How Eco-Translatology Works

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ABSTRACT:

There are lots of ways in the used of translation as a discipline and as practice. One of the most anticipated methodological approaches of it is Eco-Translatology.

This scheme simple deals with the concerns of the environment and ecological issues and how they will be relayed, understood and used to preserve the ultimate way to know the purpose of existence and the protection of the common home.

Eco-translatology has many strategies but getting its gist, Eco-translatology works because its purpose is to be known and used its principles not only to preserve the call of the earth but the desire to protect each of the creations.

Keywords: Eco-Translation, Stewardship, Translation/Localization, Sustainable Development Goals, indigenization, Culture

1. Introduction

In the onslaught of environmental catastrophe, whether man-made or natural, a warning has always been relayed that serves as a message to all those concerned: there is a sense of urgency.

The perennial problem that occurs in Ecology is aggrieve and woebegone. Humanity must act and must do something. However, this crucial call is not only about to those who are into it. It is a universal responsibility and must be act instantly. There were lots of cataclysmic incidence that challenges our sense of being a steward.

There was extreme heat that covers Japan, Mexico, India and Saudi Arabia from 2024-2025. As a matter fact, Japan reached a magnanimous 1000 death cases through heat strokes (Oyama et.al, 2025) due to these fringes. Middle East particularly United Arab Emirates and Oman had experienced severe typhoon that eventually lead to floodings (https://user.eumetsat.int/resources/case-studies/severe-thunderstorms-cause-intense-flooding-across-uae-and-oman) which is unusual for a dessert like place. Australia and the United States of America was being caught by wildfires. USA have recorded that almost all the burned areas were reached by fire within 24 hours, and wildfires in residential areas burned more intensely than nearby natural vegetation fires at night (Montanari, 2026). Reports from the other side of the globe such as Africa and other Peninsula have experienced extreme heat or cold as well.

In the Philippines, typhoons may be experienced all year round and perhaps, this may be one of the countries that experiences rain fall on a tropical heat. From the months of May until the last quarter of the year, strong rains and winds had emerged from North to South that leads to an abnormal weather condition and affects every day living. Floodings are elsewhere and people, most of which belong to the urban poor, cries for help and aid.

These worst conditions are indeed alarming and must have an action that should be resolved.

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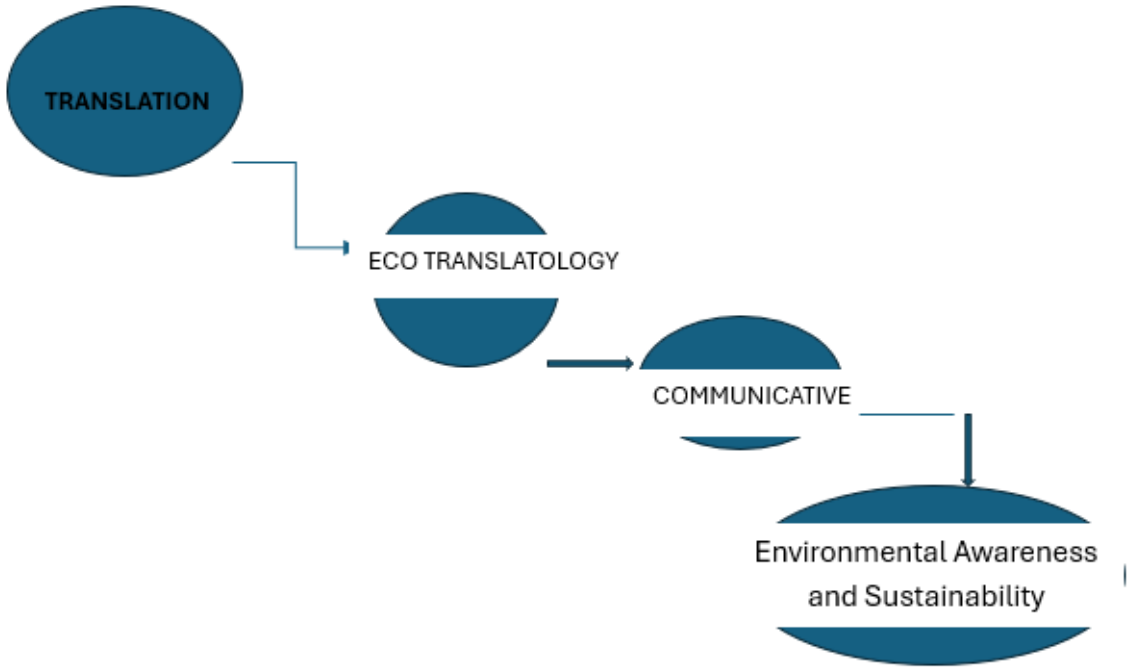
Different advocacies and public warnings have been set already but the veracity of involvement is still questionable. The awareness of each and every one when it comes to environmental responsibility is wide.

