



Green Politics: Capitalism and Nature Exploitation in Bong Joon Hon's Okja Film

Wahyuning Perubahan
Universitas Islam Negeri Syarif Hidayatullah
Jakarta, Indonesia
wahyuningperubahan21@gmail.com

Inayatul Chusna*
Universitas Islam Negeri Syarif Hidayatullah
Jakarta, Indonesia
inayatul.chusna@uinjkt.ac.id

Purpose

This research discussed the exploitation of nature and the working class in Okja conducted by Mirando Coorporation. It aimed to reveal how capitalism works in nature and explored the relation between ecological appropriate and social inequality.

Method

This research applied qualitative method, using eco-marxism approach. Data taken in the film were in the form of scenes and dialogues.

Results/findings

The analysis discovered that there was metabolic interaction as the results of exploitation of the working-class and domination of nature. The Mirando Coorporation pursued profits by using green politics and building false consciousness as environmentalist company. Besides, the capitalists were exploiting nature, animal and the working-class as their source of values and commodities. The products produced by capitalists were the roots of exploitation and domination in nature and working-class and it led to ecological change and impoverishment of workers.

Conclusion

In conclusion, green politics was used as disguise profit-driven motives and created false environmental conciousness to legitimate nature and labour exploitation. By commodifying animal, natural sources and labor, the capitalist production distort metabolic relations.

Keywords

Capitalism, nature exploitation, greenpolitics, social class, animal abuse.

*) Corresponding Author

Abstrak

Tujuan

Penelitian ini membahas eksploitasi alam dan kelas pekerja dalam film *Okja* yang dilakukan oleh perusahaan. Tujuannya adalah mengungkapkan bagaimana kapitalisme beroperasi dalam hubungan antara eksploitasi ekologi dan ketidaksetaraan sosial

Metode

Penelitian ini menggunakan metode kualitatif dengan pendekatan ekologi-Marxis. Data yang diambil dari film berupa adegan dan dialog.

Hasil/temuan

Penelitian ini menemukan adanya interaksi metabolik sebagai akibat dari eksploitasi kelas pekerja dan dominasi atas alam. Mirando Corporation mengejar keuntungan dengan memanfaatkan Politik Hijau (Green Politics) dan membangun kesadaran palsu sebagai perusahaan peduli lingkungan. Alam dan binatang dilihat sebagai komoditas dengan nilai jual, seperti kelas pekerja. Produk yang dihasilkan menjadi akar dari eksploitasi dan dominasi terhadap, alam, binatang dan kelas pekerja yang mengakibatkan perubahan ekologi dan penindasan terhadap pekerja.

Kesimpulan

Film ini menunjukkan bagaimana Politik Hijau dapat digunakan kapitalis sebagai kesadaran palsu untuk menyamarkan motif profit serta eksploitasi terhadap alam dan tenaga kerja. Dengan mengkomodifikasi hewan, alam dan tenaga kerja, hubungan metabolik antara alam dan manusia menjadi rusak.

Kata kunci

Kapitalisme, politik hijau, eksploitasi alam, kelas sosial.

المخلص

الهدف

تناقش هذه الدراسة استغلال الطبيعة والطبقة العاملة في فيلم *Okja* من قبل إحدى الشركات. والهدف من ذلك هو الكشف عن كيفية عمل الرأسمالية في العلاقة بين الاستغلال البيئي وعدم المساواة الاجتماعية.

الطريقة

تستخدم هذه الدراسة منهجية نوعية مع نهج ماركسي بيئي. تم جمع البيانات من مشاهد وحوارات في الفيلم.

النتائج

وجدت هذه الدراسة أن هناك تفاعلاً استقلابياً نتيجة لاستغلال الطبقة العاملة والسيطرة على الطبيعة. تسعى شركة ميراندو إلى تحقيق الأرباح من خلال استغلال السياسة الخضراء وخلق وعي زائف كشركة واعية بيئياً. يُنظر إلى الطبيعة والحيوانات على أنها سلع ذات قيمة بيئية، تماماً مثل الطبقة العاملة. أصبحت المنتجات المصنوعة أساساً لاستغلال الطبيعة والحيوانات والطبقة العاملة والسيطرة عليها، مما أدى إلى تغير بيئي واضطهاد العمال.

الخلاصة

يُظهر هذا الفيلم كيف يمكن للرأسماليين استخدام السياسة الخضراء كوعي زائف لإخفاء دوافعهم لتحقيق الربح واستغلال الطبيعة والعمالة. من خلال تسليع الحيوانات والطبيعة والعمالة، تتضرر العلاقة الأيضية بين الطبيعة والبشر.

الكلمات الرئيسية

الرأسمالية، السياسة الخضراء، استغلال الطبيعة، الطبقة الاجتماعية.

