

INDIAN POLITICAL NARRATIVES ON GREEN ISSUES AT INTERNATIONAL CONFERENCES OF THE PARTIES: AN ECO-CRITICAL STUDY

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ABSTRACT

This research study, explores how Indian political leaders legitimize and construct conversational discourse at the platform of climate action from 2015 and 2025. Drawing on ECDA (Eco-critical Discourse Analysis) proposed by Arran Stibbe (2015) and additionally the lexical dimension of CDA (Critical Discourse Analysis) proposed by Norman Fairclough (1989), the research paper adopts an interpretive, qualitative methodology to critically analyze Indian political speeches delivered at Conferences of the Parties from COP21 to COP29. In this regard this critical analysis focuses on the key categories of discourse i.e. framing, ideology, metaphor, salience, evaluation, and identity together with particular linguistic devices like nominalization, modality, and other lexical choice. The findings of this research paper reveal that narratives of Indian political representatives consistently represent green issues and ecological concerns through a significant usage of language choices, emphasizing environmental principles like climate justice, equity, and common global responsibilities. Environmental challenges and green issues are framed as significances of chronological global inequalities, positioning Indian identity as a proactive participant. Simultaneously, specific linguistic choices like evaluative modifiers, interactional control, wording, and nominalizations serve to legitimize Indian ecological stance, construct ethical authority, and strengthen Indian national credibility in the global environmental negotiations. In this way this strategic depiction enables a managed and coherent yet organized green narrative which balances communal ecological responsibility with progressive priorities. On the whole, this research paper determines that Indian diplomatic discourse functions as a balanced ecological construct which integrates diplomatic negotiation, moral positioning, and ideological framing, providing broader debates on conversational and ecological governance within global environmental politics.

Key terms:- ECDA, CDA, Political Discourse, Climate Change, Natural Disaster, COP

INTRODUCTION

The progressive nature of global ecological crises particularly climate change, ecological degradation and biodiversity loss has established political discourse as a key factor in determining environmental governance. Global environmental forums are the sites where political representatives not only discuss policy matters but also strategically frame and legitimize environmental narratives based on their national interests and priorities. In this perspective India as a big political economy and major player in global climate negotiations offers a deep insight into how green narratives are constructed, propagated and contested on the international forums. The time span from 2015 to 2025 is especially important because of the adoption and implementation of landmark Paris agreement at global level. During this critical phase Indian Political leaders actively engaged in ecological debate and articulated their national position and narratives at the international platforms. The Indian green discourse revolves around themes like sustainable development, climate justice and a gradual transition towards renewable energy sources. The same discourse on the other hand unfolds the ongoing tension between the developmental requirements and the ecological responsibility. This tension is markedly visible in continued Indian reliance on Fossil fuels together with its commitment on sustainability (Steckel et al., 2017). This dual strategy reflects a greater challenge encountered by a number of developing nations, where economic development and growth must coincide with ecological issues. Previously the researchers have explored green discourse

through the lenses of policy framing and ideology identifying different strands like equity-oriented “Third World” discourse, “Win–Win” development narratives, and more transformative ecological approaches (Atteridge et al., 2012; Dubash, 2013). Nevertheless, limited attention has been paid to examine these narratives through an eco-critical lens, especially in the global institutional settings. Scholars acknowledge that environmental politics is a contest over meanings—where different players define issues, fix responsibility and suggest solutions (Hajer, 1995; Jørgensen & Phillips, 2002) ---there is still a gap in comprehending how language used in political discourse shapes thinking by either reinforcing or challenging dominant ecological ideologies and narratives.

1. How do Indian political leaders frame green issues at International Conferences of the Parties?
2. How do Indian representatives employ linguistic choices to justify and reinforce their political exposure about green ideologies?

