

THE REFLECTION OF IDEOLOGY AND CONFLICT THEORY ON TV SERIES: SNOWPIERCER SERIES EXAMPLE

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ABSTRACT

TV series, one of the visual arts, can include cultural phenomena of society, representations of power and everyday events. One of the basic points of visual arts is the law of conflict. In order for there to be conflict, each character in the series must have a goal, purpose and ideology. Marx's "false consciousness" discourse and the concept of "ideology", Althusser's grouping of "ideological apparatuses", Gramsci's "consent" and "hegemony" discourses have been a part of ideology criticism. Therefore, ideology and conflict cannot be separated from each other in TV series. The characters in Snowpiercer are directed towards different goals in line with their status differences. For this reason, the aim of the study is to reveal how the conflict and class differences between people in positions of power and individuals in lower class positions develop. The population of the study consists of all the TV series that were screened all over the world after 2010, in which there are indicators related to the concepts of ideology, conflict and power. The reason for choosing Snowpiercer as the study sample is that it is a study in which the concept of ideology, conflict theory, class conflict and elite theory are processed together. This study is important in that ideology, conflict and elite theory take place in the same series and in a single space and emphasize the difference between classes. This study concludes that keeping people with status and class differences in the same space for a certain period of time will lead to interpersonal conflict.

Keywords: *Ideology, Conflict Theory, Elite Theory, TV Series, Class Conflict.*

İDEOLOJİ VE ÇATIŞMA KURAMININ DİZİLERE YANSIMASI: SNOWPIERCER DİZİ ÖRNEĞİ

ÖZ

Görsel sanat türlerinden biri olan diziler, topluma ait kültürel olguları, iktidar temsillerini ve gündelik olayları içerebilir. Görsel sanatların temel noktalardan birisi çatışma yasasıdır. Çatışmanın olması için dizilerde bulunan her karakterin bir hedefi, amacı ve ideolojisi olmalıdır. Marx, "yanlış bilinç söylemi ile "ideoloji" kavramı, Althusser'in "ideolojik aygıtlar" gruplandırması, Gramsci'nin "rıza" ve "hegemonya" söylemleri, ideoloji eleştirisinin bir parçası olmuştur. Bu nedenle dizilerde, ideoloji ve çatışma birbirinden ayrı düşünülemez. Snowpiercer dizisindeki karakterler statü farklılıklarının doğrultusunda farklı amaçlara yöneltilmiştir. Bu nedenle çalışmanın amacı iktidar konumundaki kişilerle alt sınıf konumunda yer alan bireyler arasındaki çatışma ve sınıf farklılıklarının nasıl geliştiğini ortaya çıkarmaktır. Çalışma evreni, 2010 yılından sonra tüm dünyada gösterime giren ideoloji, çatışma ve güç kavramlarına ilişkin göstergelerin yer aldığı dizilerin tamamından oluşturmaktadır. Çalışma örnekleme olarak Snowpiercer dizisinin seçilmesinin sebebi, ideoloji kavramı, çatışma kuramı, sınıf

çatışması ve seçkinler kuramının bir arada işlenen bir çalışma niteliğine sahip olmasıdır. Bu çalışma, ideoloji, çatışma ve seçkinler kuramının aynı dizi içerisinde ve tek bir mekânda yer alması ve sınıflar arası farkı vurgulaması bakımından önem arz etmektedir. Bu çalışma, statü ve sınıf farkı olan kişilerin, aynı mekân içerisinde belli bir süre tutulmasının kişiler arası çatışma doğuracağı sonucuna varılmıştır.

Anahtar Kelimeler: *İdeoloji, Çatışma Kuramı, Seçkinler Kuramı, Diziler.*

INTRODUCTION

The series and ideology approaches have a common denominator. These concepts have been interacting with each other from the first period of the series to the present day. It is clear that both help to reshape a purpose in relation to making it meaningful or creating meaning. In TV series, ideology helps to bring together individuals with different personality traits by promoting interaction between individuals. With the uniformisation of the individual, any character in the stories reflected in the series comes or is brought to power through discourse or action. For this reason, the concept of ideology can also be expressed as the mobilisation of ideas.