INTRODUCTION

Humans use natural resources for their basic needs in order to survive. They have to enter social interaction with their fellowmen for living a life, because humans are social creatures that have to live side by side with each other. Simultaneously, Human also have to coexist with the physical environment such as animals and plants and the biotic and abiotic environment. Natural resources and ecosystem provide everything for human life and activities; all economic and social progress depends on the environment. Since all the goods and services in nature are freely accessible and can be used as human values (Dagmang, 2014). The problem of nature is the problem of capital (Clark & Foster, 2010). Nature as a strategic commodity is a business opportunity for capitalists; they use nature as a business product. The nature of human consumerism is one of the reasons capitalism exists (Rehbein, 2020). Since the goods and service from nature are utilized for social development. Capitalists charge in utilizing nature as source of their profit. They would do anything towards nature because it is profitable on market economies. Nature would be burned as land of capitalist and polluted by industrial waste and ecosystem's creatures such as animals; they would be used as commodities for meat or fur producing machines. The core of capitalism also consists in the utilization of the working class (Marx, 1951).

Capitalism is the primary domination of society and environment. As a result of these habits, various kinds of environmental pollution of air, water and soil as well as other physical environments are damaged due to their exploitation. Related to the crisis and the destruction of nature, animals and workers are the victims and targets as a result of the impact of exploitation by capitalists. Natural capitalism values both natural and human life and promotes environmental services and principles that enables businesses to better satisfy their customers' needs, increase profits, and contribute to the solution of environmental problems all at the same time (Hawken et al., 1999). The system of capitalism also requires more exploitation of them – paying worker less, making them work more, robbing their passion, utilizing them as commodities and making them more productive without increasing wages. The exploitation of nature and workers in the capitalist mode of production resulted in rift that cannot be repaired in the “metabolic” process (Foster et al., 2007). It means the rifts – the results of exploitation will lead to a long impact of ecological change and impoverishment of workers.

Capitalism issues can be seen in *Okja* (2017). The film talks about an imitation super pig named *Okja* created by Mirando corporation food company who is kept by a young girl named Mija to become a food product in the future. *Okja* depicts the relationship between humans and animals in view of environmental destruction and class conflict. In *Okja* there are a lot of representative political economy that capitalist attempts to control labor and nature. The movie overviews the food company owned by Lucy tries to catch people attention with super pig project by using green marketing in order to bring her company's golden times back. She made festival of super pig project on behalf of the bright future of society and environment. She claims that her genetically modified super pigs came from Chille farm and have plenty of benefits to environment since the super pigs produce less excrement and consume less food. Nonetheless, In *Okja* there are opposite scenes that show the food manufacturing process far away from eco-friendly meaning. Lucy is carrying technology to develop their genetically modified animal, the technology seen as capitalist's tool for abusing animal and controlling nature which is showing the company is not on their core values for being environmental activist.

Okja also represented exploitation of the capitalist to the working-class. Mija and his grandfather were represented as commoners living inland who restricted from modernity got doctrine from Mirando to provide a place and ability to nurture *Okja* – their super pig. Through the years of taking care of *Okja*, Mija has deep bond to *Okja* and they have become friends ever since. Mirando corporation forced appropriation by of the surplus value produced by Mija and her grandfather (the commoners). Mija and her grandfather are

working under their lack of ownership to sell their labor power to Mirando for less than the full value of the goods. Okja is being treated for years by Mija and her grandfather with their limited ownership just to exchange it for gold while Mirando reaping surplus the benefits from them. From this highlight, the results of exploitation by Lucy lead to metabolic rifts to environment and society. The eco-friendly tagline is just a contrivance for capitalists to reap surpluses while covering the exploitation of nature and the working-class. Thus, *Okja* film portrayed Eco-Marxism issue. In this research, the writer aims to analyze how capitalism restrains on Nature and green politics that reflected capitalism. *Okja* depicts interconnections between capitalism and ecology by viewing how capitalism manipulates society by exploiting and dominating nature and the working-class for the sake of profit. Capitalism in *Okja* revolves around the environment, greenwashing doctrine, labor exploitation, class conflict and animal cruelty by displaying direct and indirect some capitalism scenes, symbols and dialogues in *Okja*.

METHOD

Qualitative method is concerned with qualitative phenomena, such as those related to quality or variety, and entails delving deeply into non-numerical data. (Downs, 1990). This method describes, analyzes and interprets several meanings in general description of real phenomena based on theory and data that resemble the event. In the context of environmental study, Foster believed that Marx's ecological insights contributed nothing new or essential to our present-day knowledge of ecology (2000). Foster learned over the years about ecological materialism. He emphasizes Marx's practical materialism, rooted in his concept of social praxis: Marxist approach to issues of nature and natural-physical science. Marx's materialist conception of history focused principally on "practical materialism". That is the exchange material or relation of man and nature. The relation between man and nature established by action or works. Foster concludes that Marx's world view was deeply, and indeed systematically for ecological and this ecological perspective derived from his materialism (Foster, 2015). Ecological Marxism is distinguished from environmentalists in that it emphasizes the fault of anthropocentrism. Despite their multifaceted approaches, the latter have produced a shared depiction of nature's autonomy or integrity. As a result, their emphasis on debunking the centrality of humans eventually modified to gain new ways of understanding nature.