LITERATURE REVIEW

Environmental discourse in South Asia is grounded in local culture, traditions, religious and social beliefs and political ideologies. The modifications in the ecological opinions started becoming visible in South Asian countries from 1970s to 1980s, and this change was observed as partly caused by international processes, particularly the increased technological global concerns on ecological issues based on the decisions made at the (United Nations Conference) on the Human Environment in (1972) in Stockholm. A range of this industrial inventions, green crisis, and deforestation problems started to appeal the materialistic attention of communities to the topic of ecological degradation at the international level. As reaction this attraction, a number of administrations in South Asian countries came up with laws which were planned to control conservational pollution and environmental effects. In 1974, Indian government passed Water (Prevention and Control of Pollution) Act and the Air (Prevention and Control of Pollution) Act. In 1983, Pakistani government was positioned as the first country who institutes the ‘Environmental Protection Ordinance’ whereas; Sri Lanka in 1981 inaugurated the ‘Central Environmental Authority’. This tendency was also followed by Bangladesh who developed the ‘Department of Environment’ in 1989. These agreements were considered first efforts to institutionalize conservational or environmental control in the state government systems. However, the implementation of these systems was still unseen in most of the countries or these regulatory bodies usually have no appropriate resources to enforce conservational standards, or have the political and diplomatic will to do so (Tomalin, 2024). International ecological concepts and values are adapted, localized and reinterpreted in the regional context and historical experiences. For instance, in Pakistan, political discourse mostly refers to the religious concept of *khalifa*, which takes humans as caretakers of the earth and frames ecological responsibility as an ethical and religious obligation (Nasr, 2022). This religious framing enables ecological protection to be articulated not only as policy but as a faith-based duty. Similarly, in India, environmental narratives are embedded in the cultural and religious traditions, closely tied with religious symbolism and national identity. Hindu nationalist discourse mostly frames Hinduism as inherently ecological, connecting ecological harmony to cultural identity (Tomalin, 2024). Moreover, religious traditions like Sant Mat integrate ecological responsibility into spiritual discipline (Saryal, 2022), while movements like eco-friendly Ganesh festivals reflect how environmentalism is intertwined in ritual practices and public culture (de Koning, 2023).

ECDA, grounded in ecolinguistics, provides a useful framework to address this gap. This framework examines how discourse constructs the underlying “stories we live by” that determine human-nature relationships. (Stibbe, 2015) It helps identify whether such language promotes eco-friendly narratives or reinforces ecologically harmful ideas (Alexander & Stibbe,

2014. When Stibbi's Ecolinguistic framework is integrated with the CDA (Fairclough, 2003), it provides a robust framework to critically analyse how language used by the political leaders at global forums reflects ideologies, narratives and strategic positioning. National statements delivered at global stage like UNGA and COP meetings are particularly significant as these are the sites where ecological narratives are shaped, propagated and shared (Bäckstrand & Lövbrand, 2016; Baturu et al., 2017). These discussions influence policy decisions, contribute to the formation of international ecological norms and affect how different countries strategically position their official stances in the global climate arena. From Indian perspective this discourse mostly uses justice-oriented language that emphasizes equity and historical responsibility, reflecting the wider perspective of the Global South (Okereke & Coventry, 2016). From this perspective, current paper examines official political narrative on green issues by India at global climate forums from 2015-2025. This research aims to identify key discursive patterns, ideologies and ecological themes. Through analyzing political speeches delivered at UNFCCC, current research work contributes to existing knowledge body of environmental discourse and ecolinguistics. It offers useful insight into how language shapes environmental policies and practices, legislations and overall governance in the developing nations.

RESEARCH METHODOLOGY

This research work employs a qualitative, interpretive research design to analyse the discursive construction, framing, and legitimization of green issues in political speeches delivered by Indian political representatives at global climate forum from 2015 to 2025. The primary analytical framework employed by the study is Ecological Critical Discourse Analysis (ECDA) as developed by Arran Stibbe (2015). This framework provides a systematic approach to unfold ecological ideologies, value systems, and representations of human-nature relationships present in the discourse. Moreover, it goes beyond traditional discourse analysis by analysing whether language constructions promote ecologically useful or destructive worldviews. Current research uses Arran Stibbe's concept of "stories we live by," to explore how ecological problems are morally positioned and politically negotiated. Six key analytical categories given in Stibbe's framework are selected to conduct an ECDA. These selected categories are ideology, framing, metaphor, identity, evaluation, and salience. The dataset comprises purposively chosen speeches delivered at the United Nations Framework Convention on Climate Change (UNFCCC) Conferences of the Parties (COP). The primary logic behind this data selection is the authoritative and institutional nature of the data. Speeches reflecting discursive richness, explicit or implicit engagement with climate change, sustainability, development and responsibility narratives are selected at first phase of data screening. Technical or procedural details are omitted after close reading of the speech texts and only relevant, ideologically dense and discursively rich textual material is retained for deep analysis. The underlying objective for using this qualitative interpretative approach is the deep digging into how ecological meaning are constructed within particular socio political and cultural contexts. This in-depth exploration enables the researcher to analyse ideologies, motives, strategic positioning of the states in the international climate politics. This study selects six analytical categories given by Stibbe for conducting ECDA. This includes ideology, framing, metaphor, identity, evaluation and salience.

