MARXISM IN NETFLIX'S SERIES BLACK MIRROR: NOSEDIVE

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Abstract

Nosedive is a 2016 Netflix's series directed by Joe Wright. This is the first episode of the third season. It was written by Charlie Brooker, Michael Schur, and Rashida Jones, and was released on October 21, 2016. Black Mirror, a British speculative anthology series created by Charlie Brooker in 2011, considers the murky relationship between humans and technology, the latter of which often threatens to progress so quickly that our ethical frameworks don't have the chance to catch up. Some episodes are set in vividly imaginative future worlds; the most disturbing ones, though, are set in the present, and shine an uncomfortable spotlight on the ways in which we're already living. In that sense, "Nosedive" is both dystopian fiction and acute social satire. Lacie (Bryce Dallas Howard) lives in a version of America where every tiny interaction is ranked by the people involved on an app that syncs with augmented-reality contact lenses (or retinal implants, it's unclear). "Nosedive" truly descends into nightmarish territory, but it does so without scares, or psychological horror. Rather, it's the recognizable parts of Lacie's story that sting: feeling excluded, feeling disliked, feeling downgraded and categorized as a second-class citizen.

Key words: marxism, Netflix, Nosedive, series, society

INTRODUCTION

Marxism is an economic and social system based upon the political and economic theories of Karl Marx and Friedrich Engels (Fakhrurozi et al., 2022). While it would take veritably volumes to explain the full implications and ramifications of the Marxist social and economic ideology, Marxism is summed up in the Encarta Reference Library as "a theory in which class struggle is a central element in the analysis of social change in Western societies (Pranoto, 2021), (Kuswanto et al., 2020)." Marxism is the antithesis of capitalism which is defined by Encarta as "an economic system based on the private ownership of the means of production and distribution of goods, characterized by a free competitive market and motivation by profit (Nurmalasari & Samanik, 2018)." Marxism is the system of socialism of which the dominant feature is public ownership of the means of production, distribution, and exchange (Asia & Samanik, 2018), (Gulö et al., 2021).

Under capitalism, the proletariat, the working class or "the people," own only their capacity to work; they have the ability only to sell their own labor. According to (Aminatun & Oktaviani, 2019) a class is defined by the relations of its members to the means of production. He proclaimed that history is the chronology of class struggles, wars, and uprisings (Qodriani & Wijana, 2021), (Mertania & Amelia, 2020). Under capitalism, Marx continues, the workers, in order to support their families are paid a bare minimum wage or salary (Novanti & Suprayogi, 2021). The worker is alienated because he has no control over the labor or product which he produces (Pranoto & Suprayogi, 2020), (Fithratullah, 2019). The capitalists sell the products produced by the workers at a proportional value as related to the labor involved (Afrianto et al., 2021). Surplus value is the difference between what the worker is paid and the price for which the product is sold. An increasing immiseration of the proletariat occurs as the result of economic recessions (Endang Woro Kasih, 2018); these recessions result because the working class is unable to buy the full product of their labors and the ruling capitalists do not consume all of the surplus value (Fakhrurozi & Puspita, 2021), (Agustina et al., 2021). A proletariat or socialist revolution must occur, according to Marx, where the state (the means by which the ruling class forcibly maintains rule over the other classes) is a dictatorship of the proletariat (Kardiansyah, 2019). Communism evolves from socialism out of this progression: the socialist slogan is "From each according to his ability, to each according to his work (Gulö, 2018)." The communist slogan varies thusly: "From each according to his ability, to each according to his needs."

What were the Marxist views of religion? Because the worker under the capitalist regimes was miserable and alienated, religious beliefs were sustained. Religion, according to Marx was the response to the pain of being alive, the response to earthly suffering. In Towards a Critique of Hegel's Philosophy of Right (1844), Marx wrote, "Religion is the sigh of the oppressed creature, the feeling of a heartless world, and the soul of soulless circumstances (Oktaviani, 2012), (Fakhrurozi & Adrian, 2020)." Marx indicated in this writing that the working class, the proletariat was a true revolutionary class, universal in character and acquainted with universal suffering (Mandasari, n.d.). This provided the need for religion.

