

THE LANGUAGE THAT DESTROYS THE ENVIRONMENT: AN ECOLOGICAL LINGUISTIC ANALYSIS OF INDONESIAN DISCOURSE OF CONSUMPTION

Peter Suwarno

School of International Letters and Cultures
Arizona State University
TEMPE Campus, Arizona, USA, Mailcode 0202
peter.suwarno@asu.edu

Abstract

While the discourse of environmental movements gains recognition, popular words that shape contemporary language continue to reinforce the culture of consumerism, increasing wastes and pollution that obliterates sustainable life. Ecological linguistics or ecolinguistics focuses on such language utilizing critical analysis to reveal the negative impacts of the prevailing language of consumerism. The purpose of this study is to examine the words and the ensuing stories of relentless growth in production-consumption cycle in order to expose the power of society's capitalistic desire for progress as well as to show that the language and stories perceived to fulfill the needs for a sense of achievements actually destroys ecosystem and our future. For this purpose, this study collected and analyzed the uses of words, anecdotes, and stories from various Indonesian media containing keywords that enhance growth, production, and consumption to prove that the widely-used words constructing stories of social and economic progress actually enhance the ever-increasing consumption that degrades the environment. To help mitigate this problem, this study also provided some alternative terms and stories that can enhance more consciously cautious consumption for a better environment and sustainable humanity.

Keywords – *stories, marketing, consumption, environmental degradation, and degrowth*

Introduction

Consumerism that shaped capitalistic ideology has been intensified by human extensive activities of producing, selling, and buying that began in the 1700s in Europe, and expanded through North America and the rest of the world as a result of colonialism and endless industrial revolution (Stearns, 2006). Production of commodities requires abundant raw materials that foster the factories to mass-produce newer versions of affordable goods to quench the growing thirst for consumption. This enhances the exploitation of nature and depletion of earth resources, resulting in industrial and household waste and pollution (Ripple, et.al, 2017).

This story of capitalist global political policies forms human languages to focus on the importance of growth. With increasingly newer products being produced, people shape languages with novel persuasive terms, creating new stories that further enhance production and consumption, consequently increasing waste and pollution that destroys the environment (Pogacar, Lowrey, & Shrum (2018). Ecolinguistics or ecological linguistics focuses on the study of this type of languages and stories that have inundated various modes of communication as well as of their effects on the sustainability of ecological systems (Stibbe, 2015).

The purpose of this study is to examine the words and the ensuing stories of consumerism which have driven unsustainable production and consumption cycles in order to reveal the environmentally destructive power of society's capitalistic craving for relentless growth and progress. This study will show that the positively accepted language for fulfilling

the needs for a sense of achievements actually destroys the environment. For this purpose, this study will examine mass and social media publication in order to collect and analyze uses of words, anecdotes, and stories that enhance growth, production, and consumption. Using ecolinguistic analysis that employs critical discourse analysis using cognitive approach of framing and rhetorical theories, this study will examine the selected keywords and the ensuing popular stories to describe how the widely-used words and stories of economic progress actually degrades environments. In addition, this study will show possible alternative terms and stories that can counter the ever-expanding consumption stories for a better environment and sustainable ecosystem.

Literature Reviews and Methods

The notion that human consumes in order to fulfill their basic physical and psychological needs is no longer true. As (Jackson, 2008, p. 49) stated: “People create and maintain identities using material things to facilitate a range of complex, deeply ingrained ‘social conversations’ about status, identity, social cohesion, and the pursuit of personal and cultural meaning.” The words, languages and stories they share in their interactions with others through various media reflect the narrative of commodities that carry these status symbols designed to entice more consumption.

Scientific community’s stories about the environmental costs of expanding consumption are not new, as shown in campaigns about recycling, conscious consumption, and energy conservation (Myers, Vincent, & Panayotou, 1997). However, the language and stories of over-consumption leading to ecosystem degradation become special narratives frequently discussed, but rarely materialized in real actions (Bruderer Enzler & Diekmann, 2019).