This research work integrates selected elements of CDA as proposed by Fairclough (1989, 1995) with Stibbe's analytical framework for conducting a comprehensive and rigorous ECDA of the selected speeches. In textual level analysis, the study examines linguistic structures like lexical choices, modality, transitivity, nominalisation, presupposition, and evaluative language to identify how responsibility, agency, and legitimacy are constructed in environmental narratives. At the discursive practice level, current research analyses how the speeches are produced, consumed, interpreted in the specific institutional setting. In terms of

social practice level, current analysis links textual patterns to wider geopolitical and ideological scenario which includes power relations between developing and the developed nations as well as competing narratives of sustainable development. The integration of two frameworks that is CDA and ECDA provides a remarkable opportunity to conduct a multidimensional analysis which identifies linguistic patterns by using Norman Fairclough’s framework and interpret it further through the ecolinguistics lens provided by Stibbe. This theoretical and methodological integration gives coherence and rigour to the research work and ensures that the analysis is deeply grounded in the original text. Moreover, it provides a layered and context-sensitive understanding of the discursive construction of green issues in the speeches of Indian political leaders in the arena of international climate governance.

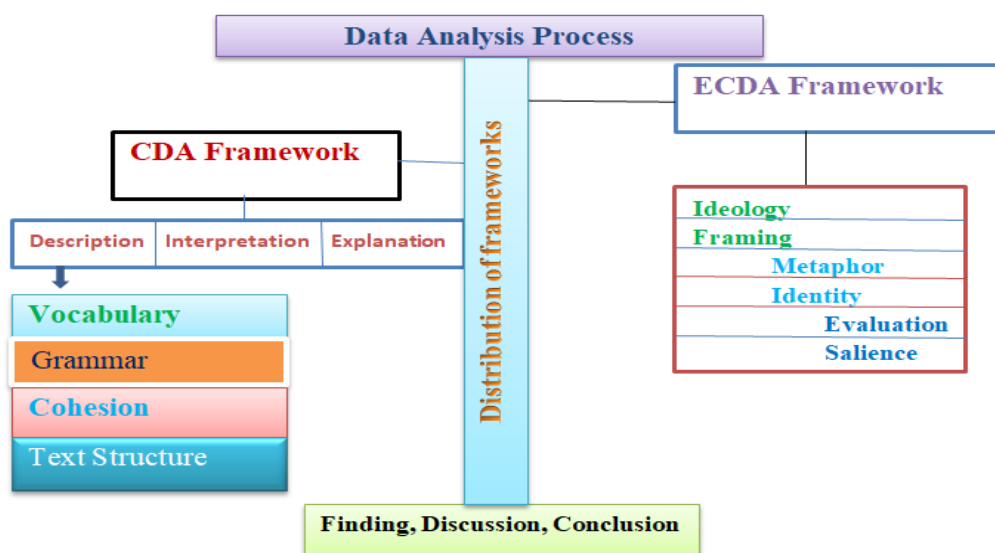


Figure 1: *Distribution of analytical frameworks*

DATA ANALYSIS AND DISCUSSION

ECDA framework is applied to answer the first research question while to answer the second one textual dimension of Fairclough’s CDA model (1989), is employed. The study focused on the use of lexical choices, evaluative language and discursive strategies employed by the political representatives to unfold how green issues are portrayed, promoted, marginalized and prioritized. Through these linguistic features implicit ideologies, shared responsibilities, ethical obligations, strategic positioning are exposed. This highlights how language constructs, shapes and determines human relations with nature.

Text-1:- Delivered by Prime Minister Shri Narendra Modi at UNFCCC COP21, Paris, 30 November 2015.

