

**T.C.
ISTANBUL AYDIN UNIVERSITY
INSTITUTE OF GRADUATE STUDIES**



**COMPARE CONTRAST BETWEEN THE HUNGER GAMES AND THE
MAZE RUNNER THROUGH THE MARXIST THEORY**

THESIS

Noor Faiq Aladlee

**Department of English Language and Literature
English Language and Literature Program**

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September, 2020

DECLARATION

I hereby declare with respect that the study “Compare Contrast between the Hunger Games and the Maze Runner through the Marxist Theory”, which I submitted as a Master thesis, is written without any assistance in violation of scientific ethics and traditions in all the processes from the Project phase to the conclusion of the thesis and that the works I have benefited are from those shown in the Bibliography.
(.../.../20...)

Noor Faiq Aladlee

FOREWORD

I would like to express my appreciation to my supervisor; Assist. Prof. Dr. Nur Emine Koc for her academic guidance. As well as I would like to thank and appreciate my teachers Dr. Timucin Edman and Dr. Ferma Lekesizalin, for being a part of my jury members. I also would like to thank my family and friends who always support me.

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COMPARE CONTRAST BETWEEN THE HUNGER GAMES AND THE MAZE RUNNER THROUGH THE MARXIST THEORY

ABSTRACT

The aim of this thesis is to illustrate the conflict between two classes which are the bourgeoisie and the proletariat according to Marxist theory. However, the thesis exemplifies two movies “The Hunger Games” part one, and “The Maze Runner” part one showing how humans try to survive. The goal of applying Marxist theory is to examine the connection between the Marxist theory and those two movies by showing how the capitalists use their authority to use the lower class’s life to a game. Through this analysis, the thesis will show how these two movies are related to Marxism, and how the bourgeoisie controls the lives of the people. This thesis tries to explain how Marxist theory reveals the antagonism of the class struggles between the proletariat and the bourgeoisie. According to the Marxist theory, industrialization is the reason behind the inequality between the two. Inequality in this sense, attempts to conquer the humanity.

Key Words: *Marxist theory, Class Struggle, Bourgeoisie, Proletariat, Conflict, The Hunger Games, The Maze Runner.*

AÇLIK OYUNLARI İLE LABİRENT KOŞUCU ARASINDAKİ ZİTLİĞİ MARKSİST TEORİSİ ARACILIĞIYLA KARŞILAŞTIRIN

ÖZET

Tezin amacı, Marx teorisine göre burjuvazi ve proletarya oldukları iki sınıf arasındaki çatışmayı ortaya koymaktır. Ancak tez, “Açlık Oyunları” ve “Labirent” filmlerini göstererek insanların nasıl hayatta kalmaya çalıştıklarını örneklendiriyor. Marksist teoriyi uygulamanın amacı, Marx teorisi ile bu iki film arasındaki bağlantıyı kapitalistlerin alt sınıfın yaşamını oyun olarak kullanma yetkilerini nasıl kullandıklarını göstererek incelemektir. Bu analiz sayesinde tez, iki filmin Marksist bakış açısıyla nasıl ilişkili olduğunu ve burjuvazinin insanların yaşamlarını nasıl kontrol ettiğini gösterecektir. Tez, Marksizm teorisinin proletarya ve burjuvazi arasındaki sınıf mücadelelerinin karşılığını nasıl ortaya çıkardığını açıklamaya çalışacaktır. Marksizm teorisine göre sanayileşme, ikisi arasındaki eşitsizliğin arkasındaki nedendir. Bu anlamda eşitsizlik, insanlığı fethetmeye çalışır.

Anahtar Kelimeler: *Marksizm, Sınıf Mücadelesi, Burjuvazi, proletarya, çatışma, Açlık Oyunları, Labirent Koşuc*

1. INTRODUCTION

Historically, there is a struggle among people to gain their status by fighting against injustice. Throughout the ages, humans tried to build their societies by dividing them into classes. Hence, Marxism has been erupted to criticize the unjust regime of society.

Any society consists of a group of different social phenomena, including economic, political, and religious cultural, etc. and all of these phenomena have laws governed by their own, that work to develop them and distinguish them from other phenomena, that is, they have the characteristic of privacy, but this does not deny the characteristic of interdependence among them, as they are very interconnected and united. Thus, historical materialism demands to know the common laws that rule these phenomena in the light of their historical development on one hand, and to detect the essential relationship between these phenomena on the other hand. As a result, critiques discovered that historical materialism centers its interest on social components through a definite historical stage, meaning that it is interested in studying the relationship between the superstructure and the subclass, by defining the prevailing economic system in society. (Marx, Engels, 1976).

Marx finally concludes that the economic system of any country is determined by the adopted production method. On this basis, Marx classified these social formations into five classes, namely: primitive communism, a system of slavery, a feudal system, a capitalist system, and a socialist system, as Marx sees that society proceeded from primitive communism as a system and will eventually come back to this system. So, historical materialism is a method in which Marx interpreted the historical development of societies. (Marx, 1975).

The concept of Marx's ideology has a strong contribution to sociology, despite its use in some of the writings of Hegel and St. Simon, and some references made by Kont, the ideology, in general, is the child of European thoughts and society, because of the contradictions of the latter at the level of social classes,

in the phrase Others European society is preoccupied with industry and technological advancement to express awareness of economic classes. On the other hand, Marx gives it a more powerful scientific definition. There are two types of ideologies: the ideology of misinformation and the ideology of change. The ideology of misinformation is related to the false and justified awareness of the state of alienation, contradiction, and conflict, which must be uncovered and exposed to show the defects of the corruption and murderous social system of the human being in its development. The unnatural thing is that intellectuals and underdeveloped people occupy the position that paves the way for the situation based on exploitation and unfairness and this is what is called the bourgeois ideology. (Eagleton,2006, p 39).

Naturalism, which has become habituated to, and rooted in the creation of the media. Research on Karl Marx has shown that (simple tools, machines, then industrial methods, up to modern technological means) these media are as much as human control over nature as far as it is distant from it. In addition to the sectioning of labor that proceeds and develops with technological advances, it establishes a fracture between people. These separations move from social to class separations, and here is what is called the class struggle, which emerges with the development of civilizations, and ultimately the result is the alienation of men from nature, society, and themselves as well. He lives in an abnormal situation resulting from the exploitation factor, where the worker alienates himself from the tools of his work and the product of his effort (surplus value), and thus the manufacturing class becomes an expatriate. In this regard, Marx views the forces of production in their development as the direct cause of human domination of man and class differences. (Marx, 1971, p87)

Both Marx and Engels see that the capitalist society represents the height of alienation. When the tools and methods of production are created by humans to spread their control over nature then they become controlled by it. The production is originally directed to satisfy the needs of humanity become directed to an abnormal need which is (the profit) and that is the foundation of capitalism. As it produces the commodity, not for the benefit of humans, but profit and increase of capital. Marx expresses that the laborer places his potential into the work market to sell it as goods, in which the prices are

decided by the market legislation. However, that is specified by the capitalist or the possessors of the means of production, and more than that, the ownerships connections in the capitalist community make the laborer lose the sense of belonging to the labor. The laborer is alienated from his framework and his goals. (McLaughlin, 1990, p70).

It is clear from this statement that the extent of the contradiction of Marx's ideas with his conservative predecessor, especially Auguste Comte, that Marx's refusal to name sociology didn't come unintentionally or from vacuity, but the result of this stark contrast between the idea of these two worlds. Marx discovered after deepening the idea that it is just an idea dominated by the tendency to a predictive theologian.

The Communist Manifesto established by Karl Marx and Friedrich Engels is treated as the basis of Marxist criticism. Marx states that literature and all other cultures presented the connection in economic life. It was because some classes were grouping in literature in a social environment. Therefore, literary work can be understood by linking these relationships. (Eagleton, 1976).

Marxist criticism is directed at political matters. The world's views, which announce briefly is discussed within the theory. On political matters, it reveals the class struggles free for a political order for the election and democracy. Marx states that the bourgeoisie has interpreted class disputes. Thus, society is further divided into two major hostile camps, the bourgeoisie and the proletariat. (Marx- Engels archives 2). As stated by Dennis Dworkin in his book titled "Class Struggles", he states that class has interpretation started from the ancient ancestors until the advanced usage. "Class" comes from the Latin word classes, which had different meanings. Which means either "ship" or "navy". (Dworkin, 2007, p 15).

Ross's "The Hunger Games" and Ball's "The Maze Runner" expose how their movies show the Marxist theory has a great impact on human existence. In this aspect, the structure of the movies can be analyzed from a Marxist point of view. However, "The Hunger Games" and "The Maze Runner" part one's novels and the films are examples of showing ideas that came to be side by side to the society that we live in nowadays.

Marx examines the phenomenon of the social society, and it is humanism acknowledgment which shares the idea of the human rights and freedom as the main consideration. (Althusser,2009, p309). For *The Hunger Games*, the primary concept that can be seen is the class conflict which is clear in the Panem's districts and its government. The novel and its film "The Hunger Games" part one; clearly show the idea of two different classes which are the high class and also known as the bourgeoisie, and the lower class or proletariat. In *The Hunger Games*, the upper class symbolizes the capital of the ministry, whereas the lower class represents the twelve districts. Particularly, "The Hunger Games" can be built some declarations of ideologies like the economy, dominations, and the class division.

"The postmodernists seemed to be proclaiming the death of society and the rule of culture. As culture was/is an expansive and ever-inclusive there are those of extreme tendencies (for example Baudrillard) who argue that 'everything is culture'" (Munck, 2000, p113).

Many postmodernist Marxist critiques such as Ernest Mandel and Fredric Jameson, have argued about late capitalism, through World War II, a lot of economists thought that capitalism was gone, but it gained a sudden restoration through the late 1930s and 40s. The "new" capitalism is described as an internationalized market, mass consumption, associations, and multinational. The sociologist professor Ronaldo Munck, states that:

The social conflict was considered to be one of the main topics that are discussed and formed a fertile field for research, discussion, and debate among thinkers, currents, and intellectual doctrines, ancient and modern. There has been a great number of explanations and analysis about its causes, nature, manifestations, and results. The phenomenon of the struggle that occurs in societies is as ancient as society itself. Historically, if one traces social conflict's emission, one will find the existence of various stages of society. Between the bourgeoisie and the proletarian in a capitalist society struggling comes as a consequence of a conflict that comes from varied interests. (Sears,2008, p26)

The Conflict Theory has been expanded to demand that society is in permanent quarrel because of a contest for little resources. The social regimes confirmed

that using authority and forces, rather than consensus and agreement. According to this theory, the possessors of fortune and power are attempting to preserve this social regime by using all possible methods, that repressing the poor and the weak people. The basic beliefs of the Conflict Theory are that individuals and groups within the community will work to boost their benefits.

The conflict between two classes has been emerged as a reaction to the functional theory that focused on research into the factors that ensure stability and security that has positive effects on society. On the other hand, neglecting the values of the conflict interests and personal goals within society. The emergence of this theory that exposes Marxist dogma, which gives the analysis of society that focused on the idea of the class struggle. The conflict has been considered as an engine of history or a factor of a variable that specifies social, political, and cultural causes. Nevertheless, the theory of conflict continued to develop with many thinkers and researchers, among them the German thinker Ralph Dahrendorf, who approves that the conflict gathers different shapes and that its nature to determine the variation of one community to another. Hence, due to the result of the absence of agreement on the way of sharing out the resources of the materials that the community has. (Rummel,1977, p39).

“The Hunger Games” part one and “The Maze Runner” part one, represent a dystopian society when people try to survive from persecution. For “The Hunger Games” the dystopian world has been shown that all the districts struggle from the famished and the miserable life. That comes from political effectiveness as a punishment of dictatorship. The different situations that “The Maze Runner” represents are what happened when the virus strikes and causes natural disasters. Because of this, scientists create the maze to discover a cure by stimulating some parts of the brains of those people inside the maze. The struggles in the novel and the film were well approached by expressing how the characters struggle to get out of the maze.

This thesis consists of four chapters: The first chapter will deal with the Marxist theory. The second chapter will deal with the first movie "The Hunger Games" part one by showing capitalism in that movie and the class struggle between the two classes. The third one will deal with the second movie “The Maze Runner” part one by showing the same idea.

However, the fourth chapter will deal with the compare-contrast between the two movies, and their books. As well as it will deal with the two main characters in the film. The thesis will trigger the questions that relate to both movies by applying the Marxist theory. How the Marxist theory effects the movies “The Hunger Games” and “The Maze Runner”? As well as, it has the following questions: “Why do people have a desire for seeking justice?” and “How the false consciousness has the authority over the human world?”. In this sense, this thesis will give the answers that questions arise.

2. THE THEORETICAL BACKGROUND OF MARXIST THEORY

Marxism in the global shape is a scientific fact, that culture and future machines are forming societies. With regarding to the human community and territorial society, Marxism appears to challenge the power of capitalism. The final social desire brings the power to identify social existence. However, Marx rejects the form of liberality as well as they believe that how democratic society claims exploitations. However, the domination and oppression of the upper class who practice it against the weak class, makes them a tool for the maintenance of the rich over the poor. The Marxist theory methodizes socioeconomic as historical materialism originally helped to the aspire the radical elements of socialism in the world. (Schmitt, 2019, p.20).

The majority's opinion of the Marxist theory is that the capitalist can only expand on the exploitation of the lower class. Marxism counted that there is a real inequality between human nature and the process that people must work in a capitalist society. According to that, the Marxist theory considered that there are constantly two parts in life the upper class and the lower one. (Giddens and Held,1984, p 20).

Marx's position on capitalism was opposed in an era when “the Industrial Revolution changed the process of production into a factory system and created a new ruling class of factory owners.”. (Bussing-Burks, 2003, p 85). Marx conceived oppression, unfairness, and the necessity of changing. Marx and his permanent author, Frederick Engels, were angry at the difficulties encountered by the working classes of the European industrial cities, and they turned that anger into two enormous biblical works that formed the basis of modern communism: *The Communist Manifesto*, have been published in 1848, and a four-volume, 2,500-page book, *Das Kapital*, published in 1867. (Korsch,2017).

Marx argues that from the very beginning of industrialization, the society has faced the conflict between the rich and poor. Because those classes have no equality of power. This industrialization led to creating a capitalist society

through giving the production that moved from farming into factory and industry.

Industrialization meant that the control is in the hands of the rich because they own the land and they have the ability to buy and build factories. So, the lower-class works for them. In this sense, the world of capitalism leads to unfairness and inequality between that society, which will be split into two classes as stated by Marx, On the top, there are the rich people who have the power and money, they are called the bourgeoisie. On the other side, there are the lower-class or poor people called the proletariat. “It is the spiritual mirror in which people can see itself, and self-examination is the first condition of wisdom”. (Marx and Engels,1994, p165). Marx intended to say that people who have power in some fields tend to use that power for their own sake.

A minority of the society which is the upper-class had power and they were using their power and money to control the poor. However, those poor people had nothing but their strength and time to earn their living. The bourgeoisie class was using the proletariat to gain their money, because, they cannot make it by themselves so they needed as many people as they could to work for them and for the smallest cost as possible. (Althusser,2009, p311)

This inequality happens firstly when the working class cannot work on their land. Because they can't compete with the rich, they have to work for them to earn and save money. They have no other choice but to accept the bourgeoisie's rules in life, those bourgeoisies ensure that everybody is controlled. However, this happens in Marx's viewpoint. The mass media is the major reason for this classification between rich and poor people. In this regard, it affords the wrong information that forms our trust and limits our thinking. So that; poor people will live happily, think that they live well, and there is no injustice happening to them. In this sense, this may be considered as a utopian ideal. Marcuse states that in the middle of the twentieth-century, utopia stays as a dream to the theorist who uses "the concept of 'utopia' to denounce certain socio-historical possibilities". (Marcuse,2017, p62).

Practicing the technical process of argumentative materialism, Marx sensors the institution of the capitalist system, as “The Communist Manifesto” (1848) famously, starts “The history of all hitherto existing society is the history of

class struggles.” (Marx,1974, p69). In this sense, Marx considers the struggle among the special social classes as a steady during history, bringing revolutions and replacing the frame of social. The reason for these shifts, in Marx's point of view and Engels, are planted in the modifications in output and interchange.

Marx and Engels express in the “Manifesto,” that technological alternation will unlock the way to the development of the capitalist mode of production with the partition of work and centralization of output in manufactories in two places, that shaped a large earning for the bourgeoisie. Marx and Engels express that because feudalism “no longer suffice for the growing wants of new markets”. (Marx and Engels,1998, p249). It grants a way to capitalism, with rebellion that led the bourgeoisie to possess force. Slavery and racism paved the way to create the European capitalist class expand more powerfully, as well-formed the foundation of rising of capitalism in America. Colonialism and later imperialism confirmed the expansion of capitalism all over the world.

Marx thinks that sections of the class system were possibly more significant than other considerations, such as race and gender. It is proclaimed in *The Communist Manifesto* that “Society as a whole is more and more splitting up into two great hostile camps, into two great classes directly facing each other-bourgeoisie and proletariat” (Marx,1975, p459). According to *The Communist Manifesto*, “The government, like every other social institution, is produced by economic conditions, specifically by class struggles in which one class tries to dominate all other classes” (Marx, 1975, p457). For Marx, the most remarkable thing and the main basis for the social group are the cases of assets of producing tools such as fresh items, lands, devices, capital, and building.

Marx divided the communist future into two parts, the first one known as “the dictatorship of the proletariat” and the second one called “full communism.” The historical outline of the first one states that:

“Between capitalist and communist society lies the period of the revolutionary transformation of the one into the other...nothing but the revolutionary dictatorship of the proletariat” (Marx,1951, p21).

The general figure of this era is present by Marx’s declaration:

“What we have to deal with here is a communist society... just as it emerges from capitalist society: which is thus in every respect still stamped with the birthmarks of the old society from whose womb it emerges” (Marx,1951, p21).

This first duration is the needed link to full communism: It is the duration where the rebuilding is made by the people who ruined the capitalist society. As a path of life and strategy, it has the same type as both capitalism and full communism. However, Marx never points out the time that this stage may take. This first period clears the way gradually and without any sense to the second period. (Marx and Engels, pp37-39).

This clear struggle can be seen as the conflict theory, which can be clarified by the fact that here, Marx is dealing with the farmers who own land, while on the communist manifesto, he was mainly talking about farmers who owe nothing. The two parties can be reconciled as the following: before, during and after revolution and consideration should be taken not to make the small farmer who have land to fear things, while the landless farmer should be gathered in their previous employers' lands and property. Marx never hesitates in his idea that if socialism is to “have any chance whatever of victory, it must at least be able to do as much immediately for the peasants, as the French bourgeoisie did in its revolution” (Meyer,1959, p109).

The conflict theory is about the struggle between the social classes, as Marx says in his book *Capital* that the history of mankind is the history of social class struggle as well. The class struggle is the conflict between two opposing social classes, that is the ruling class, the governing class, the force major, the exploiting class, the oppressed class. Keeping in mind that such a class struggle occurs in a capitalist society, resulting a slave and feudal society. The history of mankind, as Marx tells not only witnesses the social class struggle, but also the conflict, economic, exploitative, and monopolistic diamonds that accompany this struggle. “The separate individuals form a class only insofar as they have to carry on a common battle against another class; otherwise they are on hostile terms with each other as competitors”. (Giddens and Held, 1984, p20).

The bases of the class struggle in these three societies are slavery, feudalism, and capitalism are the material element. There is a class that possesses the

power over the means of production and a class that does not own the means of production, but instead, has the human exertion that it promotes in low fare to the class of employers. Certain grants are the members of high moral lessons, social influence, respect, and appreciation. While not possessing property from the other class makes it morally and psychologically broken and socially disrespectful and does not possess social and political power as well as influence. (Feagin,1991, p116).

Such a situation generates the phenomenon of class consciousness of the governing class, the feeling and sense of its difficult economic, social, psychological, and political conditions. In this regard, awareness generates class unity and then the revolutionary organization between the generations of this class. The class pushes its members to revolt against the ruling or exploited. The revolution, which broke out leads the society to collapse and will transform it into another pattern of progress. In this respect, will lead to the development of resemblance that is related to the previous style of society. “In so far as millions of families live under economic conditions of existence that separate their mode of life, their interests and their culture from those of the other classes, and put them in hostile opposition to the latter, they form a class”. (Giddens, 2012, p37).

According to Marx, societies can transform from slavery into feudalism. These societies can also transform into capitalism and then into socialism. Thus, the class phenomenon leads societies into facing this conflict phenomenon, social change, or transformation. Note that the transformation of societies is a historical, material, or dialectical transformation. Nevertheless, the change is historical because, it accompanies all societies through its ancient, mediating, and modern history existents. The material transformation is based on the social revolution carried out by the governing class. Due to the physical factor that caused multiple layers to not have anything at that time. In this aspect, the ruling class owns everything that possesses these means of production, and the social, political as well as psychological strength. Eventually, a dialectical change takes place according to the conflict between the idea (the feudal class for example), and the counter-idea (the peasant class). However, the conflict

between these two layers results in the third idea which is a class capitalism or the class of employers. (Wallis, 2001, p50).

Almost all of our specifics of the workers' government come from Marx's bilateral account of the Paris commune. Though the commune was not the real dictatorship of the proletariat, it was nearly sufficiently letting us draw the borders, if not the definite structure of the workers' system. Marx believes that the "real secret" of the commune is "it was essentially a working-class government, the product of the struggle of the productive class against the takeover class, and the newly discovered political form in which economic liberation from work took place" (Marx,1957, p.473).

One more peerless feature of the communist society is the remarkable control applied by mankind all over the nature and the forces of it. Earlier, people were mainly beings of nature, their welfare and lives were depending on their talent and mechanical strength, the call for their work and product, and a lot of events and other processes whose effects were equally vague. However, in communism, Marx states that the mission "is to put in place of the supremacy of exterior conditions and of chance over individuals, the supremacy of individuals over chance and objective conditions." (Marx,1975, p242). This is also considered as "the casting off of all-natural limitations". These are the determinations placed on people's actions by the total of the non-human states of affair, in which they discover themselves, and what previously was called as "law of nature". (Wallis, 2001, p117).

The basic idea that Marx focused on is the study of capitalism which is described as conversational and materialist. Changes and actions in this sense, are imparted to the center and confirmed by being seen as fundamental parts. The foundations and processes incur replacement and interaction that the framework of capitalism the boarder sequence. When one wants to examine any event within, it will never be forgotten. For example, elections or economic crisis, revealing past and future, will not be neglected in the historical context. The subject that Marx arises is the dialectical approach which emphasizes a capitalist society as it develops and continues to evolve. Nevertheless, the actual changes in history are the result of conflicting trends, or "contradictions," which develop in the normal performing of society. (Weisskopf,1991, p70).

