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Profit, Politics, and Ecological Discourse: A Capitalist Environmental Value in Crichton's *State of Fear*

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Abstract
This research critically examines how capitalist environmental values, characterized by profit-driven conservation, political manipulation, and market commodification, are represented in Michael Crichton's State of Fear. Moreover, this study extends Stern and Dietz's foundational environmental values framework by introducing new categories that reflect the complexities of environmental discourse in contemporary capitalist societies, providing a nuanced understanding of how ecological concerns are intertwined with economic and political interests. This research uses a qualitative approach based on textual data from the novel State of Fear. Then, the data was analyzed using close reading techniques to find indicators of capitalist environmental values, which were then interpreted using environmental value theory, green capitalism, and classical capitalism. The results of this research show that capitalist environmental values can be expressed through three things. The first is profit-driven conservation, which shows that environmental conservation is carried out only based on economic benefits. The second is the use of political and religious power to obscure the exploitation of the environment and society and build a positive image. The last is the creation and mystification of markets, which reflects how environmental issues are transformed into markets and give rise to products that seem to support environmental morality and build an image that disguises environmental damage.

Keywords: *Capitalist Environmental Value; Capitalism; Profit; Politics, Ecological Discourse*

INTRODUCTION

Environmental values have an impact on how humans preserve and conserve nature. Environmental values play a significant role in influencing ethical and environmental behavior (Groot & Steg, 2009). The statement makes clear how crucial values are since they influence how people view and respond to their surroundings. One will act responsibly toward nature if the value is to preserve it, since it is home to many different types of animals in addition to humans. On the other side, one's actions will harm nature if they believes that humans are in charge of it. In more detail, environmental values, by Stern and Dietz (1994), are divided into three. The first is biospheric value. This value underlies nature conservation actions for nature (Idem). From this definition, there are at least three indications of this value, namely, the existence of nature conservation actions, placing nature in a position above humans, and the safety of nature and ecosystems is primary. The second is an altruistic value. Altruistic values are seen as a concern for how green consumption can improve the environment and society (Iyer, Davari, & Paswan, 2016). Therefore, it can be said that altruistic environmental values are environmental conservation motivations that are based on the long-term benefits provided to society as a collective (Stern & Dietz, 1994). Three indications can be drawn from this theory, namely the existence of actions to protect nature, placing nature and humans in an equal position, and the motivation for conservation is the benefits of nature for the benefit of society. The third is egoistic value. This value underlies nature conservation actions aimed at

personal interests. There are three indications of this value, namely, environmental conservation actions, viewing humans as higher than nature, and preserving nature only if it brings personal benefits.

Various kinds of motivations for nature conservation that are not completely pro-environment cause a lot of environmental damage, such as preserving palm oil by the government because it is considered to be able to drive the economy and make abundant profits, but has a negative impact on the environment and surroundings (Soegiarto, 2017). On the other hand, environmental problems that are in the global spotlight, such as global warming and climate change (Fitria & Yustisya, 2021), reflect the tension between environmental values and the modern capitalist system. Moreover, environmental problems do not only cover ecological aspects, but also political, economic, and social aspects. This is because the government often views the environment as a commodity (Fauzie, 2022) with progress or modernization, while this process cannot be separated from industrialization, which is closely linked to the government's siding with the bourgeoisie rather than the proletariat (Shiva, 1997). This phenomenon shows that the modern capitalist system has brought the environment into a market framework, where sustainable values are aligned with profits. A similar view was also expressed by Murray Bookchin in Tampubolon and Purba (2022) that environmental damage comes from destructive market laws. Barry Commoner also supports this argument by stating that technology [and everything related to it] that destroys the environment has socio-economic and political roots (Idem).Overall, the complexity of this situation reveals the tension between ecological sustainability and economic motivations for profit.