This may be attributed to the language and the stories of modern life being filled with strategic marketing languages aimed at instant gratification.¹ This language is more popular among the younger generation who are eager to learn from social media about new inventions that stimulate their desire to obtain the ensuing products for esteemed fulfillment.²

This type of language and stories become the focus of Stibbie’s (2015 & 20121) ecolinguistics studies. Inspired by M.K Halliday (2001), he examines patterns of language use that shape the way we act and react to market economy and environments. Ecolinguistic analysis reveals what he called the “stories we live by”, that is, using cognitive linguistics, he views “stories” as perceptual structures in the “minds of individuals which influence how they think, talk and act” (p. 6). Stibbie’s (2015: 21) analysis also involves philosophical linguistics which argues for language and stories we live by to become the means for “valuing the sustainable life, welfare and wellbeing of all creatures in their natural ecosystem.” Connecting environment and ideology as “belief systems,” Stibbie’s (2021) analysis uncovers the underlying ideological motives of the texts, a critical analysis that leads to an alternative ideology. This is in line with Chawla’s, (2001) argument that a marketing language encourages human’s consumptive desire only to obtain personal satisfaction that is destructive to our environment.

Higher level of consumption standard is partly due to the creative nature of human language that pursues higher levels of life, which is highlighted in Burke’s (1961) rhetorical theory of logology. Logology is not just the study of “logos” (words), but more importantly also a philosophy of language that comprises our humanity. The nature of language is

¹ See: <https://www.forbes.com/sites/jiawertz/2018/04/30/why-instant-gratification-is-the-one-marketing-tactic-companies-should-focus-on-right-now/?sh=506efefee91b>

² See: <https://retaildietitians.com/articles/consumers-need-for-instant-gratification-h-w-impact>

manifested in religiously-based stages and cycles of “guilt/sin” and “redemption/purification,” which Burke (1961, p.5) summarized as a cycle of “order and disorder.” This cycle can help describe the unending consumption cycle, when purchasing the new products, we gain temporary fulfillment (order). Then, these products will become outdated, we become dissatisfied, dreaming for the newer ones (disorder).

Based on the above reviews, this study attempts to examine words, phrases, and other texts commonly used in various media about products and consumptions using critical discourse analysis and rhetorical analysis. The critical discourse analysis will examine texts concerning the marketing stories to uncover the motives that can be linked to over-consumption and its consequences to the environment degradation (e.g. Harré et al. 1999). This study will also employ a cognitive approach introduced by Stibbe (2015) who proposed eight types of stories including “ideology, framing, metaphor, evaluation, identity, conviction, salience and erasure” which he termed “stories we live by” (Stibbe, 2015, p. 21). These stories comprise cognitive structures that reside in individuals’ mind shaping the way we construct “ecocultural identities” (Milstein & Castro-Sotomayor, 2020), as well as the way we interact with other human and non-human aspects of the ecosystem. Similar to critical discourse analysis, rhetorical analysis examines the motives behind the stories and how humans are trapped in the language of their own making. A rhetorical analysis based on Burke’s (1961) theory of “logology” could explain cycle of “order and disorder” or “guilt-sin and redemption-purification” in the society’s pattern of unending consumption to achieve an endless higher level of status which could end in the destruction of environment. The combination of these analysis will hopefully enrich the discussion on the motives of the analyzed texts from the different viewpoints including the impact of the language of consumption on societal cognition and the unending desire to achieve a higher level of life as well as the future of our ecosystem.

The Data: The Damaging Language and Stories of Production and Consumption

The data were gathered from various sources, including: stories in the form of news and reports of the Indonesian economy and consumption, observations of conversations in Indonesia’s in person and online settings, stories from various media including advertisements and marketing efforts, as well as news and discussions about new products reviews and consumption. The widely-used language of economic growth in Indonesia discloses the dominant role of consumption. This is true especially for private consumption which accounted for 54.3 % of the country’s nominal GDP in September, 2021. Due to the COVID-19 pandemic, this high number is lower compared to the country’s highest of 75.5% in December of 1998.³ Although stories of consumption are portrayed as great for the Indonesian economic growth, it may not be economically healthy for the future, when the majority of Indonesians love to consume imported goods, not to mention the environmental consequences of over-consumption.