A system of economic, social, and political philosophy based on ideas that view social change in terms of economic factors (Nababan & Nurmaily, 2021). A central tenet is that the means of production is the economic base that influences or determines the political

life (Mandasari & Aminatun, 2020), (Qodriani & Wijana, 2020). Under Marxism, outdated class structures were supposed to be overthrown with force (revolution) instead of being replaced through patient modification (Istiani & Puspita, 2020). It held that as capitalism has succeeded feudalism, it too will be removed by a dictatorship of the workers (proletariat) called socialism, followed quickly and inevitably by a classless society which governs itself without a governing class or structure (Abidin et al., 2022).

Literature is one of the thing that humankind left behind in order to prove that since the first letter was found we always grow in curiosity and keep upgrading beyond what we ever think (Suprayogi et al., 2021), (Pradana & Suprayogi, 2021). Literary works is change time by time depend on the era, it can be the way to us to take an important thing in every era of literary works has given (Rahmania & Mandasari, 2021). We can take it as an example of education or even as an educational stuff (Journal et al., 2021).

Terry Eagleton had tried to critique the liberal humanist argument that literature makes us better persons as well as the socialist argument that we must make that which we gain from literature concrete and practical. And also Lord Byron had postulated at a time that England was sick, therefore English Literature must save it. This implies that there is something that literature does to us (Kasih et al., 2022), (Yulianti & Sulistiyawati, 2020). My take is that literature can also make one a bad person; that if indeed we want to believe that it makes us better persons, then it must be because humanists believe that life on earth is very valuable and must be cared for (Wardaniningsih & Kasih, 2022), (Kardiansyah & Salam, 2021). Any way you look at it, if Somebody becomes a serial killer by reading a novel that deals with the life a serial killer, that person has definitely been made a bad person by literature.

In this section, the researchers discussed a social issue that happened in the Netflix's movie series called "Black Mirror: Nosedive" directed by Joe Wright. This episode was released in 2016 with another Black Mirror season 3 movies, this episode has a background in a kind of utopian-dystopian world which social media reigns in this world as you are rated out of five stars for every interaction you have with another human being. Simply put, your friendly interactions help you get five stars which will assist your own personal rating. On the other hand, any negative interaction will degrade your star status if someone chooses to give you one star. The episode focuses primarily on Lacie Pound, an individual who will

do anything to get a higher status. She's dedicated to devoting all efforts to reach her goal of what she assumes the perfect life is (Amelia et al., 2022). This particular life is magnified as the guide to pure happiness, through a fantasized lifestyle illuminated with the use of social media (Samanik, 2018). The advanced technology, a staple in all Black Mirror episodes, is a device put in your eyes so whenever you see another individual a virtual screen pops up with their name and status (Aminatun et al., 2021). Additionally, you are able to rate them out of five stars on your cell phone automatically. The researchers found several important issues that exist in this novel because selfishness is underscored through the whirlwind of a struggle to heighten one's own status. Everything we put on display to the public and every choice we make has a fraction of greediness, as we are only looking to benefit our own satisfactions. For example, projecting our accomplishments on social media for everyone to see and marvel at. As a society, we are obsessed with seeking out what will profit us personally, physically and mental.

Black Mirror: Nosedive, is a story while Lacie goes to get her latte one morning she snaps a photo for aesthetic purposes in order to receive ratings on her social media profile (Gulö, 2019). Even though she reacted bitterly from the actual taste of the cappuccino, her mood is instantly brightened as her post gets rated. Our reliance on temporary satisfaction from approval of others is stressed as more important than actual internal satisfaction from, for example, having a satiating breakfast. Moreover, the aesthetic of the episode is illustrated with a refined color palette of pastel colors which banally devoured the city (Kuswoyo et al., 2022). The muted shades dramatize a lack of substance as they align with the white picket fence atmosphere. Although the fact that our obsession with being attached to our phones is not a staggering realization, the episode continues to set the mood of the public all on their phones, before revealing the underlying intention of mocking the selfish need to fulfill a high status to promote power (Ahmad et al., 2020).

Quite literally in "Nosedive", those who radiate a true personality are physically caged up for not caring what people think of them. Furthermore, they live simpler lives but genuinely seem happy with the absence of materialism. On the other hand, individuals who thrive to seek happiness through constructing a flawless image, are really the ones who are trapped in their own egotistical minds. Power from the seductive appeal of technology is reduced as people choose to take control of their lives themselves without machinery.