Ecological Marxism, on the other hand, developed in response to Marx's critique of capitalist production and accumulation. As expected, eco-Marxists will propose not only a new way of understanding nature, but also a new praxis for dealing with nature—one that focuses on human development as co-evolving with nature (Dagmang, 2014). In this case, Liebieg's chemistry knowledge was able to overcome the limitations that existed at the time. Liebieg's study encourages greater human intervention in soil (through the use of chemical engineering), while opening up maximise the benefits for an agricultural revolution (Douai, 2018). The implication of Liebieg's study on the use of chemicals in soil is that there is a wide potential for soil degradation. Marx's concept of a "metabolic rift" becomes relevant here, because capitalism will use chemical techniques to encourage the expected fertility rate in order to maximize profit. In the name of profit, the land must be exploited using chemicals, which has implications for the decline in soil quality (Douai, 2018).

Green capitalism is a type of environmentalism that emphasizes the economic value of ecosystems and biological diversity and seeks to reduce human environmental impacts by ensuring that the importance of environmental services is reflected in market operations. Proponents of green capitalism see pollution, loss of biodiversity, and the unsustainable use of natural resources as a form of "market failure." In other words, environmental degradation is the result of the failure of capitalist systems to account for the financial value of environmental services. Green capitalism is based on the premise that private property, entrepreneurial business, and economic growth can be good for the environment. One of the most important ideas at the heart of green capitalism is that

nature provides financial benefits to societies and that any damage to ecosystem function has an economic cost (Scales, 2017).

FINDINGS AND DISCUSSION

Exploitation on Animal and Labor

Lucy – the owner of Mirando Corporation made the super pig project that involving farmers from around the world. The project of the super pig is resulting in exploitation on labor and animal. This segment hence evaluates the data of labor exploitation in Okja film by riving with the perception in capitalism system as seen as how Lucy – the capitalist taking advantages of ecocentrism behaviour of Mija and her grandfather and Dr. Jhonny's ability to developing her super pig. As well as exploitation on Animal for being capitalist's labor and commodity.

Exploitation on Mija and her relation to Okja

Nature is the only resource that makes Mija and her grandfather survive in this world. Mija, as a poor Korean-village girl, can only depend on nature for the development of Okja and for the daily needs of her family. Since she and her grandfather are living in a village, they know how to use natural resources wisely and know how to behave towards nature. As well as her grandfather also brings wood from forest for their fuel in their home. It shows that nature is not just about a dwelling place for Mija but nature is become part of herself. She considers the things that surround her, Mija treats nature with care and thoughtfulness. It means she is connected to them; she does not regard herself as a distinct entity and does not feel superior and dominant towards them. Besides using nature for her family's daily needs, nature is also a place that she uses for raising Okja in order to Okja can develop itself and interact with their ecosystem. Lucy sees Mija and grandfather are suited for preserving Okja, since they are generous people who are congenial to nature and will be dedicated to them. Mija and grandfather appear as exploited labor here, where Lucy takes advantage of their condition and situation since they owned nothing but nature and their sincere feelings towards nature as though free access to Lucy as the capitalist to unleash her plan to make the super pig. All things considered, Lucy utilized their situation to generate a profit.

Lucy: "An emotional reunion, and then they leave the stage together hand in hand. Hand in trotter. She can be the new face of face of Mirando Corporation. She can be the embodiment of the Mirando ideal. She's young, she's pretty, she's female. She's eco-friendly and she's global! She's Godsend! Are you writing this down?" Dialogue 1 (01:05:24)

When Mija gets dragged by police and Mirando's staff for trying to steal Okja back from Mirando's truck. The news gives bad prejudice to society about Mirando Corporation as environmental and society company do violence to children and animal. Lucy does not want the news to affect her company reputation. Since Mija known as a pure-village girl who loves nature and has beautiful friendship with Okja, she is using Mija as strategy marketing by making her to be Mirando's new face and selling friendship encounter story between Mija and Okja with the aim of Mija will attract more consumers, and it will cover the issues and people will believe that Mirando corporation is adhere with their core value (Dialogue 1). According to Marx, capitalism is "perverse". This is because the use of labor to create value distorts "human values", produces a fetishist deformation of social relations, a commodification of labor, a mortification of the workers' creativity and, ultimately, a breach of the categorical imperative: capitalists try to use workers only as means (Screpanti, 2019). Lucy's secretary persuades Mija to wear fancy dress made by Mirando Corporation for the property in the fanfare. However, Mija does not want to

wear it until she sees Okja. Then, Lucy's secretary threatened Mija that she would make Okja into food.