In this context, literature plays an important role in reflecting and criticizing human behavior, including capitalism, which has a negative impact on the environment (Safana, 2023). One of them is a novel entitled *State of Fear* written by Michael Crichton. This novel highlights how political and economic interests are intertwined in ecological discussions. Moreover, the climate change issues presented in this novel are seen from a lens that is skeptical of environmental activism, namely by depicting environmental conservation in an anti-environmental heroic position (Hansen, 2020). This position is in contrast to environmental criticism in general, which glorifies environmental activists. This perspective deconstructs environmental conservation discourses carried out by NGOs and reveals the hidden motives behind environmental movements. Through scientific data and political arguments, this novel raises the question of how media politics and environmental activists shape ecological narratives to prioritize the interests and profits of certain groups. Thus, *State of Fear* is interesting to study from the perspective of ecological capitalism because it contains different critiques of environmental sustainability, politics, and profits.

Ecological capitalism is marketing that aims to promote new products or actions with claims of being less harmful to the environment while responding to changing market conditions (Berghoff, 2017). This phenomenon reflects market dynamics that use environmental issues as a basis for achieving profits. In relation to the environmental value theory proposed by Stern and Dietz (1994), namely biospheric, egoistic, and altruistic, ecological capitalism in the novel *State of Fear* provides an interesting empty space to be explored and studied more deeply. The altruistic value that underlies nature conservation for the collective benefit of humans (Stern & Dietz, 1994), in fact, is often only used as a discourse that builds a positive image in the capitalist system. In other words, nature conservation is not

entirely for society as a collective, but is based on the need for economic stability and profit. This is like the behavior shown by NERF, which engineered environmental damage and attempted to preserve it in order to gain profits from investors. Thus, it can be said that ecological capitalism perpetuates economic power over moral commitment to environmental preservation.

Furthermore, to explain this, this research is supported by the concept of green capitalism by Berghoff and Rome, and Liodakis. In his book *Green Capitalism*, Jack Welch states that climate change has attacked capitalism more than socialism (Berghoff & Rome, 2017; 13). He also added that from a business perspective, in such conditions, it would be more profitable if the product were made as green as possible (Idem). Moreover, green regulations have become a trend and market segment in themselves (Berghoff & Rome, 2017; 14). This is because green capitalism offers economic stability without having to change the way people live (Berghoff & Rome, 2017; 14). In other words, capitalism has found a new way to grow through ecological modernization that can embrace sustainability, but is still under the control of the market. However, critics deny this and state that it is just "sneaky marketing" that covers up the truth of a commodity that is in fact, ecologically damaging (Idem). This is also in line with what Marx called market mystification where the reality of exploitation is obscured so that what appears is justice causes false consciousness (Barker & Jane, 2016: 71). One example is Indonesia which is implementing the idea of bio-fuel from palm oil which is environmentally friendly and has big profits, but the process of making bio-fuel has bigger environmental effects (Berghoff & Rome, 2017; 29). This is because to clear land for oil palm, forests are burned to produce carbon dioxide, and one ton of palm oil produces 10 times more carbon dioxide emissions than petroleum (Idem). Such a case is also called Jevon's Paradox (Berghoff & Rome, 2017; 30).

Additionally, Liodakis (2010)explains that there are at least five points in the capitalist mode of production that have an impact on environmental degradation. The first is the specific character of the relationship between society and nature, as well as the relationship between capital and nature. Relations based on private ownership of land or a place do not guarantee environmental care, but often lead to misuse and exploitation of resources, which also includes state capitalism (Liodakis, 2010: 2607). The second is a production mode that aims to achieve profit rather than meeting human needs (Liodakis, 2010: 2608). This shows that capitalism is not only the cause of the exploitation of labor but also the depletion of natural resources. Furthermore, this is also supported by the statement of Marx and Engels (1848: 37), in their book *Communist Manifesto and Das Kapital*, that despite their lofty language, they surrendered virtues like truth, love, and honor for the pecuniary gains of industrial labor in their daily lives, while in their political practice they supported the subjugation of the working class. Moreover, law, morality and religion are only bourgeois biases, each of which hides the underlying bourgeois interests (Marx & Engels, 1848: 26). The third is that capitalists are completely dependent on labor and neglect of nature's contribution, leading to ideas that assume the power of nature is weak (Liodakis, 2010: 2608). Fourthly, market competition in capitalist society causes a breakdown in the relationships between shared ownership communities and also collective action, which leads to behavior that prioritizes self-interest (Idem). Fifthly, the use of technology for capitalist products is also considered to threaten an ecological crisis because, as Marx said, technology sucks up two basic sources, namely human labor and nature (Idem).