Unlike Hegel's argument, which works only on ideas, Marx's dialectic is materialism. Marx was originally interested in capitalism as a way of life rather than just thinking about it. The involvements of people's lives demand their realization to understand the sense of capitalism. While Hegel was studying ideas about capitalism regardless of the possibility of people noticing them or not. However, Marxist materialism attempts to put ideas back to the heads of people, who live and treat each other as parcels of the world. These ideas are regenerated by human activities till the end, especially in production. In this interplay, social conditions and behaviors are found that have a greater impact on the character and development of people's ideas than those on social behavior and conditions.

In capitalism, the country is a device in the hands of capitalists who are used to hold a serious objection and to help sustain the overflow amount. This is mainly through the adoption and application of anti-labor laws for the working class and the supplying of different shapes of economic assistance to capitalists "the welfare of capital". Moreover, Marx tries to explain that the nation as a collection of political shape that is convoluted with the economic structures of capitalism. Capitalism according to Marx, should meet its economic structure that demands the accumulation of capital that owns the means of production used to produce value. In this regard, the country is a circle of class struggle where class and class factions compete for political advantage in an inequitable battle that makes capitalists possess all the strong weapons. Enough understanding of the turn of a capitalist country as a complicated social relationship demands that it be directed from each of these three angles: as a device of the capitalist class, as a structural shape of offices and political processes, and as a layer of conflict. (SurrIDGE,2000, p 49).

With the increasing contradictions of capitalism, more severe, and less obvious, neither the state nor ideology can suppress workers, white-collar and blue, from acknowledging and acting on their interests to become "class consciousness". Marx believed that the dropping of capitalism when it happens, it will be as swift and democratic as the nature of capitalist objection allowed. Each socialist community that gathers full usefulness of the productive effort inherited from capitalism and its expansion will stand out from the revolution. Through

democratic planning, production will now be guided to meet social needs rather than maximizing particular gain. The ultimate goal, which the socialist society permanently builds, is the human goal of eliminating isolation. Marx called for this “communist” goal. (Marx,1975, p58).

It is clear that capitalism has been changed a lot in the 100 years since Marx created it. In connections and infrastructures that differentiate capitalism with socialism and feudalism, that has varied a bit, and these are the major lineaments of capitalism marked in Marx's theories. For example, workers may gain more money than they did in the previous century, as the capitalists do. Thus, the fortune and proceeds gap between the two groups is larger than ever. The connection of laborers with their work, products, and capitalists which are affected in the theory of alienation and the theory of value at work have not changed fundamentally from Marx's day. The variation between capitalism and Marx is perhaps linked to the immediate participation of the country in the capitalist economy mainly to promote dwindling gain and as a result, the widened role of ideology to hide the growing apparent relations between state agencies and the capitalist class.

According to the higher income gap between the rich and the poor, diffuse unstable labor. The new universal capitalist catastrophe that is called as the neoliberalism is no longer seen as common sense. However, capitalism's dark that comes with a lot of class conflict and problems, it has become widespread mainly. Eagleton (2011) expresses that there was not even a single scholar so mocking as Marx, and he adds that the main idea of Marx's work concludes in inversion to regular prejudices about his work. However, since the disaster of 2008 has begun, more attention has been shedding the light on the work of Marx. Moreover, Žižek (2010) discusses that the new world economic mess has happened in a resumed interest in the Marxian review of the political economy.

For good or bad, Marx's thoughts have influenced our world more deeply than any other modern political or social thinker. Lately, on Marx's, discussion of his resuming connection was still controlled by the “traditional” comprehension of Marxism. Monitors, whether sympathetic or hostile, concentrate on his criticism of the utilization and imbalance of capitalism and imperialism, and the conflict of covert society in a socialist road. (Roche,2005, p17).

Marx thought that many economies were still controlled by some order of a philosophical utopia. The same ideas that Marx and Engels protest in German ideology that the situation from these ideas did not derive from the actual world, but they were, nevertheless, the main converting force.

Marx today will see the same thing concerning the worker, they keep being used by the capitalist where fundamental shares of production resuming to be taken by the owners of capital materials. Marx would observe here basically the same framework in the past, in which a capitalist group owned the main means of production. He claimed that the ownership of the goods was created by labor and understand and assign overflow value through the sale of the goods. (Roemer,1986).

The Marxist theory had been affected by the laborer in many capitalist countries, especially in Europe, who took it as the main tool to identify the problem of their societies that builds the political strategies. In Western states, even non-Marxist intellectuals, especially historians and sociologists, as they studied Marx's as a theory, they have provided a lot of Marx's thoughts. In the third world, Marxist theory, which has been largely modified to deal with its mixture of primitive and advanced capitalist conditions, has demonstrated the enemy nature of many liberation movements. The impact of these three types of Marxism varies from its content. (Wallis,2001, p.89).

The modern crisis of American capitalism caused the rising of unemployment and blown inflation has bewildered all the regular skilled. The ultimate strong state in history unable to excise poverty, provide full employment, maintain enough housing, suitable food, or better health care for the people. In the meantime, the rich become richer. Only the Marxist theory, as a story of rationality that unfolds a fundamentally illogical capitalist system, is the present chaos.

There is an extra purpose for why Marxist theory has to state something to educate us as we struggle against the economic reduction and why it is preferable for class clash to happen. The Marxist theory discusses the economic recession. In his massive new volume *Less Than Nothing*, Hegel and the shade of Controversial Materialism, Slavoj Žižek tries to put Marxist thought on an economic turn to what we're going through right now. Žižek believes the

essential class dispute to be between "exchange value" and "use value". (Žižek,2010, p560).

2.1 Capitalism

Why did Marx protest against capitalism? It was believed that the "capitalists", "the holders of machinery, estate, and the infrastructure applied to produce goods" were a different class from the laborers, or "proletariat", who only had the prerogative to marketing their work for a fare. The Marxist theory states that capitalists with this emancipation and to compete which each other for gains will put more pressure on the proletariat at the lowest possible price. Moreover, the competition will lead to the failure of some capitalist companies, thus increasing unemployment, unhappiness, and poorness through the proletariat. The development of technology was not always a good thing yet, new tools would increase unemployment by making laborers continuously inactive and neglected while making work dull, repetitive, and odd. (Marx,1957, p94).

Production is starting to become quicker, more efficient, and able to provide a living for every human being because of capitalism. However, in the capitalist society, the production happened not for the sake of the people of the community, there is a contrast that happened like getting rid of food when there are people who starve, it is similar to what happened during the Great Depression, they burned the food for the sake of the market.

Marx mentions many terrible results for capitalism, the imbalance, and the weak position of the proletariat, whose focus was to describe the internal method of capitalism. In volume one of *Capital*, Marx starts by arguing a structural foundation of capitalism, the selling and buying of goods. While this appears to be a process that takes place between things, exchange money for goods. However, both the goods and the money conceal the social importance of production within them. (Weisskopf,1991, p87).

Marx exposes the goods that the capitalists purchase, which costs more than its real price of the worker's power. However, they pay employees an amount that is enough to keep them alive. Nevertheless, the next day, the laborer will come to perform their work and again to produce the goods that go to the benefits of

the capitalist. The laborer may make enough to survive for the day in only a couple hours or less. “The value of labor-power and the value which that labor power creates in the labor process are two entirely different magnitudes.... when he was purchasing labor power.” (Marx and Engels,1975, p60).

In the thoughts of earning sole capitalists to have a massive excitant, that giving production extra effect and to propose the means of production. Engels states that:

“We have seen that the ever-increasing perfectibility of modern machinery is...The bare possibility of extending the field of production is transformed for him into a similarly compulsory law.” (Engels,1976, p70).

The Marxist Theory as a term gives multiple elements that represent the beliefs, theories, and expectations. The professors who are internationally known "David Balaam and Michael Veseth" state that there is no ultimate reading of Marx, and that, “Marxism is at once a theory of economics, politics, sociology, and ethics. For some, it is also a call to action.”. (Balaam & Veseth, 2005, p. 73). As a call to work, the Marxist Theory had a radical impact in the twentieth century, when it was loaded with various types of revolutionary work, including the Russian Revolution of 1917s. The arousal of communist ministries in China, Vietnam, and Cuba, so as in the eastern regions. African and European states, disappeared, with the collapse of the United States in the early 1990s, China becoming a market-friendly economy, smaller communist countries that depend on them to adopt more market-oriented systems.

Although the Marxist theory has been considered as a permanent foundation of political and economic theories. Except some thinkers try to decline and refute Marx’s thoughts. Others rely on his method to criticize economic phenomena on public foundations. Though capitalism refers to most of the world's economies, Marxism is still active in “the idea that capitalism can undergo serious scrutiny and adaptation”. (Bussing-Burks,2003, p95). In another aspect, Marx questioned capitalism and began an ongoing conversation about its flaws and how they could be amended, while, John Maynard Keynes, the economist, was very operative in challenging the problems of capitalism in the early 20th century. (Barnett, 2013).

Capital, in this structure, is “value in the process,” money or goods used to produce overflow value. A single wealth of the capitalist is shaping money by the means of production and workforce, then the merchandise produced. Eventually, in the form of money, from the product selling, prepared to start the session again. When one measures the capital, it can be ranked by the value of funds, present work, means of production, and final merchandise. This varies from the submitting of capital used in the non-Marxist economy in two ways: the last is strict, contains only means of production, but a boarder in the inclusion of means of production doesn't pay any attention to the social context. For Marx, fortune is considered as capital if the capitalists manipulate it to excess value in the capitalist system. In other words, traditional economics treat capital as a technical demand for production. Marx considered it a public relationship which will be called a mode of production. (Marx,1975, p.3).

The capitalist economy includes many separate foundations, all of them guided by the capitalist, attached together by the Wall Street, which is guided by none. The capitalist output is messy and is ruled by a sightless law of economic without paying any consideration to the will of anybody. The set of different capitals overlap each buys the means of production of others, nevertheless the worker buys the stock of the breadwinner from the capitalist exchange for the wage paid by the other. Capital output as a whole includes a lot of separate output method and exchanges. Together they are part of the production as a public method. Several Marxists try to say that production is the fundamental element and the minor transformation. (Marx, & Engels,1976, p.225).

2.2 Alienation

Alienation is the procedure in which people lose their sense of belonging, isolation in this sense puts people in a more exotic world than they live in. Marx had a particular perception of the extreme experience of alienation presented in the bourgeoisie class. By criticizing and analyzing Hegel, he developed a better understanding of the subject. As Hegel mentioned while tracking the bourgeoisie class, people formed a culture that later became a force for alienation. But for Hegel, people's labor was itself, but the signal of the spirit which appears by people. (Hegel,2002, p.78).

Alienation is a theoretical foundation that proceeds within the mode of production of capitalism. Because the workers are always under control, they lose the ability to decide their own life and destiny, then lose the right to act and explain the character of the mentioned moves; to explain the connection with other people; and owning those from the wealth of goods and services, created by their work. Although the operator is an independent and self-understood person, as a frugal structure, the employee is directed to the goals and redirected to the activities led by the bourgeoisie who possess the means of production, so that, taking out from the employee the extreme amount of unused worth in the track of business contest among manufacturers. (Railton,1993, p.160).

At first, Marx urges the human action which, shaped history and culture, not the opposed way. In different words, the soul is the human product, not the other way around. "Subjectivity is a characteristic of subjects and personality a characteristic of the person. Instead of considering them to be predicates of their subjects, Hegel makes the predicates independent and then lets them be subsequently and mysteriously converted into their subjects." (Dupre,1972, p.87). Furthermore, utilization of what was mentioned above contributes to convert the world of materialism, the worker's operation was objectification of mankind's force. However, if the laborers work for their product and they consider this work as something related to them, and people recognize them according to how they produce it, this will be no alienation. In different words, this will be the only true human relation.

"Let us suppose that we had carried out production as human beings. Each of us would have in two ways affirmed himself and the other person. 1[....] In your enjoyment or use of my product, our products would be so many mirrors in which we saw reflected in our essential nature." (Marx, Comment on James Mill).

Marx continues to display that the particular shape of the work feature of bourgeois society, fare labor, matches to the deepest shape of alienation. Since paid workers trade their workforce to gain their living, and the capitalist holds the work procedure, the output of the employee's labor is in actual meaning of alienation to the laborer. It is not their output but the output of the capitalist.

From the beginning, the product enters the market and it will be treated as an unmanageable product, and it seems that is governed by above-human laws.

“... with commodities. ... it is a definite social relation between men, that assume, in their eyes, the fantastic form of a relation between things...This Fetishism of commodities has its origin, as the foregoing analysis has already shown, in the peculiar social character of the labor that produces them.” [Capital, Chapter 1, 1954, p644]

Alienation, and the "Fetishism of Commodities", linked to the idea of standardization, where social communication is formulated as a link between things. Alienation can be overcome by actual human reconnection to the work process, by people working to meet the needs of people, who use it as a term of their human nature, and not just to make a living.

2.2.1 Marx assigns three ways that workers' alienation:

First, the laborer is alienated from other people. In the economy of the capitalist, laborers will be in a contest with each other to get a job but concerning the contest between companies leads to a lower price for goods the competition between the workers, for jobs, leads to lowering the wages. This does not bring any use to the proletariat; it is only good for the capitalist. This is not harmful materially, but it also brings the workers in a kind of hate towards each other and estranges them from each other as well. Human beings are free carnation; they need each other to bring the world into a better way of changing. In this aspect, those laborers should view each other as supporters, particularly to stand in the face of the capitalist class who attempts to get use of the lower class as much as it could for their own use. However, under capitalism, the laborers' view of each other is a challenging competition. (Krahn and Lowe,2020, p. 358).

Second, laborers are alienated from the output of their work. Capitalists don't have to work by themselves simply by being the owner of the means of production, they are monitoring the gain of the company they possess and are strengthened by it. However, they can only make benefit by trading and selling those goods which are produced mainly by the workers. Consequently, the output of the laborers' work hurts the capitalists, who get the benefits of the

proletariat. The role of the workers will be worker-consumer at the same time. If more workers buy goods from capitalists, the more benefits the capitalist will get. This is still in dispute over the type of workers. Producers act according to the requirements, but for the proletariat, at least, the strengthening of the capitalist class is certainly not one of those demands. The output style and how it is created are determined, not by the workers who make the products, nor by the buyers but by the capitalist class. In addition to the Worker's Handbook contract, it also carries the intellectual work of the engineer and manufacturing designer who establishes the outlet to shape the taste of buyers for purchasing goods and services at a cost that produces maximum benefits.

Aside from the disability of the laborers dominating the type of their product that they making by themselves, the expression of “alienation” is characterized the activity that represents the work of the laborer, that turns into a product in the future and that leads to pricing that product as exchange value.

Thirdly, the laborer is alienated from work. Since the capitalist owns the companies that the laborers work in, the commodities that made by the worker is decided by the capitalist, and how it is being made, and under what circumstance this work is being done. Therefore, the work is boring, bleak, and dangerous most of the time. Such work is not suitable for human beings. It is a task for machines, that can work nonstop and without any consideration of the circumstance around. Abiding this for a continuous period means that a person can only search for achievement away from work while “the activity of working, which is potentially the source of human self-definition and human freedom, is ... degraded to a necessity for staying alive.” (Schmitt,2019, p.154). As Marx stated in his book Theories of surplus value:

“In his work, therefore, he the laborer does not affirm himself but deny himself, does not feel content but unhappy.....He is at home when he is not working, and when he is working, he is not at home.”
(Marx,1971, p74).

According to Marx, alienation in the mode of production, as in the capitalist society is not just a subjective temperament, that person may feel it. Yet, rather an objective process arising from reality, one lives by working in a capitalist society. Alienation in general sense, is the wrong control of the self-advantage.

In this sense, a division is insulated from any sense of agency with appreciation features. It is an objective, historical process that comes from relations and the power of production in the case of a particular production occurring. (Josephson, 1977, p. 213)

Fourth, the alienation of humankind, Marx refers to this alienation as the alienation of human essence or lower the sense of our human nature. For Marx, the essence of humankind is the action itself. Work is “our conscious life activity.” Marx demands that humans are consciously productive beings, and we present ourselves through the goods that we produce. In order to present themselves, people should use their active conscious in life to review themselves as a topic that has a relation to their natural surroundings, to deal with through the manipulation of nature. In contrast to the fundamental type of most animals, it is an innate life activity. Because almost all animals find their needs by using their sense, while humans are working to find their needs by conscious ideas and our capacity to turn anything in nature to our act of work. Indeed, by separating us from the essence of our type of creation and our consciousness. Humans alienated themselves from their nature to create what they want and to meet their needs, the possibilities that our type provides. Capitalist society creates aware, recognizable, free human action, and arrives to an end. Marx explains this when he assumes: “In taking from man the object of his production, alienated labor takes from his species-life, his actual and objective existence as a species”. (Marx & Simon, 1994, p.64).

2.3 Mode, Means And Relation Of Production

The central idea of Marxist theory is the mode of production, and that the society can be defined according to produce goods and services. It includes two major parts: the relations of production and the power of production. The power of production includes labor, human, tools, equipment, raw material, building, etc. The production relation contains relationships between people and the relationship of people’s forces of production, and that decision is being made about what should be done with that production and the result of it. (Marx, v.1,1990, p.649).

The concept of the mode of production used in the Marxist theory is to show the historical difference and different societies' economies. Marx speaks about Asiatic, Neolithic, feudalism, ancient slavery, and capitalism. However, German philosopher Friedrich Engels and Marx, state that the hunter-gatherers were the first shape of what they said, "primitive communism.". Property was mostly caught by the clan until the arrival of farming and other technological developments. Then arrives the Asiatic mode of production, which shows as the first form of a class society. Obligated work is possessed out by a smaller group. Technical developments like standardized weight, writing, mathematics, and irrigation, make this more viable. (Marx, Engels,1994, p154).

The ancient mode of production or slavery developed after that. It is found mostly in the city estate of Greek and Roman. The low costs coinage iron material, and an alphabet assist fetch about this section of work. An aristocratic class possessed slaves to be in charge of their business while they lived a luxurious life. As the antique mode of production advanced next, the ancient Roman Empire had collapsed, and the rule became more focused. A trader class is grown through this era, although serfs, who were attached to a part of ownership through slavery, had no knowledge and capacity for higher mobility.

After that, capitalism development comes next and now people start to ask for wages in exchange for work that he provides when he was previously doing it for free. Even though according to Marx's book *Das Kapital*, the laborer and labor only exist because they are profitable in the eyes of the capitalist. (Marx, v.1,1990, p352).

Meanwhile, the relation of production and the forces of production altogether create the economic constitutional foundation of a specific mode of production, ideological and political formal device forms its superstructure. One of the undergoing problems in decoding Marx's comprehension of the connection between the economic foundation and the superstructure is that sometimes Marx adds a belief to both of those who completely describe his economic determinism theory and those who accuse it critically. These inner disagreements are thrown back in the following historical evolution of Western Marxism, wherever, the managers of the Third International, for example, display an absolute economic form of Marxism while, Georg Lukacs (1885–

1971), Antonio Gramsci (1891–1937), and fellows of the Frankfurt School give considerable liberty to culture. (Green, 2019).

Marx dedicates a big deal of discussion through his work on the economical basis and relatively lower level observation in the superstructure, which calculates in but for the hardness in decoding how he comprehends the connection between the two. Despite of these rather contrasting emphases, not many would protest to Louis Althusser's (1918–1990), posture, which grants comparative autonomy to the superstructure while dispute that in the final example, its economic agents who are in extreme deciding on either immortalize any specific mode of production or pave the road for the evolution of a fresh mode of production. (Althusser,2009, p306)

Marx examined the methods of production in owning the specific economic form in which the owner of the means of production removed the owed overtime from the immediate product. According to him, this composition always corresponds to a certain stage in the development of the work style and its social outcomes. He also described this economic form as “the innermost secret, the hidden basis of the entire social structure”. (Marx, 1957, Capital, III, Ch. 47, sect. II).

Production relation consists of the work relation between the classes within a productive organism. The relation between the worker and the capitalist in manufactory for example, relations of production is focused on the ability to assign funds to various prolific activities and suitable extra-work in specific shapes. It is the collection of these power and relations which explains the foundation style of class relations and define the overall style of output, consumption, and sharing in its expression with the allotment of surplus.

Marx and Engels studied pre-capitalist production patterns in various works, most notably in Marx Grundres (1857-188). Marx proposes here, a development outline including a trial period with three successive sub-stages, viz. Hunting, nomadic pastoralism, and sedentary agriculture. Then he placed an old order of slave ownership over the city-states. Then the feudal period and then capitalism. It also refers to the Germanic and Slavic forms of tribalism and is known as "Asiatic mode of production". In all circumstances, he focuses on the different forms of agricultural ownership associated with different production patterns.

Marxist anthropologists and historians arranged these conditions and also described pre-capitalist production patterns. (Marx and Engels,1998, p270).

The Analysis of the method of production may assist us to understand that this use also exists in the post-capitalist period. Moreover, bureaucratic procedures are the primary controller in the mode of production, which possess the means of the production, collectively through their control of the state. The one who controls the means of production and living according to the bureaucracy rules, leaving the manufacturer to have no choice but to work for them. They also controlled the extra production in order to use it according to their needs and purpose. This investigation allows us to monitor the progress between the bureaucratic system, the modes of production of feudalism, capitalism, and slavery systems because they are all partition societies. However, the specific inequality between them is very important. As Marx understood, for each mode of production a particular type of inclination and structure, a specific nature. “it is always the direct relationship of the owners... to the producers [...] which reveals the innermost secret, the hidden basis of the entire social structure, and with it... the corresponding form of the state.”. (Hook,1994, p791).

In a capitalist society, each capitalist company should seek to raise its profits, in order to defeat other companies and get a greater portion of the market. However, that is called a competitive system of marketing. Therefore, every company is forced to become bigger and revolutionize the production force to manufacture more at lower prices. Whatever the differences and transformers within capitalism - and there are many because capitalism is a very dynamic system - this is stable. Other ways, before and after capitalism, do not have this urgent structure, this "motor" of development. In fact, feudalism and slavery were characterized by stagnation and depression in production, and capitalism by excessive stagnation in production.