There are many approaches to ideology. The leading names of these approaches are Gramsci and Althusser Marx. The first thing that comes to mind when Marx is mentioned is the discourse of "false consciousness" and the concept of "ideology". Althusser's grouping of "ideological apparatuses", Gramsci's discourses on "consent" and "hegemony" have been part of the critique of ideology. In a broad context, Terry Eagleton expanded ideology under fourteen headings and did not link ideology to a single phenomenon or to several phenomena.

In order for an ideology to emerge in the series, it may be necessary either for individuals to have their own will or to be subjected to external pressure from outside. In the example of the series we have selected, the ideological structure framework is shaped in the form of taking action and striving to break the ideology of the opposing society. This study is important as an indicator of both the formation of ideology and conflict and the determination of power in the Snowpiercer series. In addition, it is thought that it will be useful for those who want to research the concepts mentioned above through the series. The aim of the study is to show the emergence of the concept of ideology through discursive expressions. Within the scope of the ideological purpose, the main aim is to explain the emergence of the power manager in the Snowpiercer series, the determination of ideological subtexts in the series and the reasons for the character's transformation into a power manager to represent the ideological structure.

The universe of the study includes the series that are screened in the world, which deal with issues such as global warming and the end of life, and in which there are indicators or actions of ideology, conflict and power concepts. The sample of the study consists of analysing the concepts of ideology, conflict and power in the series Snowpiercer, which was screened only in 2013. As there are different methods in revealing ideology, conflict or power in series, different methods are applied in series analyses. The method of our study is as follows: While examining the concepts of power, conflict and ideology in the Snowpiercer series, the series will be analysed from an ideological point of view.

CONFLICT IN THE FRAMEWORK OF SOCIOLOGICAL THEORIES

It would be appropriate to analyse the conflict element in relation to sociological theory. Karl Marx and Max Weber were the first sociologists to put forward the basic elements of conflict theory. Class Conflict: According to Marx, at a given time in any society, the struggle between classes constitutes the basis of that society. On the one hand, this situation is the product of non-identical differences of interest between classes. On the other hand, because the common interests of a class are so strong, it encourages its members to unite for common action. But the extent to which class members will realise their own interests at a given time depends on the level of consciousness of those classes. The ideas prevailing at any given time may prevent them from attaining class consciousness. The same applies to the conditions of life (Wallace & Wolf, 2013: 174).

According to Marx, a class is not a homogenous unity, but rather a set of groups with similar functions, values and interests. Marx noted that this complex class often experienced conflicts within itself due to divergent interests. As an example of this, he gives the income from land rent, which is the joint income of land, property and mineral owners. A class only becomes a class when it realises its own interests and pursues them through its own organisations. Therefore, the working class becomes a class when it organises in the name of class action. In simple class conflict, on the other hand, it presupposes the existence of a conflict of interests between the bourgeoisie and the proletariat and the rise of an irrepressible class consciousness.

Weber, on the other hand, mentions the existence of important conflict principles and states that contemporary conflict theory makes significant use of these principles. According to Weber, in systems where social and political actions are legitimised by adhering to traditions, there are three situations that lead to the emergence of charismatic leaders who challenge traditional authority and organise conflict groups: One of them is that the elite of the economic class are also the social and political elite and are open to conflict alternatives. The second condition is the existence of a segregation in the social hierarchy that leads to some groups being favoured over others. This would be a major cause for conflict. The last situation is the low degree of social mobility. The inability of those at the bottom to move to a higher level and to create a new class or status will cause discomfort. Weber argues that structural change will occur when charismatic leaders challenge traditional authority and are able to translate into action their discontent with the concentration of productive resources in the hands of the elite and the inaccessibility of opportunities to acquire power, wealth or prestige (Turner, 1974).

Weber, approach emphasises classes, which are differentiated depending on the position in the general market, the existence of property and social life; the concept of status, which develops on the basis of people's lifestyles; and the concept of party, which aims to achieve the political day. In the Weberian approach, criteria such as occupation, material income and status are used when analysing the concept of class. While Marx defended a class theory based on the relations of production, Weber prioritised the commercial life of individuals and the relations in life in his class theories (Cengiz & Eskiurt, 2022: 1348). There are some differences in social life, but conflict theory is not based solely on these differences. It is the mobilisation of an interest group that has realised these differences for the purpose of struggle that brings conflict theory into existence. Consciousness and practice are therefore essential elements that complete the conflict process (Akdağ, 2020: 5233).