The materialistic aspect of how society organizes itself is represented as we have been accustomed to living our lives in accordance with technology. Moreover, values and beliefs depend on how much people are obsessed with their social image. Social media like Instagram and Facebook visually embody what we want people to think our life epitomizes. The economic jurisdiction of society focuses on social wellbeing, wealth and status. Actual independent and original thoughts are tossed aside as being too unique in a negative way. Diversity is viewed as a disease as people must be cleansed in order to conform to society's standards. The power lays in the people, to reject these societal expectations and dominate their own lives the way they want to and not the way they think other people want them to.

LITERATURE REVIEW

According to Amina Khan, our culture is very accepting of others who hold a high status just because of wealth and an admirable image. Marxism is pronounced as a tiresome effort to try and keep up with the evolving world which is encompassed in perfecting self-image. According to Through Karl Marx sociology theory on capitalism, we are able to consider many nations of the world that operate under a system of economic and political standards. According to Karl Marx, social class dictated ones social life (Giddens, 1971). His major and crucial contribution to sociology was the material concept of history. He argued that people's experiences are shaped by their environment and that their actions, as well as the behaviors, are determined by the condition and the way they react to the conditions they are dealing with. Therefore what they do shows the true picture of their environment of the world they see around them (Ritzer&Stepnisky, 2017). Their way of interactions with the social environment and natural world is basically through the process of labor, which Marc called Metabolism and the way labor is organized in the society. Social classes are brought about by the division of labor as people have different positions of employment (Giddens, 1971). Karl Marx as a classical thinker in sociology has come up with different areas of sociology such as political sociology, economic sociology, methodology, sociological theories as well as the sociological thoughts (Giddens, 1971). Karl Marx thoughts changed the society from classless to classes where people have different social classes. This was as a result of a change of modes of productions (Giddens, 1971).

According to Karl Marx, through surplus production used to contribute to the creation of profits and benefits through marketing but now it creates different social classes where people have different standards of living. This has created a society where we have low class and high class of people. He also argued that materials bring change in human as well as the society. He has also brought about the impact of industrialization which has also contributed to change of society (Ritzer&Stepnisky, 2014). Though Karl had no idea on the emergence of middle social class in the society as well as the cooperative movement, he has also contributed much as far as change of society is concerned. Through Karl's sociology theory, we can see and compare the power of capitalism during the time industrial revolution and how it operates today. We see also the owners of means of production dominating and ruling over the workers. This also is happening in today's economy.

Based on Karl Marx's above, in Nosedive As Lacie gets into an elevator with a lady, Bethany, who has a 4.6 status, she is naturally inclined to emphasize an overly sweet attitude. Hence, a correlation of power between the intimidations of a high-status individual compared to that of a lower-status. Bethany is entitled with a having a classification of being above Lacie, simply because of her high status. Lacie seems to assume she is lesser of a being, signifying her lack of power to grasp control of the situation. Without having an actual conversation with Bethany, Lacie relies on quickly looking up Bethany's social media profile in order to catch up with her life and find something to remark on.

METHOD

The writer uses collecting data from any resources from website in order to analyze the Netflix's serial movie, Nosedive. Collecting research is a research method that involves identifying and locating sources that provide factual information or personal/expert opinion on a research question, necessary component of every other research method at same point. The writer uses internet source as a reference related to this essay, which include literary criticism and film studies.

RESULTS AND DISCUSSION

A lack of verbal communication is accentuated to reveal how accessibility to keeping up with people's lives has become easier because of social media. However, this ease of access is unnerving as an artificiality of the conversation is emphasized. Lacie is clearly impressed with Bethany's promotion as she becomes self-conscious of her own job which is less than stellar. We participate in a silent competition with other people to raise above the set status of society. Nevertheless, Lacie continues to digest how many ratings she's getting on her previous post, until Naomi Blestow who has a 4.8 status, likes her post. Tempted to peek at how Naomi reached a worthy 4.8 status, Lacie stalks her profile of staged perfectness from doing yoga to horseback riding.

She becomes distracted by a coworker who offers her a fresh green smoothie but unfortunately, has a 3.1 status. As she takes the smoothie, her interaction with a low-status individual catches the attention of the rest of the office as they all look at her disapprovingly. Ranking a person based on success in the work and social life is underpinned through both of these interactions. Furthermore, a lack of power for the 3.1 status individual is presented as he feels helpless and tries to gain power back by being overly nice.

