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ECO-CDA AND COUNTER-DISOURSE: FROM EXOTIC LUXURY TO NONHUMAN ANIMAL EXPLOITATION IN CIVET COFFEE

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Abstract

Civet coffee, an exotic beverage produced through the unique involvement of the Asian palm civet, has garnered attention and controversy. The study emphasizes the importance of amplifying marginalized voices and advocating for animal liberation and ecological perspectives through counter-discourse. Specifically, the research aims to analyze the counter-discourse arising from a webpage that describes a tourist's visit to a civet coffee plantation. This article employs Eco-CDA, a framework grounded in Critical Discourse Analysis and ecolinguistics, to critically analyze the discourse surrounding civet coffee production. Through discourse and semantic analysis, the study exposes the failure of the prevailing discourse to address ethical concerns and promote sustainable practices. In conclusion, this research aims to contribute to the transformation of societal norms by advocating for the recognition of animal rights. It calls for a comprehensive reevaluation of coffee production practices, emphasizing the need for ethical considerations in animal treatment.

Keywords: civet coffee, counter-discourse, eco-critical discourse analysis (eco-CDA)

Introduction

The global coffee industry has witnessed the rise of civet coffee (also known as luwak coffee or *kopi luwak* in Indonesian), renowned as one of the most popular and expensive coffees in the world. This unique beverage is produced from coffee berries that are consumed and excreted by the civet coffee, a cat-like animal. However, the production, consumption, and trade of civet coffee face numerous challenges, including issues of counterfeiting and the need for quality standardization. Recent research suggests the need for reevaluating coffee cultivation practices to address ethical concerns and preserve flavor diversity (Lachenmeier & Schwarz, 2021; Muzaifa et al., 2019).

The discourse surrounding civet coffee extends beyond its exotic luxury status to encompass ethical considerations, environmental impact, and the emergence of counter-discourses. Counter-discourses related to animal liberation, animal rights, and ecological concerns have challenged the exploitation associated



with civet coffee. These counter-discourses aim to foster harmonious relationships between human animals and other animals and address the ecological consequences of unsustainable practices (Stibbe, 2015). Hence, language also shapes consumerist identities focused on accumulation or search for status, but it can also motivate individuals to prioritize being over having. It is through language that we can inspire care for the natural world or reduce it to mere resources to conquer.

This article employed the framework of Ecological Critical Discourse Analysis (ECDA) to examine the underlying power relations, ideologies, and social practices embedded in the discourse. The discourse of ecology offers a transformative perspective that encourages us to envision equitable relationships based on mutual interdependence, symbiosis, and a rejection of hierarchical notions among all species within larger ecosystems (Stibbe, 2005). Meanwhile, Critical Discourse Analysis, guided by the principle of solidarity with marginalized groups, seeks to address their pressing concerns and advocate for a more just society (Van Dijk, 1993). In this case, the critique reveals that the production process of civet coffee relies heavily on animal exploitation, which is essential to the production process. This calls for a reevaluation of our attitudes and actions, challenging the conventional belief that humans have the inherent right to dominate and exploit other species, as argued by Aristotle (Singer, 2015). Instead, embracing an inclusive perspective that recognizes the intrinsic value of all species is essential for fostering a harmonious coexistence within our shared ecosystems.

The goal of this article is to critically examine the discourse surrounding civet coffee production, with a specific focus on the counter-discourse emerging from a post on a webpage about a tourist's visit to a civet coffee plantation. The article aims to analyze and challenge the prevailing narrative of exotic luxury associated with civet coffee and highlight the issue of animal exploitation inherent in its production. By utilizing the framework of Eco-Critical Discourse Analysis (Eco-CDA), the article seeks to provide a deeper understanding of the ecological and ethical implications of the civet coffee industry, thereby promoting awareness and encouraging a more sustainable and responsible approach to coffee consumption and production.

Counter-discourse

Counter-discourse refers to the practice of challenging or contesting dominant narratives, ideologies, or power structures within society. It involves presenting alternative perspectives, critiques, or dissenting opinions to challenge the prevailing discourse and offer alternative ways of understanding or interpreting a particular issue.