*The pain of Paris/ is yet to heal. // So; I speak in admiration/
for your resilience/ and
resolve.....*

*..... We will succeed/ if we have the/ wisdom and courage/ to craft a genuinely collective
partnership/that balances/ responsibilities and capabilities/with aspirations and needs. // I am
confident/ that we will. /*

Echo critical discourse analysis of the COP21statement delivered by Indian representative unfolds an ethically grounded yet development focused discourse justifying its positioning by the use of linguistic structures. The line “climate justice demands” presents climate change as an ethical responsibility, the word “demands” hints at inevitability

positioning suggesting equity as unquestionable. likewise, In the phrase “*should have enough room to grow*” development is framed as a normative right where as the use of metaphor and nominalization in the phrase “consequences of the industrial age powered by fossil fuel” obscures the historical role of global north in emissions but fixes responsibility on the developed nations at the same time. The concept of shared but finites resources is given by the metaphors “*carbon space*” and “*fate of this planet*” suggesting the principle of fairness and justice in allocation of equity and finance. The lines “*Democratic India must grow rapidly*” and “*300 million... without access to energy*” shape Indian identity by emphasizing developmental urgency. The use of evaluative language in the expression “*Anything else would be morally wrong*” discredits alternative viewpoints whereas repeating “*must fulfill their responsibility*” puts pressure on the global North. Action is foregrounded while domestic challenges are backgrounded through the commitments such as “*we will reduce emissions... renewable... enlarge our forest cover*”. Energy is framed as a “*basic human need*” which legitimises the continued use of fossil fuel within an equity-driven narrative.

This text strategically employs linguistic structures to justify Indian position on green issues. Modifiers like “*prosperous,*” “*ambitious,*” “*little carbon space*” not only construct climate justice narrative but also imply historical accountability of the global North. The use of nominalization in the expressions such as “*industrial age*” “*climate justice,*” and in the phrase, “*historical responsibility,*” “*obscures the real players responsible for climate crises.*” Nominalizations like “*historical responsibility,*” “*climate justice,*” and “*industrial age*” constructs agency, obscuring specific actors while presenting policy responses as neutral. The use of Modal verbs in the phrases “*must remain the bedrock,*” “*must fulfill responsibilities,*” and “*must grow rapidly*” indicate high level of obligation and urgency whereas moderate expressions like “*we look to*” serve to achieve diplomatic balance. The strategic use of the pronoun “*we*” in the phrase “*we will decide the fate of this planet*” represent humanity as a whole whereas in the expression “*we will reduce emissions*” foregrounds national commitment. The choice of vocabulary like “*forest cover,*” “*renewable energy,*” and “*carbon footprint*” foregrounds environmental action whereas wider ecological issues such as biodiversity loss, pollution etc. is marginalized. On the whole, the discourse presents a morally persuasive but strategically ambiguous narrative.

Text-2:- delivered by Prime Minister Shri Narendra Modi at UNFCCC COP26, Glasgow, 02 November 2021.

.....*Today I am representing amid you,
the land which gave this mantra thousands of years
ago-*

*सम् गच्छ ध्वम्, सम् व दद्वम्, सम् वो मानसि
जानताम्.....*

.....*This is the need of the hour and this will also
prove the relevance of this forum..... I am
confident that the decisions taken in Glasgow will save
the future of our future generations, giving them the
gift of a secure and prosperous*

The discourse in the COP26 national statement views climate action as a dual obligation, a religious and ethical responsibility on one hand and a developmental necessity on the other. The following statement declares India as an innocent nation whose historical responsibility is far lower than its proportionate size “*despite being 17 % of the world's population, whose responsibility has been only 5 percent in emissions*”. The adverb “*only*” minimizes the sense of responsibility attributed to India. Development is framed as national necessity in the expressions “*working to lift crores of people out of poverty*” and “*Ease of Living*” justifying growth and development as human welfare. Indian national identity is

strengthened through “*as a representative of a culture*” and “*letter and spirit,*” which present India as a morally grounded nation. Climate change is personified as a potential threat in the phrase “*looming large over their existence*”. Legitimacy is reinforced through metaphors such as “*track record*” and “*Panchamrit*”. The discourse makes use of evaluative contrasts like “*strong will*” versus “*proved to be hollow*” to bifurcate responsibility between the developing and the developed nations. The use of numeric “*500 GW by 2030*” and “*Net Zero*” foregrounds national ambition and commitment whereas omission of wider green issues such as pollution, biodiversity loss etc. is strategically significant.