Mirando's Staff: "We are the one who have Okja. Okay? We are doing you a favor. Do you get it now? Yep, yep, yep. Do you want to go back home with Okja, Right? Then do as you're told. Other wise, this is what will happen to Okja."
Dialogue 2 (01:21:00 – 01:21:20)

From dialogue 2, we can see Mija is controlled by Mirando Corporation. Mirando Corporation's staff forces Mija to wear dress that they have prepared for the show, they threatened Mija to cook Okja if she refused to wear the dress, The clothes here is very important to Mirando Corporation, because Mija is their respective brand. The clothes are a symbol that Mija gets well-treated by Mirando Corp. Since she is from a village, she does not have good clothes that can be worn in super pig festival, Mija should wear that dress in order to deceive the audience Mija is get well treated by Mirando. On the contrary Mija feel anxienty and unsafe to be around in Mirando Corporation company, like it or not she has to do that because she is afraid of losing her best friend – Okja. This is intended to the people to assume Mirando Corporation treats their labor well and they get profits from there on. Nevertheless, Mirando Corporation does not provide Mija welfare and protection. Mija also does not have power to save herself and Okja from this situation, thus she must do everything to get rid of the situation. Additionally, the methods under capitalism system for taking surpluses from labor, the capitalist minimizing wages while raising up labors's job, deskilling labor and miserly to labor (Tomaskovic, et al. 2019).

Dr. Jhonny Alienated from himself

The concept of metabolism refers to the metabolic interaction between nature and society through human activities. And in order to explain more about metabolic interaction that is interdependent set of needs and relation that produced human alienation under capitalist system. It is the answer of human freedom could be seen as being connected to metabolic process with nature was expressed through human labor (Foster & Clark, 2016). In Okja, Lucy exploits Dr. Johnny's image for the sake of Mirando's brand value. Dr. Johnny is a very famous brilliant scientist in the world. In his work on tv, he known as beloved zoologist and veteranian since he always gentle and fun-loving to animal.

Dr. Johnny starred at a program tv show about animal that made him widely known in the world especially in the United States. Since Mirando Corporation's core value based on environment and society, Lucy chose him to be a new face in her company because he has an image that goes same way with Mirando Corporation core value. Moreover, Dr. Johnny can represent and influence the brand positively and build trust among customers in order to help with selling products. His job is to be an ambassador for all Mirando's commercials and promoting the super pig project. However, Lucy wants to replace his position to Mija for being Mirando Corporation's new face because of Dr. Johnny did not meet Mirando sales target.

Dr. Jhonny : "She's not the face of the Mirando Corporation. I am. You don't even know if she can do anything but cry. Whereas I am loved... all over the world."
Lucy : "Could you please sit down and shut the fucking squeaking and whinning?"
Dr. Jhonny : "You know... you are forcing me..."
Lucy : "I'm forcing you to do what?"
Dr. Jhonny : "To examine my options."
Lucy : "Oh, really? Okay. Go ahead. Examine them. Are you examin-

ing them now? Have you finished examining them? Sit. You're deadbeat. Your ratings are shit. Epic fail."

Dialogue 3 (01:05:53 – 01:06:34)

From the dialogue 3, Lucy removes Dr. Jhonny from being her corporation's new face and humiliates him in front of his own colleagues. Dr. Johnny feels betrayal about Lucy's decision to change Mirando's new face to Mija. He feels anger and disappointment in himself. He always thinks that he did his best for the development of the super pig project. Nevertheless, Lucy claimed that Mija is more feasible than him, and she can bring more profit and trust from the consumers.

Dr. Johnny is in an unconscious state where he tried to feed Okja by giving her alcohol. It signifies that Dr. Johnny is feeling lost from himself. Dr. Johnny experiences alienation caused by Lucy as a capitalist exploits himself and his passion in the zoology industry (Sawan, 2011). For Marx, the historically specific form of social labour is the reason for alienation. The capitalist relations of production and distribution cause the estrangement of the wage labourers because they include that the workers produce but the product is no longer theirs. Dr. Johnny always has a bright and positive personality towards people and animals. However, since he joined Mirando Corporation – the non-green corporation, his personality slowly changed and became a manipulative person. He is more dishonest to himself and other people, a self-centered and bad temper person. Additionally, when Lucy replaces him from being Mirando's new face to Mija, he does physical abuse to Okja to vent his anger. His dedication to animals vanished just like that because he works for money not for what he used to be.

Dr. Johnny : "I'm gonna... I'm gonna poke you in five places. [crying] And I'm sorry. It's gonna hurt. I shouldn't be here. I am an animal lover. Everybody knows that about me!"