Foucault (1970) and Moussa and Scapp (1996) expanded on the idea of counter-discourse, which emphasizes the transformational force of marginalized people speaking up for themselves. It is a powerful act of resistance against oppressive power systems when people who have historically been spoken for and about taking the initiative to express their own experiences and viewpoints. The existing norms and narratives that have excluded and silenced them are contested by this counter-discourse act. Individuals engaged in counter-discourse deliberately challenge and disrupt the structures of power that have historically

oppressed and disenfranchised them by recovering their agency and voice. It becomes a tool for them to affirm their presence, refute prevailing viewpoints, and fight for their recognition and rights in society. Through counter-discourse, marginalized voices gain visibility, agency, and the ability to reshape narratives, ultimately striving for social transformation and the dismantling of oppressive power dynamics. Just as marginalized individuals reclaim their voice and challenge oppressive power structures, counter-discourse in the context of animals involves giving voice to the voiceless and challenging the dominant narratives that justify the exploitation and mistreatment of animals. When animals are typically spoken for and spoken about by human animals, their own agency and perspectives are disregarded. However, the emergence of counter-discourses such as animal liberation, animal rights, and ecological movements allows for the recognition and amplification of animal voices. It becomes an act of resistance against the oppressive power dynamics that objectify and exploit nonhuman animals for human animal purposes.

Individuals that challenge authority and push for improvement in the ecological sphere can be compared to what Latjuba (2014) refers as rebels, rogues, intellectual aristocrats, intellectual youth of the city, and characters in the nationalist movement. Just as these individuals challenge power structures in various domains, they also play a vital role in addressing ecological concerns. They resist power directly through physical actions, such as engaging in environmental activism or conservation efforts, while others employ indirect means, utilizing critical thinking expressed in speeches and writings to promote ecological awareness and sustainable practices.

Factors supporting the existence of a counter-discourse of power, as noted by Latjuba (2014), are the political and security situation, increasing public knowledge, and the awareness of the need for equality. These factors are highly relevant in the fight against nonhuman animal abuse within the ecological context. The political and security situation plays a significant role, as it sets the stage for resistance and change. In the case of animal abuse, this includes advocating for legislation and policies that protect animals from cruelty and exploitation. Increasing public knowledge about the suffering animals endure, the ethical implications of their mistreatment, and the urgent need to address these issues are other critical factors. Awareness campaigns, educational initiatives, and public discourse contribute to a growing understanding of the importance of animal welfare and conservation. Moreover, as highlighted by Stibbe (2005), counter-discourses in the fight against animal abuse call for a broader ecological perspective. This perspective recognizes that human impact, encompassing political, economic, and ecological factors, significantly affects the relationship between humans and other animals. It emphasizes the interconnectedness of all living beings and the need to consider the wider ecological implications of our actions. By adopting this perspective, counter-discourse seeks to promote a more compassionate and sustainable relationship with nonhuman animals.

In the realm of relationships between the human animal and other animals, counter-discourse emerges as a powerful tool to challenge oppressive ideologies, as emphasized by Stibbe (2005). These counter-discourses encompass various movements such as animal liberation, animal rights, ecology, and the broader environmental movement. Their collective objective is to disrupt and transform

the dominant narratives surrounding our interactions with animals. By doing so, they strive to foster a paradigm shift in how we perceive and engage with other species. Counter-discourses challenge the prevailing ideologies that perpetuate exploitation, subjugation, and disregard for animal welfare. They aim to dismantle hierarchical power structures and promote alternative frameworks based on compassion, ethical consideration, and ecological harmony. These counter-discourses advocate for the liberation of animals from oppressive systems, the recognition of their inherent rights, and the integration of ecological perspectives in our understanding of human-animal relationships. Through their challenging and transformative nature, counter-discourses contribute to the ongoing evolution of societal norms, inviting individuals and communities to reflect upon and reconfigure their attitudes, practices, and beliefs towards animals.