The news and reports on consumption statistics usually use reactive terms that are positive toward growth or negative toward any declines. Positive adjective such as *membanggaan* (source of pride), *menjanjikan* (promising), *menguntungkan* (beneficial), *memberi harapan* (provide hopes), and *positif* (positive) are used in reaction to reports of growth in business activities, many of which were originally borrowed from English that has become part of Indonesian economic terms of production and consumption. Some have similar form or even retain its original English words; for example, *pertumbuhan* (growth), profit,

³ See: <https://www.ceicdata.com/en/indicator/indonesia/private-consumption--of-nominal-gdp>

margin, exports/imports, *investasi* (investment), *kenaikan* (increase), *ekspansi* (expansion), *produksi* (production), *pendapatan* (income), *belanja* (spending), *anggaran* (budget), *proyeksi* (projection), *konsumsi* (consumption), *distribusi* (distribution), *daya beli* (purchasing power), *pelanggan* (customers), *barang dan jasa* (goods and services) and many more. All these terms points to the stories of the Indonesian economy being loaded with goals of increasing production and consumption.⁴

The economic stories also show intriguing data of top products most popularly consumed by the Indonesian people including: fashion (US\$ 13.22 billion), electronics (US\$ 8.17 billion), toys, hobbies and do-it-yourself (US\$ 6.78 billion), furniture and appliances (US\$ 6.26 billion), and personal care (US\$ 4.15 billion) annually.⁵ Each of these groups of popular products brings its own words and stories through brandings, advertisements, news articles, discussions, and reviews.

As humans invent new products, initially only a few purchased and used them; then they became popular to the point that they became necessities.⁶ Thus, human language is greatly shaped by the expanding number of brands and varieties of words related to these products, as many words which are now part of our languages actually started as brands and trademarks. For example, microwave ovens and dishwashers have become essential parts of a household in advanced countries and becoming more so in developing nations. Many of the popular products also become new words and later integral parts of world languages, such as the words (some outdated): Jet ski, Escalator, Tabloid, Velcro, Yoyo, Thermos, Realtor, Jacuzzi, Google, PowerPoint, Photoshop, Vicks, Walkman, and Trampoline.⁷ Another set of words from cellphone brand names that continue to be part of our life include Vivo, Oppo, Samsung, Xiaomi, Realme, iPhone, Huawei, ASUS, etc. each carrying stories for enticing consumers of different levels, shaping the owners' vocabulary list as well as their status and identities.

Due to the limited space, this paper will discuss the consumptive language of fashion and electronics. Fashion news and discussions reveal a large number of words that made up the stories of fashion industries, mostly originated from the Western world and some becoming popular English words borrowed into Indonesian; these include: *trendi* (*ngetrend*) (trend/trending), *terkini* (newest), *modis* (fashionable), *stylist*, *cakep* (looking good), *baru* (new), *gaya* (style), *warna* (color), *model*, *tampil* (*penampilan*) (performance/self-presentation), etc.

These words help induce the desire to try or change to new fashion, enhancing continuously up-graded to the most fashionable style. Buying new style clothes is an important part of consumptive stories of fast fashion. New style and fashion which used to be issued and produced once or twice a year now has come out four or five times a year. Such popular stories of buying more and buying are often strongly advocated by ZARA, the most popular Spanish apparel retailer headquartered in Arteixo, Spain, which specializes in fast fashion and products.

ZARA actively promotes its newest products accompanied by words popularly shared in stories about fashion as shown in the list of popular comments such as: “*Supaya makin percaya diri, nggak ada salahnya kamu selalu berpikir positif bahwa apa yang kamu kenakan hari ini adalah pakaian terbaik di hari terbaik pula*” (To have self-confidence there is nothing wrong to think positively that what you wear today is the best for the best day); “*Memang untuk beresplorasi dengan gayamu, supaya nggak terlihat membosankan dan hidupmu lebih berwarna.*” (Indeed, to explore your styles not to be boring and your life is more colorful);

⁴ See daily news published in major media such as: <https://money.kompas.com/>

⁵ See: <https://janio.asia/articles/indonesia-s-top-e-commerce-product-categories/>

⁶ See: <https://www.impactplus.com/blog/50-everyday-words-that-started-as-brands-and-trademarks:>

⁷ See: <https://www.impactplus.com/blog/50-everyday-words-that-started-as-brands-and-trademarks:>