Dialogue 4 (01:18:20 – 01:18:41)

We can see, Dr. Johnny cannot stop himself from doing physical violence to Okja. Even though he feels betrayed after doing that to Okja but he is still doing physical abuse to her because he does not want to lose his job. This inescapable condition is owing to his job is under control by a capitalist. He can't help himself from doing his job. He is no longer recognizing himself as someone who dedicated to animals and the environment. According to Marx in the sense of labor value, money as an exchange value is a distorting power against the individual and against the bonds of society. Money turns labor from fidelity into infidelity, love into hatred, virtue into vice, and idiocy into intelligence. Money has the ability to change human personalities and destroy human relationships (Miyamoto, 1987).

Exploitation on Animal

The researcher found that the animal named Okja is seen as labour and commodity. Although the super pigs in Okja are genetically modified animals, they are still considered as animal farms which is part of nature. Animals are regarded as labour and commodity because they are producing value that provides for human needs for free (Walker, 2017). The existence of animal cruelty in Okja in the sphere was mainly due to capitalist turning Okja into private property and means of production and exploits the animals for the sake of profit.

When Okja arrived in the laboratory, she sees several super pigs from her species in battery cages that look in bad shape and impaired. It looks like the super pigs went through from unsuccessful experiment by Mirando's scientist. They are also living in battery cages which is harmful for animals because it causes diseases, bone health, limited movement and other damaging effects for animals (Miranda et al., 2019). Furthermore, Okja gets physical violence from Mirando's staff many times. When Okja arrived in the laboratory,

Mirando's staff stabbed Okja into entering the laboratory by using electrocution device. After that, Dr. Jhonny and Mirando's staff force Okja to mating with Mirando's pig robot that twice bigger than Okja.

Blond: "We didn't know they were gonna do this to her. We didn't know they were gonna put her through this mating."

Dialogue 6 (01:12:19-01:12:59)

From the dialogue 5, we can see Okja as labour and commodity. Mirando's staff represent as second capitalist that forced Okja to mating with male super pig robot twice bigger than Okja for the purpose of Okja to reproduce super piglets and the piglets will be Mirando's ingredients products. Okja is suffering from physical violence that she gets multiple times from Mirando's staff and Dr. Johnny. Dr. Johnny is stabbing Okja's body to get Okja's extraction meat.

Red : "They've been frantically breeding their super pigs, and soon the supermarkets will be filled with their flesh and organs. Dog food, hot dogs, bacon and jerky."

Dialogue 7 (54:01 - 54:07)

Dialogue 6 depicts Okja as a commodity. The super pig in Okja is shown as exploited and oppressed in capitalism to produce commodity. according to Torres (2007), animals are 'producing commodities (as in the case of milk, eggs, leather, wool, and such)'. There are only two paths that animals can follow in capitalism, namely, to 'labor to produce commodities or to be commodities'(Stache, 2020). Furthermore, Okja gets forced to mating with Mirando's robot, she seen as the commodity to produce offspring, but she also has to supply her meat to be the products of Mirando Corporation.

Technology on Nature

Okja shows a food company named Mirando Corporation owned by Lucy wants to launch a big innovation project about sustainable products specifically a GMO animal that can be consumed by all people, especially for lower classes. Lucy explains to the consumers that the results of their product can be beneficial to society and environment. Super pigs products intended for all people can eat meat products without hurting the animal. Also, the food product is environmentally friendly. However, in the embodiment of the super pig, Lucy uses technology for invented GMO animal – that has adverse effect for environment and society. In this segment hence evaluates how capitalist use technology for the development of the successful of super pig products. Thus, the super pigs lead to metabolic rift that would harm nature and society.

First, Mija was born and raised in a village outside of an urban area, does not have knowledge about technology and the progress of the times. When uncle samundo – the staff from mirando corporation – open his laptop for daily checkup Okja, Mija is amazed by that. She considers technology is a something fascinating that she rarely sees in her place. It means, Mija as a labor who lived in a village, has limitation of knowledge, she does not know that Okja is a genetically modified animal. She always sees Okja as an ordinary animal and treats and brings Okja into nature to interact within their ecosystem just like any other animal. GMO is a genetically modified organism which is an animal, plant, or microbe whose DNA has been altered using genetic engineering techniques (www.nationalgeographic.org). It means technology works in order to create a genetically modified organism.

There is the black box installed in Okja's ear for Mirando's scientist examine Okja's health. The black box shows that technology wants to control nature. Since Okja is part of nature and it is genetically animal which in the process of genetically modified use of engineering techniques, Okja and technology cannot be separated and need to link each oth-

er. Uncle samundo who is scientist of Mirando Corporation needs to check Okja regularly to obtain the success of development of genetically modified animal. Since technology and science are made by humans to improve quality of life. In this scene technology is seen as tools that capitalists use for dominating nature. Technological improvements were a necessary but insufficient means for the “improvement” in the human relation to the earth (Foster et al., 2007).

The black box is leading to normalization capitalism to utilize nature with technology. Lucy wants to maximize her capacity to exploit her resources. Mirando Corporation’s scientists here seen to modify natural materials to meet human needs and wants (Stache, 2020).