Linguistically and culturally speaking, translation offers a methodology on how to understand further the problem of ecology. This is not a collective response but a gradual step on how to become sensitive, decisive and precise in facing the call being a steward.

2. Framing The Direction of Eco-Translatology in this Study

To further understand the flow of the concept of Eco-Translatology and how does it was being solidify as a tool for translation study, translation critique and translation practice, the following will be deal with:



The interconnections from the terms cited above are the simplest way to understand the mere context of Eco-Translatology.

Translation is a meticulous and at the same time an interesting methodology to understand how a meaning conveys and relayed. In the perennial or crucial condition of nature and environment, translation may serve to better understand it or more so to resolve the problem coincided with it. Thus, eco-translation might be a strategy to understand and know the concerns and implications of nature, earth, universe and the common home in general. In this procedure, ecological texts and all the creations, may be considered as the source language/text and the target text/language would be the understanding and concerns that will be given to these elements. Eco-translatology emphasizes the ecological environment of translation and the adaptation and selection of translators. Ecological environment of translation refers to the overall environment of translator and target language which covers a variety of factors that are related to translation behavior such as natural and economic environments, linguistic and cultural environments, social and political environments (Jun, 2020).

Translation is viewed as an adaptive and selective process shaped by the interaction of linguistic, cultural, social and ecological environments. When applied to texts addressing environmental and sustainability concerns, translation assumes a critical role in ensuring that ecological meanings and ethical values are effectively conveyed to target audiences. Eco-translatology serves as the core approach that guides translator's decision-

making processes. Translators function as active agents who make informed choices to preserve ecological intent, promote environmental responsibility and ensure cultural relevance. These adaptive choices directly influence the communicative dimension of translation determining how ecological messages are rendered comprehensible, persuasive and meaningful.

The framework further assumes that eco-translatoligcal translation enhances the communicative effectiveness of ecological texts. By harmonizing linguistic accuracy, cultural appropriateness and ecological values, translated texts become more accessible and engaging, allowing audiences to better understand environmental issues affecting society and the surroundings.

Ultimately, the interaction between eco-translatology and communicative translation leads to increased environmental awareness, ethical responsibility and sustainability-oriented understanding thereby supporting the goals of quality education, responsible consumption and climate action. Eco-translatology thus conceptualized not only as a translation strategy but as a means of strengthening environmental discourses and sustainable development advocacy across cultures.

It is through adaptation that the message was being formed and concretized. The message bridged the absolute meaning of understanding the concern of the nature and the environment.

3. The Role of Translation in the Environmental Concerns

Two solid public documents, both crafted and framed in 2015, one secular and the other one is shaped by reason through faith can be used as a response to be a fervent ecological warrior. The first is Laudato Si by the late His Holliness Pope Francis, which is the Church's direction in its journey towards integral ecology while the second one is the Sustainable Development Goals by the United Nations which is a global action to protect the planet and ensuring peace and prosperity. In this point of view, translation serves as a critical intervention tool. It becomes a tool since it is the bridge that connects the universality of their meanings into more localized and acceptable thus leads to a more actionable reality.