The mode of production idea is significant for the discussion and the best comprehension of societies and how it was switching to capitalism, several “traditional” hostile modes of production e.g. India and others advent from what is called a “communist” or “socialist”. People were disagreeing on whether capitalism is as Marx stated it or is usable for two these types of societies. (Marx and Engels, vol.2,1957, p 650)

Finally, the analysis of the mode of production gives us a closer look and better understanding of the state of socialism, a “higher form of society.” As Marx imagines, this is a society where the means of production are under collective democratic control, and thus the state of use does not occur. The manufacturer controls the outcome of their work and collectively restores it all. There is no alienation, as also crosses in the capital. “the producers rationally regulate their interchange with Nature, bringing it under their common control... with the least expenditure of energy and under conditions most favorable to and worthy of their human nature.” (Marx, 1994, p.820.). As far as the end, that is the right realm of freedom, he expresses concluding. “The shortening of the workday is its basic prerequisite.” (p820).

2.4 Historical Materialism

Historical materialism is the main theme of Marx’s ideas, which argues that the human cultural foundations and their community such as (morality, law, and religion etc.), were the fruit of corporate economic activity. The theory of Marx was mostly affected by Hegel’s argumentative method. Despite of Marx uniting with Hegel’s idea of the argumentative method of social change, he disagreed with the concept where extract ideas were the motive. Rather, Marx changes Hegel’s idea and states that it was economic material forces, or human’s relation to the biological, physical, and natural world, that led to the dialectic of change. More specifically, the motive of history remains in the inner contrasts in the material production system. (or the things people do in order to produce their needs). (Fromm,2013, p65).

According to Marx, in almost all economic systems or “means of production” in people’s history have their contradiction or conflict that will eventually lead to an end, to that system or the replacement to another, more developed economic social life. The contrast is built-in feudalism, such as the need for nations judged by kings to have business with other countries. Therefore, finding a merchant class leads to the development of the capitalist. So far Marx views capitalism saying that it also has its contract specifically in extreme production of goods. As technological development (faster and bigger machines), and the continuous use of workers, a lot of goods are made. For Marx, the problem is

that extreme production will lead to a crisis concerning capitalism. A crisis that he senses would finally demonstrate fatally and lead to the growth of communism. (Engels and Marx,1974, p388).

Marx and Engels constantly mention Feuerbach when they characterize their materialism, as the theorist who gets back the materialism to its right. However, this doesn't mean that the materialism of Hegel and Marx is the same materialism of Feuerbach. In fact, Marx and Engels selected "inner kernel" from Feuerbach's materialism and they expanded it into philosophical scientific materialism and pick aside it's a perfect and religious-moral burden. Although Feuerbach, was a materialist, he protests the name of materialism. Engels explains a lot of times that "despite of" the materialist "foundation," Feuerbach "remained... bound by the traditional idealist fetters," and that "the real idealism of Feuerbach becomes evident as soon as we come to his philosophy of religion and ethics." (Marx and Engels, Vol. XIV,2013, pp. 652-54.).

The ideology that shapes the social ideas, as institutions, family, or art and philosophy, improve as a superstructure established on an economic foundation. Moreover, they review the persona of economic relevance that changed or amended as a conclusion of the class clash. Each economic class manufactures the class that will replace or destroy it. However, that argumentative needs demand the final fatal of the country and the foundation of a normal society without any class. The theories' body, in argumentative materialism, cooperating with the historical operation and social causation. (Hegel and Marx,1972, p389).

2.5 Commodity Fetishism

Commodity fetishism is the mass faith that it is normal and unavoidable to put an amount of money for profitable things. Marx creates the expression to make fun of political economists who think that examining economic systems carefully would lastly yield a collection of normal laws similar to those found in chemistry or physics.

Marx's mark continues to be relevant. By the middle of the twentieth century, traditional economics had become a big quantitative order that held glory in its

phony scientific topicality. In the modern economy, there is a desire to have a reliable prediction according to economic reality. Thus, economists are still explaining the goods market and examine it beneath a microscope to understand its secrets. They aim to be suspicious of mass decision-making and positively organized across markets because they wrongly assign procuration to money and markets in impact, thinking that the market is moved by vague powers that, whether they are animal spirits or natural laws, humans cannot control simply. (Marx, Capital V.iii,1954, p.956).

The challenge for anybody who wishes to change the world extremely is to remove the supernatural of the market's aura and the companion legend of human powerlessness. Markets don't have strength or commission, people do. Consideration of what occurs through a revolutionary public strike. People are reluctant to perform or work even fundamental social ceremonial. The country breaks down overnight and, for a marvelous immediate, anything is probable. Banks could be common ownership, roads could be foot traffic thoroughfares, shopping areas could be rooms for political conferences and the government could truly be for the people. (Rubin,2019, p5).

Moreover, people mistakenly appreciate commodity over labor, they fail to see the right thing which is the labor who produces that commodity. Karl Marx established this idiom, quoted the concept of the idol of anthropology, where he mentions a sacred or nominal thing related to his worshipers by the power of miracles. For example, in Australia's trusted indigenous cultures, it was believed that a "witch doctor" could direct a bone to an individual and thus lead to his death, such a fetish. Goods are fetishes in this congruent sense because through the strength of the faith in the people make a mysterious ladder with the value of diamonds on freshwater. (to use the famous Adam Smith example of the Wealth of Nations (1776) that deserves diamonds nothing in front of freshwater, but the price of diamonds is still higher than water. However, the same talk is not clear why people who believe in goods why they should believe in it, similar to which doctor's done, not even how they claim the positions presently enjoying. Diamonds may be rare but it is not the only reason for people to prize them so high, there are more uncommon substances that may have been caught. There is no good reason for sacrificing itself doubts as much as it does. A

commodity fetishism can also be understood in expressions related to social attachment: neither the worker nor the buyer of the commodity has a necessary or complete relationship with the other. (Fluxman,1991, p91).

Commodity Fetishization protects us from alienation. The term “fetish” was used by Sigmund Freud, and later on, taken by Marx from anthropology. Slavoj Žižek the Freudo-Marxian theorist, has collected the psychoanalytic explanation of fetish with the idea of Marx to establish a commodity theory that employs the concept of imagination to clarify its special force to deceive. The fetishism of commodities is an important idea in Marxism and is called the post-Marxist theory: It is the main work of Georgy Lucas, especially his idea of monotheism. It is also the main work of Guy Debord, who argues excellently that the last form of the commodity will be the final form. This is the main focus of Jean Baudrillard's theory of Jupiter's society.

2.6 The Labor Theory

The labor theory of value confirms that the price of an object is merely a consequence of the work spent to manufacture it. As stated by this theory, the more time and work spent on a specific product the more price it will be worth. Marx demonstrates value as “consumed labor time”, and states that “all goods, considered economically, are only the product of labor and cost nothing except labor”. (Marx. 1971, P386).

The labor theory of value is the fundamental emphasis of Marx’s economics and the basis of his inspection of the free market. If it is true, then a lot of Marx’s criticism of capitalism is also right. But if it is wrong, practically all of Marx’s economic theory is false. For example, the worker gets materials worth 30 dollars, he will work for three hours and produce a commodity using oil for the machines costing ten dollars. The goods produced by the worker is sold for 100 dollars. As stated by Marx, the work and only the work of the employee raised the price of the normal materials to \$100. The employee is thus justly qualified for a \$60 salary or \$20 per hour. (Cohen,1979, p 340).

If the employee is hired by a workshop holder who gives him only \$15 per hour, as Marx stated the \$5 per hour workshop owner gains are purely plunder. The

owner of the factory has made zero effort to gain the money and the \$5 per hour he gains “surplus value”, symbolize the implosion of the employee. Even the machine in which the holder of the factory gate, is made by the laborer. (Cohen,1979 344).

As explained in the labor theory of value, all monetary gain is the fair earnings of the workers, and when they are extracted from the workers by capitalists, employees are simply being stolen. On the foundation of this theory, Marx cries out for the judgment of earnings, for employees to take advantage of manufactories and for the beating of the “tyranny” of capitalism. People from many different countries had done an action as he called for. (Marx, wage labor,1971, p467).

The labor theory of value was not exceptional to Marxism. Marx did attempt, however, to translate the theory opposed to the advocate of capitalism, sending the theory in a way that a lot of traditional economists were afraid to follow. Marx stated that the theory could demonstrate the price of all goods, including the goods that employees put up for sale to capitalists for a payment. Marx named these goods “labor power”. (Marx, wage labor,1971, p459).

Work power is the employee's ability to manufacture goods and services. Marx, applies the basics of traditional economics, describes that the price of work power must rely on the number of work hours. It lays hold of society, on medium, to shelter, feed, and clothes of employees so that they will have the power to work and produce goods. However, the long term pays workers take will be based on the number of work hours that they seek to produce a commodity. Assuming five hours of work are required to protect, clothe, and feed the staff per day so that the employee is suitable for labor the next morning. If one work hour is counted as one dollar, the true wage would be 5 dollars each day. Here, Marx was distinguishing between value exchange and employing value. Marx applied the idea of "socially necessary working time" to include a distinct common scene of his origins and neoclassical economics. While almost all economists begin with the position of the individual, Marx began to view society as a whole. "Social production" includes contracted and interrelated business divisions of a wide variety of people who depend on each other for their existence and growth. Abstract work on the production of

commodity labor, which participates in all of different types of tangible work. That is, briefly, the idea is a distinct feature of all works and is close to the average worker. (Powell,2011, p449).

Socially, necessary work indicates to the sum wanted to produce goods “in a given state of society, under certain social average conditions or production, with a given social average intensity, and average skill of the labor employed.”. (Marx, 1975).

That is, the price of output is specified more by societal norms than by single cases. This demonstrates why technological permeation cut the price of goods and set minimum forward maker out of business. In the end, it is not the work that makes the price, but work power put up for sale by free wage employees to capitalists. Another uniqueness is between fruitful and unfruitful labor. Only wage workers of the fruitful section of the economic output price. (Bell, 2009, P45).

It is defensible to what range these traditional theorists grasped the work theory of value as it is usually defined. (Wallis, 2001). For example, David Ricardo theorized that costs are specified by the quantity of work but found exclusion for which the work theory could not calculate. In a message, he wrote: “I am not satisfied with the explanation I have given of the principles which regulate value.” Adam Smith considers that the labor theory of value concludes correct only in the “early and rude state of society”, but not in a modernistic economy where holders of capital are recompensed by profit. As a result, “Smith ends up making little use of a labor theory of value.” (Canterbery, pp52-53).

Moreover, environmental economics refers to the business theory of value that revealed that work is energy over time. (Rabinbach,1992). Such cases mostly fail to realize that Marx examines social communication within people. Which could not be a sign of energy spending, like democracy, it is indistinguishable from the energy spent by the voter going to the voting place. (Rubin, 1990, p5).

There is a relation between simulation and “Energy theory of value” as well as “Labor theory of value”. According to Alf Hornborg and Joan Robinson, an ecological historian simulation discusses that relying on those theories is dubious because it suggests that the values of use or material wealth are more

"real" than exchange values or cultural wealth to date, the values of use are culturally determined. (Baudrillard, p278).

For Hornburg, Marxist discussion in many ways demands irregular wealth that will be referred directly to exploit or underpay values of use is a trivial variation. Because the underpayment in the expression of exchange value must necessarily be measured. The other reason is the uneven exchange of perception as an asymmetric net transfer of material inputs into production. For example, embodied labor, energy, land, and water, rather than an incomplete payment of material inputs or asymmetric transfer of value. (Ralf,1959, p78).

In other words, a mixed exchange is described as an inequality, that is, the unfair transmission of element inputs; It deals with the rule of value for work, oil, and pure materials; Contrasts with the availability of manufacturing technologies; Emptying the environmental fees for those who have the minimum resources. (Roemer,1982, 2885).

2.7 False Consciousness

False consciousness is a term firstly applied by Marxist sociologists. The characterization can be referring to ideological, material, and institutional processes. However, it has been said to mislead the members of the working class and other class performers within capitalist societies. These members in this sense are hiding the imposition fundamental to the social connection between classes.

Friedrich Engels describes consciousness as “false” because this class works upon goals that will not benefit them. In this meaning, Engels (1820-1895) applied the expression "false consciousness" in an 1893 message to Franz Mehring to head the scenario, where an inferior class willfully shapes the ideology of the upper class. (Engels,1989, p.451). "Consciousness", in this sense, means that the ability of that class to assert and identify its will politically. The inferior class is conscious, it functions the main part in society and can confirm its wall due to being adequately united in action and idea. (Lukacs,2016).

In the 20th century, Marxist scholars reveal more methodical awareness of the Marxist theory of ideology and consciousness than Marx. George Lukacs was among the earliest European philosophers to earnestly consider Marx's philosophical ideas (Lukacs, 1971 1920). Lukacs displays the concept of false consciousness in Marxist conversation, founded on a brief mention by Engels, regarding the contravention theory of knowledge.

Antonio Gramsci developed Marxist thinking on ideology and consciousness in the 1930s. (Gramsci 1971). Gramsci's grant ideology is more energetic historically and politically, than traditional historical materialism. The proletariat had the strength to impact on the cases of their consciousness. So, there was an extended conflict between the bourgeoisie and the proletariat over the causes for the impersonation of the present social fact. (Fuchs & Mosco,2012, p127).

The bourgeoisie mostly practices dominance over the cases of ideology, by dominating the tools of consciousness. Yet, the proletariat can spend influence during its cultural foundations. This scene displays the main modification in the traditional theory of ideology since it refuses that the inferior class is purely a negative tool of the current ideology. (Crossman,2019). The French philosopher, Louis Althusser, provides helpful scenes on the part of ideology in the social class of Lenin and philosophy. (Althusser 1971). It mainly symbolizes the showing of a constitutional commentary on Marxism. Althusser's writing on the side of ideology in the social system space on the information contained in German ideology. Althusser chooses matters with the concept of ideology being an aspect of consciousness. Instead, it refers to the "ideological apparatus of the state" as a set of foundations that collect and repeat social concepts of knowledge. He argues that there is an external social reality separating from ideology. Instead, all properties of truth are transmitted in language, which is an integral part of the property of consciousness, which is chosen as "ideology". (Pleynet, and Thibaudeau,1980, p158).

2.8 Class Consciousness:

Marx takes much of the expression of class consciousness that Hegel invented to show his ideas, including the idea of class struggle. In general, Marx quoted

Hegel's idea of expressing that, the consciousness of the working class is divided into two parts: a class itself/ / a sich, and a class for itself / für sich. In theory, the layer itself refers to what is called a “Drapper” as a small working-class. (Drapper, 1978, p40). Uncoordinated category of workers. The workers will realize that they were losing them to be comparable to the company. However, the class itself is the awareness that the innate social existence at the foundation of capitalist society is necessarily aggressive. The workers must destroy capitalism in order to release their class existent. Hence, the destruction itself is not a necessary condition for the liberation of the working class, but the liberation of society in general. (Christman, 1987, p73). Lenin conveys that this class consciousness is a realization of the beginning of trade unionism. While the class realizes itself as a culturally conscious democracy of social-democratic consciousness. (Miliband, 1978, P22).

Karl Marx claims that the lower class by the time crossing, they will be conscious of their situation and their rights, according to their experiment with other workers. They will know what should be there and what is not, and they will know that they are used by the capitalist and stand up and dropped their persecutors. Marx describes this as “class consciousness”. The working class starts to realize their class in association with the upper class and its historic part to stand up against the capitalist and begin a form of socialism. Thus, this expression designates the personal aspect of the class. The proletariat will improve from a class "in itself", that is to say, there is no collective consciousness of a class position, into a class itself. Awareness of the common nature of bourgeois use.

Moreover, class consciousness did not come out naturally in reaction to capitalism. As the philosopher Stephen Mizaros said, class consciousness does not come out suddenly, class consciousness is not a spontaneous gain of the economy, especially the method of production as a protest against Marxism and post-Marxism. Meszaros states,

“Even under the current economic conditions in crisis or because the individual is enlightened [...] There are many layers of consciousness interact: one when it causes the class consciousness buried meetings,

at other time it speeds up the emergence of class consciousness”
(Meszaros, 2018, P40).

Marx believed that employees would fully develop class consciousness from their experience of the opposition rooted in the capitalist link to production. The division of labor refers to the private ownership of property by the upper class. Its employment by capitalists in the labor force of a work that gives the power in to convert potential class member. From identical separation conditions in this regard, a person comes to a similar performance that develops a shared dependency of a society. Society will share the benefits linked to a profitable return or mutual wages. From this feature of the common feature is formed, and for Marx, a person forms a class to the domain whose advantage places him in conflict with the opposite class. (Rummel, 1977).

This situation necessarily requires the existence of the institution, either in the form of legal sites and other forms of the mediator community, consistent with cases of historical social foundations that occur. Returning to Draper, the proletariat had no class awareness because they were not arranged in a way that made them aware of their condition. The conscious the working-class society has achieved its specific goals in a specific period. However, wrong to say that: the consciousness of the association reflects class consciousness, not to mention the demand of society to delegate the consciousness of the working class. (Draper, 1978: 40),

The presence of a community can be approved or wanted as far as the community works for the benefits of the working class, which resumes to make the path open to the working class, as well as to put an end to the hostile foundation of the capitalist community. In the speech of Engels, “the working class needs only for the smooth organization of the struggle: if only to gather individuals do not need a working-class organization.” (Drapper, 1978, p101).

2.9 Marxist Theory In Films History

Films are counted as one of the most controlling cultural shapes in the world nowadays. Crossing categorizes and culture, it penetrates many sides of our awareness. In movies, perhaps more than any other environment, people can

survey the politics of past and present, place, and time. There are special features relevant to the condition of film studies and theory. In this racetrack of present culture, Marxist theory and public struggling are not new arrivals, they are an old subject of film history. The theory and performance of socialism have always stimulated important cultural output and Marxist theory has a wealthy and multicolored aesthetic heritage. However, the film is unparalleled among all art and mass media in specifying the role of those traditions have performed. An ideological understanding of film required observation with a powerful Marxist and socialist heritage.

In the 20th century, the artist and the audience were affected by the Soviet cinema, and the foundation for a lot of theoretical and artistic arguments. However, those films remain critique, not because of their party as revolutionary propaganda. This was largely recoverable by Stalinism, but because they shape the ambitions of the thriving cultural prelude of the union with the revolution and its preface. The outstanding community realism of Jean Renoir was formed in the 1930s particularly within the structure of the cultural custom of the community front and the French Communist Party. In the 1930s and 1940s, global documentary activity was founded with links to universal unity movements, the mass staff of trade unity, different communist sides, and the PFLP community. (Narboni & Comolli, 1972, p253).

The committed documentary's tradition still shows modern work. The strong interchange between the theater of left-wing workers and common film in different countries in the 1930s and 1940s is remarkable in the historical comprehension of general cultural mindedness. Surrealism, that the modernistic prelude, was created by the Bohemian anti-capitalist fight within systematic communism, Trotskyism, and the highly cultural Marxism of Breton. In the meantime, practically in cinema, Surrealism was devoted and speared in commercial production, and this keeps going even these days. Any historical calculation of the powerful national and global industry, Hollywood, must examine the integral of a generation of European immigrate, especially from Weimar Germany deeply influenced by the ideals of Marxism and various artistic vanguards in the 1920s and 30s, as well as the effective interference of

CPUSA in Hollywood and the deep and destructive impact for purifying and blacklisting against a generation of radical filmmakers. (Dayan, 1974, p28).

Marxist's history has to crossroads with the film in a lot of ways, in film theory and film pursuits. The film theory of Marxist theory turns into Marxist film theory which turns into film studies. Some of the key ideas which make a truly fundamental, political comprehension of the average and its place both within capitalism and opposed to it.

A good deal of theorists who work and publish their work such as Althusser, Adorno, Brecht, Benjamin, Jameson, Gramsci, etc. display how the work of the movies affects the contexts both historically and socially, whether it is Hollywood, Cuban, Russian, North Korean, or Chinese cinema. The authors scout the political conflicts and stress within controlling cinema and argue how Marxist movie makers have to shove the medium in fresh and spectacular directions. (Marcelin, & Jean, 1980, p150).

Marxist theory is functional and has a philosophical structure for analyzing society. It was expanded by the idea of Karl Marx in the 19th century. He compiled Hegel's English political economy, philosophy, and the thought of the French socialist, to create a development of critical analysis of modern capitalism. Crucially set frame by its long combination with left-wing change extends from the activism of the labor and political revolution to the state's official control of nations and reactions to anti-communist repression. The Marxist theory carries a burden of a challenge to the ideas of purely aesthetic might be neutral, or uninterested, because, it is widespread as an illustrative system. The Marxist theory has affected and supported many critical expansions that may be frankly hostile to other directions in the dissection of the broadly explained. The Marxist theory uses a different and unique approach to the aesthetic, cultural, and historical analysis of the film, media, and television. Coming from conditions of individual works of studies about issues that have specific forms, that issues will relieve many forms such as narrative, images of gender, or race. Considering administrative traditions and disciplines, these directions have, in the past, been blind or vicious to each other in the public sciences against the humanities and arts. Nevertheless, young researchers' generation often assisted easily from qualitative and quantitative models, means

of freedom to override correction, synthesize methods, which effectively disassemble racial, national, gender, and ethnic boundaries to find understanding. (Pisters, 2017).

1968s considered to be an important date of cinema's history especially in European and the French cinema. However, through this movement, moviemakers became active politically as never before. It might be excluded for the time following the Revolution of October. However, the total impact of May 68 on cinema is the topic of participating opinions, with many authors, such as Catherine Brillet, declaring to be a small event of no importance, meanwhile others, such as Jean-Michel Michel Freudon state that "the direct effects of '68 were negligible but the underground effects were gigantic and mostly good". (quoted in Foucault 2008: 30). People are disposed to the second opinion, approving that May 68 imparted many ideas that have so far educated our thinking about liberal cinema but more linked to the modern era juxtaposes to the late sixties and seventies.

The demand for political production stems politically from the belief that each film produced in a capitalist setting finally serves capitalism. Even if people are encouraged to assault the regime that produced it, a thought participated by Godard with Marcouss. However, under the capitalist regime, following this recipe runs the risk of reaching a very small audience because large and multiplex TV stations avoid them. (Hansen,2004, p30).

It's hard to state that the Marxist theory of film's point of view should be political in concurrent with Marx's thought. In the meantime, Marx didn't comment on what those movies should consist of, because there were no movies at that time, but he cheered for some authors such as Honorè de Balzac, despite of being an orthodox and a royalist, he was able to uncover the capitalism's immorality and accordingly, that helped to fight against it. (Prawer 1976, p318).

These decades of changes in the culture and media industries have been essential to the procedure and the legend of universalization. Hence, this growth is the material scope of the short ideological and formal history of film studies. On the same side of the imperative fanatic of its ideology, capitalism replied to its long crisis with the harsh neoliberal assault on politics, but also with the ironic changes in its global power and organization.