Conflict Theory and Functionalism

The factor that led to the emergence of the conflict theory emerged as the opposite of functionalism. Co-functionalism consists of things like unity, togetherness, harmony and cohesion, while conflict theory is thought of as a power struggle. Conflict theory is a theory that analyses actions in a functioning system. According to this theory, there is a force that maintains its continuity, there is no harmony between relations. Shared interests, goals and power attract attention (Özsöz, 2007: 9-53). Conflicts that are seen as a sign of danger also open up new possibilities. The positive or negative outcome of conflicts depends on how the conflict is understood and to what extent it is managed. Attributing negative meanings to the emerging conflict arises from not understanding the conflict correctly or acting according to negative experiences in the past. Misunderstanding of an event or phenomenon and lack of sufficient information cause the person or society to act by assuming bad experiences in the past when faced with that event. The consequences of conflicts vary according to the negative or beneficial situations experienced during the conflict process, the content of these conflicts, the approaches of the conflicting parties and the judgements created by the results in society. If positive judgements are made at the conclusion of a conflict, beneficial outcomes can occur for individuals and organisations, and communication relationships based on mutual trust and respect can emerge between the parties. In this case, the conflicting parties must clearly state their true feelings and thoughts, their intentions and intentions. The fact that communication in conflicts proceeds with mutual trust, continuity and openness

reveals that the conflicting groups have a realistic attitude towards the issue in conflict and seek a solution in order to find a way out (Karip, 2013: 33-36).

Marx, in his theory of conflict, states that people at all periods of time have a sense of interest in pursuing a certain goal within the conditions of nature and life. If the individual does not act according to this sense of self-interest or does not strive for it own self-interest, it enters the phase of striving for someone else and the individual may not realise that it is in a false consciousness about what self-interest is. Marx states that there can also be conflicts between different groups of people and other groups with different interests, and that those who hold the technological power can determine how the conflict will proceed and, where appropriate, how it will end. Marx states that there is an interest between those who develop and disseminate ideas or ideologies. This is the opinion of the current sovereign government (Wallace & Wolf, 2013: 85). Marx also argues that individuals or group members who are poor and unable to fully satisfy their needs are more oppressed under increasing pressures. When these people are confronted with increasingly severe conditions, a revolt is inevitable. Even if conditions are improved to prevent this, consciousness will continue to demand equality and the conflict will recur (Chappelow, 2019).

In the conflict theory, the rich determine the way of life of the remaining individuals except their own class. If the lower-class people realise their real interests, they will become active. They will engage in a revolutionary struggle to overcome the upper class. In other words, individuals whose needs are not adequately met and who realise the resources held by the property owners may react. When pressures are combined with learning about the existence of these resources, individuals living in difficult conditions will begin to question the legitimisation of deprivation and strive to change these conditions. When the deprived groups unite and have an ideological goal and a leader, they will begin to come into conflict with the property owners who are in a superior position (Turner, 1991: 4-6).

Conflict has been defined as an interactive process of disagreement, contradictions and incompatibility within or between social entities such as individuals, groups and society. Although conflict is an interactive structure, conflict situations continue between individuals. Because it is known that an individual often interacts with itself. This means that conflict is not only between two or more people, but that a single individual can also be in conflict with itself (Rahim, 2001: 32). After analysing a number of conflict definitions, although there are no differences between the explanations, the common aspects of conflict definitions in terms of the following elements are as follows:

1. Conflict involves opposing interests between individuals and groups;
2. For conflict to exist, the opposing interests must be well recognised;
3. Conflict involves ideas that the conflicting parties will impede or have already impeded each other's interests;
4. Conflict is an ongoing process; it is fuelled by relationships between individuals or groups and reveals past interactions and connections
5. Finally, the actions taken by one or both of the conflicting parties actually impede the goals of the others (Rahim, 2001: 32-33).

From another perspective, conflict can be defined as two or more actors trying to prevent each other's goals in order to achieve their own goals. Conflict and violence are not the same actions with the same meanings and situations. Conflicts are constructive and positive situations that cause change when managed in a planned and correct way (McGoldrick & Lynch, 2005: 6). Research on conflict, in the context of human behaviour and relationships, deals with conflict under four main headings: intergroup, intra-group and intra-organisational, interpersonal and intrapersonal conflicts. In addition, in the psychology and management literature, levels of interpersonal conflict within organisations are the main focus of the conflict field. Conflicts at this level are seen as conflicts that have negative effects on relationships and cause hostile relationships. While conflicts between groups are seen as more objective

and sometimes universal, conflicts between individuals are more subjective and harbour more negative emotions.