“Kadang, kamu memang butuh ‘move-on’ dari pakaianmu yang biasa, lalu cobalah hal baru. Di sini, kamu perlu keluar dari zona nyaman supaya tahu gaya apa yang paling cocok buatmu.” (Sometimes, you need to move on from your normal clothes and try new ones to get out of your comfort zone to discover the your most suitable style).⁸

The same efforts of encouraging people to buy more and the newest products to enhance continuous production and consumption also apply to electronic industries. News of releases followed by reviews of features and specifications of latest technological advancements inundated international as well as Indonesian news media. This resonates in social media discussions as well as interpersonal communication concerning the new product knowledge such as specifications, quality, reliability, power, ranges, efficiency and effectiveness, as well as prices and discounts.

Electronic industries have been one of the main drivers of profits and economic growth in producing and consuming the ever-newer products with the latest technologies. The brand names signify not only its technological capacities but also class that graded to convey the latest model versions, such as iPhone 1, 2, 3, through now 14 and with its accompanied adjective of “pro” and “plus”. Ownership of such latest brands is associated with class, respect, dignity, and wealth (Frounier, 2012).⁹ Marketers connect brand names with celebrities in order to lure some subcultures into becoming part of their companies’ creation of a sense of belonging to a certain higher. As Schmuck, Kasser & Ryan (2000) stated, intrinsic goals of self-acceptance as well as a sense of belonging to a group or community are psychological needs that are satisfying to pursue and fulfill. Being part of the stories of consumption is an important part of this pursuit as well as enhancing one’s self-esteem, such as the story of “*Memakai Barang Bermerek Bikin Seseorang Lebih Dihormati*” (wearing brand name goods can gain respect).¹⁰

The language and stories surrounding the newest products are widely published as part of advertisements that feeds into various media and social interaction. The marketing comes in different forms including in popular rituals of unpacking followed by stories of reviews, ratings, discussions as well as celebrity endorsements. This ritual provides examples of stories of instant gratification during the opening of the package with description of new specs and exciting features. It functions as advertising and marketing strategies under the guise of product knowledge aimed at enticing consumers to view the gratification achieved when purchasing the new products. For example: an unpacking story in YouTube¹¹ entitled: “*Wow baru! HP paling murah dari Samsung! Unboxing Samsung A03 Core.*” (Wow, new! The cheapest cell phone from Samsung!). In addition to the features it also filled with comments such as “*Cocok nih bagi kalian yang pengen beliin ortu HP baru bermerk terkenal*” (This is suitable for those who want to buy their parents a new cellphone from a well-known brand name).¹²

Instant gratification is further enhanced by the convenience of online shopping which requires multiple wrapping materials generating more wastes. The increasing popularity of online shopping provides an easier and faster buying process with a click of a finger. Indonesia follows other parts of the worlds’ Black Friday and Cyber Monday with its own “Online

⁸ Taken from an article containing quotes from fast fashion, ZARA translated into Indonesian widely shared among Indonesians: <https://www.youtube.com/watch?v=Oum-4AxxgSI> and <https://www.hipwee.com/style/quotes-about-fashion/>

⁹See: https://www.researchgate.net/publication/232591090_Lessons_learned_about_consumers%27_relationships_with_their_brands

¹⁰See: <https://lifestyle.kompas.com/read/2018/05/11/112211520/memakai-barang-bermerk-bikin-seseorang-lebih-dihormati?page=all>

¹¹ <https://www.youtube.com/watch?v=DAGKRN-xPso>

¹² source: <https://greenhouse.co/blog/indonesia-digital-economy-prospects-after-2020/>

shopping” day stories.¹³ Various browsers and other online platforms are designed to allure customers to purchase the new products ASAP or now. For example, apps and browsers guided consumers to click icons or other consumptive English words (some of which have been translated into Indonesian), such as: “get it,” “click here,” “find out,” and “learn more.” They also entice customers with intriguing words such as “deal,” “promotion,” “discount,” “opportunity,” “feature,” “sale,” “offer,” “savings,” “guarantee,” and “value.”¹⁴ The language of getting it ASAP or now is also realized in the use of the following words: “*buruan*” (hurry up), “*jangan ketinggalan*” (don’t be left behind), “*persediaan terbatas*” (limited supply), “*hanya hari ini*” (only today) “*hanya di..*” (only in ...), “*hanya sampai tanggal..*” (only until...), “*dapatkan segera*” (get it ASAP). These stories enhance quick decision to purchase because it informs consumers that these products fulfill their needs, despite the fact that some reviews can be inaccurate or misleading (OECD, 2019).