All of the media get merged more and more due to world development and approaching collective structure, production, consumption, and distribution. People are observing the mechanization of culture. Much of the theory of cultural tracks these evolutions, from the Internet to phone sex and, embodied by postmodernism, celebrates the exciting and lasting novelty of each merchandise innovation's momentary combination of the techno-utopianism of capitalist proceed.

2.10 Russian Revolution

Modern Marxist theory communism shows up in the nineteenth century AD, Karl Marx (1818-1883 AD) came out with his views which are the foundation of communist principles. Marx simplified it in his book *Capital* that shaping his ideas and theories and completed action on that comes after him. Marx's and Friedrich Engels rushed strongly, seeking to spread communism. Marx's followers came to claim the most important call and made a clear trace of Lenin. On one hand, communism carried out a realistic and similar work, which was the same as a theory on paper. In Lenin's era, communism increased, expanded, and became well-known. At the beginning of the twentieth century, Lenin attached to Marx's opinion new teachings, to the youth of the Russians and the poor laborers gathered around, shaping the Russian Communist Party.

For the first time in the revolution of the lower class has been achieved of humankind their political power in a country such as Russia. Those people were still living beneath the leftover of feudal productive relations. The beginning of the development of capitalism, as there are no minimum requirements and conditions for economic, social, and cultural development that support and is considered the material basis for the victory and success of the revolution socialism. (Carr,1952, p159)

The world witnessed many changes due to the new reality imposed by the October Revolution. The bourgeois regimes in Europe sought to take major economic, social, and political reforms and measures due to the fear for their systems and the competition of policies pursued. The socialist state in the former Soviet Union and convincing the working class in their countries of the correctness of that approach. The memory of the October Revolution threads as

an enormous case in human history, but this big event must be an in-hollowness scientific survey of the reasons that guide to the fall of the October Revolution and the socialist system. (Acton,1997, p33).

3. THE HUNGER GAMES MOVIE OVERVIEW

The Hunger Games by Garry Ross is originally a novel by Susan Collins, published in 2008. The script is written by Gary Ross, Suzanne Collins, and Billy Ray, and produced by Nina Jacobson, in timeline with producer Jon Kilik. *The Hunger Games*, 2008, is one of the bestselling novels and one of the most famous novels, written by Suzanne Collins, the first one in the trilogy has over 23.5 million copies just in the US. It has an international fan base. It broke the record by staying 160 weeks as an American bestseller book. (Sperling, 2010).

The movie sets place in the USA after the end of the world. The country is split into 12 districts and is controlled by an iron thumb of the rough leaders of the capitol. They create a game called “The Hunger Games” to control people, keep on producing specific resources, and to prevent them from rebelling. This game is a yearly competition held to be as a reminder and punishment for the previous revolution. It is used to make the residents of the districts live in fear. The recurring age for the competitors is 12-18 years. They select a competitor from each district, and they go on a battle until they die. Through the ceremony, a 12 years old girl is selected for a battle. This girl is Primrose Everdeen, sister of teenage Katniss Everdeen (Jennifer Lawrence), which she jumps to volunteer instead of her little sister to be one of the firsts to volunteer for this battle. There is Peeta, (Josh Hutcherson) a son of meek the baker and, Effie, the local designer, and Haymitch, the one who won the previous competition, turned into an alcoholic. However, Katniss went to the capitol to get sufficient training and get ready for the 74th annual Hunger Games.

The first conflict in the movie is when Katniss felt that her sister is going to die fighting the battle. However, that conflict is resolved when she volunteers instead of her. There is an external conflict when Katniss feels that she has to choose between human action or saving her sister’s life, this is shown in the movie when she says “I volunteer” and also when president Snow’s speech welcoming the tributes “Tributes, we welcome you, we salute your courage, and

your sacrifices” (Jacobson, Kilik, 2012, 39:45) he means Katniss’ sacrifice. In the end, Katniss wins the game but not before overcoming all the difficulties that she faced throughout the game. The movie expresses the situation that the game is all about a person who will survive in the end. However, all competitors should do their best to stay alive and be the one. This game is televised, and it shows how the competitors are cold-hearted towards each other, and there is no chance to form a union. Meanwhile, Katniss forms that union with a younger competitor and they help each other before that competitor died, then she also formed a union with Peeta, who is from her district and has a crush on her. (Franich, 2011).

In the beginning, Peeta forms a union with people from other districts and convinces them that he is on their side. “And Claudius I think I see them forming groups”. (Jacobson, Kilik, 2012, 1:15:00). Competitors from other districts were trying to kill Katniss, due to her high rank of skill. There is sarcasm in the film, when Katniss makes fun of the game’s organizer when she repeatedly does the infamous Hunger Game slogan.

“I’m coming back into focus when Caesar asks him if he has a girlfriend back home. Peeta hesitates, and then gives an unconvincing shake of his head. Handsome lad like you. There must be some special girl. Come on, what’s her name?” says Caesar. Peeta sighs. “Well, there is this one girl. I’ve had a crush on her ever since I can remember.... But Peeta blushes beet red and stammers out. “Because...because...she came here with me. (Collin, 2008, 130).

This is another irrational situation in the film, the love between Peeta and Katniss. This love story leads to two winners instead of one.

3.1 Cinematographic Analysis

Generally, in the movie, we do not see long shots and that’s because the director chooses to hold the attention of the audience. The director used long shots for one purpose, and it is to show how big the capitol is, but he didn’t do that a lot. There is also one more thing that the director wants to show, the weird people in the capitol and how they are very colorful in the opposed to the gray color of

the districts, the director keeps using the close-up technique, to reflect the character's emotion that could be seen by the audience. In some parts, he used the point of view shot as the film deals with the main character Katniss. The audience can see and hear what Katniss does.

Generally, the sound effects have been used in the movie directly, but at some point, the diegetic sound is used to show the depression and unhappiness in the district. However, the sound that he uses in the capitol is different, it makes the audience feel that they are watching a reality TV show. In that sense, the audience forgets about the game and starts to support the main character. Gary Ross, the director, uses high angles cut to the capitol, to show how big and high the capitol is, and the people of the capitol are from the district. He uses superficial focus mostly to show the importance of things, like a mocking jay; and also, to make the audience to put themselves in the character's shoes. There is a jumping cut used between the capitol and the arena, pan scenes are also used. (Sperling, 2010).

The lighting in the movie is very important, the light used in the district is dim to show that the districts is miserable, while the light used in the capitol is much brighter. The dissimilarities between the lighting in these locations represent the class differences between the two, the rich capitol and the poor, miserable districts. Houses in the districts are old, and almost none of them have windows. There is antique furniture inside, and they are simple houses with holes on the roofs. Nevertheless, there is a scene where we can see that the residents of the districts don't even have bathtubs. (Jacobson, Kilik, 2012, 09:06). The residents of the district sell old jewelry or try to trade some items to earn money, those scenes help to make the audience understand how poor they are. (Piketty, 2014).

The capitol is colorful and has a futuristic look. It contains a lot of new buildings with a modern look. The residents there dress up very well and brightly, also they wear a lot of fashionable jewelry to show off their wealth. (Jacobson, Kilik, 2012, 22:25). The residents of the capitol seem to have all they need in their hands due to their richness. There are shots used to show some specific details that the director wants to show the audience, for example, the camera is focused on people in the districts when the organizer was talking. This technique is used to show that the people in the districts are being

terrorized and they are under the control of the organizer. When the competitors are being announced by the organizer, the angles of the camera are lower. In that sense, we can understand that the people in the districts are inferior to the people in the capitol. (Alexandra Lange, 2015)

Thomas Stern, the cinematographer, uses long shots from high angles and a mixture of different shots to add tension, drama and empathy to the film. However, these techniques can also be used to show the feelings of the characters and the point of view that the audience may understand throughout the characters. A lot of shots are taken from Katniss' point of view to show the audience what Katniss sees and feels. Moreover, there are other shots which can be considered as computer effects used in the movie, the computer makes pictures seem so realistic. For example, there is a technical image, which a computer effect is used, in the scene of a dog when she completes the image, she uses them in the forest where an opponent is being competed (Jacobson, Kilik, 2012, 2:01:00). The dog is being used to add more excitement and drama into the movie and show that this movie is futuristic. (Alexandra Lange, 2015).

3.2 Marxist Theory And The Hunger Games

From the beginning, the audience can see the class struggle clearly. When the loss of the capitol has the upper hand over the people of the districts. After the primer win in The Hunger Games, President Snow possesses the threats and terror to make the residents of the district stay under the control of the capitol as a punishment. He makes sure that they do what he wants by threatening them to hurt their loved ones. At the beginning of the reaper, the capitol shows the short film of what happens to the people who rebel before them "this is how we remember our past". (Jacobson, Kilik, 2012, 13:50). On the other hand, there are a few people who have absolute control. According to the capitol, they use The Hunger Games as a mean of a control in this way they tell people who are under them that they are controlled by the capitol. Using the hunger game's competitor and those competitors might lose their lives in the game, so everybody in the district is fearful of being selected by being nominated for the game. (Linderoth, 2018). This is a warrant that those people are always under

control and they should obey the rules of the capitol. Capitol uses the term “reaping”, “to keep tabs of the population”. (Collin, 2008, p19).

In order to make people of the district quiet and remain under control, the capitol uses what is called “peacekeepers”; this is to make sure that everything is going as planned. “Most of the Peacekeepers turn a blind eye to the few of us who hunt because they're as hungry as we are for fresh meat as anyone. In fact, they're among our best customers”. (Collin, 2008, p 5). All around the districts, there are spiky surroundings that are electrified, used to keep the districts apart and to prevent the residents from running away, and also to keep the dangerous animals out. Spiky fences make people feel like they are in prison. Residents of the capitol use other ways to have people under control such as punishing anyone who refuses to obey the rules. They use these to make people feel scared to make a revulsion. (Wilson,2016, p3).

The Marxist theory conveys the meaning of the structure of the economic power which is what makes societies and to tell that there is no society or human culture without this economic power. The motivation behind every social and governmental activity is the preservation of economic power, which included art, education, science, philosophy, technology, religion, media, and government. (Tyson, 2015, p53). In “The Hunger Games” it’s obvious that the capitol has the economic power since it monitors the resources, the production, what should be produced, and the education system. It also shows the main character Katniss’s thoughts about the situation that she is in, and the unjust that has been practicing against the districts by the Capitol. As well as Peeta knows exactly what they are when he said: “I just hope that they don’t change me, turn me in something am not, I just don’t want to be another piece in their games”. (Jacobson, Kilik, 2012, 1:01:19).

The Capitol implies the type of education on every district and that education is sufficient for them to make the particular kind of production, which will be produced by that district, as well as the capitol makes sure that those districts have the knowledge that they owe the capitol. “In school, they tell us the Capitol was built in a place once called the Rockies. District 12 was in a region known as Appalachia. Even hundreds of years ago, they mined coal here. Which is why our miners have to dig so deep.”. (Collin, 2008, p50).

Moreover, the Capitol acquires its economic power by controlling the means of production that in this case are the games and regions. The Hunger Games act as a tool of intimidation to inculcate terror and thereby preserve and control the means of production. The Capitol must ensure that the exit moves forward so that they can control the means of production. “The bourgeoisie cannot exist without constantly revolutionizing the instruments of production, and therefore the relations of production, and with them the whole relations of society”. (Munck, 2000, p41).

It is the specialty of the bourgeoisie to adopt the means of production, which one can see in The Hunger Games because each region revolves around one frame of production. However, the bourgeoisie does not only localize or revolutionize the means of production. Yet, also rent central policies which means “one nation, one government, one code of laws, one national-class interest, one frontier and one customs-tariff”. (Marx-Engels, archives, 2012, p5).

However, one of the capitol’s media uses is to send messages to the people in the district, and airing The Hunger Games live, also the declaring of the competitors who will participate in The Hunger Games. So, everybody should come to watch The Hunger Games, and this is obligatory “At one o’clock. We head for the square. Attendance is mandatory unless you are on death’s door. This evening, officials will come around and check to see if this is the case. If not, you’ll be imprisoned”. (Collin, 2008, p19).

The Marxist theory states also how economic power is linked to socioeconomic class. In order to live, humans have to do certain things like drinking, eating, clothing, getting a home, etc. Then humans begin to work together to meet these needs which begins to lead a portion of the work that later led to the expansion of class society. (Brooker, p72). However, in the districts they don’t have any means of real-life. For example, when Peeta mentions the bathes “Peeta, how did you find the capitol? Well it is different, different! Give us example, the shower here weird” (Jacobson, Kilik, 2012, 57:00)

Friedrich Engles and Karl Marx focus mainly on *The Communist Manifesto*, and its main concern is about the class struggle. Marx states that section in the class foundation was possibly more substantial than other concerns, like race and

gender. In the communist manifesto, he explains that “Society as a whole is more and more splitting up into two great hostile camps, into two great classes directly facing each other- bourgeoisie and proletariat”. (Marx.1975 p459).

Marx states in other words, that the power of the upper class was, “merely the organized power of one class for oppressing another”. (Marx, 1975, p468). The reason for such a facing through the two classes, from Marx's point of view, was dominion. As in the communist manifesto “The government, like every other social institution, is produced by economic conditions, specifically by class struggles in which one class tries to dominate all other classes”. (Marx, 1975, p 457).

The Hunger Games’ main idea can be illustrated as a Marxist idea, when the people of the Capitol have the full control over the 12th districts.

“Taking the kids from our districts, forcing them to kill one another while we watch- this is the Capitol’s way of reminding us how totally we are at their mercy...” Look.... If you lift a finger, we will destroy every last one of you” (Collins, 2008, p18).

It is not that hard to gather “The Hunger Games are their weapon and you’re not supposed to be able to defeat it”. (Collins, 2008, p358). However, now people have the major thought in the film like *The Communist Manifesto* is class struggle, the conflict is between the capitol ‘bourgeoisie’ and the people in the district ‘proletariat’. Katniss states, “I wonder if the Game makers are blocking out our conversation, because even though the information seems harmless, they don’t want people in different districts to know about one another”. (Collins, 2008, p203). This quotation illustrates how the Capitol monitors the people in the district, they observe every aspect of their lives.

“Days of hunting and gathering for this one meal... it would be a poor substitution for the Capitol version”. (Collins, 2008, p65). This quote displays how obvious the concept of *The Communist Manifesto* is, here the capitol, as the bourgeoisie, possesses all means of production over depressed people. Residents of the districts live in the poorest places which they cannot grant anything near to what residents of the capitol have. The heroine lives in that area and she is forced to hunt in order to stay alive. Marx’s idea here shows clearly how the

“capitol” controls the means of production by forcing the people of the districts, who have nothing to have their daily food so that they are forced to get a year’s amount of grain and oil to add their names more in the reaping.

The characters in the districts are being subjected to the capitol’s force, each district should provide goods for the capitol from a specific manufactory, and here we will have a very clear vision of the communist manifesto because the people of the capitol will try to lead a rebellion over the capitol as Katniss says “I want to tell people that if you think for one second the Capitol will treat us fairly...you are deluding yourself. Because you know who they are and what they do...we must fight back”. (Collins, 2008, p99).

The Communist Manifesto explains how the disparity between the two classes is inequitable and that will lead the proletarians to disobedient against the bourgeois. “Let the ruling classes tremble at a Communistic revolution. The proletarians have nothing to lose but their chains. They have the world to win”. (Marx. 1975, p365). This will happen when the district will reach the final level of inequality so they will start to rebel against the capitol. “You can torture us and bomb us and burn our districts to the ground...Fire is catching...if we burn. You burn with us”. (Collins2008, p100).

Katniss belongs to the part of the districts where all the residents are considered as the lower class. They kept under a state of fear and hunger that happened, because of the leaders of the Panem so that everything will stay under control. The Capitol in this regard, has authority over the districts and practicing the persecution and inequality. Katniss feels and hates that the Capitol wants to separate among the people of the district to make the people in there in an unstable situation.

“To hate the boy from District 1, who also appears so vulnerable in death, seems inadequate. It’s the Capitol I hate, for doing this to us. [...] Rue’s death has forced me to confront my own fury against the cruelty, the injustice they inflict upon us.” (Collin, 2008, p236).

Katniss starts to have what is called “conscious” which makes her want to encourage every single one of the proletarians to start a rebellion against the Capitol. Katniss starts to “develop the class consciousness needed to rise up in

violent revolution against their oppressors”. (Tyson, 2015, p54). She provides Rue the equivalent of a funeral. By doing so, she has collected districts 11 and 12 together. The citizens of District 11 even gave her bread “For whatever reason, this is a first. A district gift to a tribute who’s not your own.” (239). She hates being in the capitol as a thing not as a human being, she cannot stand the idea of being under the capitol’s control. “Only I keep wishing I could think of a way...to show the Capitol they don't own me. That I'm more than just a piece in their Games.”.(Collin, 2008, p 236).

When Katniss starts a revulsion, not only rebelling by herself, but she brings people from different districts to rebel with her. However, this is exactly what the leaders of the Capitol are afraid of. The Marxist theory states that “the bourgeoisie is trying to keep the proletarian in “warring factions that accomplish little or no social change.” (Tyson, 2015, p54). So that they will not gather as groups and form in many units and rebel against them. It seems so clear that Katniss has that rebellious instincts, but she doesn’t know about it. She takes action to tell the Capitol that what they are doing is not right. “I want to do something, right here, right now, to shame them, to make them accountable, to show the Capitol that whatever they do or force us to do there is a part of every tribute they can’t own”. (Collin, 2008, p237).

Marx believed that “were the proletariat of any given country to act as a group, regardless of their differences [...] the current power structure would be radically altered” (Tyson, 2015, p54). Breaking the districts away from each other is the way that the Capitol employs to hold the people apart. In fact, the only way for people to meet each other is through The Hunger Games. Additionally, during killing each other, those people will lose their confidence in each other. In this regard, they will not be on one side and make a revolution against the capitol. This is how politics deals with people, by keeping them enemies to each other, so they don’t have the chance to think and become consciously aware of what is happening to them.

There is what is described as “the game maker”, who monitors The Hunger Games. Every single thing in The Hunger Games like water, food, setting, etc. is shown as a control. Moreover, the game maker is in control of everything, they represent the capitol. Throughout this, it can be told that, like the game

maker, the Capitol has control over the life of the residents of the districts. (Jacobson, Kilik, 2012, 1:04:34& 1:13:01). They should be obeying the rules without any objection. The way that the game makers monitor the funds in the games, is the same way how the capitol takes control over the resources that the people from the district produced. “But the game makers wanted to alter you surgically”. (Collin, 2008, p354).

The Capitol in The Hunger Games spends their determination on society’s social order. The competitor should be sponsored by one of the rich people of the capitol. Sponsors are a must if the competitor wants to live and win in The Hunger Games. So that the competitor should work hard to show their skills and talent. (Jin, p282). When the competitor gets their sponsor, they are equipped with food, medicine, water, and guns. This also shows that the people of the Capitol want to have control over everything. (Parks & Yamashiro, 2015, pp140-141).

Marxist theory predicts that the bourgeoisie society will fall at the end. (Tyson,2015, p54). This society who has built their wealth by the work of the proletariat, so it is an unfair world. Marx states that the inequality of this system will lead to “contains its own seed of destruction” and that the system will eventually collapse. (Booker 72). Marx indicates in his *Communist Manifesto*: “what the bourgeoisie therefore produces, above all, are its own grave-diggers. Its fall and the victory of the proletariat are equally inevitable.” (Munck, 2000, p61).

The identical thing will happen with the capitol since there is no wage in the regulation of the district and the capitol, this will end up as Marx guessing, the Capitol has taken all the wealth and the laborers in the districts and in that sense has become helpless to bear itself and its way of life. (Parks & Yamashiro, 2015, p139).

However, the Capitol digs their grave by themselves when they grant Katniss and Peeta to win The Hunger Games and when they allow the previous winners to content in the quarter quells. This makes the residents of the district believe in themselves and their chance of winning against the Capitol. The citizens of the Capitol become angry with the winner competing again and this puts President Snow in a difficult situation. Especially, in the barriers scene when

Katniss decided to eat the barriers with Peeta. “Together, Together, Stop, Stop”. (Jacobson, Kilik, 2012, 2:08:44).

In other explanation, the districts are also divided into two classes, the career or wealthier district and the poor one. Even though the wealthier is named as it is, they are not really that wealthy, they still are under the mercy of the Capitol. Moreover, they are considered as workers or the poorer of the districts. The districts struggle with the Capitol which owns everything in there and that means they control the means of production, so in the capitalist society, the capitol represents the capitalist and the districts are the lower class or the worker.

The origin of the trouble between the district and the capitol is the idea of Panem, which is considered as a political orientation for the capitol. Reciprocally, for entire entertainment and entire bellies, the people have quit their force and that drove as well to lose their strength in political duties. So that they establish the district, the last is found to supply entertainment and produce merchandise. “The result was Panem, a shining Capitol ringed by thirteen districts, which brought peace and prosperity to its citizens...The Treaty of Treason gives us the new laws to guarantee peace and, as our yearly reminder that the Dark Days must never be repeated, it gave us The Hunger Games.” (Collin, 2008, p18).

According to The Hunger Games, the districts are divided to produce things according to the following division and they are obliged to do so. By this orientation, the districts must produce and procure their resources based on the quota of production District 1; deluxe items, District 2; materials arms, District 3; electronic tools, District 4; fishing, District 5; electricity and force, District 6; transportation, District 7; wood, District 8; manufactory, District 9; seed, District 10; live stocks and beef, District 11; farming, and District 12; coal, and the contribution in the hunger games is mandatory every district should give a boy and a girl from their district.

The Capitol controls the districts by making specific laws, which the residents of the districts have to obey. As anticipated, the people of the Capitol are immune to these laws. The laws oblige the people in the district to do what they have to do and it’s also getting into all aspects of their lives. All regions must

achieve production quota. Actions that exclude earning and creativity are illegal. It is forbidden to pass through forests or exit from walls, as well as transportation or traveling between the districts, it is legal if the person pays a specific amount of money. (Collin, 2008, p31).

Hence, the class clash is all about the humans in the district having that evolution of class consciousness and that will lead to the power relation of the district, the more development of class consciousness they get, the more power they will have to lead a revolution. However, all the people in the districts start to have that consciousness and they all know that they have one target which is the capitol. Moreover, this class consciousness is the main reason why the districts will start the revulsion in the future because they will gather together at the base of the class identity. In this sense, they will unite together and led a revolution to put the Capitol down. (Miliband,1978, p22). As stated by Marx and Engels (1975), every activity, where it challenges the working class as the ruling classes and try to force them to break the law, or impose it within eight hours, etc. For example, a box of strikes in a particular factory or even in private trade to force independent capitalists to reduce the working day, is a simple economic activity. (pp. 254-255).