Functionalism refers to the balance between the lower and upper classes of individuals working in business life and represents the whole of the interdependent relations of the classes. In the working structure of functionalism, it is stated that there is no conflict between individuals, although it is suggested that there will be a control between individuals who are in relationship with each other. According to conflict, the relationship between the lower and upper class is one of competition and individuals are there temporarily to serve their own interests. Conflict theorists refer here to the concentration of the community or group on the power to change or to bring about change, rather than on the interest of mutual relations (Wallece & Wolf, 2004: 82).

Conflict theorists, unlike those who advocate the functionalist approach, do not see society in a static structure and do not argue that society is in equilibrium even when it is in motion. Conflict theorists point out that society is always in the process of change. According to functionalists, society is in an unshakeable order, but conflict theorists argue that there are always disagreements and conflicts within society (Ritzer, 2012: 126). In functionalism, the change and progress of the social order is possible through the gradual and orderly action of social institutions. Conflict theory, on the other hand, is a very broad framework in which change and order are brought about by the dramatic overthrow of the lower structures by the upper structures (Akdağ, 2020).

Conflict Theory

Karl Marx attributes the conflict theory to the lack or scarcity of basic needs such as shelter or food. He claims that in the continuation of the sustainable order, individuals maintain the order not by consensus or opinion, but by economic power and coercion. According to the conflict theory, those who hold the economic power and access to certain needs in society keep the poor and powerless living in the lower stratum under control. This theory usually emphasises competition between different groups living in the same place with scarce resources. They strive to maximise their own interests, whether as individuals or as a group (Chappelow, 2019). As a result, while weak and poor groups struggle to access scarce resources, powerful and rich groups will try to protect the scarce resources they have and will be in a constant struggle to keep other groups away from these resources. Conflict theory emerged out of the diversity of ordinary life and the contrast of the non-overlapping aspects of these differences. Society, starting with the smallest unit, the family, together with its medium and large groups, harbours tensions and conflicts. Conflict continues to exist in all strata of society. The sub-branches of social conflict are as follows. Gender, religious conflicts, ethnic conflicts, international conflicts, class conflicts. The main conflict consists of economic conflicts. In addition, the concept of conflict has become ideological and political, especially in the last quarter of the 20th century. Conflict is a continuous process that manifests itself in all societies regardless of race, religion and origin. Until a group is actively mobilised, the interests of the conflicting group are not revealed, they remain hidden. Georg Simmel thinks differently from Marx and Weberd on conflict theory. Simmel emphasises the unifying and developmental functions of conflict in societies and looks at conflict from a positive perspective. Simmel, who thinks that organisation among individuals and groups participating in conflict will increase, states that with the increase in social groups, ties between groups will also develop and conflicts will be experienced more. According to Simmel, the more conflicts, the less conflict intensity (Akdağ, 2020).

Apart from the conflict theory, there are similar theories. The most important representatives of the elite theory are Pareto, Mosca, Mic-hels and Thornstein Veblen. The elite theory claims that people in authority represent a certain number of people and that other communities that challenge this representation and authority are obliged to relate to the individual or the whole group. Moreover, in the elite theory, individuals have a common culture. Pressure for the continuation of this culture and the protection of existing sites can be exerted without the need for any legislation. The constant oppression

of the other masses by the elite is an indication that conflict will be inevitable and continuous (Wallece & Wolf, 2004: 86-87).

Class Conflict

Class Conflict, the coexistence of people who do not have a common bond with each other, either by necessity or due to living conditions, enables the formation of a new class group. Although this new group appears to be independent, it can communicate with each other using space and other needs. In times of deprivation, they pursue different interests and goals. If the pressure of the upper class becomes severe, individuals with different interests may come together to overthrow the upper group. These reasons may come together after a certain stage has been reached and some time has passed. In this case, the work of the class that wants to achieve its goal may be hindered (Wallece & Wolf, 2004: 88-90). In class conflict, there is actually no object in the centre. There is only a goal, and the object symbolises the goal (Althusser, 2004: 136).