There will always be new language and stories for newer dreamed products with the newest capacities, features, and designs aimed at exciting the consumers in anticipating the new products. For example, after using the G-4 cell phone technology discussions were popularized in various media about the G-5 technologies filled with exciting things that consumers can do. This dream makes G-4 technology sounds old, driving the desire to purchase as soon as G-5 coming to the market. Exciting stories of anticipation are already created before even the products are available, such as shown in an article entitled: “*iPhone 14: Desain Klasik, 48 Megapixel, 8K Video - Bocoran & Rumor Terbaru Apple Indonesia* (iPhone: Leaks and Newest Rumors on Apple Indonesia.”

The dream for the desired products are, thus, created for the majority of consumers including those with limited budgets, to find ways or strategies focused on purchasing the new products. These strategies are provided not only by sellers using various schemes and languages of credits and small or no down payments, but also buy experts and financial advisors. These stories are widely shared in various social media, including “*Tips Menabung & Mengumpulkan Uang untuk Beli HP Baru di 2022*,” (Tips to save and accumulate money to buy new cell phone in 2022)¹⁵ and, for students, “*Cara Menabung Uang Jajan untuk Beli HP bagi Pelajar*” (How to save allowance for the purchase of Cell Phones for students).¹⁶ This way, stories of focusing on enhancing consumption as part of achieving a higher level of life realized in the form of purchasing or owning certain goods or enjoying certain services are always there practically for everyone at every class level. This analysis based on rhetorical theory of logology confirms the language and stories of the unending invention, creation, mass-production, and over-consumption that definitely leads to pollution, and the destruction of the environment and the ecosystem that support humanity as we know.

“Keeping up with the Joneses” means upgrading one’s goods as parts of achieving higher level of lives as shown in common linguistic features being used is comparative degree of comparison with the word “*lebih*” (more) to show the newer updated versions of the products, such as: “*lebih irit*,” (more frugal) “*lebih andal*” (more reliable), “*lebih awet*” (more durable), “*lebih efisien*,” (more efficient) “*lebih kencang*,” or “*lebih cepat*,” (faster) and “*lebih murah*” (cheaper). Other marketing strategies created the language using superlative degrees of comparison using the word “*paling*” or prefix *ter-* (the most), such as “*terkini*,” (most up-to-date) “*terbaru*,” (newest) “*tercepat*,” (fastest) “*paling keren*,” (the coolest) “*paling ngetrend*,” (the most trendy) “*paling dicari*,” (the most sought after), etc. One adjective commonly used to

¹³ Indonesia: Online shopping day: <https://jakartaglobe.id/context/national-online-shopping-day-returns/>

¹⁴ <https://www.indeed.com/career-advice/career-development/selling-words>:

¹⁵ <https://ajaib.co.id/iphone-terbaru-bisa-jadi-milikmu/>

¹⁶ <https://www.musik-11.com/2020/11/cara-menabung-uang-jajan-untuk-beli-hp.html>

attract consumers is “baru” (new), “fitur baru” (new features), style baru (new style), harga baru (new price), model baru (new model).¹⁷

These stories not only point to the augmentation of production and consumption cycle but also chastening the consumers who do not participate in the cycle by continuing to use perceived outdated products. Those who do not use the latest gadgets are considered left behind technologically as well as socially. Such as comments from my notes throughout my stays and observations in Indonesia which include: “*Jadul, pak. HPnya jadul banget.*” (Outdated, Sir. Your cellphone is too old); “*Pak .. bajunya itu-itu aja ya.*” (Mr. ... he wears the same clothes); “*Laptop jadul masih dipake*” (You still use old laptop?); “*Dah ketinggalan jaman ..*” (your [stuff] is old fashioned); “*Dah waktunya beli yang baru, pak ..*” (It’s about time to buy a new one, sir); “*Sekarang sudah G-5 yah, minimal G-4 lah*” (It’s now G-5, you know, use a least G-4); “*Masih naik sepeda motor butut ...*” (Still riding that old bike...). These comments not only constitute social and peer pressures to buy the newer products but confirms Burke’s (1961) rhetorical theories of “guilt-sin-redemption-purification” cycle, when stories of shaming for not using/buying the newer products creates dissatisfaction and the desire to redeem the guilt by purchasing the newer products. Unfortunately, these shared stories compel people to focus their time, energy and money on obtaining the newer commodities.