3.3 Alienation

The theoretical basis for alienation, in the capitalist mode of production is that the workers always lose the ability to determine life and destiny, when they deprive of the right to imagine themselves responsible for their actions, deciding what these actions are, and defining their relationships with others. It is to own valuable items from the goods and services that they produce with their work. Although the worker is an independent human being, as an economic structure, this factor is directed to the goals and is transferred to the activities ordered by the bourgeois class, which possesses the means of production, to remove the worker from the maximum surplus rate on the condition of commercial competition between industrialists. (Railton, 1993, 164).

The workers, in this sense, will lose the sense of belonging as if no place can maintain them. They feel unsatisfied, miserable, and do not improve their physical and rational energy freely. Yet, rather than embracing their body. They

will suffer from the distraction of their mind. The workers feel that they are out of work. (Tucke, 1978, p74).

Regarding *The Hunger Games*, "Birth Alienation." has a dominant feature that Patterson explains "childbirth alienation" as the alienation of a slave from all formal and legally enforceable "blood" ties and all "rights" or birth claims, (7, 5). What the condition of alienation from birth is the fact that the servant's social relationship and relationship with a man from his legacy and birth are not legally binding in the eyes of the law. Parents and children may have contacted all this time, but this relationship does not hold any legal position or rights. Patterson states, "the master [has] the power to remove a slave from the local community in which he or she was brought up". (Patterson,1980, p280).

In *The Hunger Games*, yearly earnings of the natal alienation and servitude of all of the people in the region of Panem while supplying the threat of extirpation. Anytime, one of the kid's names can be called to at the reaping time. The civilians' connection with their kids is not lawfully constitutional since the threat of disconnection is always existing in the reaping itself because everyone in the district is naturally alienated. The districts during the reaping time when they finally call the child's name so that the term of alienation is finally fulfilled. The kid, now a tribute, is replaced from his residence and transport to the Capitol combining with the other tributes. The natal alienation of the people and the permanent threat of separation make the residents of the districts to a continuous loop of fear and terror. (Patterson, 1980, p 300).

When discussing slave expatriation at birth, Patterson distinguishes the various "ritual aspects" that join him, and there are two of these social routines in the novel. Patterson's first routine summarized is rejecting the slave's past itself (52). This routine occurs in the novel at a time when the tribute is determined before they go to the Capitol, and it is "the time allotted for the tribute to be lived by their loved ones". (Collins, 2008, p. 34). At that time, the Capitol makes the tributes abandon their past and their families. After saying goodbye, they are physically displaced from their home and are forced to go by train to the Capitol building, where they will finally be imprisoned.

The theory of alienation can be described as how Katniss loses her power when she alienates herself from other people in the movie. *The Hunger Games* shows

some shapes of alienation for the major character Katniss Everdeen. More essentially, she is alienated from the other "tributes" taking part in The Hunger Games. Other challengers see her as unwelcomed and impervious because of her cold behavior, unfriendliness, and because she derives from a countryside district. As the game starts, the other competitors try to team up to kill her. (Valby, 2012).

Because of the lack of communication and the inability to have a social connection with other people, Katniss faced this alienation, and also maybe she doesn't share the same district's mentality with the others as she came from the countryside district. "Am not good at making friends". (Jacobson, Kilik, 2012, 30:30). Moreover, Katniss has only two friends, which their personalities show some similarities. Because of this, Katniss shows this kind of alienation, although not everyone recognizes her still, she is not completely isolated from other characters because she shares the same issues with them.

All the way to the Capitol, they are forced to get used and to bear many representative formalities of natal alienation. On the train, they give the tributes "[their] own chambers that have a bedroom, a dressing area, and a private bathroom with hot and cold water." (Collin, 2008, p40). The luxurious life that the tributes will live, is a total contrast to the life that they used to when they were in their districts where they "didn't have hot water at home unless they boiled it" (Collins, 2008, p42). Not only did they make up their living arrangements, but also, they could eat rich and elegant food, more than they were able to eat in one sitting before. (Collins, 2008, p44).

This luxurious life imitates Patterson's idea of quasi-filial fictive kin, the connection between slaves and their master according to that the tributes started to feel somehow. They are mostly like to take a part of the inner group of capitol. As time passes, they will eventually enter the arena and they have to fight which will be considered as controlling and manipulation. Even so, they are forced to live in this life full of luxury that also will alienate them even more because they are used to their new life comparing to the old one. The Capitol does this in order to make them feel alienated from their origins. (Jacobson, Kilik, 2012, 20:01 & 34:33).

As Allen Wood explains the quote by Tong, alienation occurs “if we either experience our lives as meaningless or ourselves as worthless, or else are capable of sustaining a sense of meaning and self-worth only with the help of illusions about ourselves or our condition.” (2009, p101). Furthermore, Tong recites a definition of alienation from Robert Heilbroner. Robert Heilbroner states that “alienation is a profoundly fragmenting experience. Things or persons who are or should be connected in some significant way are instead viewed as separate.” (2009, p101).

There is another kind of alienation, which is alienation from other humans, and alienation from labor’s self. As stated by Tong in characterizing the alienation of laborers from other human beings “workers are alienated from other human being because the structure of the capitalist economy encourages and even forces workers to see each other as competitors for jobs and promotions” (2009: 101).

This states how in the movie people in each district fight with the capitol, except for District 2, they were having another relation with the Capitol. They had been favored with a better life condition. They have good food to eat and nice clothes to wear. They have these facilities because they become the Capitol’s peacekeeper.

First of all, at the moment each district has a war with the Capitol except for District 2, this district is the preferable district for the capitol, it has a good relationship with the Capitol, regardless of the participation of The Hunger Games. They earn more food and better living situations. After the dark days and supposed demolition of 13, District 2 turns into the new defense station on the Capitol, while it is publicly presented as the head of stone quarries in the country, in the same way that 13 was known for mining. District 2 not only produces weapons, but they also produce exercises, but donate them to the peacekeepers. (Collins, 2008, p80).

The provinces are obligated to manufacture and purchase their resources based on the production quota - District 1; Luxury Items, District 2; Weapons, District 3; Electronic Gadgets, District 4; Hunting, District 5; Electricity and Electricity, District VI; Transportation, District 7; Wood, District 8 Factory, District 9; Grain, District 10; Beef and Live Stocks, District 11; Agriculture, District 12;

Coal - A commitment to send their boys and girls to the death yard of the annual Hunger Games event.

The application of Panem et Circence in the economic sphere gets the domino effect. It is the binding factor, with oddities and inequality. Committed workers have work or duties that people must do contrary to their will because of the threat of punishment. Bonded labor and low-wage labor contain some elements of compulsory labor. (Thomson, 2002, p59)

The people in the districts work and provide for the Capitol with all kinds of productions from the simplest thing like coal to the expensive jewelry. They have no authority over what they produce so this is the type of alienation where the worker is alienated from his or her product. As stated by Marx, the bourgeoisie holds the proletariat in “warring factors that accomplish little to no social change.” (Tyson, 2015, p54).

Utilization of working-class labor by the aristocracy in society. Commonly, the bourgeoisie hires the working class and receive the payoff of their work while rewarding them with almost nothing. This alienates the working class from the return of their tough work. Collins conveys this into her novel as the residents of the districts experience through this exact behavior towards them in Panem. Their life is all about working for a low salary in the several manufactures that is intended to make products merely for the exhaustion of these in the Capitol. Actually, the Panem organization is a perfect impersonation of the capitalist society of Marx where the working class essentially occurs merely to be utilized by the upper class for their work and bring almost nothing about it.

(Blasingame, 2009, 308).

In an identical condition, it is substantial to realize that the people of the districts were not understanding the quantity of barbarity and inequality they dealt with at the Capitol's control. They were calm and free to an extent, operating in the worst cases, thinking about it as their fate. The laborers were put up in groups and alienated from each other, and thus possibilities of a duplication of a revolution were unknown because the Capitol works so hard to prevent this from happening. However, there is a necessity to beat the

repression by bringing the consciousness of the people into life in order to know what is happening. (337).

3.4 Mode of Production

The essence of production is the main idea of Marxism and is expressed as society's action to produce services and products. It has two main aspects: The strength of production and the linkage of production. Everything involved in the production of the requirements of life contains the "productive forces" (tools, labor, and raw materials) and "relations of production" (the social frameworks that control the relationship between humans in the production of tools as Marx and Engels expressed, for man, the mode of production is:

"A definite form of expressing their life, a definite mode of life on their part. As individuals express their life, so they are. What they are, therefore, coincides with their production, both with what they produce and how they produce" (Marx, Engels, Arthur, 2001).

In the means of production, on one hand, the capitol uses their strength on the districts over the wealthier or the poorer one, the Capitols employed labor for that. For instance, District 2 is considered as one of the wealthier, but they are still under the control of the Capitol, so there is what is called "the peacekeeper". Being one of the peacekeepers means that getting rid of one's debts. Since most of them are being beneath a lot of debt for the capitol. (Collin, 65). On the other hand, the people who live in the poor districts, the Capitol makes the laborers work for a low salary. Those people perform their work normally in poorer places. In District 8, people are forced to work for four hours shifts in the factory that works on the peacekeeper uniform. District 11 however, plant food but they are not allowed to take it or eat it, every working hand is needed for the time of gathering the crops (Catching Fire, p40).

Even in school time, children have to go to school, but the kids are not allowed because they have to work. (Collin, 2008, The Hunger Games, p142). Collins makes it understandable why the Capitol is preventing children from going to school, education is forbidden, because education will make the children aware of what is happening to them, and that will lead to revolution. Inequality and

poverty can be seen in the districts themselves, the wealthier in the district can live at least normally but, in the opposite, with the poorer district, they always have to deal with poverty and starvation.

It could be concluded that man's fundamental social connection with others is defined by its major economic output forces. So, man's elementary actions in manufacturing material life are the major reason for them to set up other interconnected things in their environments. This is what is called "Base".

"Taken together these 'forces' and 'relations' of production from what Marx calls 'the economic structure of society', or what is more commonly known by Marxism as the economic 'base' or 'infrastructure'" (Eagleton,2006, p5).

Therefore, base or framework has always been connected with human's potential to stay alive that finally brings an inherent impact that awards rise to the superstructure.

The superstructure is then known as anything that appears from the human's repercussion in performing the survival method. It could be everything from religion, politics, ethical, law, aesthetic, or as what is called ideology. Ideology as Eagleton states is the output of the special social connection that men enter in a specific place and time. This is the path in which these class relations are developed, tolerated, and immortal. However, men are not allowed to choose their social relationship, but rather are restricted to them because of the necessity - through the ease and stage of expansion of their economic mode of production. (Eagleton,2006, p6).

To give a reason for this, it is direct to say that human consciousness is substantially shaped by their social existence and not the other way around. Humans establish law, rules, ethics and other things summon through the integration of their essential needs. Once, finishing gaining the primary force to accomplish the needs in life, then humans will proceed to the phase where they will make something that reliefs them as a true human being. Something that could shelter his sensations and ideas, something that he approves is right but is not needed for others.

“But, the transformation — either into joint-stock companies and trusts, or into State-ownership — does not do away with the capitalistic nature of the productive force. In the joint-stock companies and trusts, this is obvious [...] The capitalist relation is not done away with. It is, rather, brought to a head.”
(Engels, Socialism, 1989, p30).

The mode of production in Panem is methodical almost completely like that of late capitalism. The controlling class, the Capitol citizen, delight in simple living and dissipation, although their spare time is following on workers switched workforce for the financial benefit the district residents. One might see that, while it is not entirely elaborated, the economy of Panem. It is more about an imposing country dominate the means of production than an organization structured to ownership rights and special activity. One should be recollective, however, Engels anticipates that at its penultimate period, would be state-monitored capitalism:

3.5 False Consciousness \ Class Consciousness

Marx's thought of class consciousness is a fundamental section of his theory of class struggle, which focuses on social, economic and political relations between workers and property owners within the capitalist economic system. Class consciousness is the realization of the socioeconomic class in connection to others. Class consciousness is the conception of social, and economic features of the class to which a person is a member, and an understanding of the collective interests of its class within specific socio-economic and political orders. As Engels state “nothing happens without a conscious purpose or an intended aim” (Engels, 1989, p117).

The scene where President Snow explains why The Hunger Games has a winner at the end rather than the death of all contributors.

President Snow: Seneca... why do you think we have a winner? Seneca Crane: [frowns] What do you mean? President Snow: I mean, why do we have a winner? I mean, if we just wanted to intimidate the districts, why not round up twenty-four of them at random and execute them all at once? Be a lot faster.

[Seneca just stares, confused] President Snow: Hope. Seneca Crane: Hope? President Snow: Hope. It is the only thing stronger than fear. A little hope is effective. A lot of hoping is dangerous. A spark is fine, as long as it's contained. Seneca Crane: So...? President Snow: So, CONTAIN it. (Jacobson, Kilik, 2012, 49:45).

President Snow here disgrace Seneca, the state official supervises all the work, that he is permitting the Games to grant the people a lot of hope. The point of this is that this hope is false and people of the district will think that they may overcome this game one day and they will succeed in this.

Unconsciousness, Collins' unintended move into Marxian category analysis and even reliance theory is incomplete. Most considerably, the picture of the lower class has been glorified, and that almost unreal, and when it approaches current liberty. The laborer of Panem has nothing their dalliance with revolution comes through as disturbance, self-pain injures that propose the "mob" can only behave in a flow of emotion. Must Panem's laborer only be pushed to rebellion by the actions of teenagers? Where are the secret councils and underground people that certainly must have been in a spot well before the facing with power spearheaded by Katniss' in general nominal gestures? (Engels 1989).

Class consciousness begins to show in *The Hunger Games*, when Katniss begins to understand herself, and what her place is in the whole system of the Panem. She recognized that there are a group of people, who are in control of all Panem and they make use of the lower-class. They are the people who dwell in the Capitol, and they are contemplated as the upper class, the powerful ones, while living in the districts makes her and the people in the district fragile and unable to take any action. The life of the people in the districts is so controllable by the people in the capitol. Despite of Capitol every time act forthwith against the district, she watches herself because of the worry her mother has of the government. We can see how she hides her thoughts and emotions because she is conscious of her condition which is living in the district make them weak and doesn't have the right to speak or to have any right to share their opinion. So, she is determined to stay silent because if she announces what is in her mind, it will only impact her and her family in a harmful way. (Sperling, 2010).

In this way, Katniss starts to understand what is happening around her, she starts to form what is called “class consciousness”. Now, she is aware of her identity as one of the working class and they have nothing to present besides their work. The only way to stay alive is to offer this labor to the capitol and to work following what was required by the capitol. This consciousness is still as individual conscious we can’t consider it as a class conscious because Katniss is still discovering about this situation. Also, she failed to discover what she has to do to stop what is happening. What she knows at this time is that the Capitol is doing wrong not only for her but for all the people in the districts. However, they did not do anything as collectively to help themselves, they only work to meet their personal need. Such conditions are known as the "false consciousness", how the people in the districts collapse to understand the real benefit that it gathers to set them free from the chains of the Capitol. Without this type of consciousness, all kinds of work they do to stay alive will become inefficient. They will still live in an incompetent case for resume to be under the capitol’s control.

What happens when the class consciousness comes to birth is that the class consciousness is no longer individual? What happens with Katniss and her sister when she volunteers for the game is that it makes the people of the districts realize that they have the exact same enemy, which is the capitol. The ruling class affects people's realization by granting them a certain idea of the wealth, who gains benefit more from the social arrangement, maintain the status quo, and create the ruling class the idea “justifies it melts and makes it difficult for people my destiny to realize that they exploded and fell victim” (Berger, p48).

3.6 The Impact of Totalitarianism Over Society

Totalitarianism is a regime that all the people of the country are under absolute control. The government controls everything, starting from the media to the way of living. It can be considered as a dictatorship as well. In totalitarian countries, the autocrat is often held the political power and they use a comprehensive expedition in which publicity is being astonished through country-controlled media. (Conquest, 2001, p74).

In the English language, the first one who used the term “Totalitarianism” was the Austrian writer Franz Borkenau in 1938 by publishing his book “The Communist International”. However, he stated that the German and the Soviet are united rather than divided. However, later in time the term was designed as a positive signification, used by the Italian writer Giovanni Gentile. The term “totalitario” was used by him to indicate the frame and the targets of that country. The new country is supplying “total representation of the nation and total guidance of national goals.” (Payne, 1980, 73).

The Hunger Games has a great example of a totalitarian society since the Capitol has control over the districts. The government created what is called “The Hunger Games” to oppress people and to prevent them from having another rebellion. For example, every year before the start of The Hunger Games, a video of what happened to District 13 is aired in front of other districts. It shows what happens to District 13 after the revolution of that district, a lot of dead people, widows, orphans, and hunger. (The Hunger Games, 12:54)

The differences between the Capitol and the districts are so clear, and the controlling that the capitol use against the districts because of the authority. However, the Capitol controls everything from the smallest thing. For example, it is obvious how the Capitol is a technological place whereas the districts look like they are living in the 1600s. The only time it is acceptable for the districts to watch TV is during The Hunger Games.

There is another example of how the Capitol uses their control as a totalitarian over the districts, which is when the entire districts have to produce goods. Even the people produce luxurious things, they are not allowed to own it or use it as their products. In this way, the Capitol dominates the lower class which are the districts.

There is also President Snow who is considered to be a totalitarian personality. President Snow is a cruel person who controls the districts. However, totalitarianism as Juan J. Linz defines it in his book *Totalitarian and Authoritarian Regimes* is an organization that is being ruled by one person who usually controls everybody in the society that he rules. (Linz, 2000, 65). Likewise, President Snow is considered as one. Because he rules over the

Panem and puts what is called “The Hunger Games” to oppress the people and make them fear him and never think of revolution. “President Snow: And so it was decreed that each year the twelve districts of Panem shall offer up in tribute one young man and woman between the ages of twelve and eighteen to be trained in the art of survival and be prepared to fight to the death” (Collin, 2008).

The Hunger Games is considered as one of the things that make people under control because they are threatened and the fear of losing their children every year. “Whatever words they use, the real message is clear. “Look how we take your children and sacrifice them and there’s nothing you can do. If you lift a finger, we will destroy every last one of you. Just as we did in District Thirteen”. (Collin, 2008, p22). This shows the real struggle of the people in the districts and how they are entirely under the control of the Capitol and especially President Snow.

4. THE MAZE RUNNER

The Maze Runner is an American science-fiction literary work by James, published in 2009. The movie was adapted and directed by Wes Ball in 2014 and it was produced by Ellen Goldsmith-Vein, Marty Bowen, Wyck Godfrey, and Lee Stollman, and it is about 113 minutes long, starring Dylan O'Brien, Kaya Scodelario, Emile Amin, Ki Hong Li, and Blake Cooper. Professionally, the staff takes the audience to special factors in the small community inside the fortresses of Glade, so the director Wes ball's camera wanders with close-up shots, and wide shots at other times. The viewer sometimes feels that he is holding these boys, moving them, controlling their lives and death. As if making them feel at other times. The audience is being held with them, living their suffering, and struggling to leave them. (Wasley, 2015).

The story talks about a young boy named Thomas who wakes up in an elevator, it seems that he doesn't remember how he got there or what happened before coming to this place. This place, according to the novel and movie, is called the 'Glade'. The only fact that he knows is that he was in the Glade with the other guys, who were thrown in the same way he did into the Glade. They try their best to get out of that strange place. However, Thomas realizes that the only way out is the fixing big maze that surrounds them. They prepare runners to memorize the maze in that way they will find a way out during the daytime only, as they should return to the Glade before the night because no one can survive the maze during the dangerous nights. (Mendelson, 2014).

Thomas faces a hard time getting along with the other members of Glade. One of the hardest situations is with one guy named Ben. Thomas gets attacked by Ben, the guy who was stung by a griever in the maze with Alby and Minho. Alby and Minho are designed to be the main runners. Thomas' curiosity forces him to enter the maze, despite the young men's warnings. Whoever wants to enter, must be a hostility, because the maze includes spiders behind its doors, stinging all who approach them which may lead to death.

Thomas rushes to the maze before the door closes after two runners entered, and one of them got stung by a spider, Thomas' intelligence enables him to eliminate the spider before it eliminates the two runners. The next morning when the walls of the maze unlock, the three return to the middle of the amazement of the other members. Hence, the hope is returning, after all, they might be able to get out of the maze after spending three years inside without any solution or hope. (Mendelson, 2014).

Events continue to change the style of the attack; several spiders start to attack instead of only one. As a new girl joins the group, all of the members hope to face the maze and get out of it. But the spider's attacking technique kills many of them. Those who survive are able -after exciting events- to get out of the maze. The survivors discover that they are in a test prepared by a research center after the world has been destroyed, and these boys have become the hope to save humanity. Everyone has been infected by a virus that destroys the brain. While they are in the helicopter, they discover that there are many other mazes, in which everyone has become victims of several tests.

The film and the book have a relationship with the novel "Lord of the Flies" by William Golding. James Dashner says that he has been affected by this novel. James Dashner: "This story comes pouring in one night when I was trying to go to bed, and the inspiration came from two books that I had read and loved when I was younger. Lord of the Flies by William Golding and Ender's Game by Orson Scott Card." (Wesley, 2015). Most of the people who read it or watched the film adaptation can relate to the novel with a particular focus on characterization. The book's hypothesis is also alike, despite of being extra futuristic, has one important difference from *Lord of the Flies*, the kids arrive in the island by chance, whereas, in *The Maze Runner*, there's a bigger effect at work to lock up the boys in 'The Glade'. However, most likable novels there are the adults who control these games and to be in charge of everything inside the game, not to prevent bad things from happening but the audience can sense is what the game could be. (Mendelson, 2014).

There is an obvious conflict theory in the movie. It can be seen as two divisions; human vs. human and human vs. society. However, human vs. human can be viewed in the movie as Thomas vs. Gally. Moreover, Human vs. society would

be the conflict of people in the Glade and the creator of the maze because the creators of the maze stop providing goods to the people in the glade.

The creators of the maze can be considered as the capitalists. They create the maze, provide supplies and goods for the people inside so they control everything there. However, the Gladers in the maze follow the information that they have only to discover that they did it exactly as what those people want or plan. (Bodden, 2017, P96).

Nevertheless, to demonstrate the power of the creators which symbolizes capitalism, it proves that they control everything inside the maze, even when they escape the maze, it only happens because the creators of the maze allowed them to do so because no one has that memory to memorize the maze or its codes. There is a code on the creator shirts proved that the people in the maze are under control and that code was WICKED. Saying that “everything has gone according to plan”. (Dashner, 2009, p184).