The scene changes to Lacie looking for a new apartment as she is introduced to an expensive looking space by a real estate agent. Through technology, a virtual image of Lacie actually living in the apartment is used as a marketing strategy to appeal to a potential property owner. There is almost an obedience to the luxuries that technology can offer, as we become enamored by the convincing appeal of enhancing our current status. Lacie becomes infatuated by what her life could look like, and will boldly do anything to get the apartment. A 20% off discount is offered if Lacie can get her status from a 4.2 to a 4.5.

This system of labor displays four relations that lie at the core of Marx's theory of alienation: 1) The worker is alienated (or cut off) from his or her productive activity, playing no part in deciding what to do or how to do it. Someone else, the capitalist, also sets the conditions and speed of work and even decides if the worker is to be allowed to work or not, i.e. hires and fires him. 2) The worker is alienated from the product of that activity, having no control over what is made or what happens to it, often not even knowing what happens to it once it has left his hands. 3) The worker is alienated from other human beings, with competition and mutual indifference replacing most forms of cooperation. This applies not only to relations with the capitalists, who use their control over the worker's activity and product to further their own profit maximizing interests, but also to relations between individuals inside each class as everyone tries to survive as best he can. 4) Finally, the worker is alienated from the distinctive potential for creativity and community we all share just because we are human beings. Through labor which alienates them from their activity, product and other people, workers gradually lose their ability to develop the finer qualities which belong to them as members of the human species.

In Nosedive, Naomi calls and tells Lacie not to come to the wedding since her status was now down to 2.6. But Lacie doesn't listen, covered in mud and with a torn dress, she still barges into the wedding to give her speech she was so adamant on delivering. Her polished image is eradicated, as she sobs through her speech while Naomi orders security guards to kick her out. In this moment, Lacie has a powerful performance which glows with unadulterated honesty, a sharp contrast to her practiced and polished attitude.

Ironically, Lacie's physical state reflects her real personality saturated in flaws. As Lacie is sent to jail, her ability to see people's statuses through the advanced technology is extracted from her eyes, but she is able to recognize the beauty of having flaws and exterminating the urge to live a seamless life. Across her jail cell is a black man in another cell who is gazing upon her as Lacie becomes self-conscious and motions with her hands as if she's giving him one star.

Marxism-Leninism is a slight modification by Vladimir Lenin to the Marxism ideology, which was a driving force in the first fruitful communist revolution in Russia in 1917. Consequently, Marxism-Leninism became the foundation of communist movements all around the world by the twentieth century. Marxism is an ideology developed by Karl

Marx together with his communist colleagues. In Marxism, the core belief is that the capitalist state (the bourgeoisie) should be removed completely and replaced with a socialist society that will be governed by a dictatorship of the working class. Marx believed that the state is an instrument of the bourgeoisie that protects their private assets. By removing the state, a communist utopia, which will be characterized by a society without classes or a state, will rise and take care of the citizens. The problem with Marxism was that it had a number of holes in its arguments that needed to be filled. Some of the problems include the lack of a clear explanation of how exactly the state would die or how the revolution would happen. The new and improved Marxism-Leninism addressed most of these problems.

Quite literally in "Nosedive", those who radiate a true personality are physically caged up for not caring what people think of them. Furthermore, they live simpler lives but genuinely seem happy with the absence of materialism. On the other hand, individuals who thrive to seek happiness through constructing a flawless image, are really the ones who are trapped in their own egotistical minds. Power from the seductive appeal of technology is reduced as people choose to take control of their lives themselves without machinery.

CONCLUSION

In a Marxist theory, the materialistic aspect of how society organizes itself is represented as we have been accustomed to living our lives in accordance with technology. Moreover, values and beliefs depend on how much people are obsessed with their social image. Social media like Instagram and Facebook visually embody what we want people to think our life epitomizes. The economic jurisdiction of society focuses on social wellbeing, wealth and status. Actual independent and original thoughts are tossed aside as being too unique in a negative way. Diversity is viewed as a disease as people must be cleansed in order to conform to society's standards. The power lays in the people, to reject these societal expectations and dominate their own lives the way they want to and not the way they think other people want them too.

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