Laudato Si, presents a new paradigm that is an integral ecology. Its message relays also to non-Catholics in some fields but it operates in a bottom-up approach which tends to lift local actors and community. (Bontorin, 2021) The Sustainable Development Goals meanwhile may encounter difficulty to the local level and may be aggravated if their implementation is exclusively guided by national governments or experts in the non-government organizations, without giving the communities or the local government an active role in its implementation. (Bontorin, 2021) The common ground between the two documents lies on the idea that how will it be understood in the local context. In this regard, translation arises, eco-translatological surfaces.

Translation may be used in Laudato Si as a cultural bridge for eco-solidarity so that in any language, form and religious affiliation, the core responsibility is to build a structural pillar to attain a green economy. Whereas in the SDG, translation may overcome barriers and build a wide range of information dissemination. Thus, translation may play a pivotal role in taking care and/or preservation of the environment/ecology. This may also serve as a way to understand better the problem of typhoons, wildfires and the likes. In this regard, eco-translatology may step-in as a scientific translatological way to understand environmental/ecological concerns.

4. The Directions and Definitions of Eco-Translatology

Eco-translatology is something different in a far as its strategy is concerned. It has a different approach in translation as a system. It is different because it has a social factor and social impact. It deals not only with the plain factors of linguistic and cultural, semiotic, semantic or pragmatic, but it has a significant societal sense. Eco-translatology or eco-translation is an emergent translation approach that frames translation as practice and as an adaptive and selective activity within an ecological environment composed of

linguistic and social factors. (Hu, 2004; Hu, 2016). Rooted in ecological philosophy, eco-translatology views translators as an active agent who make adaptive choices to ensure the survival and sustainability of meanings, advocacies, responsibilities and impacts across languages. This approach gains scholarly attentions in response to global ecological crisis which demand effective cross-cultural communication of environmental knowledge and values.

Applying the principles of Eco-Translatology is significant nowadays. The world is experiencing terrible condition, and everybody must be aware of the worsening condition. In this regard, an interaction amongst species must be take into consideration and must built a strong connection with the said species or creation. A framework that explains this matter is called Anthropocene.

4.1. Anthropocene and the Green Translation

Ideally, Anthropocene is a geological epoch that touches the study of earth, the world, environment or simply the ecology and how it connects the communication between human and the other beings. There is an ecological turn in this regard wherein human interaction deals as well with the other inferior like forms, creatures and species. (Cronin, 2017). The process of translation is being identified as a mediation between humans and non-humans who are part of the ecosystem. This gives human being a glimpse from the inheritance from Enlightenment and establish a privilege to use a language over non-human forms of communication and human thought over non-human semiosis in which for others, it can be called as Green Translation (Grass, 2023). This translation condition is interactive linguistically, culturally and ecologically speaking. Here, all external conditions or the nature, economy, language, culture and political environments that affects the survival of the translation subject that is all human beings relating to translation (Fang, 2011). Like in any other translation procedure, human being (being the translator) is the core reference of the procedure since the human being is the center of the entire creation. He is the dominant factor (Fang, 2018). The human being or the translator or simply the agent entails responsibility as the dynamic equilibrium between the subject and the object of translation to ensure the survival of the translated text within its new environment. Through human intervention, there is an assurance that the technique will be guaranteed to proceed and the right recipient will benefit on the effect of that translation process. This can only be manifested by the translator's capability to adapt abruptly the selection of language that he is using and convert it nicely to make it appealing and communicative (Wang, 2023).

The effect of Green Translation, considering the substance of Anthropocene, can be considered as a translational ecosystem. In this process, it involves three dimensions particularly; linguistic, cultural and communicative. (Wang, 2023). In the linguistic dimension, the author/translator must have the language exposure in as far as the methodology of language that he is using is concerned. This is not a new practice since in the general sense, translation needs a full language know-how of both the source language and the target language that he is using so that the effect, from the source text to the target text may entail equivalence. Cultural dimension means that translators should pay attention to the transmission and interpretation of bilingual cultural connotations in the process of translation (Wang, 2023). This semiotic features of translation is a strong foundation to understand deeply the culturality of the text being translated. Abstracting the cultural meaning of the text, in this case, the culture of the ecological phenomena, must be understood so that it may lead to the next dimension which is communicative. No other methods of translation that can be fully understood if it is not communicative. In this sense, a pragmatic approach of dealing with the text, in this context, with the ecology, can only be achieved if it is not easily understood. By principle, pragmatics is being defined as a natural language understanding (Green, 1989). The target audience must be in consideration of the point or direction of the translation. Ecological problems is mostly