As the upper class in the capitalist society which symbolizes the maker of the maze they have or possess the means of production like the commodity and the supplies that they provide the Glade. However, this makes the audience realize or visualize how the maker controls the lower class which is the Gladers. On the other hand, the lower class in the movie is viewed as they are trying to get out of the glade. They struggle every day to find the way out. However, in the movie the Gladers are dirty and they are divided into classes as well. The idea of Marx ‘the class division and conflict theory’ shows visually how the grade is placed with no sources of any happy and poor places with no feature of life.

Thomas: What is this place? Alby: Let me show you around. Alby: We eat here. We sleep here. We grow our own food. We build our own shelter. Whatever we need, the Box provides. The rest is up to us. (Veiv, Godfrey, Stollman, Bowen, 2014, 05:08)

Thomas: The Box? (Veiv, Godfrey, Stollman, Bowen, 2014, 05:11) Alby: Yeah. It sends up once a month with fresh supplies and a new Greenie. This month that’s you. Congratulations on the box.

The Maze Runner has the idea of class struggle, everything in there is divided into classes, and the people in there have to keep their position and never try to

get other jobs. There are the runners which supposed to be higher positions in the Glade. The runner has the authority to go inside the maze through the day and come back at night. Some people are in charge of building new places in the glade. There are people whose job is to prepare meals for the Gladers which are called the cookers, and there are others who are responsible for different kinds of work inside the maze. This can be represented as class classification according to high and low class. However, there is the higher class like the bourgeoisie which is called WICKED. By this class division, there will be a struggle inside the Glade to find the way out, so Thomas will struggle against the Gladers first then the griever, and through the griever he will be considered as he is fighting the bourgeoisie “WICKED”.

There are different ways that we can define Marx’s idea in the movie through the conflict theory which is talking about the class struggle.

4.1 Alienation:

According to the class differences, it can be noticed that there is an alienation of the people or the troops in the movie. The boys are kept against their will inside the maze, and they are forced to stay there without knowing what is going on outside “Trust me. The maze is a dangerous place. We're trapped here, aren't we” (Veiv, Godfrey, Stollman, Bowen, 2014, 11:42). However, alienation means loneliness depression, or separation, this is how the “Gladers” or the people inside the maze feel. “What is this place? Let me show you. We eat here. We sleep here. We grow our own food. We build our own shelter. Whatever we need, the Box provides”. (Veiv, Godfrey, Stollman, Bowen, 2014, 5:51)

They feel alienated or isolated from the external world “I thought no one was allowed to leave” (Veiv, Godfrey, Stollman, Bowen, 2014, 8:30). It can be considered as the alienation of the characters inside the maze, especially when Thomas is sent into the maze finding out that his memory has been erased like all the other Gladers. However, they are entirely alienated from the external world. “sever external or internal constraint its often traumatizing characters by negating differences and multiplicity which leads to chronic state of self-alienation”. (Zapf, 2017, p62).

The other character who feels alienated is Ben because he gets infected by the griever so he will be considered as a dangerous alert for the boys inside the maze “What's gonna happen to him? Just listen to me. Just, please, listen to me! Please, Minho! Alby! No, please. Please, don't. Please, don't do it. Poles! Move in! No, no, no! Please! No, please! Please, don't! I can get better! Please, just listen to me! Please, stop, please! Push him in! Stop! I'll get better! He belongs to the maze now”. (Veiv, Godfrey, Stollman, Bowen, 2014, 24, 40)

Another kind of alienation can be found when Thomas is alienated from the other Gladers. Thomas got isolated in a cage and he had to go through a battle to get attached to other people and as a punishment for going inside the maze “This shank needs to be punished. You're right. Thomas broke the rules. One night in the pit, and no food. Come on, Newt! One night in the pit? Do you think that's going to stop him from going into the maze?”. (Veiv, Godfrey, Stollman, Bowen, 2014, 46:01). If people get sick or infected, they will be forced out of the glade. Thomas also alienated himself from other Gladers, he was even not sleeping with them. There is another division inside the Glade which can be viewed as a class division. The lower class which is the young kids cannot contribute to the “Glade” so they are considered as the lower class.

4.2 . The Conflict Theory

According to "Harmon and Hollman" in his literary works, the struggle is strife that increases in the interaction between two opposite plots. (1986: 107). The class struggle theory - developed by Karl Marx - claims that society is in permanent conflict because of competition for limited resources. However, he affirms that the social system is implemented through hegemony and power, rather than harmony, as this theory claims, the owners of wealth and power are trying to preserve this social order by all potential means, in particular by repressing the poor and the weak. The basic premise of conflict theory is that individuals and groups within society will work to increase their interests. (Castells, 1996).

There are three major groups that the movie has been conveyed the conflict. First, there are the Gladers, Griever, and the Creators of the maze. However, there are two other conflicts, the internal and the external ones. The internal

conflict is facing Thomas. In this film, the movie makers make it obvious from the very beginning proving that there are several kinds of big problems that all the Gladers are in:

“‘Out there're the Maze,’ Newt whispered, eyes wide as if in a trance. ‘Everything we do—our whole life, Greenie—revolves around the Maze [...] walls close shut every night. Show ya why you should never, never find your butt out there’” (Dashner, 2009, p. 38).

There are four types of conflicts in this movie as shown below:

4.2.1 Human vs. Human

This conflict is about putting a struggle between one person against another. This is considered to be an external conflict. In societies, the struggle for benefit or position leads the person to fight another person or to put some obstacles, to the other one didn't achieve what he/she wants.

4.2.1.1 Thomas against Gally

The conflict of the human vs. human appears so clearly in the movie especially between these two characters, which are Gally and Thomas. Gally tries so hard to prevent Thomas from going inside the maze. “Everything started going wrong the minute you showed up, first Ben, then Alby, and now the girl. Everybody saw she recognized you. And I'm letting you know who she is.” (Veiv, Godfrey, Stollman, Bowen, 2014, 1:20:46). Gally is one of the Gladers, his part in the maze is the “keeper of the builders”, he is one of the major characters who are against Thomas from the very beginning. In the beginning, he is the first one who introduces himself to Thomas and brings him out of the box and the one who prevents Thomas from going to discover near the maze. However, there is another scene that can be seen as a conflict between Thomas and Gally, the scene when Gally wrestles with Thomas and he decides his name to be “Greenie”, it's slang as a name for Thomas because of his inability to remember his name. Gally continues to disturb Thomas the whole movie. He is not sure, or he hates him for being so curious about the maze. However, when Thomas goes inside the maze and comes back, the maze remains open and Gally accused

Thomas and said he is the one responsible for what is happening. He was trying to put him in jail and in the end, he succeeds.

Another conflict that happened between Thomas and Gally is when all the things that happened in the maze and the Glader. Gally decided to sacrifice Thomas and Teresa. Gally decides to tie them in the poll in front of the gate of the maze, he tries to give them as an offer to the Grievors to get the peace back in the maze as before. “You think banishing us is gonna solve anything? No. But this isn't a banishing. It's an offering. What? Wait! Gally, what are you doing? You really think I'm gonna let Thomas back into the maze”. (Veiv, Godfrey, Stollman, Bowen, 2014, 1:26:43)

Moreover, Gally is the one who is against the decision of Thomas leaving the maze and he prevents his followers from leaving but they do follow Thomas later. Though Gally is against the idea, he follows them at the end of the movie through his shows and he insists on what Thomas is doing is wrong. “GALLY No. Gally? Don't. He's been stung. We can't leave. We did. Gally, we're out. We're free. Free?”. (Veiv, Godfrey, Stollman, Bowen,2014,1:40:42).

4.2.1.2 Thomas' Struggle Against Alby

There is another conflict that happened between Thomas and Alby, this time they have different ideas about the maze. However, Thomas tries to make the Gladers follow him going outside the maze. Moreover, Alby doesn't agree with what Thomas thinks, since Alby is the first who arrived in the maze. “Alby gives us the tour... then here we are. Don't worry. You're already doing better than I did”. (Veiv, Godfrey, Stollman, Bowen,2014, 06:08)

Thomas discovers about the maze more and more and he realizes that they cannot stay in the maze forever. Hence, he tries to make them believe that they should care about their lives especially when Teresa arrives as “the last one”. The creators of the Glade stop providing goods to the maze, everything changes immediately, now all the Gladers are afraid and this is what makes Thomas believe that he should act and should make the decision “If the Box isn't coming back up,how long do you think we can last? No one said that. Let's not jump to any conclusions”. (Veiv, Godfrey, Stollman, Bowen,2014, 46:32).

It seems like the chances of Thomas making it out of the maze are so low, but he tries so hard to make it happen. He thinks a lot about the thing that he found inside the Grievors. This thing may be the solution out of the maze. However, Alby is opposed to this concept he does not trust Thomas at all, and when he is infected by grievors he dreamed about Thomas and remembers all the things that happen out of the maze and how Thomas is responsible for this. “You heard what Alby said! He's one of them! One of who? He's one of them, and they sent him here to destroy everything, and now he has!”. (Veiv, Godfrey, Stollman, Bowen,2014, 1:19:09)

Though, what happens and how Thomas was involved with everything he was struggling so hard to gain the trust of all people there because he really wants to help them to get them out of the maze. Even though Alby gains back half of his memories or most of them, he isn't sure of what is going to happen and if he should trust Thomas or not. At the end of it, Alby sees how Thomas is trying so hard to help people during the Grievors' attack, he sacrifices himself to save others, his last words are “get them out of here Thomas”. (Veiv, Godfrey, Stollman, Bowen,2014, 1:19:29).

4.2.2 Human vs. self

This conflict improves from a hero's internal struggles and may rely on a personality trying to determine to defeat self-doubts. This struggle has both inner and outer sides, as barrier outside the hero's power to deal with internal conflicts.

The conflict of human vs. self can be shown in the movie in two ways: the people inside the maze and themselves, they are afraid of what will happen and also what this is going to lead to. However, this struggle will continue until they go with Thomas inside the maze. On the other hand, the main conflict of a human vs. self, showing in the movie how Thomas is struggling to consternate but his curiosity won't let him standstill.

However, he attempts to go inside the maze and, this is whether he is brave or stupid, he was struggling with himself because he wants to escape this place, he doesn't know how or why he is here due the omitted memories of his previous life. “I just want to see. You can look around all you want but you better not go

out there. Why not? What's through there? I don't know. I just know what I'm told. And we're not supposed to leave". (Veiv, Godfrey, Stollman, Bowen,2014, 08:01).

Thomas' internal struggle starts when he finds himself inside the maze, he starts to struggle with himself whether to save himself or his friends altogether. Moreover, the internal conflict can be defined according to Stanton in an introduction to fiction as a struggle that faced the human in his or her character, it can be stated as the conflict of the human being vs. Himself or herself. It means arguing with oneself according to the movie Thomas argues with himself the entire day, until he finally finds an answer for his struggle. (Harmon and Holman,1992. P16).

The starting point of all this conflict is when Thomas watches Minho and Alby. Although he is forbidden from going into the maze, he struggles himself because he is thinking of escaping from the maze and he wants to help other people who he considers as friends even though he has just arrived at the maze. The first thing he thinks about to help his friend without caring for the consequences. His struggle is between his desire of helping them and the commitment to the rule of the glade. However, he takes the risk and goes into the maze this looks like entering in a gambling game though he does not know what he will face or what will be the result of all of this, he enters it anyway. "Come on, you can make it! Minho, you gotta leave him! They're not gonna make it. You gotta leave him! Thomas, no! Good job. You just killed yourself." (Veiv, Godfrey, Stollman, Bowen,2014,32:18).

Another struggle is that he cannot enter the maze nor anyone else can because other Gladers swear that they will not go in there again.

Newt's face softens

"you don't get it yet, Tommy. Going out there at night is begging for death. We'd just throwing ' more lives away [...] Like we all did. You too, when you go to your first gathering and get chosen by a keeper. Never goes out at Night. No matter What. Never." (Dasher. 2009, p110).

Thomas struggles alone facing all his thoughts, whether he was a bad person in the past or not. Moreover, he was struggling to know why he lost his memories. However, Newt's statement above makes Thomas think thousands of times for going in there because he is scared. However, he still wants to go into the maze and figure out something to lead him and the others out of the maze. Then Chuck also talks to Thomas and makes clear ideas about what Newt's intention is. "You see those guys?"

There, by the fire? Those are the runners. That guy in the middle there, that's Minho. He's the Keeper of the Runners. Every morning, when those doors open, they run the maze... mapping it, memorizing it, and trying to find a way out. How long have they been looking? Three years". (Veiv, Godfrey, Stollman, Bowen, 2014, 12:01).

Now Thomas is standing in front of the maze he sees Minho and Alby. Alby is infected by the Griever; all the Gladers are frightened that the maze will be closed. However, the struggle that Thomas faces now is real he has to decide immediately whether to go there or not. Words of Newt and Chuck make the decision even harder. However, he decides to go in there and to put an end to this struggle. "You just killed yourself. What? What happened to him? What does it look like? He got stung. What happened to his head? I did what I had to do." (Veiv, Godfrey, Stollman, Bowen, 2014, 33:03).

"I didn't do anything wrong. All I know is I saw two people struggling to get inside these walls and they couldn't make it. To ignore that because of some stupid rule seemed selfish, cowardly, and...well, stupid" (Dshner, 2009, p. 166).

When the Gladers try to prevent Thomas from going in the maze, he struggles to go there and rejects the stupid rules that were set by the people who created the maze. He finds those rules ignorant. The lives of the people are more important than the rules, so he runs inside the maze without any hesitation.

4.2.3 Human vs. Nature

This conflict is about the main character who is plagued to suffer from natural forces. However, nature normally is bigger and stronger than the main

character. This can be either a big animal, a stronger person or another stronger situation, etc.

In *The Maze Runner*, the conflict of human vs. nature can be viewed as the conflict between the Gladers and the Grievers. However, in the most specific way it can be shown in the movie when Thomas enters the maze because of Minho and Alby. Then the Grievers attack them because the creators of the maze create this creature to hurt or even kill many of the Gladers who go inside the maze especially at night. “A large creature in a size of a cow but with no distinct shape twisted and seethed along the ground in the corridor outside”. (Dashner, 2009, p38).

When Thomas sees the Grievers for the first time, he looks so scared and amazed by their size, and here, the conflict starts. However, because the Gladers should go out of the maze, they have to experience this dangerous creature that has been formed by the creator of the maze. The job of the Grievers is to prevent the Gladers from escaping out of the maze, so its job is to kill them. The makers of the maze formed it to see to what extent the Gladers can deal with it, or how they can face such a monster so that they can test their brain activity and their genes perfectly. (Veiv, Godfrey, Stollman, Bowen, 2014, 34:01).

When Thomas goes into the maze because he attempts to help Alby and Minho, he sees the Griever for the first time. They know that they have no time to go back as the maze has already closed its doors. The Griever arrives out of nowhere. Minho runs away parting Thomas and Alby who are injured. Thomas was hardly able to get Alby up the wall to escape from the Grievers. The Griever starts to attack Thomas and he struggles alone, he finally realizes that he must fight it, there is no other way. However, hearing the scream of the Griever, he knows that he should run for his life and to grab the attention of the it, so the griever will not find Alby. While he is running, he faces three other grievers, and, in the meantime, he thinks it's better to fight one than the other. However, he keeps running for his life. Suddenly, Minho comes at the perfect time to tell Thomas where to go to run away from the griever. In the end, the griever keeps chasing them while they are running away. Suddenly, Thomas stops to think about something, he notices the walls of the maze started to move so he stands and calls for the Griever to follow him, he was afraid that the

griever will catch him because it runs fast. Finally, the wall crashes the griever. “Come on, follow me. Come on! Okay, it's changing. Come on, come on! This section is closing. Come on. We can lose it down here! Thomas! What are you waiting for? Get out of there!” (Veiv, Godfrey, Stollman, Bowen,2014, 38:04).

“just as the first griever’s arm extended out to nip at them. Minho and Thomas drove in opposite directions, each towards one of the outer walls of the corridor[m...] Oddly it is a battle cries cut sharply instead of fading as it plummeted to depths beyond”. (Dashner, 2009, p138)

In the end, Thomas succeeds in his plan and the Griever dies and he finds something that might help him to find a plan to escape with his friends. However, Thomas is the first one who attempts and kills the Griever by the maze itself, and when they get that thing from the Griever, they realized that the people who made the maze are the same who made the it. Now they know they are trapped in the maze and they have to find the way out of there. (Veiv, Godfrey, Stollman, Bowen,2014,1:35:00).

4.2.4 Human vs. society

This struggle is between the main character and the society as a whole, not just one person. However, the character is facing a hard time to be on the same page with society’s norm.

The human vs. society can be demonstrated in the movie as the conflict between the Gladers and the makers of the maze WICKED (WORLD IN CATASTROPHE: KILLZONE EXPERIMENT DEPARTMENT). They are scientists who formed a group of people as “test subject”. “This place... it's not what we thought it was. It's not a prison, it's a test. It all started when we were kids. They would give us these challenges. They were experimenting on us” (Veiv, Godfrey, Stollman, Bowen,2014, 1:23:09). The maze is classified as a dynamic side because the community noticed that the shape of the building was like the maze. In general, the maze is a complex system of roads or paths where people try to find a way to entertain. In the film, the maze is an expiatory test for young people, mostly teenagers. However, they put them in the maze which is the subject of the experiment. These people created the maze to find a cure

for a disease called “the flare”. Moreover, the maze changes its walls every night, and it is closed on the side of the Glader, which means that they are trapped even more.

Thomas fights against WICKED. It is considered as the society that surrounds him. He struggles to run out of the maze. However, the creators of the maze brainwash him but they cannot erase all the memories. Thomas struggles against WICKED because they are the controller of everything in the maze, the technology, the weather, and even the goods that they provide to the maze with a new person each month. Moreover, they stop providing things with the final person Teresa with the note of “she is the last one ever”. (Veiv, Godfrey, Stollman, Bowen,2014, 44:59).

Thomas slightly starts to overcome his fear when he is in the maze, he starts to discover more about the glade. However, the more he is in touch with the Gladers, the more he knows about the maze and what he should be. He decides to become a runner to get out of the maze. The maze is the representation of society. So, Thomas is struggling against the maze and the people who created it.

When the creators of the maze deliver the last box with Teresa, there was a message for her, “she is the last one”. Everything changes when she arrives, the color of the sky and the weather, even the walls of the maze stay open. Thomas knows that there is a struggle again but this time, the struggle is with the creator of the maze. They are doing this to make it hard for them to stay in the maze. However, Thomas tries to persuade the other Gladers to go into the maze and face the griever there, this is a risk that they have to take to save their own lives. However, Thomas succeeds in doing so. They go into the maze leaving Gally with some of the other Gladers who refuse to go with Thomas. Now they are inside the maze trying to find the way out. The maze is designed in to prevent the Gladers from escaping. So, the creator of the maze that represents the society, makes it almost impossible for the Gladers to go out of the maze and this is the main conflict of the movie. “We don't belong here. This place isn't our home. We were put here. We were trapped here. At least, out there we have a choice. We can make it out of here. I know that. I'm sorry. Gally, it's

over. Just come with us. Good luck against the Grievers”. (Veiv, Godfrey, Stollman, Bowen, 2014, 1:27:57).

Away from the creator of the maze, Thomas’ conflict against other Gladers can be considered as a human vs. society conflict, if the Gladers are considered as the society since they are the people who live in the maze. However, the first time can be considered as a conflict between him and the other Glader is when he first arrives in the box, he was trying so hard to get other people out of the maze. On the other hand, when he tries so hard to convince all the Gladers to get in the maze with him to go out of it and take this risk. Thomas victimized himself to let the Gladers guide their way out of the maze and go back home. He is not certain of what he is doing or whether he will survive or not, but there must be something to be done anyway and he is struggling inside himself believing that he is responsible for this since he has some memories flashing in his mind. However, he gets stung by the Griever to gain his memories back. Moreover, after getting stung by this creature, he takes some kind of medicine and gains his memories back. Thomas knows the reason behind sending him to the maze with the other Gladers. It is a scientific test, and the survivor or the winner will do something. All the same, Thomas now had a plan. Even if it is a bad idea, he must do it. They need more clues about the code. They need memories. So, he was going to get stung by the Griever to go through the change and gains the memories back. “Gally has everyone convinced that you're the reason all this has happened. Well, he's been right so far. What are you talking about? This place... it's not what we thought it was”. (Veiv, Godfrey, Stollman, Bowen, 2014, 1:21:57).

Thomas also finds it hard to gain the Gladers’ trust especially when he confesses that he and Teresa are different from the other people there. However, this made the other Gladers doubt in Thomas he was struggling against them to explain the situation.

“It’s true, and I ‘m sorry, Thomas continued. —But I can tell you this—I ‘m in the same boat with you Now [...] Anyway, I wanted you to know the truth, to know their ‘s a chance we can do this” (Dashner, 2009, p308).

Thomas finally succeeds to persuade the other Gladers to go with him to find the way home. This struggle has been solved now he has the other struggle vs. the creator of the maze which is considered as the society.

5. COMPARE AND CONTRAST BETWEEN THE MOVIE AND THE BOOK

5.1 The Hunger Games Book Vs. the Movie

Suzanne Collins composed and wrote *The Hunger Games* while the movie version was directed by Gary Ross. The book is one of the successful young adult stories that were competing for the other books in the same genre, like *Twilight* and *Harry Potter*. Jennifer Lawrence plays the main character of the book, as Katniss Everdeen. The comparison is reached by viewing what the movie omits and add from the book and the effect on the plot. (Hanlon, 2012).

It is known that when the book is turned into a movie, a lot of alterations and changes occur. *The Hunger Games* as a novel considers one of those books which have been embodied in movie theaters world widely. However, the writer, Suzanne Collins will be questioned for the change that happens in the movie and the parts that were not in the book. Some parts and events of the movie have been omitted, and some characters have been erased. Collins herself contributes to writing the screenplay and that's why the movie delivers the same thought of the book and saves the film from fully drift of the main idea.

To start, *The Hunger Games* is a very amusing movie that was changed to explain several ideas that cannot be expressed as they were scripted by Suzanne Collins. To demonstrate this, "The Hunger Games" movie was changed so the viewers could get numerous thoughts that Suzanne Collins convey, but cannot be pictured in the film when the game makers make the graphics turn over and then not be united with the movie identically. To give an example, the concept of the details and the obstruction in the arena were set up and planned by the game makers to pull them to where they choose to put them. Once they are done, mutations come in the arena of real life.