Eco-critical discourse analysis

Ecological Critical Discourse Analysis is a multidisciplinary approach that combines the principles of Critical Discourse Analysis with a focus on ecological issues and sustainability. Arran Stibbe (2015) mentions that how we treat one another is the link between ecology and linguistics, and the natural world is influenced by our thoughts, concepts, ideas, ideologies, and worldviews, all of which are shaped by language. These linguistic aspects in relation to the environment are named ecolinguistics. Bang and Døør (1993), defined ecolinguistics as a branch of critical and applied linguistics that focuses on the role of language and linguistics in relation to the ecological crisis. It is a critical theoretical framework that examines the interconnections between language and the environment. Ecolinguistics takes a perspective that is both subjective and objective, acknowledging its advocacy for change while maintaining an objective analysis of linguistic phenomena. Stibbe (2014) refers to it, explaining that, essentially, ecolinguistics involves critically examining the narratives that support our current unsustainable society, revealing the flaws in those narratives that contribute to ecological harm and social inequity, and seeking out alternative narratives that are more compatible with the challenges of our world. Since how we think affects how we act, language can motivate us to destroy or preserve the ecosystems that support life.

Hence linguistics provides tools to analyze the texts that surround us and shape our society. These techniques help uncover hidden stories within the text. Once we understand these stories, we can evaluate whether they encourage harm or preservation of ecosystems from an ecological standpoint. Harmful narratives should be opposed, while helpful ones should be supported. This process profoundly affects how we treat life-supporting systems and perceive narratives about economic growth, technological progress, and our relationship with nature. Language plays a crucial role in creating economic systems, and through language, new systems can be formed when existing ones cause ecological damage. According to ecolinguistics, people's perspectives on language, culture, and the environment are shaped by the tales they experience, and language plays a key role in both telling and retelling these stories (Ali, 2019). The relationship between language and the underlying stories that civilizations, cultures, and people's lives are founded on is extremely complicated and the subject of intense dispute in linguistics and philosophical literature (Stibbe, 2015). Hence, language

and culture are intertwined in that they both affect and are affected by cognition. The words and ideas that are available in a given language can influence how its speakers think and experience the outside world. In addition, language use and the words people use to express their experiences can be influenced by cultural norms and values.

Arran Stibbe (2015), in his book *"Ecolinguistics: Language, Ecology and the Stories we live by"*, explains the idea of these form of "stories" and how media discourse affects people's way of living, as well as the appreciation that is developed toward particular things as well as toward nonhuman animals. One of their most important qualities is the manner these stories are written, which frequently enables the manipulation to go unnoticed.

"The stories we live by are different, however. We are exposed to them without consciously selecting them or necessarily being aware that they are just stories. They appear between the lines of the texts which surround us in everyday life: in news reports, advertisements, conversations with friends, the weather forecast, instruction manuals, or textbooks. They appear in educational, political, professional, medical, legal, and other institutional contexts without announcing themselves as stories" (Stibbe, 2015, p.14).

According to Stibbe, the majority of people forget that these stories are just that—fiction—making them even more harmful. In these stories, the consequent conviction that this is how things are stems from the time of birth and is taken for granted. Because these stories are not instantly recognized as such, the notion of conducting analytical investigations is advocated, and it is even suggested that stories involving instances of injustice and environmental harm be rejected and required to expose them. The course of events in a story might provide information about the characters, and vice versa, the character types may hint at the plot. Due to our knowledge of prior narratives, we can also predict future events. The way that narratives affect us emotionally, though, is what matters most (Forte, 2018a). This is how ecolinguistics has progressed from the analysis of ecological discourse to the ecological analysis of discourse (Chen, 2016).