because of the human aspect and ecological solution through translation ibeing resolved by a simple way of choosing words that is clear and simple thus communicative.

Ecologically speaking, dealing with nature is not only a form communication. It is a manifestation of translation that necessitates not only with the idea of understanding it but also being familiar with it. Familiarity is the essence of understanding the main core of communication. For others, the idea of communicating with nature is as deep as a form of deep reflection or a cyclical mantra that may be considered as a form of prayer as well.

4.2 The unity of Heaven and Man

The emergence of Eco-Translatology may be traced in its philosophical background. As stated, it is a form of solid communication that tends to intervene between the human and the other forms of creation. There is an interaction that alludes among the members of the ecology. From the Chinese Oriental perspective, Eco-Translatology scopes holistic integration and includes abundant thoughts (Hu, 2008). Primarily, ecology is a composition of all living and existing organisms. Now, it is expanded to aggregate natural health, maintaining balance and harmonious co-existence (Hu & Tao, 2016). It means therefore that eco-translatology is along the sphere or line that covers the entirety of existence from human to the inferior like forms. A certain word was coined in this sphere and called as Eco-Holism. Eco-holism demonstrates economic balance and harmony. Since its formation during the 20th Century, it already focused on threefold, namely; harmony, stability and beauty (Zhang, 2024) that all defines a great and silent-sound nature. Here, ecosystem's interest is regarded as the highest level in existence, higher than that of the humanity. This is the ultimate criterion for measuring all things that evaluates human lifestyles, technological progress, economic growth and social development (Zhang, 2024). The focus of eco-holism is the entirety or the wholeness of everything that may lead with the interconnections of one another, that there is such thing as order in existence and the highest of them all is the ecology and the dynamism of every existence. This leads to the idea that in terms of totality, it covers everything into it. In this regard, translation was being used as the coordinator for the interaction of among creatures and as medium to understand better the meaning of every creation thus becomes part of the broader ecosystem. This is a remarkable attestation that makes eco-translatology different as a translation practice and methodology.

This is greatly connected with the philosophy of the so-called Holon which is also the convergence of all creations. Holon is considered as a philosophical, scientific and ecological in essence. From the smallest particle and/or creature, it become part of the whole or the whole itself is the large particle/larger system. The system, just as described in the eco-holism, comprises hierarchy in order and the order outlines such as the smaller, the subordinate and the larger. The tiny particles evolves to a greater and larger scale (Koestler, 1970).

The merging of all creations may be dramatic in pattern but that is the way the system works. It gives a glimpse on how to be consciously aware of the current world, more importantly, the surroundings and the universe. Though in both principles of eco-holism generally speaking and in holon, specifically speaking, human being is considered not as a central figure but rather just part of the whole. This instance defines the boundless limit in conceptualizing the universality of a whole because human being is just part of it. In this regard, reality becomes concrete that encapsulates everything. This is the order and this makes the role of human being, not only as a responsible steward but rather as an entity that is part of a system. In this context, translation alludes as a compass to know the world, to understand it and become part of what makes it becomes. The union of the world and the human being is the same as the union of man and/in heaven. Being the highest creature of the universe, human being is the ultimate creature that experiences the connections among every particles and at the same time the one that experiences the interconnectedness of every

being. This gesture is a subtle representation of the preservation not only of the rights to exist but also the right to exercise the capability to protect the world and/or the holon. This is a clear indicator of the usage of translation as a bridge towards all other creatures of the world.

