

CINEMATOGRAPHIC PROJECTION OF THE CAPITALIST SYSTEM IN THE
CONTEXT OF DISTOPIC FICTION: SNOWPIERCER MOVIE SAMPLE

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ÖZ

Anahtar Kelimeler

*Cinema,
Class Conflict,
Leadership,
Alienation.*

This study provides an opportunity to examine the relations and functioning of the power in the capitalist structure with the help of sociological rules. The snowpiercer movie, which is read by content analysis method, is an important work based on concepts such as class distinction, alienation from the society in which people live and self-esteem, group movement under the leadership of a leader to eliminate the existing inequality, the importance of order for the welfare of society in the human community living together with social order / disorder. Events and discourses are generally intended to preserve order. In this sense, the sociological analysis of the film is discussed within the framework of the critique of the capitalist system.

DİSTOPİK KURGU BAĞLAMINDA KAPİTALİST SİSTEM ELEŞTİRİSİNİN
SİNEMATOGRAFİK İZDÜŞÜMÜ: KARKÜREYİCİ FİLM ÖRNEĞİ

ABSTRACT

Keywords

*Sinema,
Sınıf Çatışması,
Liderlik,
Yabancılaşma.*

Bu çalışma, sinema aracılığı ile kapitalist yapıdaki iktidar ilişkileri ve işleyişini sosyolojik birtakım kurallar eşliğinde inceleme imkânı sağlamaktadır. İçerik analizi yöntemiyle okuması gerçekleştirilen Kar Küreyici filmi, sınıfsal ayırım, insanların içinde yaşadıkları topluma ve kendilerine yabancılaşma, varolan eşitsizliği ortadan kaldırmak için bir lider önderliğinde grupça hareket etme, sosyal düzen/düzensizlik ile bir arada yaşayan insan topluluğunda düzenin toplumun refahı için önemi gibi kavramlar üzerinden kurgulanmış önemli bir yapıttır. Olaylar ve söylemler genel hatları ile düzeni korumaya yönelik bir niteliğe sahiptir. Bu anlamda çalışmada filmin sosyolojik analizi kapitalist sistem eleştirisi çerçevesinde ele alınmaktadır.

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1.INTRODUCTION

In this study, the main theories and thoughts that do not lose their validity even though their history does not go back to ancient times were tried to be expressed with the help of certain scenes in the film. Film and cinema have become essential at this point, as the contemporary ideas and concepts in which the world is surrounded by visuality need to be conveyed to the other through concretization. The transition from writing culture to visual culture, in other words, with the decline of the word, a completely different century of philosophy was born.

In the first section of the study, first of all, concepts such as global warming and ecological balance will be discussed. What catastrophic implications of global warming for the world has been conveyed to the audience from different perspectives. Dystopically, the world's immediate cooling down is frighteningly framed by the dangerous landscape that people will face.

In the second part of the study, the theory of alienation, which became familiar with Karl Marx in the context of the capitalist system, will be discussed. Having witnessed the stages of alienation in the film, people will be amazed at what level they have reached in the end of the modern World. The concept of alienation through the locomotive has gained a remarkable form by being reflected to the camera in a more active way.

In the following sections of the study, there is a wide narrative of conflict theory and leadership types. As in the previous titles, after the definitions of the concepts in these titles have been made, it has been embodied in the film with various scenes and lines. After imprisoning the world of today in a train, the reasons that led to questioning the value judgments gave the audience the chance to give their seats.

The method of the study will be carried out with the content and descriptive analysis technique which is frequently used in qualitative research methods. Content analysis is the systematic examination of the information obtained from the archives, documents, newspapers, various visual documents such as cinema and serials, and various mass media for the purpose of giving meaning to the social scientists.

1.2 About Movie

The film, which was released in 2013 and co-produced by South Korea and France, bears the signature of South Korean director Bong Joon-ho. The film, starring Chris Evans, Ed Harris and Ewen Bremner, is a successful science fiction that reflects the ruthlessness of class distinction, even though it is the last remaining people in the world. Although the script of the film takes place in a dystopic future, its fiction can be expressed as a reflection of today's world. Each car of the train, which revolves around the world in one year, symbolizes different layers of people. At the back of it is the mass, which was taken away from everything, doomed to live like an animal, harvested when necessary, and the layers of minorities ahead of them. And the question is, is it worth a world like this?