Antonio Gramsci may be one of those who brought the Marxist theory of ideology in different approaches. According to Gramsci, it is not only the unequal economic or political power of this class, but also the "hegemony" of the ideas and ideologies of the individuals in the upper class that brings the capitalist structure into existence. Gramsci, in particular, emphasised that this bourgeois hegemony could only be countered by a political and intellectual accumulation of sovereignty. Ideologies are structures of thought that hide or simplify social phenomena for compelling reasons, in other words they are called sets of ideas.

Ideology

The French word ideology means "the science of ideas". This word has been analysed in many different ways by Gramsci, Althusser and Frankfurt School scholars. Althusser, in his work DIA (Ideological Devices of the State), mentions that the theory of ideology produces the subject, reality and social models and the mechanisms that determine them (Althusser, 2003). Stuart Hall stated that the theory of ideology represents an active selection, presentation and construction (Hall, 1999: 88). Krishnamurti states that people's endless desires, what they want to achieve but cannot achieve, and when they achieve it, the problem arises from holding it in their hands and that people always want more; therefore, there is a constant conflict (Krishnamurti, 2007: 44).

Marx argues that the distorted relations that exist in ideology arise from the ruling group's desires and its endeavour to convey its own ideas. The ruling group never recognises that it has power. It worries about making the oppressed class dependent on itself. Ideology, which is obliged to cover up contradictions in societies dominated by capitalism, serves to conceal the fact that the exploited class is exploited, and thus to accept a system of power in which there is no equality. According to Marx, ideology is a temporary process. Its continuity and continuity depends on the survival of the class system that creates it (Heywood, 2013: 23).

It is known that ideology emphasises that every subject or individual who is endowed with a consciousness and believes in the ideas that his consciousness freely accepts and inspires him should act in a favourable manner. He must therefore register his individual thoughts and ideas in the actions of his material practice as an independent subject. If these conditions do not exist, the result is bad. Although ideology in every way pervert the imaginary, a person affirms that the subject's thoughts exist or should exist in his or her own actions. If this is not the case, he gives him alternative ideas. No matter how opposed these ideas are to his own thoughts, he realises them and speaks of actions (Althusser, 1970: 33-35).

The Italian philosopher Gramsci also attributes psychological meanings to the concept of ideology. From this point of view, according to Gramsci, it is the organiser of human action and the creator of the field that makes the individual conscious of his or her place and contradictions within society. This

functionalist definition explains ideology in terms of its role as a natural glue that unites a historical bloc striving to form a common will, which is an advanced fusion of the interests of various social groups. Ideologies are divided into two in terms of their functional value. These are historically organic ideologies and irrational rational ideologies. Gramsci states that organic ideologies must have a certain structure and that they have a psychological value in themselves. They organise human societies and give them a space for their struggles and conscious actions. In addition, unjustified rational ideologies can only be the producers of individual actions and discussions by individuals. They are not completely useless ideologies, for they have a function similar to that of a falsehood that contradicts the truth and thus exposes it (Gramsci, 1971: 705-706). Ideology does not only mean that the ruling powers belittle or subjugate the lower classes of people. Ideology shows that very different ethnic groups, individuals differing in age and gender identities in society and people living in different geographies cannot be subjected to the same evaluations. With its complex structure, ideology can affect everyone at different times and in different places (Larrain, 1995: 28).

Karl Mannheim analysed the concept of ideology under two headings: "partial" and "holistic" ideology. According to partial ideology, the individual can identify the messages received from the other party and the content of these messages. In partial ideology there is a half-open awareness. The other party may reject the message or try to get to the root of the myth or action and make a due diligence. Holistic ideology, on the other hand, does not focus on a single individual, but deals with all individuals in the group. As a result, the individual who realises that something is wrong in the group may be prevented from correcting the wrong by the group (Mannheim, 1995: 22).

According to Daniel Bell, ideology tries to change people's thoughts by combining various inferences with aspirations instead of making the current life a positive one. In other words, it aims to change not only the life lived, but also the thoughts of the individuals living that life. In this way, it creates a structure that leaves no questions to be asked to individuals or group members (Bell, 2012: 11). The upper class tries to market its own interests as if they were the interests of all. This phenomenon continues as long as the ruling class is in a ruling position (Topkaya, 2008: 383). There are many reasons for the realisation of ideology. Some of these are life-sustaining, material needs, and the needs of the person for the continuation of his/her life. The formation of ideology may not only be due to the power and the sanction imposed by the power on the ruled. It can also occur because the individual wants more than what it has. For this reason, Terry Eagleton argued that it is wrong to put ideology into a single mould and to explain the concept of ideology with a single definition and explained ideology as follows (Eagleton, 1991: 16-19).