The use of modal linguistic structures and evaluation in the entire discourse is significant as it redistributes responsibility and emphasize urgency. Oppositional lexical framing like “*mindless and destructive consumption*” versus “*mindful and deliberate utilization*” constructs a moral binary between a destructive and constructive ecological behaviour whereas the expression “*bright future*” presents climate action as hopeful and progressive. The agents are obscured through nominalization such as “*climate change,*” “*climate action,*” and “*climate finance*” suggesting ecological governance as a technical and depoliticized process. The use of strong modal verb “*will*” in the expressions “*India will reduce,*” “*India will take,*” and “*India will achieve*” points to the level of certainty and commitment whereas urgency is conveyed through the phrase “*we have to take big steps today*”. Collective responsibility is constructed through inclusive pronoun in the phrases “*we should also track climate finance*” and “*we all know*”. Cohesion in the discourse is achieved through connectives such as “*also*” and “*so*”. Ecological problems like water scarcity and bio diversity loss, pollution are backgrounded or silenced. The discourse, on the whole, moralizes climate action, foregrounds behavioral and life style changes and legitimizes Indian stance on growth and developmental.

Text-3:- Delivered by Shri. Bhupendra Yadav, Minister of Environment, Forest and Climate Change of India at UNFCCC COP27, Sharm el-Sheikh, Egypt, 15 November 2022.

A year ago, at Glasgow, we responded to the call of science and came forward with important pledges and commitments.....

.....This is a collective journey to be undertaken with equity and climate justice as our guiding principles..... We hope that the fight against climate change will unite the world as one family.

Indian representative at COP27 summit constructs eco-ethical grounded narrative which frames green issues especially climate action as “*equity and climate justice as our guiding principles.*” Here, abstract nouns such as “*equity*” and “*justice*” redirect conservational opinions from technology to moral considerations, whereas, “*guiding*” signals eco-ideological directions. The process of framing as Arren Stibbe (2015) claims is a socio-cultural story which motivate sufficiently, is reinforced using words like “*our moment of action*” and “*the COP of implementation,*” where wording “*implementation*” foregrounds the practical discursive construction over symbolism. Furthermore, identity has been constructed using statements like “*the world’s most populous democracy and a vibrant emerging economy,*” as well as strengthened this identity through “*less than 4 per cent*” and “*one-third of the global average,*” that minimizes culpability of geopolitical cooperation. Metaphorically, some linguistic patterns like “*At the heart of India’s vision...*” and “*We are trustees of this planet earth*” have been employed to present communal and global stewardship as a moral obligation. Evaluation on the other hand appears in expression like “*mindless and destructive consumption*” versus “*mindful and deliberate utilization,*” moralizing national and global

ecological behavior. Salience has been maintained through “renewable energy” and “green hydrogen,” while it could be observed through critical insight that water scarcity, biodiversity, water pollution, and deforestation remain backgrounded throughout the political narrative, producing a wisely composed but selective ecological narrative.

Furthermore, this critical analytical process through Fairclough’s textual dimension, highlights how environmental responsibilities are discursively constructed and strengthened through ecological and ideological positioning. In this regard, modifiers like “tremendous efforts,” “important pledges,” “far-reaching initiatives,” and “strong international cooperation” construct a constructive evaluative discursive tone and frame the climate action as globally “collective action” for a “safe planet.” Similarly, nominalization could be observed in “pledges,” “commitments,” “transition pathways,” and “climate justice,” that abstract the complex procedures into diplomatic concepts and decrease participant visibility. Depiction of modal verbs particularly “needs” and “must”, in the statements e.g. “world urgently needs a paradigm shift from destructive consumption to mindful utilization,” constructs an urgency for solutions of green issues as well as a moral global obligation. Gradually, connectors like “within one year” and “despite” construct a continued, coherent, and contrastive green narrative. Interactional control, further maintains ecological identity of the state through personal pronouns like “we” and “our” that maintain shifts between Indian national and international identity. Overall, in this political narrative, eco-critically, green issues especially climate change has been foregrounded, whereas, water scarcity, air pollution, and biodiversity loss remains implicit or backgrounded. Hence, this diplomatic narrative legitimizes Indian state as a responsible global participant through “equity and climate justice” framed eco-governance.

Text-4 delivered by Prime Minister Shri Narendra Modi at UNFCCC COP28, UAE, December, 2023

A year ago, at Glasgow, we responded to the call of science and came forward with important pledges and commitments.....

.....This is a collective journey to be undertaken with equity and climate justice as our guiding principles..... We hope that the fight against climate change will unite the world as one family.

India has been at the forefront of supporting action-oriented steps at the global level

We have one Earth, we are One family and share One future.