Furthermore, it is also worth noting that there are several previous studies related to *State of Fear.* Many previous studies focused on data on environmental issues presented in novels. Carretero-González, M. (2006) reveals how the novel, with the data it presents, can become a tool for the politicization of science, especially regarding climate change. Moreover, the novel presents eco terrorism, which can shape society's skeptical view of the government. Then, Genty (2009)explained that the novel had blurred the boundaries between fiction and reality because the fictional data presented looked actual and convincing. At the same time, Chrichton is assumed to form a narrative that the actual data presented to society can be manipulated like fiction itself. Furthermore, Rust (2006) stated that the mathematical model linking fossil fuel emissions, carbon dioxide, and temperature presented in the novel can reveal the relationship between global warming and carbon dioxide in the atmosphere. Radin (2019) explores the intersection between science, fiction, and expertise in climate science. The novel *State of Fear* reflects contrasting approaches to climate change and the role of science and technology studies (STS) that point to the need to better understand the political dynamics of knowledge production and public reception. Finally, Nitzke (2018)revealed that adapting the novel into film in the context of climate change can bridge the gap between scientific knowledge and humanistic perspectives in order to understand and respond to the global environmental crisis. This is because science and fiction can shape environmental insight and people's actions towards the climate change that is occurring. The five studies focus on how the novel State of Fear shapes environmental views through its narrative, and none have yet analyzed the environmental values contained in more depth. Therefore, this research aims to investigate environmental values in the novel by asking one research question, namely how are capitalist environmental values expressed in Crichton's *State of Fear*?

Furthermore, this research is important because it responds to the intersection phenomenon between profit and environmental discourse by focusing on the most basic foundations of environmental conservation, namely, environmental values. According to Stern, Dietz, Abel, Guagnano, and Kalof (1999), environmental values form environmental beliefs, namely awareness and the ability to reduce threats, which then form norms that can influence human behavior towards the environment. Furthermore, this research also expands Stern and Dietz's concept of Environmental Values by introducing a new category of environmental values called Capitalist Environmental Values, after the biospheric, altruistic, and egocentric values that have been proposed. Capitalist Environmental value is a term that refers to the motivation to preserve the environment, which is based on the aim of supporting the capitalist agenda.

Moreover, contemporary capitalist societies view environmental sustainability through a market lens, so that ecological initiatives are commodified into profit-making products. Practices such as carbon trading, eco-branding, and green consumerism demonstrate how environmental initiatives have been integrated into economic structures that were originally intended to balance environmental stewardship and profit-seeking. In this context, environmental issues are not only ecological in focus, but also political, social, and economic in nature. In this context, research highlights that the altruistic values defined by Stern and Dietz are still too general and do not reflect the complexity of people's motivations. Capitalism's approach to environmental preservation is by no means a purely altruistic act but merely a tactic to maintain and strengthen corporations in market domination (Holmes, 2012). Therefore, the category of Capitalist Environmental

Values introduced in this research is considered more specific and relevant to the dynamics of modern capitalist society.

RESEARCH METHOD

Analyzing literary works is the focus of this kind of literary criticism inquiry. According to Van Rees (1983), literary criticism is a method of approaching literary works through a critical reading process that seeks to understand, appraise, and assess them. In addition, this study employs qualitative methodologies as it requires textual data (Pratama & Hanum, 2019). The data source is the novel *State of Fear*, written by Michael Chrichton in 2004 in Portable Document Format (PDF). Furthermore, because literary studies are scientific studies that require theory (Ambarini, Harjito, and Umaya, 2010), this research uses the base concepts of environmental value of Stern and Dietz, Green Capitalism by Berghoff and Rome and Liodakis, and capitalism by Marx and Engels.