The Hunger Games book part one contains 454 pages, while the screen script of the movie is 120 pages long. Each page of the script is equal to one minute of the film. The movie at 142 minutes would have been built upon a script closely

taken from the novel, but shorter than the original book in 300 pages. So that many parts will be omitted. In the press conference, Suzanne Collins states: “Not all the characters are going to make it to the screen...It was hard to let them go but I don’t think that the choices damaged the emotional arc of the story.” (Collins, 2010).

The games draw an important part of the film while the majority of the book is a set up for the games. The alteration is expected since movies have a notably short time to narrate their story in comparison to the books. A lot of teens die throughout the games. In the movie, their death occurs so quickly, while in the book their death has more time and more details. This may be affected by trying to guarantee the film gain a PG13 rating (Hanlon, 2012). *The Hunger Games* novel has the actual thought and contents. However, the film has differences that changed a little bit from the book and does not remark the same purpose.

In the other parts, the book had no modifications to it, because it includes the major information. To demonstrate this, in the book while Madge was departing the capitol, she passed on Katniss the Mockingjay pin to wear it as the code in the games from her district. However, this idea was amended and in the film someone who seems to be Greasy hands over Katniss the Mockingjay pin. Then, Katniss handed the pin to Primrose as a code of safeguarding at the reaping. As Primrose tells goodbye to her sister, she gives back the pin to her as a symbol of safeguarding as well. These two scenes are different when Madge hands up Katniss the pin it is with the purpose that the pin will be her code to represent her district in the games, with the purpose that Katniss will display glory in her district. Meanwhile, Primrose hands up Katniss the pin with the purpose that the pin will save her through the Games.

Katniss Everdeen, in the book, is responsible for telling the story from her point of view. The story was told by first-person narration. In the film, they don't use any voice to tell the story. Instead, they use factors that affect the protagonists' attitude that she is unconscious. This allows the audience to enjoy the film more and view what Gale Hawthorne is making while she is at the games. Gale is from district 13 and the best friend of Katniss. In the movie, Gale’s yearning for Katniss as she has emotion for Peeta is shown (Hanlon, 2012). In the book, Katniss believes that the world will not view all the actions she did. The film

presents us with no reason to doubt there may be things preserved from the audience.

Going over the differences of the film and the book more completely, one can know from the beginning that the response towards the death of Rue is modified. Specifically, in the book, Katniss is the only person who realizes the drop into the field code that she was granted by District 11 as a mark of valuing for her righteous acts, while in the film there is a way greater noise going on through the response of the District 11. However, the audience doesn't know that Katniss works with medications and this information is deleted from the entire movie, so Katniss never makes any signal of knowing how to do first aid or cure and Rue never helps Katniss with the medical plant for her tracker Jacker bites. There is a scene with Rue and Katniss in the book when they swap treatments and split supplies but there is no such scene in the movie; Instead, they only eat together and then essentially put up the firewood for their vandalism plans. The death scene of Rue was so touching, but in the movie, there is not a scene to show the strong relationship between the two. (Flannery, 2012).

The movie has a few extensions to the plot to fulfill the dramatic impact. In the book, Cato is supposed to have murdered Thresh, a District 11 tributes who rescued Katniss's life. In the film, a band of dogs caused by game makers to destroy the lasting tributes for Thresh (Hanlon, 2012). In the first book, the game maker's defeat does not experience big notice while in the movie he faced up a sharp punishment for the wrong result of the games.

There is no Avox girl in the movie, but there is a story that can be found clearly in that Avox girl. Although it may be considered as a minor character, that can be erased from the film. The Avox girl has a serious back story with the heroine Katniss. In the novel, While Katniss was preparing for the games. There are some Capitol people that she meets and offers them drinks and food. One of those servants was the Avox girl, and she has a special place in Katniss's memory. That specific Avox valet is recalled by Katniss as a girl that was hopelessly attempting to get out of the Capitol, but she was eventually detained by the government and her tongue was removed after being accused of treachery. Katniss shows feelings of remorse for not trying to save that Avox

girl. It is a background story that was not completely filmed on the screen. (Britton. 2013, p1).

In the book, Katniss volunteers and gets herself ready for The Hunger Games, with the assistance of Cinna and Haymitch. Once getting in the game, her only target and focus are to succeed in the game. However, this is not the situation when watching the film, because there are a lot of scenes that are filmed backstage and delivered to the audience. Because of President Snow and Seneca's show with mainly bigger parts in the movie. The audience also observes how the producers of the games attempt to play with the tributes to hold them closer to one another and what a massive amount of potential is necessary to get The Hunger Games to continue and make them attractive to the world of amusement.

Family relationships are one of the main subjects that the movie and the book dealt with. In the book, we immediately discovered the mining accident through her nightmare. This is the reason why she becomes the provider of her family. In the film, the audience didn't discover the accident until she was stolen by the track players and hallucinated. Since we haven't gotten to know this huge aspect of Katniss's past throughout the movie, it took us a while to understand why she was the provider of her family. In the movie, in her living room, we saw her father's picture on the scarf. After her father fell into the mine, the explosion occurred through the shaft of the mine and exploded in her living room through the chimney. Then a reverse effect appeared to us, indicating that after the mining accident, Katniss was the one who brought her family back together.

The relationship between Gale and Katniss in the film remains quite parallel with the book and it was a highlight in general. The opening scene with the two of them hunting makes the audience believe that these two have history. The conversation between the two remains connected to the book and we receive the feeling of Gale's implied suspicion of the system. Besides, the audience observes how Gale was among the people who were watching the game and he watches it once or twice during the movie and this was not written in the book; any look of what he might be feeling of having a sight of Peeta and Katniss together.

Another feature from start to finish is the Effie Trinket kit, Elizabeth Banks does a great job in character and even when she had a role that didn't show in the book, she presented a comic relief. For Haymitch there is not even one scene in the beginning, he doesn't appear until the tributes arrive and he meets them on the train. There was no fall on stage due to drunkenness issue or vomiting. He was holding on all the time. (Legal, 2012).

For Haymitch, in the book, he was drunk at the reaping and unbalanced, because of that he falls off the theater. For the reader, Haymitch is just a drunk man. This section of the book is positioned as comic relief to reduce the stress of Katniss' volunteering scene. The movie does not include that scene, because the director didn't want to waste more time. However, in the book, when Katniss and Peeta ask Haymitch for a piece of advice as he is their mentor, he responded: "Here's some advice, stay alive." (Collins, 2008, p68). After that he burst in to laugh, the book makes Haymitch more visible, it allows him to come and help Katniss and Peeta. Whereas, in the movie version this quote "Embrace the prospect of your imminent death". Instead of what is in the book, the movie displays that Katniss and Peeta in actual danger. The film version is less funny but more cogent narratively.

In the book, Haymitch tells Katniss to do and wear whatever the stylist wants her to do to gain the attention of the sponsors. While in the movie, Katniss was sent to prepare the room without any asking. In the book, Haymitch gives instructions to Katniss and Peeta how to take actions in the training hall and to do not show off their skill, while in the film they just show in the training hall without that Haymitch's guidance but also Peeta expresses that he was told by Haymitch not to show off their set of skills. "Unfortunately, I can't seal the sponsor deals for you. Only Haymitch can do that," says Effie grimly. "But don't worry, I'll get him to the table at gunpoint if necessary." Although lacking in many departments, Effie Trinket has a certain determination I have to admire." (Collins, 2008, 74).

The film also omits the relationship between Peeta's family and Katniss' family from the beginning of the games in the book, Peeta's father was mentioned more often. He granted Katniss cookies that made Katniss recognize that Peeta is attracted to her. She might have to be in a case that includes her killing Peeta.

While in the movie there is no mention about Peeta's father, only Katniss's mother. Gale and Prim are allowed to visit the train. However, omitting Peeta's father from the movie might be also for time's sake, because this will not add anything to the plot of the movie. However, Peeta's mother as well as named in the book while she was mentioning District 12, saying that the district may have its first winner. She mentioned Katniss saying that "She's a survivor". While in the movie there is not any information about Peeta's mother. Peeta just mentions to Katniss that his mother talks about her.

Nonetheless, there is a scenery in the film with President Snow, which is not in the book, which is the word "Hope". There is no such matter while in the movie the scenery where President Snow tells the game makers not to grant the people too much hope. This scene is to make the audience see the true face of a villain not just for Katniss, the scene is well done for President Snow even if it is not mentioned in the book.

Peeta gets attacked by Katniss after his confession of having a crush on her. He gets his hand cut after he falls into an urn. In the film, this does not happen, Katniss just pushes him, and he does not get hurt.

In the first few minutes of the games, when no one is allowed to move, Katniss sees an arrow and a bow. She sees Peeta, maybe he was shaking his head, but she cannot see clearly because of the sunlight that gets in her eyes. She then falls in her hit at the bow. This occurs in the book, whereas in the movie it was so clear when Peeta was shaking his head as a sign for Katniss not to get the bow, also Katniss does not look directly to the sunlight or even try to figure out what Peeta was trying to say.

In the book, Katniss struggles with thirst all day long, she asks Haymitch to send her water by the sponsor, but he does not. In the movie, she finds a waterhole immediately after she runs away from the others. Haymitch tells her that "water will be her best friend" in the movie.

In the book, the game maker sets the fire in the woods to get the tributes back together, Katniss runs for her life along with the animals of the wood. The deer thinks they are faster than her, but she eventually makes it and runs away. In the movie, this incident doesn't occur, and Katniss runs with no one but herself.

The game maker and the room of the game maker do not exist in the book although Katniss mentions it and about what the public point of view is. In the movie, there was a lot of control room of the game maker.

In the book, there is a gift coming from sponsors to the player. These gifts, unlike the movie, come without notes. It is Katniss's job to interpret what each gift means. In the movie, these gifts come with notes, to make it easy for Katniss and others to figure out what they mean, though there are not many gifts shown in the movie. Another gift received by Katniss in the book is right away after Rue's death. She receives it from district 11. This scene is not shown in the movie. "Rue's death has forced me to confront my own fury against the cruelty, the injustice they inflict upon us. But here, even more strongly than at home, I feel my impotence. There's no way to take revenge on the Capitol. Is there?" (Collins, 2008, p236).

In the book, Katniss treats the romantic storyline like it is only an act to get the sponsors' attention. While in the movie, it does not show that whether or not Katniss thinks about these romantic feelings are fake but for sure Peeta's feelings are genuine. (Sperling, 2010).

Katniss has a sleeping drug and she needs it to drug Peeta to make him fall asleep so that she can leave and get the medicine. This scene is included in the book. However, in the movie, Katniss doesn't trick Peeta, she simply wants him to fall asleep to go to the Cornucopia. She wants to save Peeta regardless of his wish. In the book, while Peeta was recovering from his cut, Katniss tells him a story about a goat. It was sick that's and it was for sale because of its illness. They bought it and Katniss's mom and sister nursed it. In the film, this storyline does not exist.

The game maker states that the rule of the game is for the remaining of one tribute only, so she thought that Peeta is attempting to kill her. In the book, this scene does not exist. The beast in the book version is released in the arena those beast is having the eyes of the dead tributes. In the film, the beast is just a wolf-like animal's no more information. (Franich,2011)

In the book, Peeta discovers what Katniss thinks about the relationship "faking it" and he was disappointed and heartbroken. While in the movie, he does not

seem so heartbroken, just "he doesn't want to forget". In the book, Katniss seems torn up between two men Peeta vs Gale, this is not more in the movie, she just moves on.

The inspiration behind the variations between the book and the film is that the film should get better out of the book. It may be required to go beyond what is in the book and use not exactly the same materials in the book. Movies and books are various mediums that should be explained in a way that is obliged to fit their limitations and strength. (Hanlon 1).

The best film adaptations take apart the purpose and heart of the main foundation material. The adaptation term suggests that movies should have the necessary modifications in a way that serves the film's intentions, rather than staying strictly loyal to the book. One can see that the film has different themes in comparison with the book.

5.2 The Maze Runner Book vs. Movie

The book was told from Thomas' point of view all the time. The movie has shown the characterization of the book. Thomas' character is very complicated, he is able to sympathize. Thomas immediately becomes friends with the youngest member of the glade, Chuck. He's powerful, skilled, and honest, but he is not gloomy or irritable, honest.

In the book, Minho and Newt mainly have strong roles 'upfront'. Minho is a young Korean man but not a typical character he is steep and confident, prone to an outbreak, yet also smart and cunning. He is strong and manly, can run at high speed, and is a perfect leader of all the runners.

Newt is the first person who is responsible for the Gladers after Alby, who is the leader. Just like Minho, he was a runner, but he quit because he fought with a Griever. Most of the time Newt is in a good state of mind, not including when he has to isolate the remainder of the boys out, then he screams, but he stays as an equitable leader and does not allow his heart to interfere with his head.

However, Minho and Newt like Thomas and they trust him with his word. Alby is less gushing and there is invisible hate between him and Thomas from the

beginning. However, Gally starts to attack Thomas from the very beginning, he uses all his time trying to distort his reputation. (Hay, 20015).

As with any highly widespread film adaptation, the scriptwriters have to remain maximal or minimal 'on track', or else the audience, without any doubts, won't agree on it. James Dashner, for sure started the book the same way with the film, with Thomas in the elevator going into the glade. From the side of the scriptwriter knowing with the character of the new condition, it is an old way but works every time.

The film, however, unlike the book, has more running scenes, with new series parts that are not in the book, such as The Blades range. However, running is the actual first thing that Thomas does when he reaches the maze, especially when one of them yells 'Looks like we got a runner!' he stops right away after he discovers the walls of the maze. This is a great beginning and somehow tells us about what the movie will be about. (Buffam, 2015).

Novel's world and time scale, the Gladers have been in the maze for two years but in the film, it is three years. However, it is normal to have a large cast since it is about one person per month coming to the maze. Moreover, the Glade in the book have all kinds of stuff, for example, the kitchen has all kinds of commodity from big thing till the smallest like mayonnaise. In the movie, gliders live solely on isolated land which is the maze. However, the dialogue of the movie who is written by the scriptwriter is taking simply from the reference material. Minho and Thomas also use simple swear words like "shit" and "son of a bitch". (Dashner, 2009, p58).

The Griever in the book are more familiar to other Gladers. They have seen it before, and they know how it looks like. One of the Gladers even demonstrates for Thomas how a Griever looks like from the window of the maze's wall. In the film there is no such thing, no one knows about the griever or how it looks like, and there is no window on the walls of the maze. Thomas is being told that no one saw a Griever and stayed alive to tell the tale of it. (hay, 2016). However, there are more details about the griever in the book than it is in the movie. The Griever is a strange creature. It is part machine and part slugs. It is arduous for the reader to visualize what it looks like. In the movie, they did well made it look like a spider and this is not so much like what is in the book, they

roll around like slug but in the movie, they have legs like spiders, they are large in scale and fast. (Juteau, 2014).

Thomas and Minho killed no less than four Grieverers when they were inside the maze. This is what happens in the book, but in the movie, Thomas hardly kills one after Minho runs away and leaves him with Alby. However, Thomas killed the first Griever in the movie by tempting it to chase him through the maze wall. The wall is getting closed while Thomas was running through and the griever was behind him. Thomas survived and the walls closed and crushed the griever. After that he goes back and starts to look at the squashed griever, he takes something resembling the brain of the Griever. It seems like a tracking device. Later this device will lead them to the Griever hole. Nevertheless, in the book, Minho and Alby went into the maze to discover the dead griever. Instead, Alby gets stung. In the movie, Minho and Alby go inside the maze to see what happened after Alby gets stung. However, in the book Thomas and Minho killed the Griever by tricking it and make it fall from the cliff. Unlike the book, the movie shows the scene where Thomas makes the Griever follow him and kills it by getting it to crush between two walls. (Rawden.2014).

In the movie, after Thomas acts of killing one Griever, the wall of the maze did not stop and that made the Gladers feel afraid of the consequences. At night, a massacre happens as the Grieverers attack the Gladers. Too many Gladers get killed, as well as Alby. While in the book this does not happen. The Grieverers sneak every night to the Glade and take one victim per night.

“Now you are being a shuck idiot,” he said glaring at Thomas. “Or a traitor. How can we trust a word you say if you helped design the place, put us here! [...] What are you really up to”. (Dashner.2009, p 310).

In the book, when the Gladers go inside the maze, they fought with a large number of Grieverers, even when they arrive at the Grieverers’ hole, they get surprised by more. However, they survive. In contrast to the book, the movie version just has to face two Grieverers, and they manage to kill them.

The arc story of Gally is more sensible. In the book, Gally tells the other members that he remembers Thomas and tries to strangle him, but strangely he

is not exiled like Ben. This is "fixed" in the film by making Ben remembers Thomas when he is bitten by a griever. Furthermore, in the film, Gally is upset with Thomas. First because he's the new boy that gets a lot of attention; then he gets in a fight with him. After that Thomas earns the respect of Minho and the others when he kills the Griever, then he was the reason why the Grievers attacked the Glade. (Hay, 2016).

In the book, the runners consist of a large number of boys, they go inside the maze and have papers to memorize what they found there. They have a lot of maps in their camp for the maze that they explore every day. However, in the movie, there is a large map of the maze drawn by the runner Minho and no one knows about it, just Minho and Alby. It is all memorized but they go into the maze every day regardless, to give the other boys hope. (The Maze Runner,42:49).

The Griever hideout in the book is so much different from the movie. There isn't an automatic segment that proves Thomas and Minho where the way out is. Griever Hole in the book is found in a dead-end of the maze. It is a see-through hole, the runner cannot find it out so that when the griever jumps through it, they discover it. (Juteau, 2014). In the book, the griever hole was not discovered until serious searching was done by Minho and Thomas. In the movie, however, Minho already knows about the whole maze and puts it into a map that no one knows about, but Alby and he have doubts about section 7. Eventually, the device that they have does the rest of the job and leads them to the gate. (Nemiroff, 2014).

There is a major difference between the book and the film, which is the entrance that leads into the maze and the missing beetle blades. In the film, there is only one entrance to the maze. Every day it opens and closes from both sides of the walls. In the book, what leads to the maze are four unconnected entrances. When the day ends, a rocky door shuts down by the right edge slipping into the left side. However, beetle blades, which are found in the book and not in the movie, are lizards but mechanicals with a camera in their eyes done by WICKED. Beetle blades are placed there to snoop on the Gladers and give the report back to WICKED. However, we don't see this in the movie, WICKED

spy on the Gladers through cameras, which are actually in the maze itself. (Juteau, 2014).

On one hand, the missing of Beetle Blades can save time for the film, because if they exist, the movie will need more time to tell more information about them. However, one of the issues of them not being present there is that it reduces the influence of WICKED in the maze. In the end, we discover that the Gladers are being pursued, on the contrary, we discover that in the book much earlier. However, by having Beetle Blades running around in the maze. It will give an uncomfortable feeling to the Gladers and make them feel inescapable. However, Beetle Blades are creepy creatures as mentioned above, with the WICKED mark written across their body. Though it was roaming around, it was creepy enough for the Gladers and they don't even know what the purpose of them is. (Nimroff, 2014).

Beetle Blades and the Griever serum, for the Beetle Blades, are in the book version only there is no such thing in the film. That's why the Gladers don't know that they are being watched by someone else. In the film, the Griever serum is delivered with Teresa at the right time when Alby gets stung by a griever and they use it to heal him. Before this incident, anyone who got stung by has died. In the book, the griever serum was in the maze with the boys all the time. (Hay, 2016).

Another difference between the book and the movie is that the memory of Thomas, and where he sleeps at night. In the movie, Thomas remembers his name when he arrives at the glade at night when he was fighting Gally, after that he has dreams about the voice of a girl replaying "WICKED is good" and some flashback about it. Whereas in the book, Thomas remembers his name when he arrives at the glade immediately. He starts to get his memories back when he stabbed himself with the serum of the griever. In the movie, he sleeps with all the other Gladers but in the book, Thomas sleeps in the forest all alone by himself.

Teresa has a small role in the movie got, she appears almost at the end of the movie, and she seems a little bit useless. On the contrary, Teresa was so helpful, strong, and intelligent, she can work and make big differences in the book. However, her appearance in the movie makes the audience feel that she is only

there just for the movie to have a girl in it. There is no telepathy matter in the film and there is no way of having it in the film. But in the book, there was a telepathic connection between Thomas and Teresa. That somehow makes the reader know a little bit that Thomas and Teresa have some sort of relation in the past. Moreover, in the movie, Teresa does not spend most of her time in a coma-like state. In the book, she earns back her conscious after a short time. (Rewden, 2014).

The Maze Runner doesn't have any romantic scenes in the movie, both characters still have to get some sort of romance or at least chemistry. It is interesting to see Teresa throwing things on the boys from the tower, but once Thomas goes up and the two start the conversation, there is not much deepness in the conversation. When Teresa goes down and starts to do her part in finding the way out of the maze, she does not do half of the work she does in the book. (Nimroff.2014).

At the end of the book, the creators don't seem to be that evil and controlling as they were in the movie. The maker of the maze is killed in front of the Gladers in the book, so they had the chance to meet them in person because they were alive. However, this doesn't happen in the film. The Gladers arrive late, and they find out that the creator was already dead. In the book, the creators of WICKED seemed to be dead and out of the picture for good. However, in the movie, after the Gladers escape and have been saved by the private force, the creator is that she is alive, she cleans the bloodstains on her head saying that it's time for phase three (The Maze Runner, 1:45:19).

The weather in the book was always sunny, it never rains or gets cloudy; however, in the book, Gladers mention that they have been in the maze for two years. However, in the movie, the weather changes a lot and it rains occasionally. Moreover, the Gladers claim that they have been in the maze for three years. The Gladers have to make a life for themselves and they organize everything. Not only do they have specific places for sleeping, cattle, and products, but they also have rules that they have to obey and respect. (Nemiroff, 2014).

Solving the code in the film is a very big narrative problem because it's a boring process. In the book, the Gladers work tirelessly to draw the maze, learn

movement patterns, and then realize that it's a code. Teamwork finally leads to the discovery of that code and finally gets the bonus. In the film, the key for getting out of the maze is just numbers that the Gladers have to think it out which Thomas shouts out them to Teresa and she tries to put them on the gate. After one or two tries, she succeeds in opening the gate and getting out of there. (Hay, 2016).

Comparing the two characters of Gally and Alby granting the book and the film. Gally has an odd connection to the Maze, he is not able to approve of any ideas about going out of the maze. We also do not know if he gets stung by the Griever until the end of the movie. While in the book Gally gets stung by the Griever way before Thomas arrives. Also, in the movie Alby and Thomas are close in the movie. Alby was so helpful and as a guide and teacher for Thomas, he answered all Thomas's questions and telling him everything about the maze. However, this is not the case in the book. Alby was so negative towards Thomas and he doesn't get along with him at all. (Radwen, 2014).