While Jay - the leader of ALF is explaining Mija about Mirando Corporation scheme, he is showing abomination picture about the effect of consuming genetically modified animal. The picture showed the headline “GMO, THE UNAVOIDABLE HORROR. SOLVING THE FOOD CRISIS VS ENVIRONMENTAL DESTRUCTION.” This depicts the genetically modified animal that Lucy produces leads to environmental destruction. It concerns genetic modified animals will result in unintended physical and genetic mutations that may be inhumane, risky for the health of animals and consumers and environmentally unsustainable (Farm, 2019).

Genetically modified animals would decay animal food chain and their continuity and GMOs food contains chemical material that will affect consumer’s health. In 19th century, people were used chemical salt for fertility soil by cause of profit and the chemical soil nutrients, such as nitrogen, phosphorus, and potassium contained in food or fiber and it were shipped for hundreds, even thousands, of miles to densely populated cities, where they ended up as waste, exacerbating urban pollution while being lost to the soil (Foster, 2000). Marx’s concept of a “metabolic rift” becomes relevant here, because capitalism will use chemical techniques to encourage the expected fertility rate in order to maximize profit (Foster et al., 2007). This shows the genetically modified animal in Okja works in similar ways to how the chemical technique that humans used for fertility soil in late 1850s. Thus, the engineering technique and chemical that Lucy uses for the process of the embodiment of the super pigs will give long impact to animal, society, and environment.

Before Lucy rebranding Mirando Corporation for being favorite company in United states, her sister Nancy – a previous leader of Mirando Corporation – was made the company image turn to be the most hated company because she was irresponsible for dumped toxic waste in lake.

Lucy : “[...] I was visualizing ways of turning the most hated agrochemical company in the world into the most likeable miracle pig-rearing company. And it’s working! It’s working! It was working until last night. Until six hours ago.”

Lucy : “The synteshis of old Mirando and new Mirando was impeccable. I took nature and science and I synthesized and everyone loved it.”

Dialogue 8 (01:01:56 – 01:02:33)

With this in Mind, as a consequence of the previous leader of Mirando Corporation, her sister, Nancy was caused environmental damage that ruined Mirando Corporation reputation. Lucy tries to bring back the company’s golden time by combining science and natural products and theme that considering society will love it and will overlook her sister’s fault (Dialogue 8). However, Lucy does not address the issue properly, instead she just makes another damaging product. Her product would cause another environmental destruction in the future since she made a genetically modified animal that has plenty of negative effects for society and the environment. In Marx’s metabolic analysis points, rather than abiding to sustainability needs of natural systems, capital attempts to bridge whatever rifts it creates through technological fixes—such as the use of artificial fertiliz-

ers to maintain production in the face of the systematic depletion of soil nutrients—without properly addressing the social causes of the metabolic rift. Such creating additional environmental concerns and compounding the overall problem (Clark & Foster, 2010).

Political Green by Capitalist

This segment hence evaluates the data of greenwashing in *Okja* film by showing how capitalists use the environmentally narrative to mislead the public into believing a company that opposite from what they do to environment as mentioned in the previous sub-chapter before. During the presentation of the project Lucy gives signs a capitalist use greenwashing for strategy marketing, she made the project look sustainable in order people to buy her product in the future. Greenwashing is economic incentive for environmental investment. It is recognized as a misleading communication practice concerning environmental issues (Balluchi et al., 2020). Greenwashing cleverly connects environmentalism to capitalism through multiple strategies to market certain products and activities as sustainable (van den Berg, 2016).

Lucy: "It's new Mirando's new era with me, and with new core values, environment and life. Awesome."

Dialogue 9 (01:28-01:34)

Lucy – the leader of Mirando Corporation made an announcement to society about her sustainable product and project. She introduces to the audience that her company core values based on environment and life. She builds an image of her multi-national company as an environmentalist company. She tries to give impression to the audience that her company's core values will be on behalf of the environment and people and be responsible for the welfare. However, unlike what she said, Lucy does fraud, which is the opposite of her company's core value. The concept of greenwashing focuses on impacts on brand attitude and purchase intentions of green claims and true positive environmental performance. Thus, it can bring the profits for company (Balluchi et al., 2020).

Lucy : "The world's population is at seven billion. 805 million human beings struggle with hunger every day, including 30 million right here in the United States. The world is running out of food, and we're not talking about it. We need a miracle. And then we got one. Say hello to a super piglet."

Dialogue 10 (01:56-02:18)

Another concept of how greenwashing works according to Wilson (2010), focusing on recent environmental scandals affecting active socially responsible companies (Balluchi et al., 2020). From dialogue 10, Lucy talks about the global problem that several people face every day. There is seen the data about 805 million human beings struggle with hunger every day, According to (<http://thp.org/what-we-do/issues/poverty/>), the word Hunger means a dimension of extreme poverty. It means she talks about lower classes problems that always have a condition where they cannot afford to buy enough food or unable to purchase food with high nutrients every day. Then Lucy continues her words, mentioning the super piglet as a miracle that could overcome lower classes from hunger. It means Lucy is extremely alert to lower classes conditions, she tries to be more look socially responsible to the audience by introducing her super pig product with the intention of the lower classes can afford meat products that have high nutrition but worth more than it costs.