Indian representatives at international conference COP28 represent green issues as moral grounded, global cooperative obligation. In this diplomatic narrative the central conservational and ideological claim has been represented through ecological ideologies of climate justice and equity through words ‘must’ and ‘basis’, for climate action demanded by global community, hence this climate actions also establishes an ethical framework which legitimizes differentiated communal responsibilities and demonstrated global responsibility, highlighting developmental asymmetry. Through discursive framing, linguistic categories such as “people and planet are inseparable” and “intrinsically linked,” this political narrative harmonizes environmental care with human and non-human wellness, smoothing geopolitical tensions among growth and environmental sustainability. Some metaphors like existence “at the forefront” and enterprises such as “Mission LiFE” position Indian state as a positive representative, whereas, kinship discourse such as “One family” encourages soft amplitude, masking international inequalities. Furthermore, the process of evaluation and quantification

reinforce Indian diplomatic commitment and credibility, presenting Indian state as responsible and efficient participant in the global geopolitical ecological arena. Likewise, somewhere selective emphasis in this narrative foregrounds climate successes whereas, muting some sensitive green issues e.g, water pollution, biodiversity loss and air pollution, enabling a significant narrative of justice, development priority and leadership.

Furthermore, to strengthen diplomatic narratives about green issues Indian political representative at COP 28 legitimizes ecological ideologies through strategic language stances which construct credibility, authority, and moral urgency for the solutions of these green issues. In this way drawing on CDA by Norman Fairclough (2003), the discourse of COP28 employs some modifiers like “*meaningful*,” “*deep*,” “*historic*,” and “*action-oriented*” for framing of Indian state as sincere, impactful and proactive member of global community. Nominalizations and structuring such as “*commitment*,” “*climate justice*,” and “*resource mobilization*” transform multifaceted administrative processes to the stable state policy entities, generating a sense of organized progress whereas, downplaying fundamental ecological tensions. Furthermore, modality also plays a significant role, with modal verbs such as “*must*,” “*will*,” and “*can*” articulating certainty, obligation, and possibility, thus presenting green issues especially climate action as a moral ecological need rather than a choice only. Syntactical connectors like “*therefore*” and “*also*” accumulate realizations and strengthen structural coherence, whereas, repetition of state identity and personal pronoun like “*India*” and “*we*” construct global unity as well as national authority. On the whole, these discursive strategies produce a developmental friendly, persuasive, and morally grounded green narrative.

Text-5 :- delivered by Shri Kirti Vardhan Singh, Minister of Environment, Forest and Climate Change of India at UNFCCC COP29, Baku, November 19, 2024.

Today, we are at a very important juncture of our collective fight against Climate Change, under UNFCCC and its Paris Agreement.....

..... What we decide here will determine the course of history. I urge that all of us should work with determination towards making the COP-29, meaningful and impactful in its outcomes.

India’s political leader Mr. Shri Kirti Vardhan Singh, Minister of Environment, Forest and Climate Change of India at UNFCCC, COP29 constructed green issues maintaining green ideologies like development justice, strategically arrangements, and eco-sensitivity to frame Indian narrative about ecological responsibilities. In this regard, the core ideologies like, climate justice, equity, and shared responsibilities are demonstrated as moral underpinnings of climate action and preservation of environmental natural resources, highlighting developmental asymmetries among global South and North. To maintain this diplomatic opinion environmental crises have been framed as manifestations of common unequal development, with perceptions such as “*carbon space*” emphasizes resource difference and unnatural industrial and scientific opportunities for India like developing countries. In this context, India also positioned itself as a resilient and positive participant, leading “*pro-planet*” enterprises whereas, managing ecological developmental pressures. The process of evaluation through positive evaluative discourse like “*historic*,” “*meaningful*,” and “*impactful*” uplifts the consequences of international climate efforts and Indian role among these developed countries. However, this political narrative significantly foregrounds climate finance, mitigation, and technological global transfer, whereas backgrounding green issues like biodiversity loss, air pollution as well as water scarcity. This discursive opportunity constructs balanced and managed green narrative which blends national and international interests, global cooperation, and moral responsibility.