The visible result of these stories is a throw-away culture, leading to the escalating irresolvable problems of mounting garbage. Some stories of garbage as economic advancement, such as in an article: “*Volume Sampah Bukti Kemajuan Ekonomi Indonesia*” (The mounting garbage volume as proof of Indonesian economic expansion)¹⁸ are misleading. Many studies confirm that overconsumption has worsened garbage issues in Indonesia, but are not linked to stories of the destruction of the ecosystem.¹⁹

Ecolinguistics as a movement: Popularizing alternative stories

Following Stibbie’s cognitive approach, the human mind has been structured by consumerism stories so much that any member of a community always has new wishes of new products such as in fashions and technologies. Ecolinguistics is a movement of enhancing awareness of the destructive power of consumerist stories, and suggesting alternative stories to help save our natural world. These stories include those advocated by various world’s environmentalist movements to counter the stories that emphasize economic growth. These stories cover wide-range of issues, not only earth resource depletion (e.g. mining, deforestation) as well as carbon emission from industrial production that created global warming resulting in ice melting and sea level rising, but also waste and garbage containing dangerous chemicals that contaminate life sustaining resources. In Indonesia, this include the stories of deforestation for palm oil plantations that damage diversity and created floods, reckless industrial toxic waste and neighborhood garbage dumping that clogged and contaminated e.g. Citarum rivers. There has to be a strong connection between these destructive stories with the production-consumption cycle. Instead of inundating our minds with newest technological features of ever-newer products, the consumers should be exposed to stories of e.g. micro plastic from plastic wastes that contaminate seafood or stories of water extraction from aquifer by industries and households that lead to land subsidence and the sea level rising that engulfed Indonesian coastal towns.

¹⁷ <https://www.entrepreneur.com/article/279224>

¹⁸ See: https://www.kompasiana.com/nara_akhirullah45/61bbbc2d1573951546600498/volume-sampah-bukti-kemajuan-ekonomi-indonesia?utm_source=kompascom&utm_medium=article&utm_campaign=ContentFeed

¹⁹ See: <https://www.earthday.org/how-our-trash-impacts-the-environment/>

These alternative stories must be linked to and aimed at countering the language of consumption that exploits human psychological needs for temporary gratification, which means a slow or zero economic growth. As a matter of fact, Stibbie (2015, 2021) agrees with Greta Thunberg's²⁰ advocating degrowth, which promotes less consumption e.g. by popularizing the words of "eat less," "use less" and "buy less." Degrowth is becoming popular creating followers called *degrowthers* who believe that humankind cannot reduce earth resources depletion to meet the ever-expanding demand of ever-richer economies. To end the natural world's exhaustion, it must curtail consumption. "Degrowth" is necessary, because creative ways such as recycling and using environmentally friendly materials including new technological inventions such as electric vehicles do not dampen mass production and over-consumption.

Kallis et. al (2018: 18) defined "degrowth" as "equitable downscaling of throughput [that is the energy and resource flows through an economy, strongly coupled to GDP], with a concomitant securing of wellbeing." Degrowth is more important than just common campaigns to conserve the environment often participated by the industrial worlds. Promoted environmentalists' slogans picked up in different parts of the world including Indonesia do not curtail environmental damage as long as "growth" become the key term of the goals the world's communities. In reality these words remain slogans, including such as the use of the words "*daur ulang*" (recycle), "*ramah lingkungan*" (environmentally friendly), going green, natural, compostable, biodegradable, conservationist, eco-friendly, ecologically sound, green, low carbon footprint, low VOC, Net zero, non-polluting, ozone-friendly, organic, pesticide-free, recycled materials, renewable and sustainable.²¹ As Bruderer-Enzler, & Diekmann (2019) argued, even these words that would supposedly lead to suppress consumption are exploited by the manufacturers to target environmentally conscious consumers to consume more.