2. CONCEPTUAL AND THEORETICAL FRAMEWORK

2.1 Global Warming, Ecological Balance and “Locomotive” Image As An Artificial Sanctuary

Global climate change in the world is an indisputable fact. Today, this change is increasing. As a result of global warming, glaciers are melting, sea levels are rising, freshwater resources are drying and species are disappearing (Varol & Meltem Ayaz, 2012, s. 11). Climate change is a very general approach, defined as long-term and slow-growing changes in climate conditions with large-scale (global) and significant local impacts, whatever the cause (Türkeş, 2008, s. 22). Global warming and climate change are the greatest threats to life on the surface. Therefore, it is undoubtedly one of the most popular agenda items of recent times. Human beings cannot be expected to be insensitive to this danger. On the contrary, it is necessary to ensure the globalization of sensitivity on this issue and preventive measures should be taken urgently according to the results of scientific researches. (Sağlam, Düzgüneş, & Balık, 2008, s. 89). Global warming can be defined as the rise in temperature at the surface of the atmosphere, oceans and land masses (Ögür & Tuncer, 2011, s. 83). Global warming, food, water and environment, etc., which are essential for the survival of all living things in the world threatens basic life resources. This problem arises from the condensation of fossil-derived gases that create a greenhouse effect in the atmosphere (Bayraç, 2010, s. 229). The negative economic, social and environmental impacts of human-induced climate change are felt in many parts of the world. Climate change and global warming are cited as the most important global

problem facing humanity (Pamukçu, 2010, s. 181). Global Warming, which is added to the basic ecological problems, is on the agenda of the whole world. Global warming, which is described as artificial climate change, is caused by human impact and is believed to have serious hazards for the whole living and non-living environment and is difficult to repair (Durankaya & Durankaya, 2018, s. 129).

The movie “Snowpiercer” begins on July 1, 2014, as a measure of global warming by releasing an artificial cooler called CW7 into the atmosphere and turning the Earth into an ice age with an unpredictable effect.

Such a climate change almost ends all life on Earth, but fortunately Snowpiercer, built by Mr. Wilford, rescues a small group of people traveling around the world, and as a result of an oscillation of human nature, the ecological balance of nature is disrupted by human influence and the world turns into an ice age. Ecological balance is disrupted due to human pressure against nature. They make a locomotive for the human interest only to survive without considering nature, and because the locomotive is a one-way exploit, the ecological balance is disrupted. Locomotive owner Wilford tells people that locomotives are needed to survive in nature, and that the locomotive emphasizes the “holy locomotive”. On the basis of the human understanding of ecological thought, man is not a machine; there is to make man a part of nature as a human being, but this is not the case with the holy locomotive, they use the machine as a machine and make the locomotive move. When we look at the concept of ecology, we said that human beings and nature form an inseparable whole, but since the locomotive could take a limited number of people, they stopped the population growth and made some people freeze and sleep. They deprived people of their ecological environment. Briefly, Wilford imprisons people inside the locomotive, saying that they will not live in nature.

2.2 Theories of Alienation, Conflict and Leadership In The Context of Capitalist System Criticism

Capitalism can be defined as an economic model based on the entrepreneurial profit in which private property-based prices in production tools and equipment emerge according to supply and demand in this framework, regardless of property relations or coordination mechanism (Çelik, 2010, s. 34). Capitalism is basically a structure that puts barriers between an individual and the production process, the products of that process, and other people. Karl Marx put forward a theory of capitalist society on which he based

his own image of the basic nature of human existence. According to Marx, humans are basically productive beings; that is, people need to work in and with nature to live their lives (George Ritzer, 2018, s. 29).

The capitalist system is based on the accumulation of more capital, the accumulation of this capital into production and based on labor capital. In the most general sense, this system is an economic organization in which individuals, individually or in groups, have private ownership of land and generally productive resources and can use them as they wish. In this economic organization capital owners have unlimited savings on their capital (Çelik, 2017, s. 51-52). Capitalism is a market economy in terms of free market for some, money economy for some, profit for some, consumption economy for some, exploitation of labor for some, rational organization of free labor for some (Alptekin, 2015, s. 232-233).