Furthermore, to achieve the objectives of this research, data will be collected through several stages. Researchers use close reading strategies to understand the novel *State of Fear*. Next, researchers identified words, phrases, and sentences that showed capitalist environmental values. Then, researchers noted or highlighted words, phrases, and sentences that showed capitalist environmental values. Next, the data that has been collected will be analyzed through several stages. Researchers analyze, interpret, and describe data related to capitalist environmental values based on the theories used. Then, the researcher concluded a summary of the discussion.

RESEARCH FINDINGS AND DISCUSSION

This section will present an explanation regarding the research question. Therefore, it will be divided into several subsections. The first is profit-driven conservation. The second is the use of political force and religious dissimulation. The last is market creation and mystification.

Profit-Driven Conservation

> *"….I gave two hundred and fifty grand to Nicholas Drake to cover a monthly operating shortfall……Drake's asked me to help him out before like that, once or twice." (Chricton, 2004: 46)*
> *"You think that money ended up in Vancouver?"*
> *Morton nodded.*
> *"You better ask Drake about it," Evans said." (Chricton, 2004: 46)*

> *"Drake smiled. 'And it's good we have you, George,;' he said. 'We wouldn't be able to accomplish anything without your generous support. You've made the Vanutu lawsuit possible—and that's extremely important for the publicity it will generate. And as for your other grants, well…words fail me.'" (Chricton, 2004: 49)*

> *"'Why am I not convinced here?" Morton said. "Six months ago Nick Drake told me this damn lawsuit was a slam dunk and a great publicity opportunity, and now they want a bail-out clause."(Chricton, 2004: 149)*

> *"….especially if you use a lot of unpaid volunteers, as we do." (Chricton, 2004: 46)*

The first quote shows that George Morton had given $250,000 to Nicholas Drake, chairman of NERF, as a form of relief for him due to funding problems from other donors. However, these funds ultimately lead to unclear use of these funds. This can be clearly seen from Evan's question, which asked whether George Morton

thought the funds were used for the benefit of organizations in Vancouver, and Morton answered yes, which means he had misunderstood or even been deceived, because in reality, it was not like that. Therefore, Evan advised Morton to ask Drake directly.

The second quote shows that Drake, the chairman of NERF, felt very grateful to George because of the financial support he had given NERF, which was explained in the first quote. This is because the financial support provided by George enabled a lawsuit against the United States, which was claimed to be carried out in the name of environmental justice. Furthermore, Drake also explained that conservation efforts from the support provided by George could attract public attention. Then, the phrase *"words fail me."* describes the far-reaching impact of the financial support provided by George, which he cannot explain in words.

The third quote shows that Morton no longer has confidence in the management of the funds he provided to NERF. This arises because the $250,000 in funding, as in the first quote, was just given to NERF six months ago, and now they are asking for a bailout to support NERF.

From the interpretation of the second data above, it can be seen that Drake filed a lawsuit against a project that damaged the environment with financial support from George. This shows the existence of environmental values because it reflects efforts to defend nature, which is also in line with what was conveyed by Stern and Dietz (1994) that environmental values are indicated by efforts to preserve or care for nature. Furthermore, the data above also shows the importance of exposure of this case to the public. This indicates that both nature and humans are in an equal position, which emphasizes that nature and humans have a "mutual" relationship, nature is beneficial for humans, and humans must be aware of protecting nature. Therefore, the data above can be said to contain altruistic environmental values, namely protecting nature for humans and placing them both in an equal position (Stern & Dietz, 1994).

However, in reality, human life in society is categorized based on social classes. Thus, it is necessary to look again at the purpose of protecting nature, whether for the whole or certain groups. Therefore, the altruistic environmental value found earlier needs to be analyzed again using the concept of green capitalism. If you look more closely, the phrase *"that's extremely important for the publicity it will generate"* is not entirely for the awareness of all humans, but rather emphasizes the importance of NERF's image. Indirectly, the image of environmental concern with the lawsuit using money donated by George is just an attempt to build a caring image and NERF branding in the eyes of the public, as well as to maintain the credibility of George's financial donations. In other words, these financial resources are not fully used for the environment, but are exploited for other purposes. This is in line with what Liodakis (2010: 2607) said that the specific character of the relationship between society and nature as well as the relationship between capital and nature, a relationship based on private ownership of land or a place, does not guarantee environmental care, but often leads to misuse and exploitation of resources of power. The example is the conversion of peat lands for oil palm cultivation, which causes carbon emissions to worsen and results in environmental degradation (Purnama, et.al.).

