



**WILL FAKE MEAT
PRODUCTION
REPLACE ANIMAL
INDUSTRY**



**OR THE REPLICA
OF SOMETHING
WILL REINFORCE
THE ORIGINAL**

Ali Onat Türker (MA1 IM): contribution to the *Greenwashers of the year (2022)*, award, cohosted by the Consumer Council & KHiO.

The question raised in Ali Onat Türker's Greenwasher pitch could be summarised by this quip: the burger is the message. The burger is then seen as a medium with the variety of possible contents. In a German ad, tagged 'fit for fun': "*Fitte Burger für alle—Nichts nur auswärts, sondern auch zu Hause: Burger boomt! Hier gibst's die fittesten ideen und leckere Rezepten...*"

You can have beef, chicken, shrimp and veggie! Ali Onat Türker Asks: what if what all this variety does is simply to remind you of beef? If the burger is a language with a syntax—half a bun, mayo, lettuce, burger, cheese, tomato, onion, ketchup, the other half bun—is it fundamentally a beef-language? That beef constitutes the releasing factor triggering the others to yield a *metonymy*.

That is, the *parts-to-whole* relations hinging on the presence/absence of one element: materially determined as beef, on which the substitute depend and feed on, in order to yield copy-cat versions of a burger. If this holds, it means that the copy-cat versions—though in themselves providing variety and an improved carbon audit—paradoxically lead to a growth in beef-burger eating.

To move onwards from this particular problem, we can look at the *form* of the problem from another vantage point: given that cleaning, tidying and clearing define environmental care up to a point, but beyond that point creates an environmental problem somewhere else, where it can not be seen. That is, the idea of environmental management works up to a point, and then erodes.

It is not so hard to accept that this principle applies to technical processes: for instance, when etching a photogravure copper-plate there is an peak of the process yielding an optimal result. Before and after you may have satisfactory results, and beyond that—too early or too late—unsatisfactory results. Time is of the essence. At a certain point the acid starts to erode the copper.

It is harder to accept that processes like these also applies to cultural signs; affecting communication and information. But beyond a certain point of habit and hang up with burgers, one may not care whether the burger is beef or something else. Beef wins as long as beef is more readily available. The same is with the addiction to visual sceneries: the environment looses out.

It would explain why addictive cleaning, tidying and clearing can have a negative environmental impact: because the target is not the environment, but how it looks. So, whether our appetite is for burger, pictures or both, there is a problem of threshold management relative to erosive processes. Beyond a certain threshold of recycle the effect can be to decycle. But what then?

What eventually will surface is the troubling extent to which we ourselves—our bodies and minds—are part of the environment that we attempt to control or manage. As the number of elements that decycle from our life-worlds, and that are left to the "world" to solve, so does our debt: not only to the environment but to reality; our place in it and what slowly creates ranks of *survival*.

With the wheeling of economics with ecologies this *ranking* is currently in the making. The development and creation of objective conditions in which the future survival of different parts of humanity is unequal. A clean environment becomes part of a privilege where the rank is the status-indicator. The question, then, is whether this is now a *zero sum* or *nonzero* sum game.