Critical discourse analysis and cognitive linguistics excel at unraveling the linguistic mechanisms that produce and perpetuate such narratives, revealing the ideologies, metaphors, and framings they embody. Studies of language diversity and interaction, research on endangered languages or dialects, studies of outdoor signpost discourse, and analyses of texts about the environment or topics related to the environment, such as energy, animals, natural resources, advertising, eco-tourism, or climate change are all examples of studies that fall under this category (Ali, 2019). By integrating linguistic approaches with environmental insights, ecolinguistics emerges as a discipline that explores the influence of language on our beliefs (Stibbe, 2017). Hence, this interdisciplinary approach bridges language and environmental studies, enabling a comprehensive and transformative approach to address ecological challenges.

Unveiling power dynamics in discourses on nature and animals

According to Dash (2019), the best branch of linguistics to study discourses that protect or harm nature in order to adequately address the problem of sustainability is ecolinguistics. Arran Stibbe introduces, among others, a method

called "erasure" to analyze discourse, which addresses the disappearance and neglect of animals not just in terms of extinction but also from our consciousness (Stibbe, 2012). The term erasure signifies the overlooking or sidelining of important aspects within a text or discourse that deserve attention. It involves various textual elements such as abstraction, exclusion, and emphasis, where certain participants or aspects of life are omitted in favor of prioritizing other ideas. In their research, Croney and Reynnells (2008), a USDA Extension Service employee and an animal scientist, respectively, utilized ecolinguistics to gain insights into the language used by the farm animal industry regarding farm animal production. Their findings, as highlighted by Le Vasseur (2014), revealed that industry discourses and language use incorporate power dynamics that obscure certain aspects of animal production. Through the deliberate use of various grammatical structures and vocabulary, these discourses tend to mask the detrimental effects of animal production on both the animals themselves and the natural environment. This phenomenon was observed across a range of communication channels, including public advertising and internal documents (Ibid, 2008).

In this regard, John Yunker uses the opportunity to highlight the distinction between writing for animals and writing about them. In his review of the book *"Writing for Animals: An Anthology for Writers and Instructors to Educate and Inspire"*, Forte (2018a) asserts that Yunker encourages considering and connecting with animals from a more comprehensive standpoint. He exhorts us to think of nonhuman animals as being a part of our own tales and lives and to approach them with the same inquiry and regard that an ethnographer could use while researching another culture. By taking the time to comprehend the world from a nonhuman animal's perspective, we can respect and comprehend animals rather than simply viewing them as resources or items to be utilized by human animals.

The hierarchical structure of human-animal relationships and animal exploitation

Animals and their relationship with human animals have always been the subject of Western thought (Forte, 2018b). Throughout history, nonhuman animals have played a variety of roles in society, including as sources of food, labor, transportation, and companionship. Regarding animal exploitation Regan (2003), claims that, frequently, we do make animals endure tremendous physical pain, frequently force them to live in appalling conditions, and in many cases, they pass away without ever having the chance to fulfill many of their most basic goals. Animal cruelty is commonly deemed acceptable in industries such as food production and various aspects of everyday life, where animals are involved on a large scale. It is important to remember that it has its roots in the interaction between human animals and nonhuman animals, which is founded on anthropocentrism and anthropocentric speciesism. Forte (2018b) also emphasizes that according to Western philosophy, we must first comprehend what sets human animals apart from other creatures in order to identify humanity as such in addition to designating them as nonhumans and, hence, "the others," which in turn help us to define our own humanity.

As a result, animals are arranged in a hierarchical structure, placing humans at the top of the pyramid. Following human animals, some animals are kept as pets, fostering deep emotional bonds with their human companions. Further, down the hierarchy, animals are viewed as tools or sources of productivity, serving human self-interest by performing demanding tasks. It is within this category that the focus of investigation lies—the civet, a creature often utilized for laborious purposes.

Sollund (2011), drawing from Agnew (1998, p. 182), presents three explanations for animal maltreatment. The first explanation is when individuals are unaware of the negative consequences of their treatment of animals. The second explanation is when individuals do not recognize or acknowledge that their treatment of animals is morally wrong. The third explanation is when individuals derive personal benefits or perceived gains from their acts of cruelty towards animals. In the case of this study, the focus will go on the third reason, or as Regan (2003, p.12) mentioned “animal agriculture is a business, after all, whose object is to maximize financial return while minimizing financial investment.” This suggests that the welfare of the animal is not the primary concern and that the main objective is to obtain financial profit.