It may sound saccharine, but the value of keeping the stillness of the environment coincides with the idea of embracing the message of the Creator from heaven is the best manifestation of dealing with nature and that's what makes how important to the highest level the every particles of this world.

4.3 Umberto Eco's Symbols and Philosophy

Another way to have a simpler understanding on the usage of Eco-Translatology as a Translation method is the semiotics of Umberto Eco (2001). He is known for the usage of symbols in the field of translation that is culturally bound and based. Contextualizing with Eco-Translatology, Eco emphasizes the principle of translation as a mediation process. Mediation is not merely the common connection between images and its meaning. The role of the translator is to have an active and adaptive function. While digging on the ultimate sense of what the text should be when being translated, at the same time, meaning is exhausted by renouncing its deepest sense. Negotiation is a process by virtue of which, in order to get something, each party renounces something else and the end, everybody feels satisfied since one cannot have everything (Eco, 2003) In this regard, the translator may be considered as cultural mediator since the content source will be looking for an equivalence that may be considered as expression plane (Eco, 2003). The idea is simply implying the meaning from where it began to where it should be coming from. Linguistically, Eco tends many strategies to establish the connection and/or mediation of the text that are translating. He may be using foreignizing vis-à-vis domesticating. This strategy explains that a foreign words may be simply understood if this will be enculturated to the language that is more known by the target reader/audience. Others may call it as domestication. Whatever would be the strategy is, as long as it reaches the meaning that it tries to convey, the translation communication is successful. Domesticating is being supervised by cultural implications and influences. A cultural equivalence is important to look and search for a proper translation. Exposure not only to the use of language but also to the culture that was being centered or eyed is very much important as this serves as a solid and concrete basis of the translator to mediate the still not known language/meaning to the known and communicative idea. This philosophical thought will give a definite direction of translation in accordance to the use of sign, symbol, language and culture. Ideally, some experts has been using Eco's translation philosophy to relate to the significance of using it in the level of ecological translation. Sensitivity of the surroundings and being attuned with it may be a way to transfer its meaning into other ways and understanding. Knowing what the earth needs, feeling what water should be and being with the solid ground while grasping the message that it tries to echo may bring a clear message that should be done not only by understanding it but by being aware of their existence.

5. The Local Context of Eco-Translatology: Simplifying the Principle

The study of translation in the Philippines is no different with other nation. It may be used as a disciplinary tool to understand the practice via its method and theory. Translation may also be used as a bridge for communicative or purposive intervention. In the light of ecological understanding and know-how, translation plays a significant factor in the determination of environmental and ecological concerns. Eco-translatology may be considered as an emerging disciplinary framework that used to navigate the country's highly multilingual and ecological diverse landscape. From a simple word-for-word exchanges, to a complex process of adaptation and selection within a so-called transnational eco-environment.

Locally, the ideals of eco-translatology preserves a grass root and indigenous knowledge. The

Philippines is a home to a variety of rich indigenous communities that possess unique environmental knowledge and cultural identity. In the realm of eco-translatology, the preservation of indigenous is being used in the study of Suatengco and Joaquin (2019). They come up with a proposal glossary in the field of fisheries and aquaculture that aims to serve translation not only as a tool but also as a conscious effort to document and disseminate local terminologies in the field that embodies indigenous practice and discourse. Through this, local dialects resonate with ecological importance and framed to sustain environmental balance. In their study, the direction is the usage of Hiligaynon, a local language in the practice of fishery and aquaculture. The translation is undertaken, to make eco-translation an effective mean for cultural promotion, through a meticulous procedure, method, and process that will create a clear synergy between the source language and the target language or languages, as shown in a trilingual glossary (Suatencgo & Joaquin, 2019).

Through this process, translation facilitates a deeper understanding of the resources that resonates with people utilizing them. This process is pivotal in the promotion of awareness and stewardship. Anchoring in the most localized perspectives such as the mentioned activity features that eco-translatology matters. The perspective in the eco-translation of the local knowledge for fishing and aquaculture is the interweaving of ecological and cultural truths embedded in the Hiligaynon language; hence, it has adopted tedious procedures that result in a seamless weave between Hiligaynon, as the source language, and English and Filipino, as the target languages (Suatencgo & Joaquin, 2019).