CONCEPTUAL FRAMEWORK

Ideology enables people to shape the universe they live in and gives meaning to these shaped areas by transforming them into a symbolic form. In this case, ideology creates a construction of meaning between individuals. Characters reveal the roles they assume in a narrative created. Ideology continues to exist in the communication of individuals in everyday life and also includes the dialogues that take place between individuals who are sovereign or not sovereign over any phenomenon. In this case, the individual or institution that wants to be dominant can make ideological discourses in line with its purpose (Karaduman, 2017: 34-37). According to Ollmann, ideology refers to analyzing the narrative by dividing it into parts instead of the whole and looking at how these parts appear in the whole again.

Rather than starting with a small part and reconstructing the more general whole by looking at its relation to other parts, as one might expect from a non-dialectical investigation, a dialectical investigation starts with the whole, the system, or whatever one understands by this whole. Then it gradually investigates the part, how it fits into the whole, how it functions, and finally arrives at a clearer understanding of the whole, which is the starting point. (Ollmann, 2008: 33).

In this study, while making ideological analysis, the definition of ideology will be examined through many concepts. For this reason, we will try to show the emergence of the concept of ideology through discursive expressions. Within the scope of the ideological purpose, the main objective is to explain the emergence of the power manager in the Snowpiercer series, the determination of ideological subtexts in the series and the reasons for the character's transformation into a power manager to represent the ideological structure. In addition, the hypotheses presented below will be answered within the scope of the series analysis.

H1: The first factors that cause conflict in Snowpiercer are oppression and deprivation of basic needs.

H2: In Snowpiercer, ideology can change the actions and thoughts of individuals.

Almost all of the series have an ideological structure. These structures are expressed both in words and actions. In order for an ideology to emerge in the series, it may be necessary either for individuals to have their own will or to be subjected to external pressure from outside. In the example of the series we have selected, the ideological structure framework is shaped in the form of taking action and striving to break the ideology of the opposing society. This study is important as an indicator of both the formation of ideology and conflict and the determination of power in the Snowpiercer series. In addition, it is thought that it will be useful for those who want to research the concepts mentioned above through the series.

The universe of the study includes the series that are screened in the world, which deal with issues such as global warming and the end of life, and in which there are indicators or actions of ideology, conflict and power concepts. The sample of the study consists of analysing the concepts of ideology, conflict and power in the series Snowpiercer, which was screened only in 2013. As there are different methods in revealing ideology, conflict or power in series, different methods are applied in series analyses. The method of our study is as follows: The concepts of power, conflict and ideology will be analysed in the Snowpiercer series.

ANALYSIS AND EVALUATION

At the beginning of the series, it is stated on the black screen that the leaders of all countries emit gas into the atmosphere to prevent global warming, that the air is cooling rapidly for this reason, and that an experiment to be conducted will bring the world to a heat balance that can be lived in. As the screen turns on, it is said that the world is freezing. At the beginning of the series, it is conveyed that the action taken at the beginning of the series, although it was started for a good purpose, did not result in a good result, and in the end, those who wanted to dominate nature became helpless in the face of nature. The event indicating that people who are in the minority in the world are confined to a certain area is given in the first scene of the series. It is presented to us that nature has prevailed in the centuries-long war between nature and man. Man destroys nature for his own interests and selfishness, and the world is no longer a place to live in. In the series, country leaders condemned nature to extinction in order to realise their ideologies in the future.

The soldiers come to count. After the census, they take two small children, one red and one black. A riot breaks out on the train. The soldiers put down the riot and the representative of the upper class leader comes and makes a speech. He makes a speech about loyalty. They take a man's arm out of the window. The man's arm is frozen. The individual, who is there as the representative of the power, states that opposing the power is disorder and that a criminal sanction will be imposed on those who do so. The discourses here are in the direction that the position they are in is the best for the people in the sweat lodge. The people are indoctrinated with sentences such as "you have hot water, you have food". The basic needs of being an individual are provided on the train, but it is not at all easy for people who have adopted the philosophy of free living to lead a life as someone else wants. Representative states that it is not he who has the power but the train and that he must be obeyed. In this way, he conveys that

everything is right. He tells them that they have water and heating and that they are protected from the cold outside and tells them to be grateful and to continue their obedience. The ideology of power does not give everything here and tells them to be content with the little they have with hidden threats and that those who will see this as insufficient will be punished. At the end of the scene, they break the arm of the man whose arm is frozen with a hammer. According to the power, those who disrupt the order are punished.