In the theory of alienation, Marx moves from the concept of alienated labor. The first appearance of alienated labor in him is the alienation of the worker to his product (Aydoğan, 2015, s. 278). For Marx, labor refers to an existential activity, that is, what people do and create. In other words, the labor of the workers is no longer their own, but has become an abstract value that can be separated from them (measured by money) (Glenn A. Goodwin, 2015). According to Marx, having an object has been such an alienation that the more objects the worker produces, the less he can have himself, and the more he enters the sovereignty of his own product, capital (Tekin2016, s. 57). The human being alienated from himself is alienated from others. It is unthinkable that even a stranger is not alienated from himself. The alienation of man to his labor alienates him to other people, as well as to his product and to himself (Kiraz, 2015, s. 130).

2.3 Locomotive is a Dominant Metaphor of The Capitalist System

The film, filled with references to capitalist system criticism, pushed everyone to the place in the system which is presented. In the train which revolves around the world axis, there is a distinction between exploiter and exploited. Throughout the film, the train is called a holy train and everyone is expected to be grateful for the life that they live. In today's world, people are trying to get under hegemony in the name of religion. Years later, Wilford also needs child workers to be employed in narrow sections in order to overcome the shortage in the locomotive by using the oppressed as in capitalist societies in order to overcome this shortage in the machinery section of the locomotive.

It also provides children from the tail section. He takes kids, Timy and Amy, and runs them in tight spaces. In return, they give them only the protein bar made from waste and insects.

2.4 Conflict Theory and The Narrative of Conflict Following The World Returning To The Ice Age

Conflict is a form of interaction in which two or more individuals or groups seek to eliminate and neutralize another. The most advanced form of conflict is armed struggle (Fichter, Sosyoloji Nedir, 2009, s. 132). They see that the communities struggle with each other to gain power and that the control of the conflict is an arena where a community temporarily suppresses its rivals. Conflict theory deals with the competition between workers and management and the situation each group is in to serve its own benefit (Wallace, 2012, s. 107-108). Conflict begins when one of the parties perceives that the other is doing something that will have negative consequences for him or her. Conflict can also be defined as the interaction of persons who are mutually dependent (Ceylan, 2012, s. 178). Like many concepts in the social sciences, the concept of conflict can be interpreted with different meanings or similar meanings. Some political scientists argue that; destroying competitors to claim and seize rights, values, power, status and resources, or tribal, ethnic, linguistic, cultural, religious, socio-economic, political, and so on. Adjectives are defined as the struggle of the charged groups against each other over conflicting purposes (Şahin, 2013, s. 33). It is the basic mechanism for preventing conflict of bullying and abuse of power, increasing the power of individual rights and law, and maintaining control over those who have power. It controls those in authority and encourages the ordinary citizen to question and sometimes resist those in power (Dahrendorf, 2014, s. 184).

The basic elements of conflict theory were put by Karl Marx and Max Weber, one of the first sociologists. Marx believes that people have a certain nature and predetermined feelings of interest. Marx emphasizes the priority that determines patterns of technology and property ownership in human life and ways of social conflict. Weber believes that the activities of people like Marx are largely based on their own interests. Weber was very interested in power and in ways that some people dominated over other people (Wallace, 2012, s. 110-114). Conflict theorists think that whatever order in society is caused by some members' coercion by those at the top. (Ritzer &

Stepnesky, 2018, s. 122). Conflicts accept that people have a certain nature and pre-determined feelings of interest. According to them, society is the arena of conflicting groups for their interests (Amman, 2017, s. 21).

The film introduces the concept of conflict to the audience when a wealthy named Wilford uses all his assets to build a giant train, an artificial ecosystem he calls the locomotive. There are different classes in different compartments on the train. The existence of different classes emphasizes that property ownership determines human life and ways of social conflict, as Marx says, in which Wilford's taking only elite people into the locomotive and leaving other people out creates a climate of conflict, and the elite people are well in the front wagons of the train. The fact that other people do not live in luxury like the front wagons in the tail section creates a discussion environment. There is a great disparity between the people in the queue, the lower class and the upper class in the front wagons, which creates a climate of conflict. Weber tells us that some people are trying to dominate other people by using force, and we can see that Wilford uses the people in the queue for his own interests because he owns the locomotive and wants to dominate the locomotive and survive only for his own benefit. For example; years after the locomotive, a problem arises, and child labor is needed in order to operate in narrow sections and this need is obtained from the tail section. From this we understand that Wilford makes use of the lower class tail section for his own benefit in order to survive and retain control over the locomotive. The film is based on the following notion of conflict theory: The defining aspect of conflict theory is that values and ideas are viewed as weapons that different communities use to achieve their own aims, rather than as tools that determine the identity and goals of the whole society.