The connection of the principle of eco-translation to the parochial level is a clear manifestation that indeed, this translatological procedure was developed for adaptation and selection (Hu, 2011). The integration of eco-critical theories into the translations studies amplifies the importance of access to the local ecological realities ensuring the adaptation resonates with the lived experience of inclusivity making environmental issues personal for culturally diverse audiences. Centralizing the marginalized voices, thus enriching the collective narrative surrounding environmental sustainability concerns or issues.

Understanding the industry of fishing and aquaculture, knowing the essence of how it operates, being cautious with its contribution in the society and the effect when it operates would be not enough if it is not put into context of the regular language. Thus, translation will take place and eco-translatology will serve as mechanism to easily understood the contextualization of fishery and aquaculture in the simplest way that a local tongue may understand.

Perhaps, there is no difference in using eco-translatology with the way other translation theories are concerned. It so happen that the direct point of eco-translatology is not only through communication but also by supervising awareness and to safeguard the natural resources that is highly important and necessary.

6. Attempt to Eco-Translate Sustainable Development Goals

To align the relevance of Eco-Translatology as an approach and since indigenization and localization has been established in the analysis above, it would be more enticing to accommodate more on applying the principles of Eco-translatology in a specific and yet generic way of grasping the awareness to preserve the needs of the surroundings and environment. The Sustainable Development Goals, in the most honest perspective, though has a strong foundation of its advocacy as coined by the collective principles of humanity, has a weak foundation in terms of familiarization with it. The very nature of its dissemination is somehow purely moot and/or academic. Only formal and reputable institution, organization or establishment has know-how of the Sustainable Development Goals. Though it has a universal and urgent call for an action, it frequently creates a disconnection and lack of awareness because of its vast scope, interdependency, ambiguous goals, bureaucratic jargon, high level aggregation and media exposure (Janouskova et. al, 2019).

Trying to translate the essence of the SDGs into the local languages of the Philippines may be a way to relay its strong message to the people that indeed there is such thing as this kind of advocacy and/or urgency. Knowing that the Philippines is vulnerable to disaster due to human negligence that affects the interconnectedness of the natural resources, using SDGs into the local language may redirect the real focus of taking care the environment.

The table below may best define what localization or translation or eco-translation is all about by means of putting the ideals of SDG into the local tongue.

Original Language (English)	Target Language (Filipino)
1. No Poverty	Masugpo ang kahirapan
2. Zero Hunger	Walang magugutom
3. Good Health and Well-Being	Maayos na Kalusugan at Pangangatawan
4. Quality Education	Mahusay na edukasyon
5. Gender Equality	Pagkakapantay-pantay ng Kasarian
6. Clean Water and Sanitation	Malinis na Tubig at Kaayusan
7. Affordable and Clean Energy	Mura at malinis na enerhiya
8. Decent Work and Economic Growth	Maipagmamalaking Trabaho at Maunlad na Ekonomiya
9. Industry, Innovation and Infrastructure	Industriya, Pagbabago at Pagpapatayo ng mga Gusali
10. Reduced Inequalities	Mabawasan ang Hindi Pagkakapantay-pantay
11. Sustainable Cities and Communities	Pangmatagalang Kondisyon ng mga Lungsod at Lipunan
12. Responsible Consumption and Production	May Pananagutang Pagkonsumo at Pagbuo
13. Climate Action	Pagkilos sa mga Problemang Pang-klima
14. Life Below Water	Buhay sa Ilalim ng Katubigan
15. Life on land	Buhay sa Kalupaan
16. Peace, Justice and Strong Institution	Kapayapaan, Katarungan at Matatag na Institusyon
17. Partnerships for the Goals	Pakikipagtulungan para sa mga Mithiin