Considering CDA by Fairclough (1989) Indian representative, Mr. Kirti Vardhan Singh at COP29 summit, utilizes strategic discursive stances to strengthen and legitimize green ideologies, combining structural linguistic categories like nominalization, evaluative vocabulary, and modality. So this political discourse employs selective modifiers such as “*historic*” “*ambitious*” and “*meaningful*” to elevate universal green issues especially climate action, framing it within ethical communal hierarchy, while linguistic expressions like “*very little carbon space*” and “*huge financial burden*” intensify sensitivities of ecological injustice. Through the process of nominalizations such as “*climate action*,” “*losses and damages*,” and “*development pathways*” transform complex diplomatic procedure into the stable administrative constructs, frequently concealing agency whereas reinforcing geopolitical legitimacy. Meanwhile, modality using modal verbs such as “*must*,” “*should*,” and “*cannot*” enforces ecological urgency, commitment, and obligation, demonstrating climate justice as action taken and on the other hand non-negotiable ecological demand. Connectives “*despite*” and “*therefore*” also structure opinions logically and point out some inequities. Personal pronouns such as “*we*” construct global and communal collective identity, enabling socio-cultural shifts among global harmony as well as (Global South) solidarity, thus reinforcing diplomatic credibility and ecological inter-cultural strengths.

CONCLUSION

The present research study concludes that political representatives of India communicate and construct green issues at COP 21 to COP29 an international platform through a diplomatic discourse which is morally grounded, eco-sensitive, and strategically standardized, whereas, simultaneously engaging sophisticated discursive mechanisms to reinforce and these eco-sensitive narratives. Drawing on ECDA (Eco-Critical Discourse Analysis) developed by Arren Stibbe (2015) with addition of textual dimension of CDA (Critical Discourse Analysis) proposed by Fairclough (1989, 2003), this critical analysis of Indian diplomatic speeches on green issues, delivered at COP21 to COP29 demonstrated that ecological concerns are constantly framed not merely as scientific and technological challenges but also as ethical imperatives principles of eco-justice, equity and global common but distinguished responsibilities. This eco-sensitive framing raises climate action towards moral domain of responsibilities, allowing national position of India within a value-driven international discourse which emphasizes developmental accountability and self-fairness. Indian political representatives no doubt, systematically construct authentic and convincing narrative where (Global North) is explicitly or implicitly held responsible for environmental degradation due these developed countries’ industrial past, whereas, India has been portrayed as a community constrained by developmental necessities yet committed to responsible and responsible conservational action. This diplomatic positioning enables Indian state to simultaneously declare leadership and vulnerability, thus supporting and strengthening its political and ethical standing in global ecological negotiations. Development in this regard emerges as a common and central discursive theme, reliably articulated as necessity, especially it references to poverty reduction, human wellness, and quality life. Rather than expressing sustainability and development as a conflicting socio-political objectives, the narrative harmonizes these objectives, suggesting that environmental responsibilities might coexist along with socio-economic growth and might even facilitate it.

This constructive arrangement reflects a broader discursive ideological strategy where ecological commitments have been framed in the ways which might not undermine state’s progressive priorities but instead reinforce them. Hence at the discursive level, the research reveals a strategic application evaluative and critical language, i.e. personal pronouns, modality, metaphors, connectives and nominalization, which contribute to the production of a persuasive, ideologically loaded and coherent political narrative. These lexical devices do not

merely communicate actions but vigorously shape their moral values as well as perceived significance. The repeated, positioning the state as a proactive and measurable actor in global ecological governance. In this way intentional use of particular discursive categories, international attention have been focused to the urgency, interdependence, urgency shared responsibilities for conservation of natural ecological resources. On the whole findings of this study suggest that Indian diplomatic discourse on climate change or green issues has been constructed carefully, and Indian representatives constructed strategically maintained ecological loaded narrative which integrates developmental justification, moral appeal, and diplomatic national positioning. These participations in COPs effectively legitimize India's role in international climate politics, presenting their state as a proactive, conscious, and committed participant who maintains flexibility in global ecological negotiation. Whereas, these political narratives also reveal certain geopolitical limitations, especially in the tendencies which prioritize exterior positioning over interior environmental critique, thus leaving some central green issues like intra national environmental inequality, consumption patterns, and the conservational costs of fast expansion underexplored. To conclude, the research demonstrates that political representatives of India employed a sophisticated, authentic, and multi-dimensional discursive approach to represent green issues or environmental problems at international forum i.e. conferences of parties (COPs), combining moral framing and discursive precision to maintain a legitimate and compelling position in the global environmental arena.

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