Method

This research employed a descriptive qualitative methodology, specifically utilizing the document or text study approach and incorporating elements of Ecological Critical Discourse Analysis (Eco-CDA). The document or text study approach involved analyzing and interpreting written materials, specifically social media posts on the webpage "The Planet Edit," within their respective contexts. This approach allowed for a comprehensive examination of the discourse presented in relation to environmental issues.

In this study, the primary source of data was the quoted discourse from the author's article on "The Planet Edit" website, which served as the focal point for analysis. The analysis of the discourse encompassed multiple stages, starting with a preliminary reading and a general analysis of the texts. This was followed by a more detailed sentence-level analysis, aiming to uncover the underlying meanings in the text. Secondary data sources, such as relevant books, articles, journals, and websites, were also utilized to support the research process, providing additional insights and contextual information. The combination of the document or text study approach and Eco-CDA methodologies allowed for a comprehensive and nuanced analysis of the discourse surrounding environmental issues on "The Planet Edit" webpage, shedding light on the complexities of the environmental discourse, and offering potential avenues for positive change.

Findings and Discussion

From the discourse level understanding of the text, the coherence pattern of this is primarily informative and persuasive. The author begins by introducing the topic of civet coffee, explaining what it is and how it is made. Then, the author discusses the reasons why people choose to drink this coffee, emphasizing the unique taste, status symbol, exotic allure, and novelty factor. However, the author also challenges the prevailing narrative surrounding civet coffee by presenting a counter-discourse that tries to reveal the truth behind the civet coffee production.

The author raises ethical concerns about the exploitation of civets and provides evidence of the poor conditions and mistreatment they endure in the industry, citing a study and personal experiences. By exposing the unethical practices behind civet coffee, the author aims to counter the positive image and appeal of the beverage, urging readers to boycott it to avoid contributing to the suffering of these animals. In general terms, the text challenges the mainstream perception of civet coffee as a desirable and prestigious product and instead encourages a critical examination of its production and its impact on animal welfare.

The next analysis was made systematically and at the semantic level of syntactic units; therefore, involves examining the meaning and interpretation of individual sentences within a discourse. The focus is on the meaning and interpretation of words, phrases, and syntactic structures within a sentence that contributes to the overall meaning conveyed by that sentence. The semantic aspects of the text are examined by identifying and discussing specific language choices that convey meaning and contribute to the overall argument. A title was provided to summarize the main concept of each unit concisely.

Unique taste

"Not all civet coffee tastes the same, as the flavor can vary depending on the type of coffee cherries consumed, the civet's diet, and even the region where the beans are harvested."

The sentence highlights the unique taste of civet coffee, which can vary based on various factors. The description of the civet's natural digestive process often employs metaphors that liken it to a mechanical operation, emphasizing the production aspect and even specifying the time it takes to produce the desired outcome. These metaphors, such as "Nature is a machine" and "Nature is a storehouse," create a distinct division between human animals and nature, portraying nature as a passive entity that exists solely for human animal exploitation and use (Stibbe, 2015). However, the emphasis when talking about it usually mentions characteristics like great taste, uniqueness, and being "the most expensive coffee in the world", which is the most common statement in media when referring to this coffee. By using that language there is a shift in focus from the nonhuman animal and the process it undergoes to produce the coffee. The language used tends to prioritize the final product, positioning the civet as merely an object that produces this luxury commodity (Candra & Abadi, 2018). This can lead to an erasure of the nonhuman animal itself (Stibbe, 2015) and the ethical considerations surrounding its involvement in the production process. The emphasis on the coffee's qualities and luxury status can overshadow the nonhuman animal's well-being and the potential exploitation involved in the production of civet coffee.

Status symbol

"As one of the most expensive coffees in the world, luwak coffee is also seen as a status symbol."