Table 1: Proposed Eco-Translation of the Sustainable Development Goals

The main agenda of the SDG is for the common good of humanity as a result of the collective principle of saving, nurturing and sustaining the very purpose of having a common home. Putting SDGs in the local tongue, in as far as Philippine context is concerned, can be ambitious but abiding to the frame of how Eco-translatology works, the operation of localizing at least the essence of it among locals for them to become aware and familiar with its advocacy may lead them to act and eventually realize on something. Looking into the translation per se based on the methodology of eco-translatology, the analysis is as follows:

For SDG number one, No poverty may simply imply zero or nothing but the translation masugpo, back translating it which means to lead an action to stop or to prevent but not necessarily means to put an end which what SDG one desires. The reality, in the Philippine setting, to say a no poverty as a societal status would be a utopia and it will be improbable to reach this kind of condition. And so No Poverty is best to understand that there will be an action to do first before reaching an ultimate no poverty at all.

For SDG number two, Zero Hunger is somehow much more realistic than that of no poverty. The

eco-translation walang magugutom or simply no one should be left hungry may be feasible based on a situation. A proper management and planning must be done at least to prevent hunger. The program of the local government may be aligned to reach the main goal of the SDG.

For SDG number three, Good Health and Well-Being, Good Health is literally Maayos na Kalusugan while Well-Being, which is holistic in concept may be equated as Pangangatawan that coincides with Good, that means having a balance of the physical, mental, social, emotional factors that contributes to the over-all personality.

For SDG number four, Quality Education is unequivocally equated as having a Mahusay (outstanding) na Edukasyon (Education).

For SDG number five, Gender Equality is still perfectly translated as Pagkakapantay-pantay ng Kasarian.

For SDG number six, Clean Water and Sanitation which is eco-translated as Malinis na Tubig at Kaayusan. Malinis na Tubig is for Clean Water while Sanitation when literally translated is the same as that of being clean (water, land, surroundings etc.) thus to avoid redundancy, Kaayusan has been chosen just to equate even by concept to the connotation of sanitation.

For SDG number seven, Affordable and Clean Energy, may also be eco-translated as Mura at Malinis na Enerhiya which may refer to the electricity or power (kuryente).

For SDG number eight, Decent Work and Economic Growth, the proposed equivalence is Maipagmamalaking Trabaho at Maunlad na Ekonomiya. Maipagmamalaki which literally means something to be proud of which may connote that if someone is proud, then that makes it decent, Economic Growth is literally translated as Maunlad na Ekonomiya.

For SDG number nine, Industry, Innovation and Infrastructure is also literally translated as Industriya, Pagbabago. Though Infrastructure may refer to the construction of buildings, highways, bridges and the likes, it may be generally translated as Pagpapatayo ng mga Gusali (buildings and the likes).

For SDG number ten, Reduced Inequalities can still be literally translated as Mabawasan ang Hindi Pagkakapantay-pantay.

For SDG number eleven, Sustainable Cities and Communities is also literally equated as Pangmatagalang Kondisyon ng mga Lungsod at Lipunan.

For SDG number twelve to seventeen, everything has been translated in accordance to its literal equivalence.

The attempt to translate SDG is a strong message that indeed, a simple translation or particularly through eco-translation is a practical method to relay the meaning or the message that is a strong indicator that at least the common goals of the United Nations will be easily toned down to the common people's awareness. If United Nations really want to have an effective applicability of the principles of the SDG, that is not limited to the offices, academics, churches or other institutions, it must also have a wide exposure from media that will best reach the target audience/recipient of the message. But with the used of SDG into the local language, the accessibility of its function may be felt, experienced or achieved.

Same goes with the study of Suatengco and Joaquin, who aims to put into the level the most common ways of understanding the science of fishing and aquaculture. Eventually, if all ecological texts that contains messages of being steward, at least the perennial problem of saving or if not all, trying to be solved this stature will be given more priorities and awareness.

Eco-translatology is a bridge that may link to the higher understanding of ecological awareness.

7. Conclusion

Based on the qualitative textual and thematic analysis of selected ecological texts and their translations, the study yielded several significant findings that explain how eco-translatology operates as a translation methodology in ecological discourse.