2.5 Locomotive As a Symbolic Habitat In The Context of Class Conflict and Stratification

The concept of class is defined as a group of individuals who are different from each other, a group of individuals and the power that triggers the differences, a part of the ego of the individual and a psychological phenomenon caused by the feeling of belonging, having similar social conditions, having similar status and having similar value provisions (Aslantürk & Amman, Sosyoloji, 2013, s. 381). Lukacs, expressed class consciousness as a feature of the group of people who shared a similar position in the productive system by clarifying whether class consciousness is the sum or average of individual consciousness

(Ritzer & Stepnisky, Modern Sosyoloji Kuramları, 2018, s. 135). Class struggle or class struggle is the dominant state in Marxist theory and understanding of history, in inter-class relations. According to Marx, inequalities between the bourgeoisie, which owns the means of production, the two basic classes that exist in society, and the proletariat that has to sell their labor for a living, will eventually lead to conflict / war between these two classes, which will end with the revolution of the proletariat (Zincirkıran, 2018, s. 53). Marx's class definition is based on the following characteristics; it is the sum of the people who play the same role in the production process, who have common economic interests, and who achieve class solidarity with the help of class ideology. According to him, one class is defined and handled according to another class (Sağlam., Toplumsal Tabakalaşma, 2012, s. 320). The history of every society is the history of class struggle. Human beings, free and slaves, barons and serfs, oppressors with one word and oppressed, were in constant opposition; sometimes open, sometimes hidden, each time a completely revolutionary transformation of society or ended with the disappearance of the conflicting classes have conducted a continuous fight (Aron, 2014, s. 110). There are economic, cultural and social differences that come from the way of living in all societies on earth. These differences have created social stratification. Human societies are also different from each other in terms of economy, power and reputation, and they are either lower or higher than each other (Sağlam S., Toplumsal Tabakalaşma, 2012, s. 316).

Social stratification in its broadest sense; individuals and groups to be understood and graded according to their specific or generalized characteristics as having up and down status, roles and belonging to classes (Kurtdaş, 2017, s. 334). Ralf Dahrendorf makes a clear distinction between two facts about social stratification: First, positions and tasks are different and require separate skills. Secondly, different tasks are divided into higher or lower positions: social stratification is expressed both by the social differentiation of position and by the grading of fame and wealth and by the grading of social status (Wallece & Wolf, 2012, s. 178-179). According to Sorakin, social stratification means “the division of a given population into hierarchically overlapping classes”. He believes that this kind of stratification is a permanent feature of any organized social group (Coser, Sosyolojik Düşüncenin Evreleri, 2008, s. 410). So we can simply define social stratification as inter-human classification according to certain criteria. Stratification is a system of rating individuals or groups according to certain rules and legitimizing this rating (Ülkücan, 2017, s. 131).

Looking at the film with the stratification theory, it is seen that the locomotive's living space is full of inequalities and class differences resulting from social status and position lead to stratification. While the class separation continued mercilessly in the train, the hierarchy was moved from the vertical to the horizontal plane, and the concept of upper and lower changed from front to back. The poor, who have nothing, are fed with nutrients that are compressed called protein sticks. Towards the front wagons, people's status and assets are increasing, and the locomotive at the forefront is Wilford, the inventor of the train. Wilford and the surrounding elite maintain the social order within the train. Fair and bearable in the front wagons, this layout is considered to be hard to bear as you go to the rear.

In the film, everything in the front wagons is quite normal and in order, but the tail section, that is not the way things work in the lower section, and the struggle for survival in dozens of inequality continues. Within each wagon opens its doors to a separate layer, different social spaces emerge with long corridors. People in the lower layer who are aware of this inequality want to move towards the front wagons, seize the locomotive and eliminate stratification in order to end the inequalities.