On top of that, in the first, third, and fourth quotes, it is shown that there was misuse of funds by NERF. This is identified by Morton's ignorance of what the

funds were to be used for in the first quote and Morton's emergence of doubt, in the second quote, due to NERF's request for a bailout within six months of the large grant. The perception that the money is not being used for its intended purposes (litigation and research) but rather for purposes that may not be beneficial or only to support the organization's operations is reinforced by this error. This can be said to be fraud in the name of the environment. Apart from that, this is also in line with the green capitalism mechanism where the mode of production, in this case a matter of profit, aims to achieve profit rather than meeting human needs (Liodakis, 2010: 2608). The misuse of these funds was channeled not for human needs for a healthy environment, but for Drake's other personal profits, hiding behind NERF. Furthermore, in the fourth quote, it is also explained that NERF, with abundant funding, still uses unpaid volunteers to realize its environmental projects. This is one method of reducing labor costs. Although they are driven by good causes such as environmental protection, volunteers often do not profit from their work, while NERF continues to use the proceeds to achieve its organizational goals. This is in line with what was conveyed by Liodakis (2010: 2608) that capitalists who are completely dependent on labor and neglect the contribution of nature have led to ideas that assume the power of nature is weak. This is also reflected in the way nature is treated as a commodity that can be traded to increase the credibility of the organization, both with the community and volunteers. According to this viewpoint, the capitalist welfare state's portrayal of charity may misrepresent the actual nature of interdependence and social relationships (Dean, 2023).

Based on these findings, it can be stated that, although NERF's actions appear to indicate altruistic environmental values, as described by Stern and Dietz (1994), their efforts are more focused on developing the organization's image and brand than actual environmental preservation. This is in line with Liodakis' (2010: 2608) statement, as financial abuse, as evidenced by a lack of transparency in its use, unjustified requests for bailouts, and reliance on unpaid volunteer labor, implies human and environmental exploitation. This is in accordance with the concept of green capitalism, where the interaction between capital and nature is directed at profit rather than meeting collective human needs. In the case of NERF, environmental funding became a commodity used to maintain the organization's legitimacy rather than to address real environmental problems. The concept of CSR is often used by companies as a mask for social and environmental responsibility. This is because there is skepticism about CSR. Although CSR can lead to many impacts and beneficiaries and reliable funding collection, CSR is often only a tool for managing public perception, rather than driving substantial social or environmental change (Abidin, Jalal, & Sodiq, 2025). Finally, this action shows how capitalism often distorts the relationship between individuals, nature and capital, thereby encouraging exploitation in the name of caring for the environment. Actions to preserve nature that are based on the profits of certain groups based on capitalist principles reflect environmental values that are more specific than altruistic, namely capitalist environmental values.

The Use of Political Force and Religious Dissimulation

> *"It's a standard starburst launch to bring public awareness to abrupt climate change... Well-known, charismatic environmentalists and major politicians from industrialized nations are scheduled to appear." (Chricton, 2004: 127)*

> *"Today, one of the most powerful religions in the Western World is environmentalism. Environmentalism seems to be the religion of choice for urban atheists...*

> *Sustainability is salvation in the church of the environment, just as organic food is its communion—that pesticide-free wafer that the right people with the right beliefs imbibe."(Chricton, 2004: 466)*

In the first quote, NERF carries out a starburst or a promotional strategy that is carefully designed and creates great attention with maximum impact. This action was taken to increase public awareness of climate change. In carrying out this strategy, NERF collaborated with a well-known environmental activist and politician from industrialized countries. The purpose of this action can be seen as an effort to gain credibility for the environmental issues that will be conveyed.