There is an imagery of animals living happily in. Lucy opens the super pig conference using the video about the future society that shows animal living in trees. The tree is a

symbol of the source of life where humans, animals and the environment need it for survival and that is intended to convey a good message says animal live matter, animal needs protection and life. The picture gives voice to this project that shows Mirando Corporation is a company that is willing to protect animal and they will preserve nature and the environment from catastrophes that are caused by human.

In the video there also viewing audience with texts “Eco-friendly, Natural, Non-Gmo.” In bold text that stresses the super pig refers to the product that contains natural ingredients and, in their production, will not harm the environment. The non-gmo text means that the meat gets from good breeding animal without genetic engineering. we can see the imagery of animal live happily in tree and the text “Eco-friendly, Natural and Non-Gmo.” are a sign of greenwashing. From the beginning of film, Lucy has been branding her product and project as a sustainable product that creates products, in particular, in food products that are sustainable in terms of environmental burden and resource use, that provide a service or function to meet essential needs to society (Roy, Robin 2020). However, the other side of this environmental and sustainable campaign that Lucy presents in the conference, Lucy and her company do not apply anything about environmental message what she was delivered in the conference instead they are doing harmful things to animal and environmental.

This is how capitalism works in nature. Lucy romanticizing nature – how she sees nature or animal as a source of spiritual inspiration for humanity, she addresses issues such as animal needs life, poverty reduction, lower classes problem and how important it is to use eco-friendly product that make the audience demand this product in order to save the environment from ecological damage (Scales, 201). She greenwashed the product using terms ‘eco-friendly’, ‘natural’ ‘non-gmo’ and being environmentally conscious for marketing purposes in order the product will demand in the market.

Lucy : Our super pig will not only be big and beautiful, they will also leave a minimal footprint on the environment, consume less feed and produce less excretions. And most importantly... they need to taste fucking good.
Dialogue 11 (04:50 - 05:15)

From dialogue 11, Lucy represented her product through a green and sustainable rhetoric, which despite saving them money, now also made them look responsible and carefully considerate of their environment (van den Berg, 2016). The word “They” in the dialogue refers to the super pig – her product’s ingredients, then “leave a minimal footprint on the environment consume less feed and produce less excretions.” It means the super pig has some benefits for environment, the super pig will not leave effects like excess waste and leave minimal gases from animal farming, also they don’t need much food in their preservation. This is adding worth to her product that makes the audience choose her product. This in turn changes consumer behavior, since they rationally seek to purchase the cheapest (and therefore less environmentally damaging) products (Mansfeld & Runia, 2010).

About the super pig as ‘life savior’ scenario that Lucy tells audience in grand opening; we can tell that she planned well her sustainable project with seeing the details of her target markets of this project. She targeted middle to lower classes for investing in her project and eventually they will buy her product in the future. She makes sustainable product projects look fun with the way she wraps it in good news that helps the environment and makes audiences amused and burned with curiosity with her product. The audience and her target consumers will demand her product because the consumers not only get good meals, but they will also help the environment at the same time.

Furthermore, exploitation on nature and labor conditions was motivated by sustainable campaign proposes by the capitalist – Mirando Corporation. The capitalist raises environmental issues aims to reap the profits and domination in society. Thus, this case of capitalism causes nature and labor exploitation and leads to environment destruction and

exacerbates labor and lower classes. The labor conscientious to meets the company's target, the lower classes harmed as the consequence in green conscious, as well as animal slavery in food production. This resulted in Capitalism as a key for domination of class and environment.

CONCLUSION

From the discussion, the study highlighted the complexities of translating idiomatic expressions and the importance of considering various contextual elements for accurate and effective translation. Chusfana's translations were generally can be considered equivalence by mostly applying paraphrase translation strategy of idiomatic expresions. The result of her presentation shows several choices in translation that could provide solution and contribution for translation strategies and equivalence. She seems to be confidence by rendering the idiom from the source text to target text even though sometimes she preserves idiomatic expression from the source text to target text. This seems to be based on the idea that she wants to maintain cultural nuance, and naturalness between the source text and the target language.