2.6 “Class Differences Are The Greatest Weapons”

The first sign of class distinction on the train starts with Wilford's adoption of this artificial ecosystem by only elite people. There are different classes in different compartments where agriculture, maritime, education and entertainment activities are held. Partitions such as quarantine, water tankers and prisons were also not neglected. The fact that the subclass does not benefit from anything in the train where every detail with such a large area is considered is a sign of class differences. Since the people in the tail could not find food, they had to eat each other. Then they began to eat the protein bar consisting of insects and waste. In fact there is a great deal of injustice between those in the queue and the other compartments: Edgar in the queue says we want to eat chicken now. The tail section, which cannot withstand all these inequalities, aims to start a rebellion and seize the locomotive. The tail division manages to be the most powerful weapon against all this injustice.

2.7 “Feet Head, Heads Will Not Feet” Rebellion of Minority

With this statement, in fact, the summary of the whole film is explained. A radical change at a time and people find themselves in a closed box and at the bottom of this box without understanding what it is, and the disappearance of this radical change. When the lower class in the train is not going to replace the upper classes, it is said that the feet are not head-to-head, and thus the minority queue decides to rebel and seize the locomotive.

With the line "Feet should not head", it reveals the view of the oppressed of the oppressor of today's imperialist ideology. From this point of view, a full world description was made by train. When the history of the world is examined, the actions such as the struggle of the black people to get rid of slavery, the struggle of the rights of the workers, the struggle of the existence of women and the struggle of the people of democracy constitute an example in the concretization of the idea. As in the world, there is a layer of oppressed in the film. The train, an artificial living space, contains all the realities of the world. So everything is thought to live comfortably. They live a happy and beautiful life. Even with their dirty and worn clothes, they look at them by surprise.

In fact, the film can be expressed as a reflection of the real world and a summary of the system that we do not notice. In the daily life, all the middle class and the top; they have nice clothes, they eat nice things; They are cultured. In real life, no one thinks, cares, does not need to do anything for those who are left behind and those who have these blessings. Today there is a place where everyone belongs. They are there and they should stay there. They rarely pass by us, so we look at them with disgust or ignore them. He doesn't think he'd want a normal life. Masked executioners waiting for them while they approach one of the longest tunnels, their faces with axes in their hands. Hasn't there been officials under the name of legitimate force or illegitimate assailants throughout history that frightened and intimidated us all? In short, the train embraces everything that is present in a world.

2.8 Social Order / Disorder

When we think about the nature of society, which is an organized unity of man, we see that these structures contain a certain social order and that the main lines of its development are shaped under this order. The social order is indirectly revealing the nature of human and society (Şenses, 2017, s.8). A human being, a social being, has to live

in a society. Living in society requires a system (Sargın, 2009, s. 157). Social order; It is a harmonious whole formed by the interdependence of institutions such as religion, law and education with the forces of production and relations of production in a society. The reason for this dependence is that it is selfish and selfish in nature. It makes it impossible to live in an orderly society by emphasizing the personal desires and ambitions, hatred and hostility of the people who are often caught up in their emotions and passions (Sosyal Düzen Nedir, 2011). A social institution is a relatively continuous set of rules that are mandatory for the preservation of basic values and the structure of society (Güçlü, 2015, s. 1). From this point of view, institutions also serve as agents for the stability and coordination of the total culture. Continuity, robustness, endurance are provided by institutions that make human behavior stable and harmonious (Aydın, 2018, s. 21). With the Industrial Revolution, changes in the physical and human structure of the cities occurred and the negativities resulting from these changes affected the social structure and brought about social disorder. The resulting social disorder has increased the rate of crime in societies (Karakoyunlu, 2013, s. 1). As is known, human being is a living entity. Of course, it is necessary for the collective life which is necessary and necessary to bring people into order. Unless they are put in such an order, the personal interests of the people will disrupt the peace and tranquility of the society and the chaos and disorder will be replaced (Bayraktaroğlu, 1969, s. 1).