The second quote shows that the idea of environment and sustainability has become a religion for a certain group, namely secular people and atheists in the city. Environmental sustainability has been interpreted as salvation in some environmental churches. Likewise, organic food is considered communion. The phrase pesticide-free wafer refers to organic food that is free of pesticides. It is considered a healthier food for humans and is also environmentally friendly because it is free from pesticides. However, if you look at the previous sentence, wafer here refers to the small bread used in the communion rite in the Christian tradition. Communion refers to unity, namely union with Jesus Christ which is welcomed in the celebration of the Eucharist, or can also be welcomed outside the celebration of the Eucharist if it is based on pastoral principles or shepherding of the people (Araujo, Yuniarto, & Hartutik, 2022) This indicates that these organic wafers are not only seen as ordinary food but also have a symbolic or moral meaning, which is usually called “hosti”. People who consume organic food, as explained in the previous sentence are considered educated and progressive people and are grouped as elite and moral people who support the environmental movement. This frame of mind is clearly emphasized in the word “imible” which means drinking or consuming, which indirectly implies acceptance of beliefs or dogmas from beliefs about the morality of health and the environment.

From the interpretation of the two data above, it can be seen that there are efforts to preserve the environment. In the first quote, NERF shows efforts to increase environmental awareness among society, therefore people become more concerned about the environment. Then, the second quote also explains an encouragement to protect nature and pay attention to human health by starting to consume organic food with minimal exposure to pesticides. This shows that humans view humans and nature as equal parties. Humans need to protect nature so that nature remains sustainable and also maintains the continuity of human life and health. If we draw a common thread based on Stern and Dietz (1994) environmental value theory, it can be said that this novel contains altruistic environmental values. This is because it is in line with what was conveyed by Stern and Dietz (1994) that altruistic environmental values are indicated by efforts to protect nature, consider nature and humans as equal, and are based on human interests.

Altruistic environmental values can be a good starting point for nature conservation. However, the data above needs to be studied more deeply whether this conservation is truly altruistic or is it for the interests of certain groups. To dissect this, it can be linked to the concept of Green Capitalism by Liodakis and the capitalism of Karl Marx and Frederick Engels. In the story, NERF collaborates with prominent politicians, which implies the hope of achieving the credibility of the organization itself and the information it offers. That credibility, unfortunately, is not solely about raising public awareness of the dangers of climate change, but also

retaining financial donors for NERF's profits is a primary goal. This is also confirmed in some of the data that has been discussed in the previous discussion subchapter. Furthermore, this case is in line with Liodakis (2010: 2608) statement that the mode of production, in this case the production of environmental discourse, aims to achieve profit rather than meeting human needs. Furthermore, this is also supported by the statement of Marx and Engels (2019: 37), in their book *Communist Manifesto and Das Kapital*, that despite their lofty language, they surrendered virtues like truth, love, and honor for the pecuniary gains of industrial labor in their daily lives, while in their political practice they supported the subjugation of the working class. The ruling class, in this case the NERF, uses political practices to maintain its power and supports coercive or oppressive measures against the working class, in this case the common people.

Furthermore, the data above also indicates the existence of religious dissimulation. This is a researcher's term that refers to religious practices that align with existing religions in order to hide their goals. This is characterized by the presence of religious elements such as salvation, ritual, and the use of human spiritual needs to connect humans with nature and indirectly encourage consumption that is considered ethical. The religion of Environmental Sustainability is considered a salvation that offers the promise of a better life in a sustainable world. Furthermore, green capitalism also makes products a symbol of piety, such as green or organic products, for example pesticide-free wafers or organic food, which has been explained in the quote, as a sign of individual morality. Buying or using these green products is considered an act of faith in the religion of environmental sustainability. This practice is also in line with capitalism which uses religious symbols to market products such as halal products and other symbols of religiosity. According to Liodakis (2010: 2608), the mode of production, in this case the production of environmental religious discourse, aims to achieve profit rather than meeting human needs. This is because law, morality and religion are only bourgeois biases, each of which hides the underlying bourgeois interests (Marx & Engels, 2019: 26). In short, religious and piety concepts associated with environmental morals and ethics contain a bourgeois bias to achieve profits from the discourse of environmental sustainability.