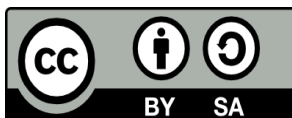
The study concludes the strategy applied by the translator as the progressive or dynamic strategies since she very often alters the idiom from the source text into non idiom. She even often paraphrases the idiomatic expressions of the source text in order to convey the and to preserve the understanding and cultural nuances of the target text readers' culture. This seems to based on the idea that translation by paraphrase is by far the most common way of translating idioms when a match cannot be found in the target language or when it seems inappropriate to use idiomatic language in the target text because of differences in stylistic preferences of the source and target languages. Even though translating should preserve the idiom with the same words and meaning but she often modifies the idiom to different idiom. This is probably the ideal solution, but also the most challenging. If there is a parallel idiom in the target language that utilizes the same words, structures, and meaning, then use this idiom as the new translation.

The study concludes the equivalence of the translation can be considered acceptance and natural by changing the form and the style of the source text idiom which is not exist in the target text. This seems to be based on the idea that translation equivalence conveys the same meaning and tone between the source text and target text. This is likely because every language has different ways how to express idea through language, such as idiomatic expressions. When a translator wants to preserve all idioms of the soource text to target text, an equivalent translation often reads very stiffly, because not all idioms are equal in terms of meaning, culture, and style. Therefore, this study suggests that for those who want to translate idioms from the source text to target text should consider the cultural factor and contextual meaning. The reason is because "idioms can be hard for non-native speakers to understand and because the meanings are usually symbolic. Each language has its own expressions that are used without conscious thought but may not be obvious for non-native speakers to understand".

REFERENCES

- Balluchi, F., Lazzini, A., & Torelli, R. (2020). CSR and Greenwashing: A Matter of Perception in the Search of Legitimacy. *CSR, Sustainability, Ethics and Governance*, 151–166. https://doi.org/10.1007/978-3-030-41142-8_8
- Clark, B., & Foster, J. B. (2010). Marx's Ecology in the 21st Century. *World Review of Political Economy*, 1(1), 142–156. <http://search.proquest.com.ezp.waldenulibrary.org/abicomplete/docview/1021197077/abstract/143454AED1A459F4CB3/44?accountid=14872%5Cnhttp://media.proquest.com.ezp.waldenulibrary.org/media/pq/classic/doc/2692194201/fmt/pi/rep/NONE?hl=capitalism,paradoxes,pa>
- Dagmang, F. D. (2014). Praxis and theory of environmental marxism. *Journal of*

- Dharma*, 39(4), 319–334.
- Douai, A. (2018). Ecological Marxism and Ecological Economics. *Routledge Handbook of Ecological Economics*, 57–66. <https://doi.org/10.4324/9781315679747-8>
- Foster, J. B. (2000). *Marx's Ecology: Materialism and Nature: John Bellamy Foster: 9781583670125: Amazon.com: Books*.
- Foster, J. B., American, T., & Sep, N. (2007). *Marx ' s Theory of Metabolic Rift : Classical Foundations for Environmental So ciologyl*. 105(2), 366–405.
- Hara, P. A. O. (2006). *Surplus and Exploitation*. 1–15.
- Hawken, P., Lovins, A. B., & Lovins, H. (1999). *Natural Capitalism. The Next Industrial Revolution 2000*. 396.
- Mansfeld, J., & Runia, D. (David). (2010). Chapter 2. Περὶ Σχήματος Κινησεως Κόσμου. *Aëtiana (2 Vols.)* , 327–334. <https://doi.org/10.1163/ej.9789004172067.i-752.38>
- Miranda, C. D., Purwar, V., & Wankhade, P. (2019). *Welfare Issues of Layers in Cages*. December 2018.
- Miyamoto, K. (1987). *ScholarWorks@UMass Amherst Erich Fromm' s theory on alienation*. February.
- Rehbein, B. (2020). Capitalism and inequality. *Sociedade e Estado*, 35(3), 695–722. <https://doi.org/10.1590/s0102-6992-202035030002>
- Scales, I. R. (2017). Green Capitalism. *International Encyclopedia of Geography: People, the Earth, Environment and Technology*, July, 1–8. <https://doi.org/10.1002/9781118786352.wbieg0488>
- Slave, W. (2000). *Capitalism , Technology and the Environment*. 1, 1–17.
- Stache, C. (2020). Conceptualising animal exploitation in capitalism: Getting terminology straight. *Capital and Class*, 44(3), 401–421. <https://doi.org/10.1177/0309816819884697>
- van den Berg, K. (2016). Neoliberal Sustainability? The Biopolitical Dynamics of “Green Capitalism.” *Global Governance/Politics, Climate Justice and Agrarian/Social Justice: Linkages and Challenges*, 31.
- Walker, R. (2017). Value and Nature: Rethinking Capitalist Exploitation and Expansion. *Capitalism Nature Socialism*, 28(1), 53–61. <https://doi.org/10.1080/10455752.2016.1263674>.



© 2025 by Wahyuning Perubahan, Inayatul Chusna
This work is an open access article distributed under the terms and conditions of the Creative Commons Attribution-Share Alike 4.0 International License (CC BY SA)

Received (16-01-2023)

Accepted (26-12-2025)

Published (30-12-2025)