As can be understood from the line uttered in the first scene of the series, even if people with different personalities come together in line with an ideology, after a while the interest turns into individualisation. It is no longer a group conflict, but an individual conflict. Although Wilward offers Kortis to take power, he receives a negative reaction. The individual or group in power chooses those who they think can maintain their ideology even when they want to hand over their power. He says that maintaining an ideology will come at a price and that conflict must continue in order for this ideology to be realised. Ideology and conflict are always interrelated.

Wilward's invitation to the lower class to conflict with the red capsules is a plan to protect the interests of a certain group and his own interests. Kortis basically represents the victim chosen by ideology. Glim is an ideology representative. He thinks about his own interests and the interests of a certain number of people. Glim and Wilward act as a balance on the train. If the balance is disturbed, the system will collapse. They work in partnership. Glim can only do what the ideology wants because of his guilt. The ideology has made him a leader of the opposition.

In order for ideology to continue, Wilward wants to give the management of the train to Kortis. He says that ideology is not a bad thing and that ideological practices are necessary for the survival and continuation of humanity and the natural cycle. In a headless society, chaos will not be missing. Wilward tries to impose on Kortis the logic that life progresses if there is conflict. Meanwhile, the door opens. People are seen killing each other. Wilward tries to use this to explain to Kortis that without leaders there would be no humanity. But when Kortis sees that the five-year-old boy is working in the machine depot, he blows up the train. Here it is shown that it is also possible to disrupt the system and destroy the order. People need a leader in order to live together in order, but they do not want a government where there are restricted or their needs are not met. The important thing is to be able to govern in a fair and integrative way. In this case, the ideology of power would not be a phenomenon that people rebel against, on the contrary, it would be a needed concept. In the series, it is represented that power and power are necessary to ensure balance, and that without power there will be an inevitable chaos among people.

CONCLUSION

People need a leader in order to live together in order, but they do not want a government in which their freedoms are restricted or their needs are not met. The important thing is to be able to govern in a fair and integrative way. In this case, the ideology of power would not be a phenomenon that people rebel against, on the contrary, it would be a needed concept. In the series, it is represented that power and power are necessary to ensure balance, and that without power there will be an inevitable chaos among people. The existence of a conflict in the series is caused by the oppression applied to individuals as well as inadequacy and lack of need. In the series, especially the theme of food was emphasised. Torture and scenes of adults confiscating their children were added to show that the conflict did not arise out of nowhere. The conflict was supported both by expression and by the government, seen as anonymous by the lower class.

As can be understood from the hypothesised statement "*The first factors that cause conflict in Snowpiercer series are oppression and deprivation of basic needs.*", it is a fact that there is torture and deprivation of basic needs of subgroup members from the first scene of the series.

In the second hypothesis, it is stated that "In Snowpiercer, ideology can change the actions and thoughts of individuals". Firstly, Kortis leaving Adger to die is an example of this hypothesis. The ideological goal has changed from group interest to individual interest. Although Kortis's efforts to reach the head of the locomotive seem like self-sacrifice for the group, the real purpose is individual interests. Instead of reaching the head of the locomotive, those in the group revolted to have better living conditions. Secondly, ideological indicators are realised in the last scene of the series when Kortis reaches the first locomotive. Reaching the locomotive, Kortis forgets his ideology and pities the situation of the little boy working under difficult conditions. Here we see that some values can override ideologies. His first aim was to choose the child instead of saving Wilward, who was at the head of the locomotive. Kortis, who enters into a conflict with a technological device, loses his arm and gives up the train. In this scene, we witness a change in ideology. While Kortis's primary goal was power, the goal turned to saving the child. As can be seen, the element of conflict is not only between individuals, but can be with any technological device or nature.

In this series, the first conclusions are that the ideologies of the characters are sometimes defeated by the sense of interest, and that people will not avoid all kinds of conflicts and difficulties for their freedom. It is clear that those in power can put pressure on lower class people in order to find a balance. However, it has been concluded that the main reason for the emergence of conflicts and problems here is the unfavourable food and living conditions.

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