Overall, the novel *State of Fear* which is presented in the data above shows that environmental conservation initiatives are not completely free from capitalist motives. This shows that even though altruistic values are emphasized, NERF still inserts promotion of environmental sustainability for personal interests. In practice, religious symbols, environmental moral ethics, and political power are used to create a discourse on nature conservation which indirectly also strengthens the economic interests of the ruling class, in this case the ruling class is NERF. The concept of the Sustainable Environment religion includes symbols such as the host, represented by pesticide-free organic food, and narratives of spiritual salvation. The intersection of religion and marketing is evident in various forms, such as marketing religion as a product and using religious content in product marketing. This phenomenon reflects broader socio-cultural and ideological agendas, highlighting how religious symbols can be used to market products, including those with environmental benefits (Einstein & Taylor, 2024). Both of these things are the bias of the bourgeoisie to make profits and forget about human needs for nature. Not only that, the data above also represents the use of political power to spread environmental discourse, which is characterized by the involvement of well-known politicians from industrialized countries to create NERF's credibility. This case is supported with the similar case. Religious institutions have a significant

power and role in shaping environmental spiritual values in society. One example is Pope Francis' recent encyclical that combines Catholic concerns for social justice and the environment, indicating a new level of engagement between religion and environmental politics (Kidwell, 2020). Thus, this phenomenon shows the environmental value of capitalists who utilize elements of religion and morality to disguise their efforts to make profits.

Market Creation and Mystification

> *"You can't raise money on insect extinctions, John……I need a fucking cause. A cause that works!" (Chricton, 2004: 234)*
>
> *"Well get some damn eco-acceptable mugs," Drake said" (Chricton, 2004: 127)*
> *"They're made for us in China, and—……Made in China? Land of pollution? Whose idea was that?" (Chricton, 2004: 126)*

In the first quote, it can be seen that there is neglect of unfavorable issues. This quote shows the neglect of the issue of insect extinction because it is considered not to attract enough attention from donors or the public and also does not have commercial appeal. This shows that environmental issues are first sorted and selected based on potential profits and market creation. Even though all environmental issues are very important. This is also reinforced by the second sentence which shows a focus on finding issues that are relevant and also have commercial potential to achieve financial gain and popularity. This can also indicate the possibility that priority issues are chosen not based on urgency but based on opportunities to gain attention and financial support.

The second and third quotes show efforts to follow environmentally friendly trends as a product marketing strategy. Although it can be seen that there is a push to use environmentally friendly products, the quote also highlights the main motivation for doing so, namely not environmental concerns but market expectations and demands. Furthermore, this quote also shows that there are environmental mugs produced in China which are stereotyped as the result of industrial pollution. This phenomenon shows the irony behind sustainability claims that something that is labeled as environmentally friendly does not always reflect a production process that is also environmentally friendly. In more detail, it also emphasizes the contradiction between the green market and the principles of production and processing.

Based on the interpretation of the data above, altruistic values are not emphasized at all because they are not in line with what Stern and Dietz (1994) said. They say that altruistic environmental values prioritize nature conservation for the welfare of the environment itself and also human needs. However, in the two quotes above, the priority of the environment and future generations is not highlighted. In contrast, financial and commercial interests are highlighted in the data. It can be said that because it has been clearly shown that there is no altruistic concern shown because it focuses on commercial and discriminates against environmental issues that have no potential to increase profits. Furthermore, environmentally friendly products are also an irony because what should reflect environmental preservation has instead become a symbol of environmental exploitation. This phenomenon shows how artistic environmental values have been compromised to only focus on image and economic profits by

displaying environmental preservation that has been commodified and is certainly not based on altruistic intentions but rather profit. In short, the data above does not at all reflect autistic justice as stated by Stern and Dietz (1994) that altruistic environmental values underlie nature conservation carried out for the sake of society.