In comparison to the book, Gally is an obstacle for Thomas. He was always there to make it harder for Thomas to act anyway. Then he passes from the sight for no reason and coming back again claiming that he is being controlled. He is trying to kill Thomas. Whereas in the film Gally was following the Gladers out of the maze, he was trying to prevent them from leaving because he was so desperate to be right about his opinion, so he tries to kill Thomas, but he dies instead. He was stung by the Griever anyway. (Hay.2016).

The book has more details and more character's relations being revealed more in conversations. For instance, Thomas has a young brother-like relationship with Chuck, he spends time with him a lot and also Chuck was more sympathetic to him. Moreover, Thomas and Teresa have a close relationship as well because of their telepathic connection. While in the movie, this is not shown as much, and there is no connection between them. Figuring out the numbers at the gate was not so easy as it was in the movie. It not just enumerates but also it was about words. The book made a lot of specifics also to show the connection between the characters and how intelligent they are. Though, at the beginning of the Thomas has a hard time getting along with the other Gladers. In the end, he makes good friends with Chuck, Alby, and Minho.

While in the movie, they were annoyed by his presence, but then threw him a welcome party. This is not about Thomas discovering the way out of the glade but also to gain others' respect and do what he has to do to prove that he deserves it. (Nemiroff. 2014).

Though the book was more detailed, and the dialogues were on point, it doesn't mean that the movie is not as good as the book. It may even be better than the book, in the way of dealing with time and the characters. For instance, Minho in the book shows some bravery and helps Thomas to rescue Alby while he runs for his life in the book. The movie focuses on the main character, Thomas, in which the actor portrayed in a great way and he was able to show all kinds of emotions, especially in the scene of Chuck's death. However, the numbers were mentioned in the movie they were 30 Gladers sent in the boxes each month. Alby was the first one and Teresa was the last.

Ava Paige's name was never mentioned in the book until the epilogue. While in the movie, she introduces herself in a video, and the Gladers who escape the maze see that she killed herself. (Juteau. 2014).

5.3 Compare contrast between *The Hunger Games* and *The Maze Runner*

As the two novels are considered as dystopian novels. They are so popular nowadays because they deal with details about social problems and complexities. These two famous novels *The Hunger Games* and *The Maze Runner* have some resemblance and variation through a lot of people think that they are alike.

5.3.1 Setting

The setting of both films is almost the same and they are dystopian novels. This is the reason why a lot of viewers think that *The Maze Runner* is just another movie or novel the same as *The Hunger Games*. Dystopian means " An imaginary community or society that is undesirable or frightening". The characterization of the dystopian world is totalitarian governments, dehumanization, massive, environmental catastrophe, ruthless corruption, and many others.

The two novels share the same atmosphere and setting them both happen in a post-apocalyptic future. For *The Hunger Games*, the character President Snow states “lists the disasters, the droughts, the storms, the fire... for what little sustenance remains” (Collin, 2008). The Panem was the result of this is about thirteen districts and on shiny, bright capitol. The people of the capitol create what is called “The Hunger Games”. The Hunger Games are held every year. The people in the capital create this game to keep the residents of the districts under control. “But The Hunger Games are their weapon and you are not supposed to be able to defeat it, so now the Capital will act as if they’ve been in control the whole time”. (Collin, 2008, p 435).

The Maze Runner is about a maze formed by a set of scientists called WICKED. They transmit a box with a person and goods to the maze each month. Those people don't have anything to remember but their names. The Gladers kept in the maze due to the scientific experiment done to find a cure to the disease. In both novels, the characters are suffering. *The Hunger Games* novel and the movie the characters stay in what is called Panem, for *The Maze Runner*, they stay in the Glade. Both of them are isolated from the real world. Both of them are controlled by a big hand that decides their destiny. (Buffam,2015).

“The Hunger Games” was directed by Gary Ross, and “The Maze Runner” was directed by Wes Ball. Both movies have the same idea to some extent as killing innocent people and especially young people, by the explanation of finding peace through doing that. On one hand, *The Hunger Games'* main character is Katniss, a 16 years old girl, who volunteers instead of her young sister in The Hunger Games competition. On the other hand, *The Maze Runner'* main character, Thomas, is also 16 years old, who wakes up finding himself in the maze forgetting all about himself even his name. (Lemire, 2016).

In both novels, the authors of the two books used the theme of sacrificing the main characters for others. For example, in “The Hunger Games” Katniss sacrifices herself for her 12 years old sister, she volunteers instead of her sister and plays a part in The Hunger Games. Katniss did so because she already knows that her sister will not be able to make it and, she chooses to protect her.

However, in *The Maze Runner*, Thomas, the main character, sacrifices himself for other Gladers. He gets himself stung by a Griever so that he can recall the

code to get them out of the maze. Both novels share the same plot and idea which someone has to sacrifice him/herself for others to get the big change. Both heroes sacrifice themselves for something meaningful, they both do something knowing that they will not regret it. (chrismh18, 2015).

For the Hunger Games, the regulation of the game is human life and one individual should win. However, at the end of the game, Katniss and Peeta decide to end their lives by eating the barriers, they choose to sacrifice themselves so that none of them will have to kill the other. "If Peeta and I were both to die, or they thought we were... "On the count of three?" Peeta leans down and kisses me once, very gently. "The count of three," he says. We stand, our backs pressed together, our empty hands locked tight."(Collin,2008, p330).

The same incident happens in the Maze Runner. Thomas has to act, he was too curious to just sit and watch, also he was a selfless person and brave. These characteristics made him act so quickly and go inside the maze. "He knew he had to go out there, into the maze. Despite everything he'd learned and witnessed firsthand, it's called to him as much as hunger or thirst." (Dashner,2009, P257). After Thomas goes inside the maze and he and Minho spent the night there "Newt won't say it", the boy said, "so I will". If they are not back, it means they are dead. Minho is too smart to get lost. (Dashner,2009, p110).

The sacrifice is the dominant element in the novels. However, in both of the novels, the audience witnesses different types of sacrifice. "The Hunger Games", for example, contain sacrifice for an individual. Katniss volunteers to be in the game to save her sister, knowing that her sister won't make it through the games, and for Peeta as well, "I am going to be with you." (Collin, 2008, P256).

Self-sacrifice for other's ideas or change needs a real hero or someone brave enough to do it. Katniss and Thomas were courageous to that point. Katniss chooses her family over herself; she volunteers without any hesitation. she goes forward, "Prim, let go," "I say harshly because this is upsetting me, and I don't want to cry. When they televise the replay of the reaping tonight, everyone will make note of my tears, and I'll be marked as an easy target. A weakling. I will give no one of that satisfaction." (Colin, 2008, 2.11).

She makes a sacrifice for Peeta, by losing the chance of winning and decide to eat the poison berries. However, Thomas was going inside that maze facing the unknown with no doubt to help Minho and Alby. "Thomas knew he had no choice. He moved. Forward. He squeezed past the connecting rods at the last second and stepped into the Maze. The walls slammed shut behind him." (Dashner, 2009, p14). The lifelong lesson that we learn from these two novels is that sacrificing something for a greater future is worth it.

From another point of the novels the other characters of the two novels, have their sacrifices, to the extent the characters of the maze runner, most of the Gladers die that pave the way for others to make it and escape the maze. As a comparison between *The Maze Runner* and *The Hunger Games*, for the second one, they all have to die, and one only survives the game. Both of the characters are heroes in their own way at the end. Katniss is a hero because she faces all this on her own, defending her district, family, and sister. For Thomas, his case is more difficult than Katniss, he was new to everything, he has no memory left except for his name. He sacrifices himself for the well-being of others and to lead them out of the maze. (Chrismh18. 2015).

5.4 Katniss vs. Thomas

Both characters are teenagers. They are 16 years old. They both have to fight, or they will face death. However, both characters, Katniss in the games and Thomas in the maze, are there against their will. On one hand, the Capitol is responsible for The Hunger Games and they choose teens randomly. On the other hand, Thomas has just recalled the sentence "WICKED is good", comes out that the maze is formed by those groups of people.

Katniss is 16 years old, female, has grey eyes, long dark hair, and olive skin. She lives with her family. Their district is the 12th, dealing with the coal mining district. Katniss is known to be clever, fierce, and strong. In the game, she focuses on staying alive. She puts the creators of the games to change their rules and accept two winners instead of one when she decides to eat those berries with Peeta. However, this act was viewed by the audience of the Capitol as real and endless love, but for the Capitol's politics as an act of revelation. However,

this act made Katniss become a symbol for the rebellion against the Capitol. (Lemire, 2016).

Thomas, on the other hand, is the main character of the maze runner. He is also 16 years old. He is a curious person, simple, plain and slowly discovering the world around him since he arrived in the maze losing all his memories but his name. He got characterized by Chuck as a median tall boy with brown hair. He was brought inside the maze and becomes a runner alongside with Minho. He begins to search for a way out of the maze, particularly when he finds that Griever's hole. However, he combats for the other Gladers to lead them out of the maze, while for Katniss she combats to stay alive and also the to free people in the district from the rule of the Capitol.

The differences between them are clear. Thomas uses spears for fighting while Katniss uses a bow. Both of them have a reason to fight and both of them have some obstacles to face while they are going through their way. However, Katniss and Thomas also face people who try to prevent them from doing what they want to, for Katniss, this person is President Snow. He was the president of the Capitol and the one who works out the annual Hunger Games. The President has the force over the Panem's ministry, recognized for his tough personality, controlling all the Capitol and its districts and military's head that are in charge of all districts. In *The Maze Runner*, the person who was against Thomas's face always is Gally. He was a Glader working under the rules of Alby. He was always against Thomas and shows a lot of hate towards Thomas. Gally's position in the glade is the keeper of the builders. He has always been an obstacle for Thomas. In the end, he got stung by the Griever and killed Chuck when half of the Gladers managed to escape the maze, he was trying to prevent them from going. (Presley, 2018).

5.5 The Hunger Games and the Maze Runner

Compare contrast "The Hunger Games" and "The Maze Runner" according to Marxist society, is more connected with the mass media and popular culture and they often argue about what kind of effect this may bring to society. However, this interest appears after the 18th century after industrialization. Thinkers start to inspect cultural transfers and conjecture over the alterations. Karl Marx was

the one who has the sight of mass culture, and practically the press, as a favorable thing. Moreover, Marxists consider that the economical method that shapes human origination is what sets up the human experiment. They also suppose that variation in the socio-economic category is much more considerable when making sections between commune than race, religion, gender, or ethnicity. As Lois Tyson states: "For the real battle lines are drawn, to put the matter simply, between the 'haves' and the 'have-nots'". (Tyson, 2015, P54).

The Hunger Games and *The Maze Runner* are some of the famous novels that turned into movies, that have the big hand in shading the light for those ideas. There is a clear Marx's idea in both movies. *The Hunger Games* on one hand, there is a clear idea of capitalism and class clash, represented by the capitol and the other 12 districts. On the other hand, there is an obvious conflict theory happening inside the maze. In both of the movies, we can find some of the Marxism's ideas found in one but not in the other vice versa. "I bite my lip, feeling inferior. While I've been ruminating on the availability of trees, Peeta has been struggling with how to maintain his identity. His purity of self." (Collin, 2008, p142).

The Hunger Games novel and the film can be studied as a Marxist idea, the novel's foundations and the film's scenes show pure Marx through the split classes inside the novel and the film. The novel holds in it a reality-show program, which is *The Hunger Games* clarify the idea of capitalism and its effect on today's society.

"When I was younger, I scared my mother to death, the things I would blurt out about District 12, about the people who rule our country, Panem, from the far-off city called the Capitol. Eventually, I understood this would only lead us to more trouble. So I learned to hold my tongue and to turn my features into an indifferent mask so that no one could ever read my thoughts." (Collin, 2008, p 6).

However, *The Maze Runner* has a capitalist idea, but it is not as clear as what is in *The Hunger Games*. "The Maze Runner" concerns more with the conflict theory, but when it comes to capitalism it can be shown as WICKED as the capitalists and the Gladers are the working class. Moreover, there is also a class

division inside the maze itself, such as the runners, for example, they on the top of the classes and there are also builders and farmers. So those classes are established inside the maze as well as what is in *The Hunger Games* and how the districts are splitting up to do a particular job. (Incharles 2019).

In *The Hunger Games*, there are obvious prefaces and scenes for the capitalists with their vivid dresses and even the premises that they exist in, so there is class variation in the novel and the film showing so obvious even in small details. It also shows the clear differences between the Capitol and the districts.

“They do surgery in the Capitol, to make people appear younger and thinner. In District 12, looking old is something of an achievement since so many people die early. You see an elderly person, you want to congratulate them on their longevity, ask the secret of survival. A plump person is envied because they aren't scraping by like the majority of us. But [in the Capitol] it is different. Wrinkles aren't desirable. A round belly isn't a sign of success.” (Collin, 2008, p124).

On the other hand, for the maze runner, WICKED is appeared at the end of the film and the novel and it turns out to be a testing lab. (Presley, 2018).

As in chapter two, *The Hunger Games* were analyzed according to Marx's idea and there were five divisions. Alienation means of production, labor theory, false consciousness, and historical materialism. The film was analyzed according to that division. Concerning *The Maze Runner*, there was no such thing, there was just for the alienation section. The alienation in *The Maze Runner* was just for Thomas, first, he alienated himself from other Gladers because he felt lost, it happens again but this time they alienate him because he entered the maze to help Alby and Minho, they consider this as an irresponsible act.

The conflict theory shows that the social system is controlled by power and domination, rather than agreement and conformism. The main basics in social conflict are that society is formed for the advantage of the higher class, and elements like sex, race, religion, age, and class are probably to encounter social inequality. It is all about the controlling class and the lower class. In *The*

Hunger Games novel, the games are being used as a tool to control that being worked upon the lower class. "The Hunger Games are their weapon and you're not supposed to be able to defeat it". (Collins, 2008, p358). *The Maze Runner* was analyzed according to the conflict theory, there is a clear conflict theory in the novel and the movie, and the people who represent WICKED are the dominant class and Gladers are the ones under control.

Thomas has an overwhelming feeling that all of these changes were a spur, a catalyst for the endgame. "Because now we have to solve it. We will be forced to. We can't live that way anymore. Day to a day, thinking that what matters most is getting back to the glade before the door closed snug and safe." (Dashner,2009, p 244).

However, comparing with *The Maze Runner*, there is an obvious conflict in *The Hunger Games* as well. The Capitol is the capitalists who have power over the districts. Both of the hero's struggle with the conflict of human vs. society. The hero of the story, Thomas, has to act and be versus all the Gladers and go into the maze to assist Alby and Minho. "Thomas didn't need to look behind him to know the Griever was gaining on him with every passing second. The sounds gave it away. Somehow, he had to get back to the ground, or it would all end quickly". (Dashner,2009, p.88). It is his decision despite knowing the result which is more conflict and struggle with other Gladers as well as he has to fight the griever for his life's sake. In *The Hunger Games* Katniss, as to contest the Capitol because she esteems freedom but since she is one of the districts, she cannot act, so she has to lead a revolution. "As long as you can find yourself, you'll never starve." (Collin, 2008, p 52). However, to fight the capitol which they represent the society, there is some sort of symbol which is the Mockingjay. Katniss pinned that Mockingjay in her shirt to reveal that she is ready to get into that struggle and fight for freedom since the Mockingjay is a representation of a bird who is dependent and free. (Jncharles, 2019).

6. CONCLUSION

Despite the widespread of capitalism and, what is called today, imperialism and how the third world struggles with it. Over the centuries people have a great conflict to gain justice, with the modern financial crisis and its successors are born. As capitalism stood as a barrier to prevent the development of societies, as well as the manifestations of capitalism are still evident until our day. In societies, the demonstration of oppression and the social, political, and economic exploitation of workers are still present. However, the subsidence of people's conditions as long as the collapse of the Soviet Union. Remarkably, Marxist theory whether would be classical or modern, it is considered to be a legacy continually renewed. The establishment of the theory by Karl Marx left a great impact on human's thoughts and the cognition ideology. Generally, it studies all problems that relate and contribute to the development of the sociological theory.

The conclusion of Karl Marx's and Friedrich Engels' work, that if the working class wants to be free, they have to work for their benefit. In this matter, they have their obligations to fight the political parties that stand against the capitalists. However, carrying a scientific and revolutionary theory that does not deviate from it and is linked to an international organization central. The working-class parties in other countries realize that conflict.

Conflict is a hallmark of social life. It occurs as a result of revealing a conflict between two or more parties that take different forms of class struggle. Essentially, the conflict is between those who own the means of production and those who do not. In order to know the results that draw the attention towards the direction that controls the new relations and the laws that control it, and this is what Marxism seeks to reach.

Ralph Dahrendorf draws the attention to highlight class conflicts as a continuous clash that state between individuals and communities as well. The inevitability of a permanent state of social change leads to more fragmentations.

In this respect, if we perceive the presence of a stable society, we will fall into utopias. Also, the existence of a society that is constantly struggling and changing, meaning a society that is dilapidated, broken, and lost values.

In order to reveal the class struggle in both movies, Ross's "The Hunger Games", and Ball's "The Maze Runner", both movies are sharing the same plot and themes, but in different ways. The former movie shows how the people in the district are struggling against the capitol to gain equality. Moreover, the latter striving against different oppressor which they are scientists, whom create a maze and put those young guys inside it, making them believe that they cannot get out of it. "oppressor and oppressed have stood in constant opposition to one another, carried on an uninterrupted, now hidden, now open fight, a fight that each time ended, either in a revolutionary reconstruction of society at large or in the common ruin of the contending classes". (Marx, 2013, p68).

In "The Hunger Games", the name of the Capitol seems to show the writer's intention of wishing to say something concerning this. The audience may find that the Capitol propaganda is somewhat similar to the media's performance in the world's dictatorships. It relies mainly on intimidation and the threat of civil war and destruction. Likewise, the revolutionary military regime in District 13, as the film depicts it, is not without a dictatorship, as everyone is obligated to wear military clothing. The implementation of the strict laws of the colony. Remarkably, nothing that most of the indigent county residents are black, which may constitute a restoration of the apartheid and the period of white persecution of blacks in the United States.

In both movies, science-fiction appears to defy the existent of realism that comes from the real world. The implicitly that gives the necessity to recover many historical and current struggles with the conceptualize the ambiguity. Katniss, as the heroine, of the movie presents the suspension that resides to embrace the cinematic nitration.

The idea of a dictatorship that governing the people's fate, as long as with the establishing the class struggle, media anesthesia in this sense gives the seriousness of reality television. The effectiveness, the lives, and destinies of individual countries summarized and presented through a bloody, ruthless contest. The idea of the natural tendency of human beings to survive the

demands of humans fighting to protect themselves. This is the most important part that the theory tries to reveal. The film creates a discussion of this idea in line with it, it makes an offer with the goal of violence and traction.

The dilemma is there for us as a reader or an audience has moral issues with *The Hunger Games* film and its book. It is not for what it contains as a plot or a story, but as how it is approaching the audience and what it conveys. Almost everybody feels frightened terrified of the idea of “The Hunger Games”. Yet, the audience in the movie, who represents the upper class, seems to enjoy watching and follow the actions with full excitement. Correspondingly, the fictional characters of the movie introduce bravery and boldness such as Katniss who is supposed to be passive.

This can be a philosophical question that Collins may want to draw attention to, but she does not know if the audience get what she intends to deliver. Because people enjoyed the nastier parts of the movie. When it gets bloodier, it becomes more interesting to people. This is the part that reveals human nature or at least consumer society. This film/ book of the cruel murder of twenty-two kids hosted as they play to entertain the audience of the Capitol, not only for the people of the book but also for the audience.

Marxism establishes to give a great element that presents the dystopian life, in ways, that structural, economic, and political elements give the destructive proving to show “The Hunger Games attitude”. Panem provides a series of the movie that offers the attitude of corporeal as a ruler of it. The main characters establish the development of exploration to study the effects of financial, economic, social that common people live. There are naive characters start to evolve and become stronger. They suffer due to dramatic and drastic conflicting that is a result of the unjust regime. *The Hunger Games* particularly shows the ideology which explores the class antagonisms that suffer from power authorization. In this respect, the protagonist fights against the convections, and unjust rules of the power of dictatorships. Many characters and events contributed to help the heroine to achieve the freedom she chases. At the end of the movie, the characters prove that if individualism does not help to demolish the progress of the corruption, whereas will be the corruption of the mind of the society then the true evil will spread its power over culture.

On the other hand, it seems that the movie of Ball's "Maze Runner" is just a Hollywood act with great influence. A dramatic plot builds to give the excitement, suspense, and trepidation that convey the entertaining mission. The movie presents the issue of political, social, and cultural projections. It occupies a large space to approach and touch the consistency of society's values.

One of the conflicts that are presented in the movie *The Maze Runner*, was between two teams, one of them tries to save their lives by leaving the maze. Yet, the second one refused to go out as if they tore up among the revolution on restrictions and injustice as well as tyranny, and between subservience and submission to reality in this sense, they surrender to it. This conflict escalated throughout the movie between the two parties, the director reached the attempt of one of the submissive with whom he developed (Stockholm syndrome) to stop those who choose to leave by force of arms.

The wave of a revolutionary war that Thomas led it to get out of the maze to obtain freedom was faced by the tyrant who runs the game in the first place. The tyranny causes more death and intimidation which Thomas rejects. After the Glade was a place that the mechanical killing machines did not enter under stability and submission. It turns into a battlefield after Thomas arrives and tries to get out. The revolts that the people have carried out against their tyrants, faced them with repression, killing, starvation, and displacement.

Sacrifice is considered to be the most important characteristic of Thomas's group, who do not quit before everyone is free. Thomas's group defies the red lines designed by the tyrant on the one hand. The submissive on the other hand, start to join Thomas's group with every sacrifice they make. The support of the young people in the Glade increases to enter even though they know the consequences of the battle with monsters.

This is what is happening today in countries that have this class differences when the government owns the means of production and also, they spread their authorization over people. However, Marx is all about this, criticizing these class classifications and the struggle of the lower class. Revolution will happen sooner or later because people will have true consciousness and they will fight for their rights. Exactly like the two heroes in *The Hunger Games* and *The Maze Runner*, Katniss and Thomas. They struggled to find their way. Katniss's

struggle is to stay alive and Thomas' is to find the way out of the maze. Both of them struggle with the rules of the controlling class. About those who passed through our societies, they sacrificed themselves for the freedom of people, gained their confidence, and led them to uproot tyranny.

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