Degrowth is a movement against the culture of progress and growth based on a capitalistic mentality, combating the societal pressure to consume more to belong to the higher class. It is about efforts to stop "keeping up with the Joneses," aiming at frugality and simplicity and rejecting the stories of ever-higher standards of profit making. It is about rejecting the principles of success measured by one's ability to outcompete others in consumption. It is a story not only about "living within one's means," but also "buying only what you really need"; there should be a language that supports "buying less" or "no buying day" or even "no buying month" popularized into Indonesian.

Supporting "degrowth" movements can also maintain and/or revive the old traditional culture of "repair" which are summarize in the stories and words of: *dondom* (Javanese: mending torn clothes), "*tukang sepatu*" (shoe repairman), "*tukang reparasi*" (repairman) of any mechanical and electronic products from watches to radio and television. Popularizing environmental community activities such as buying and selling "*rongsokan*" (reusables and recyclables), composting, and "*bank sampah*" (garbage bank) as well the use of traditional, biodegradable materials such as banana leaves, instead of plastics and Styrofoam.

In addition, there should be more useful stories and language that encourages cautious consumption: "*Lima manfaat berhenti membeli barang yang tidak diperlukan* (Five benefits of not buying unnecessary stuff);"²² "*Tahan diri supaya hanya membeli barang sesuai kebutuhan dengan 5 cara ini*. (Refrain from buying stuff you do not need with this 5 tips);"²³ "*Jangan buru-buru beli barang mahal, pikirkan dulu hal ini*. (Think of these two things before you

²⁰ She is a popular youth Swedish environmental activist known for her campaigns against climate change.

²¹ <https://www.words-to-use.com/words/going-green/>

²² <https://koinworks.com/blog/berhenti-membeli-barang/>

²³ <https://yoursay.suara.com/lifestyle/2021/08/14/060000/tahan-diri-supaya-hanya-membeli-barang-sesuai-kebutuhan-dengan-5-cara-ini>

hastily buy expensive goods);”²⁴ and “*Mulai jadi tren, ketahui apa itu gaya hidup minimalis dan manfaatnya* (Becoming a trend: know what is minimalist living and its benefits).”²⁵

Conclusion

This study examines the words and stories of the production-consumption cycle that have inundated humanity, have been viewed positively, but resulted in earth resource depletion for economic progress that destroys ecosystems. Using some combination of discourse analysis, framing and logological analysis, this study collected and analyzed different texts from various Indonesian media commonly presented as news, products reviews and discussion as marketing strategies urging people to consume more.

Two most popular areas of marketing and consumption stories are fashion and electronics. The discourse analysis revealed fashion stories that focus on new styles and fashion creating “fast fashion” that promotes perpetual renewal in self-presentation for self-confidence and images of styles for self-esteem, identity and social status that lead to satisfaction and fulfilment. Similarly, the electronic industries use words that promote stories of better and newer technologies, exploiting human psychological desire for the newest products that would give instant gratification. These phrases and stories target people to desire consuming the newest products for self-acceptance and for a sense of belonging to a group. This follows the logological analysis which created guilt (sin) for using the old products and redeeming it by purchasing the news products. Branded names that increasingly become part of language use gradation and numbers reflecting newer technological achievements. These “the stories we live by” shape the structure of human mind to more consumption, creating a throw-away culture, and resulting in massive difficult-to-manage waste that destroys the earth’s ecosystem.

It is acknowledged that this study presents limited data and preliminary analysis; thus, more need to be done, but it confirms that stories of our industrial civilization and economic growth become parts of Indonesian stories, portraying the exploitation of nature as resources to support expanding production and consumption cycle, leading to ecological destruction (Ripple, et. al, 2017). In response, the Ecolongistic movement has proposed “degrowth” as an alternative story, including the old traditional practices of giving goods longer life as well as minimal and conscious consumption for better environment and humanity.