Based on the explanation above, it is necessary to reveal what environmental values are the basis for this conservation. The concern for nature shown through the use of eco-friendly mugs is not based on the interests of humanity as a whole, but rather the benefits of several groups, in this case NERF. The hot issue of pollution is used as a market and products are packaged and labeled eco-friendly so that they are relevant to people's concerns and needs. For example, in the case above, eco-friendly mugs have become a commodity for the Chinese pollution market. This shows that from a business perspective, in such conditions, it will be more profitable if the product is made as green as possible (Berghoff & Rome, 2017; 13). Moreover, green regulations have become a trend and market segment in themselves (Berghoff & Rome, 2017; 14). This is also very much in line with Liodakis that the green capitalism mode of production aims to achieve profit rather than meeting human needs (Liodakis, 2010: 2608). As a result, environmental issues, such as the extinction of insects, do not receive attention because they are considered "unsellable" in the eyes of the public; So, it can be said that market competition in capitalist society causes the relationship between shared ownership communities and collective action to be strained which leads to behavior that prioritizes self-interest (Idem).

Furthermore, if it is examined it more deeply, it can be seen that this labeling is just an illusion or disguise of market creation in environmental issues. Capitalism gives the impression that purchasing a product is the morally correct action by exploiting consumers' need to feel "ethical." This is for example an eco-friendly mug which can deceive consumers (community, activists, donors) who really care about the environmental impact rather than actually reducing the environmental impact. Facts about the production process are often obscured when the focus is on the product image. By purchasing environmentally friendly products, consumers are tricked into thinking they are doing a "good thing," while the negative impacts of production, such as pollution, labor exploitation, or carbon footprint are deliberately ignored. Moreover, this case is similar with another environmental exploitation issue in economy. The creation of markets for environmental goods and services is controversial. This process involves the commodification of natural elements, such as wetland services, water quality, biodiversity, and carbon sequestration, to be integrated into capitalist economic structures (Robertson & Wainwright, 2013). The commoditization of nature is not only the development of capital, but also the transformation of nature into a form of exchange value, similar to the transformation of human labor under capitalism. This phenomenon can be said to be market mystification, namely where capitalists disguise exploitation by presenting a good image (Barker & Jane, 2016: 71). In short, the above data also shows how capitalism confuses the sustainability market, as goods marketed as "eco-friendly" often simply ignore sustainability principles without actually implementing them. This tactic tricks customers into supporting a particular brand or business while the actual environmental damage is hidden behind an eco-friendly facade. This is similar to the case of Volkswagen. It manipulated a carbon detector in about 11 million cars worldwide to produce false NOx emissions during laboratory tests that were lower than the actual results on the road (Jong & Van der Linde, 2022).

It can be concluded that, from the explanation above the altruistic environmental value as stated by Stern and Dietz (1994) is not demonstrated at all in practice. In fact, environmental preservation is very much based on profit motives. This is proven by the sorting of environmental issues based on commercial appeal and the ironic emergence of eco-friendly products. These phenomena are evidence that underlying environmental conservation is capitalist environmental values, which are characterized by the selection of ecological exigencies based on the potential for creating new markets. Apart from that, capitalist environmental values are also demonstrated through the practice of market mystification, namely where negative ecological impacts are hidden behind an environmentally friendly image. This can be seen by the use of eco-friendly even though the processing is contrary to environmental preservation.

CONCLUSION AND SUGGESTIONS

This research finds that the value of the capitalist environment in Michael Crichton's *State of Fear* is revealed through three main indications. First, profit-driven conservation namely environmental conservation that is motivated by economic profit rather than pure ecological goals. This is demonstrated by efforts to engineer and sort out environmental issues that have appeal and have the potential to generate profits to maintain cash injections for the benefit of the organization without actually solving existing environmental problems. Second, the use of political force and religious dissimulation, namely the use of political force and religious dissimulation to build credibility and legitimacy of environmental conservation discourse, which hides capitalist motives. This phenomenon often involves prominent politicians conveying news about environmental issues and their solutions, and making environmentalism a religion and a benchmark for morality and elitism. These things are done to gain credibility. Third, market creation and mystification, namely market creation and mystification of environmental issues through the co-modification of environmentally friendly products, which often obscures the reality of ecological exploitation. Environmental issues are seen as a potential new market for promoting goods labeled eco-friendly, which are considered a symbol of morality. Moreover, the processes and impacts of processing products labeled as eco-friendly are very different. In short, capitalist environmental values are expressed through profit-driven conservation, the use of political force and religious dissimulation, and market creation and mystification.

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