Stories that portray people or the natural world as resources to be exploited, encourage the unequal distribution of resources, or promote extrinsic values like

profit maximization or status enhancement through the accumulation of material possessions are challenged (2015, Stibbe). This implies that the concept of perceiving the natural environment (in this case, the civet) as a resource to be exploited is challenged by highlighting the distinctive flavor and quality of civet coffee. It promotes a change in mindset from resource exploitation or profit maximization to valuing the inherent differences and intricacies that affect the flavor of the coffee.

Exclusivity

"This variability adds to the coffee's exclusivity."

Aran Stibbe (2015) explains by giving the following example: If individuals are repeatedly told that economic expansion is good, the idea may sink deeply into their thoughts and become a story that they live by. Once this myth has been ingrained in their consciousness, it affects how individuals behave and how they view the mechanisms that sustain life. This suggests that the myth or story surrounding civet coffee being exclusive and luxurious can become ingrained in individuals' consciousness, influencing their behavior and perception of the coffee's value.

Luxurious experience

"Many people seek it out to impress friends or clients, or simply to treat themselves to a luxurious experience."

In a normal setting civet coffee is promoted as the most expensive coffee in the world, the reader will imply that the purchase of a product is a convenient substitute for genuine satisfaction (Stibbe, 2015) and that this purchase will show status, power, and financial success. It implies that people may seek out this coffee not necessarily for the genuine satisfaction it provides but as a means of displaying their social standing or treating themselves to a luxurious experience.

Novelty

"The idea of drinking 'poop coffee' is interesting, and as a result, it's a bit of a tourist draw."

In this sentence, there is the reflection of the problematic nature of viewing civet coffee solely as an intriguing or exotic tourist attraction (see *analysis number 2*).

Civet conservation boost

"At first, this new industry was a blessing for the luwaks. It motivated the local people to protect them and no longer see them as pests."

The sentence highlights the initial positive impact of the civet coffee industry on the conservation of the civet species, as local people were motivated to protect them instead of considering them as pests (Deliana, Trimio, Fatimah, Fernando, & Djali, 2021). However, it also implies that the underlying motivation for this conservation is utilitarian, as the animals are being used as tools for coffee

production. While the intention to preserve the species is positive, the ethical implications of using animals for commercial purposes can still be questioned.

Ethical concerns

"The production of luwak coffee is not without controversy, as the methods used to obtain the beans have raised ethical concerns over the years."

The metaphors "Nature is a machine" and "Nature is a storehouse" establish a clear boundary between humans and nature, portraying nature as passive and available for human use (Stibbe, 2015, p.72). The concerns stem from the ethical implications of treating nature as a resource to be exploited for human-animal gain. The metaphors reinforce the need for a more balanced and sustainable approach to our interactions with the natural world.

Exploitation of civets

"However, as the demand for Luwak Coffee grew, wild luwaks were being captured and confined to cages, where they were force-fed coffee cherries and kept in appalling conditions."

According to Regan (2003), the goal of animal agriculture is to maximize financial return while reducing financial investment. This implies that obtaining financial gain is the major goal and that the welfare of the animal is not the main focus. This may explain the "need" to confine animals so that production under slavery conditions is more financially effective.

Lack of animal welfare

"All 16 plantations failed to meet basic animal welfare requirements: the luwaks were kept in tiny, urine-soaked cages; were very thin due to being fed a restricted diet of coffee cherries only; had no access to clean water and were constantly disturbed by loud tourists."



Figure 1. Civet kept caged for kopi luwak production (Pears, 2023)

Simotwo (2019) expresses that humans and animals are separated in this instance by semantically eliminating humans from the category of being animals. As a result, the human animal is viewed as belonging to a different category from

other animals (anthropocentric view), which is reflected in the way they treat animals. In this context, the separation between humans and nonhuman animals in the treatment of civets reflects an anthropocentric view, which is evident in the lack of animal welfare observed in the plantations. The mistreatment of civets, such as confining them to unsanitary conditions, providing a restricted diet, and subjecting them to constant disturbance, highlights the negative consequences of perceiving animals as belonging to a different category and not considering their well-being.

