

Greening Capitalism: Opportunities for a Green Commodity

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In this article, the authors argue that greater ecological enlightenment can be secured through capitalism by using the characteristics of commodity culture to further progress environmental goals. The authors reject both naïve ecological romanticism and revolutionary idealism on the grounds that they fail to offer any pragmatic basis by which greater environmental responsibility can be achieved. Drawing on the now well-established theoretical tradition of post-Marxist cultural criticism, the authors offer a conceptual justification for the development and implementation of a green commodity discourse. For this to be achieved and implemented, prevailing paradigms regarding the structure, nature, and characteristics of capitalism must be revised. Marketing not only has the potential to contribute to the establishment of more sustainable forms of society but, as a principle agent in the operation and proliferation of commodity discourse, also has a considerable responsibility to do so.

Part of the problem one inevitably faces when addressing the relationship between contemporary capitalism and the environment is that all too often the two concerns are represented in irreconcilable opposition. Whether it is images of Greenpeace activists aboard Shell's *Brent Spar* platform protesting against the dumping of oil installations in the North Sea or reports of the "McLibel" case concerning McDonald's legal action against the claims of environmental activists, the popular media portrayal of environmental issues often tends to depict commercial interests and ecological interests in deep irreconcilable conflict. The discourse that has become characteristic of such tales contains all the elements of a good drama and bears more than a passing resemblance to Barthes's (1972) now-classic essay on the mythology of wrestling. The underdog, armed only with the weapon of her or his principles, takes on the role of the freedom fighter who stands alone against the all-powerful, all-corrupt organization. The David and Goliath joust that is acted out on the television screen, more often than not, has a predictable outcome that reinforces

both players' respective roles. The underdog either overcomes overwhelming odds to defeat the collective power of *Environmental Exploitation Corp.* or is crushed into submission, only to become reborn as a martyr to the cause. While this common mythology promotes newspaper sales and justifies hours of broadcasting, it rarely communicates the complex issues that structure these disputes or the full motives, intents, and agendas of both parties. Popular representations of ecological issues (a valuable media commodity in itself) often has the effect of polarizing and simplifying the ongoing debate concerning sustainability to such an extent that questions regarding the prospect of meeting environmental challenges through the established social paradigm of capitalism remain marginal. Not only does the furtherance of popular media stereotypes disable a more detailed analysis of the central issues, but it also prevents corporate programs that seek to promote ecological welfare from being publicized. The realm of popular culture and the media is a productive, persuasive, and communicative medium and can be used just as successfully by those seeking to achieve environmental enlightenment as it can for those who aspire to ecological martyrdom, irrespective of where the impetus for change originates. Marketing, together with the commodity culture in which it operates, has tended to use the media to successfully achieve a diverse range of objectives. One aim must therefore be to establish more fundamental changes to contemporary capitalism and commodity culture by employing the persuasive and communicative qualities of media and marketing practices.

This article is concerned with working toward a more critically substantial understanding of the complex relationship that exists between capitalism (of which the commodity is a principal agent) and the environment. We begin by consider-

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