References

- Bruderer Enzler, H. & Diekmann, A. (2019). All talk and no action? An analysis of environmental concern, income and greenhouse gas emissions in Switzerland. *Energy Research & Social Science*. Vol. 51 Consumer perceptions and choice. In M. R. Solomon & T. M. Lowrey (Eds.), *The Routledge Companion to Consumer Behavior* (pp. 263-275). New York: Routledge.
- Burke, Kenneth (1961). *The Rhetoric of Religion*. Berkeley: University of California Press.
- Deleire, T. & Kalil, A. (2010). Does Consumption Buy Happiness? Evidence from the United States. *International Review of Economics*. 57, 3-6.

²⁴ <https://www.liputan6.com/bisnis/read/4058311/jangan-buru-buru-beli-barang-mahal-pikirkan-dulu-hal-ini>

²⁵ <https://glints.com/id/lowongan/hidup-minimalis/#.YdRd2yx1CfU>

- Fournier, S. (2012). Lessons learned about consumers' relationships with their brands. In D.J. MacInnis, C. W. Park, J. W. Priester, *Handbook of Brand Relationships*, 1-26. New York: Routledge.
- Halliday, M. A. K. (2001). New ways of meaning: The challenge to applied linguistics. In A. Fill and P. Mühlhäusler (Eds.), *The ecolinguistics reader: Language, ecology, and environment*. (pp. 175-202). London: Continuum.
- Harré, R. Brockmeier, J. & Mühlhäusler, P. (1999) Greenspeak: a Study of Environmental Discourse. London: Sage. In *Handbook of Brand Relationships*; Deborah J. MacInnis, C. Whan Park, & Joseph W. Priester (eds.): 5-23. London & New York: Routledge.
- Jackson, T. (2008). "The Challenge of Sustainable Lifestyles," in *State of the World 2008* (World-watch Institute, Washington, DC).
- Kallis, G., Kostakis, V., Lange, S., Muraca, B., Paulson, S., & Schmelzer, M. (2018). Research on degrowth. *Annual Review of Environmental Resources*. **43**, 291–316
<https://www.annualreviews.org/doi/abs/10.1146/annurev-environ-102017-025941>
- Milstein, T. & Castro-Sotomayor, J. (2020). *Routledge Handbook of Ecocultural Identity*. London, UK: Routledge. <https://doi.org/10.4324/9781351068840>
- Myers, N., Vincent, J.R. and Panayotou, T. (1997). Consumption: Challenge to Sustainable Development. *Science* (American Association for the Advancement of Science) 276.5309: 53–55. No. 289, OECD Publishing, Paris, <https://doi.org/10.1787/eb018587-en>
- OECD (2019). Understanding online consumer ratings and reviews, OECD Digital Economy Papers September, 2019 No. 289. <https://www.oecdilibrary.org/docserver/eb018587-en.pdf?expires=1641417282&id=id&accname=guest&checksum=84EE8AD618A65528A082A57EA2B561CA>
- Pogacar, R., Lowrey, T. M., & Shrum, L. J. (2018). The influence of marketing language on brand attitudes and choice. In M. R. Solomon & T M. Lowrey (Eds.). *The Routledge Companion to Consumer Behavior*. New York: Routledge.
<https://www.taylorfrancis.com/chapters/edit/10.4324/9781315526935-17/influence-marketing-language-brand-attitudes-choice-ruth-pogacar-tina-lowrey-shrum>
- Ripple, W. J., Wolf, C., Newsome, T. M., Galetti, M., Alamgir, M., Crist, E. (2017), "World Scientists' Warning to Humanity: A Second Notice," *BioScience*, 67 (12), 1026–28.
- Schmuck, P., Kasser, T. & Ryan, R.M. (2000). Intrinsic and Extrinsic Goals: Their Structure and Relationship to Well-Being in German and U.S. College Students. *Social Indicators Research* **50**, 225–241. <https://doi.org/10.1023/A:1007084005278>
- Stearns, P. N. (2006). *Consumerism in World History: The Global Transformation of Desire*. Routledge, New York.
- Stibbe, Arran (2015) *Ecolinguistics: language, ecology and the stories we live by* (first edition). London: Routledge
- Stibbe, A. (2021). *Ecolinguistics: Language, ecology and the stories we live by* (2nd ed.). London: Routledge.