Physical discomfort

"Being forced to stand and sleep on wire flooring 24/7 causes severe pain and discomfort for any animal."

There is often an argument made regarding laying hens, veal calves, and dogs kept in cages for experimental purposes, suggesting that they do not suffer because they have never experienced different conditions (Singer, 2015). Nevertheless, the ability to suffer is not solely dependent on having experienced different conditions but rather on the capacity for physical and emotional pain, which is present in many animal species.

Detrimental to health

"Being force-fed caffeine-rich coffee beans is detrimental to their health, causing them to pass blood and eventually die."

According to Bhuiyan (2015), if we continue to maintain animal kingdoms or human-animal hierarchies based on their production and utility, this will appear arbitrary. By achieving a higher good, this scenario permits the extinction or annihilation of species. Therefore, it is important to consider nonhuman animals in the ethical context for the right reasons rather than just for their instrumental, or utilitarian, benefits to humankind.

Psychological distress

"Caged luwaks have even been known to gnaw off their own legs as a result of great distress."

According to Singer (2015), beings that experience suffering deserve moral consideration and should be considered. It is the moral responsibility of human animals to alleviate the suffering of these nonhuman animals.

Call for boycott

"Please do not contribute to the suffering of these animals. Boycott luwak coffee."

In the past, ecologists often disregarded the presence of humans and focused on studying untouched environments to avoid the complexities of human-animal affairs. This approach limited their political, economic, and ecological influence. However, more recent approaches to ecology, such as human ecology and ecological economics, aim to incorporate humans into the broader ecological context, acknowledging the importance of considering human interactions with

the natural world (Stibbe, 2005). The increasing awareness and advocacy for ethical and sustainable practices in the coffee industry prompt individuals to make conscious choices that prioritize nonhuman animal welfare and refrain from supporting harmful practices. Nevertheless, even though there is a huge need to emphasize the ethical concern surrounding the production of civet coffee, there is also a need to consider the reality of the human animals related to the production of coffee, namely workers or owners of coffee farms.

Conclusion

In the critical examination of civet coffee production, it becomes evident that the discourse surrounding this exotic beverage fails to address ethical concerns and promote sustainable practices. However, the power of counter-discourse emerges as a crucial tool for challenging oppressive ideologies and fostering compassionate and sustainable relationships between human animals and nonhuman animals. By amplifying marginalized voices, questioning dominant narratives, and advocating for nonhuman animal liberation and ecological perspectives, counter-discourse can contribute to transforming societal norms and recognizing nonhuman animal rights. Through the lens of Eco-CDA, grounded in Critical Discourse Analysis and ecolinguistics, we gain a comprehensive framework to analyze the interconnections between language, ecology, and sustainability, allowing us to dissect narratives, ideologies, and linguistic mechanisms that shape our treatment of the environment. Ecolinguistics, with its focus on studying discourses related to the treatment of nonhuman animals and the environment, uncovers power dynamics and language use that often obscure the negative impacts of nonhuman animal production and erases them from our consciousness.

By adopting a comprehensive perspective that acknowledges nonhuman animals as active participants in our narratives, we can foster a greater understanding, respect and ensure their well-being. This perspective exposes the hierarchical structure between human animals and nonhuman animals, driven by anthropocentrism and speciesism, which perpetuates nonhuman animal exploitation and mistreatment. It highlights the need to challenge this hierarchy and advocate for more ethical and compassionate treatment of nonhuman animals. It is strikingly ironic that civet coffee, which was discovered during a period of slavery and marginalization under Dutch colonists in Indonesia, is now replicating a similar pattern of exploitation, but this time, it is the civet being exploited. The conclusions drawn from this analysis emphasize the urgent need for a reevaluation of coffee production practices, ethical considerations in the treatment of nonhuman animals, and a shift towards a more inclusive perspective that recognizes the intrinsic value of all species for a harmonious coexistence within ecosystems.

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