First, the findings reveal that eco-translatology functions through adaptive and selective translation practices that respond to linguistic, cultural, and ecological environments. Translators consistently made adaptive lexical and syntactic choices to ensure that ecological concepts were understandable to target audiences. Technical environmental terms were often simplified, contextualized, or culturally reframed without compromising their core ecological meanings. This confirms Hu's (2004; 2016) assertion that translation is an adaptive process aimed at the survival of meaning within a specific eco-environment. This has been proven to the study of the localization procedure of Suatengco and Joaquin.

Second, the analysis shows that translator agency plays a crucial role in preserving ecological values and ethical intent. In texts such as Laudato Si' and the SDG and other environmental policy documents, translators did not merely transfer information but actively mediated ecological messages by emphasizing moral responsibility, stewardship, and intergenerational justice. This mediation strengthened the communicative and persuasive function of the translated texts, allowing ecological advocacy to resonate more effectively with diverse audiences. In the study, eco-translating the SDGs may further put its mission in the most localized context, to understand and be aware of its existence and purpose.

Third, the study found that eco-translatology enhances the readability and communicative effectiveness of ecological texts. Translations guided by ecological considerations demonstrated clearer rhetorical structures and culturally relevant examples, which improved audience engagement and comprehension. This is particularly significant for educational and institutional contexts, supporting SDG 4 (Quality Education) by making sustainability-related knowledge more accessible.

Fourth, thematic analysis indicates that eco-translatology supports sustainable development advocacy by aligning translation strategies with broader sustainability goals. Translated texts frequently highlighted responsible consumption practices, climate action initiatives, and ethical responses to environmental degradation, reflecting the principles of SDG 12 (Responsible Consumption and Production) and SDG 13 (Climate Action). Translation thus emerged as a practical tool for reinforcing sustainability-oriented discourse across languages and cultures.

Finally, the findings demonstrate that eco-translatology provides a viable framework for environmentally responsible translation practice. By prioritizing harmony among language, culture, and environment, the approach helps prevent the dilution or misinterpretation of ecological messages. This reinforces the role of translation as a catalyst for environmental awareness, ethical formation, and global ecological engagement, particularly within academic institutions and organizations committed to sustainability, such as Laudato Si'–oriented universities.

Overall, the findings affirm that eco-translatology is not only a theoretical construct but also a functional and effective methodology for translating ecological texts in support of education, environmental ethics, and sustainable development. This study concludes that eco-translatology provides a comprehensive and relevant framework for understanding and practicing translation in the context of ecological discourse. By viewing translation as an adaptive and selective activity situated within linguistic, cultural, and ecological environments, eco-translatology highlights the active role of translators in sustaining meaning, values, and advocacy across languages. The discussion demonstrates that translation is not merely a technical transfer of words but a socially and ethically engaged practice that responds to contemporary environmental challenges.

The analysis affirms that eco-translatology is particularly effective in translating ecological texts such as environmental policies, educational materials, and ethical or religious writings, including Laudato Si' and the Sustainable Development Goals. Through ecologically informed translation strategies, key concepts related to environmental stewardship,

responsibility, and sustainability are rendered more comprehensible, culturally resonant, and communicative for diverse audiences. This strengthens the role of translation as a bridge between global ecological concerns and local understanding.

Learning and practicing eco-translatology is important. It is not only a translation methodology but as an advocacy to communicate well the importance of dealing with the environment and its purpose. Being an advocate of loving and protecting the nature is the same as the idea of leveling yourself in the godly things. Eco Translatology is a great tool to understand better the concerns of the world and how it will be protected and be in one with nature and with God. The practice of Eco-Translatology links us not only to the texts concerning nature and how to be part with it and love it at the same time but also on how to be aware with our role being the steward of the common home. Eco Translatology is a swift practice which is not only elated with the intellectuals, academicians and scholars but with the common people as well who has the heart and mind in dealing with nature. Environmental awareness is the key indicator in dealing with Eco-Translatology thus it redirects everyone to be the creator of the most common and important elements of creation, that is loving and being with the nature.

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