2.9 “Order is The Only Thing That Protects Us From The Deadly Cold”

Disregarding the order on the train is considered the biggest crime. Chief of Security Mason: Order is the only thing that protects us from the deadly cold. Shoes are for feet, hat is for head. I'm a hat, you shoes. The eternal order was prepared for the sacred locomotive. Everything goes through the sacred locomotive. Everything is native. Respect the holy locomotive, stay in your shoes, she warns. The film *Snowpiercer*, which tries to explain the present order in a different way and makes the end wonder and connects the viewer to itself, presents the compressed version of today's world on a train. Children are a wheel that allows order to function properly. This is the first and most important rule of evolution and the conservation of natural life. In fact, the locomotive easily settles one of the basic stones in the film by explaining the basic rule of natural selection, the elimination of the strong and the weak. The strong bourgeoisie uses the wrist power of the weak to meet what is needed, and easily discards that it does not. Throughout the film,

the struggle between the strong and the weak is seen as the cornerstone of the perfect system. When looking at the film in the context of social order, the director wants to convey the following message: no matter where you are, what is genetically committed is the existing understanding of order, and in the existing understanding of order, you are either on the suffering side or on the painful side, the film's main message is actually this and more.

2.10 Leadership and Social Order Requires a Leader

The leader is distinguished from other members of the group / society by certain characteristics; group activities that affect group activities. In this sense, the leader is a single individual (Aslantürk & Amman, *Sosyoloji*, 2013, s. 177). The leader is the future, the development, the real, the trust, the support, the harmony, the solution, a deep concept, role model is the vision alone (Elmas, 2016). On the other hand, much of personal leadership comes from having accomplished something. The individual has leadership qualities. Because of his success in his social role, he has direct and indirect influence on the behavior of others (Fichter, *Sosyoloji* Nedir, 2009, s. 215).

People are beings living in society. During this life, common goals, goals, and unity of fate became apparent, and some people came forward and directed others. This guidance has been provided by people who are sometimes more talented or sometimes chosen by people throughout the ages. The leader was the person who influenced people to realize the goals of that group. Achieving common goals of leadership is also the process of influencing individual and group behaviors.

On the train, together with Gilliam, who has useful knowledge for the group, together with their experiences in the struggle against the upper class, a revolt against the upper class is started and Gilliam is slaughtered by the upper classes. Then Curtis, who will lead them in line with the group's common goals, comes to power and leads them. The character of Curtis is at first an ordinary person with no confidence; however, it became a determined person with increasing self-esteem by pushing the conditions. Anymore Curtis leads the lower class whom live on the tail. Actually, he was not born as a leader, but the circumstances pushed him to become a leader in order to maintain social order. The main reason for Curtis being a leader is his anger at Wilford because Curtis and

his group had to eat their babies when they were not given food, so he accepted the leadership because he aimed to reach Wilford.

3.CONCLUSION

Cinema is more impressive than other communication tools in terms of providing visual and audio communication with the audience. The elaborate selection of each element in the film's frame implies that each of these elements has a specific meaning. In addition, considering a certain point of view and purpose in the formation of plans, angles and fictions in a film necessitates the examination of the whole film in every aspect. More importantly, the fact that the film's story, script and narrative form has a value-laden structure in itself raises the meanings added to the films. In this context, it is very important for the actual messages encoded in films to interact with the audience and construct new meanings.

In this study, sociological analysis of the social problems of people after imprisonment in a closed box is tried to be done. The events between the layers that disrupt the social order within the train and try to preserve this order are handled within the framework of conflict theory.

Apart from the film we are working on, there are many different films that criticize the capitalist system of thinking, though not all aspects. These films often have a mission to explain the inner face of capitalism and reflect these thoughts to the audience with dramatic scenes. Perhaps the most important of these is the *A Clockwork Orange* film directed by Stanley Kubrick. *A Clockwork Orange*, using pure violence wandering in urban spaces with capitalist souls, reveals the dark bones of society hidden in a body of flesh.

However, there are also different productions that have reached a certain audience, especially in European cinemas. For Hans Weingartner's *Die Fetten Jahre Sind Vorbei*, Weingartner said, "I don't call people to revolution, I just draw attention to the difference between the rich and the poor". In addition, the film *A Better Life*, a 2011 production, tells the story that losers are the losers and that there is no end to poverty and exploitation.

It is told throughout the film that life will end as soon as there is no other living space other than the train, and respect for the train. *Snowpiercer*, in the context of the

sociology of cinema, is an important example in terms of incorporating all the facts and events that exist in the real world.

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