

PARASITE: A REFLECTION ON SOCIAL AND ECONOMIC DISPARITIES IN SOUTH KOREA



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ชั้นปีที่ ๑: ภาพสะท้อนความไม่เสมอภาคทางสังคมและเศรษฐกิจในเกาหลีใต้



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By Miss Wilasinee Nichasuk
Field of Study Korean Studies
Thesis Advisor Associate Professor JAKKRIT SANGKHAMANEE, Ph.D.

Accepted by the GRADUATE SCHOOL, Chulalongkorn University in Partial
Fulfillment of the Requirement for the Master of Arts

..... Dean of the GRADUATE SCHOOL
(Associate Professor THUMNOON NHUJAK, Ph.D.)

THESIS COMMITTEE

..... Chairman
(Assistant Professor Yong Yoon, Ph.D.)

..... Thesis Advisor
(Associate Professor JAKKRIT SANGKHAMANEE, Ph.D.)

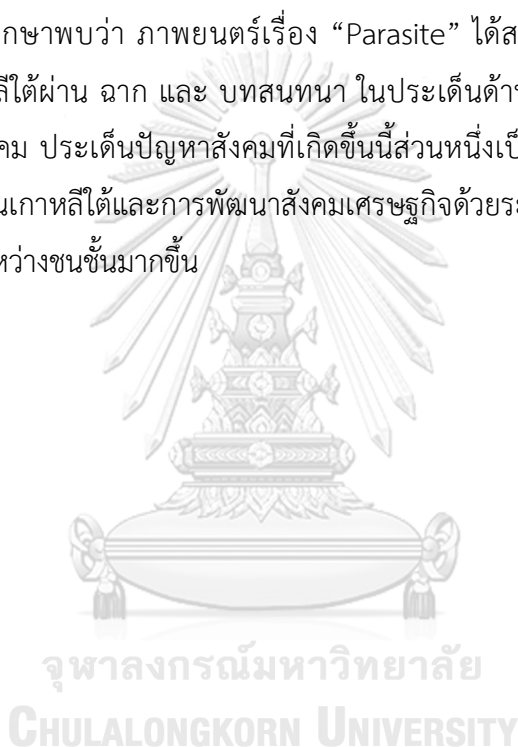
..... External Examiner
(Assistant Professor Wichian Intasi, Ph.D.)



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งานวิจัยฉบับนี้มีจุดประสงค์เพื่อวิเคราะห์ภาพยนตร์เรื่อง “Parasite” ครั้งนี้เป็นงานวิจัย
เชิงคุณภาพวิเคราะห์ประเด็นปัญหาความเหลื่อมล้ำทางสังคมและเศรษฐกิจในเกาหลีใต้ผ่าน
องค์ประกอบภาพยนตร์ เช่น ภาพ ฉาก บทสนทนา เป็นต้น โดยใช้ทฤษฎีสัญวิทยา

จากการศึกษาพบว่า ภาพยนตร์เรื่อง “Parasite” ได้สะท้อนให้เห็นถึงปัญหาความ
เหลื่อมล้ำของเกาหลีใต้ผ่าน ฉาก และ บทสนทนา ในประเด็นด้านปัญหาความไม่เสมอภาคกัน
ระหว่างชนชั้นในสังคม ประเด็นปัญหาสังคมที่เกิดขึ้นนี้ส่วนหนึ่งเป็นผลมาจากการเปลี่ยนแปลง
สังคมอย่างรวดเร็วในเกาหลีใต้และการพัฒนาสังคมเศรษฐกิจด้วยระบบเศรษฐกิจแบบทุนนิยมซึ่ง
ทำให้เกิดช่องว่างระหว่างชนชั้นมากขึ้น



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ปีการศึกษา 2563

ลายมือชื่อนิสิต

ลายมือชื่อ อ.ที่ปรึกษาหลัก

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The purpose of this research is to analyze a reflection of social problems in “Parasite” film. The study is a qualitative research that uses semiology theory to analyze the social problems in the film through elements such as visual sign, scene, dialogue etc.

The results of these analyses show that “Parasite” film reflects the social problems in South Korea through a visual sign, scene, dialogue such as disparity social class problems. These problems that occur in South Korea are partly due to a result of the rapid change in South Korea society and adoption of the capitalist system to develop South Korea’s economic system, which has widened the gap between classes.



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CHULALONGKORN UNIVERSITY

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CHAPTER I

INTRODUCTION

1.1 Background

South Korea is a rapidly developed country and the world's 11th greatest economy by nominal GDP. Its citizens enjoy the world's fastest Internet connection speeds along with the world's second-best healthcare system, following the third-highest health adjusted life expectancy in the world. The world's 5th largest exporter and 8th biggest importer, South Korea is a global leader in various technologies and innovation-driven fields. Since 2014, South Korea has been named the world's most innovative country by the Bloomberg Innovation Index for 6 consecutive years. Since the 21st century, South Korea has been renowned for its globally influential pop culture such as K-pop and TV dramas, a phenomenon referred to as the Korean Wave.

South Korea is well-known for the entertainment industry including music, TV series, movies, and TV programs. This popularity has led to the rise in Korea's

cultural economy and pop culture, also known as 'Korean wave' or 'Hallyu'. One thing that makes Korean wave spread around the world especially in Asia is because the government in South Korea strongly support this, thus, Korea uses this opportunity as a stepping stone to develop its 'soft power'. The Korean wave has attracted both Asian audiences and researchers' attention due to its importance in shaping national appearance and its potential to influence the national economy.

Parasite (기생충) is a 2019 South Korean dark comedy thriller film directed by Bong Joon-ho. The film is the masterpiece of director Bong Jun-ho. The owner of famous films that have achieved success in both domestic and international awards such as Okja (2017), Snowpiercer (2012), Mother (2009), The Host (2006), Memories of Murder (2003) and Bark Dog Never Bite (2000), which is acknowledged from the content It can be seen that the director, Bong Jun-ho, is skilled in interestingly convey about inequality and comparisons in society to the public. The film stars Song Kang-ho, Lee Sun-kyun, Cho Yeo-jeong, Choi Woo-shik, and Park So-dam. The parasite had its world premiere at the 2019 Cannes Film Festival on 21 May 2019, where it won the Palme d'Or, becoming the first Korean film to receive the award

and the first film to win with a unanimous vote since 2013's *Blue Is the Warmest Colour*. It was selected as the South Korean entry for Best International Feature Film at the 92nd Academy Awards. *Parasite* earned US \$20.8 million during its opening weekend in South Korea. It has since grossed a total of \$70.9 million from South Korea and \$19.2 million from other territories, for a total of \$90.1 million. *Parasite* is the film that took home the most awards at the Oscars 2020, winning four Academy Awards at Oscars 2020 including Best Picture, Directing, International Feature Film and Writing (Original Screenplay). In the aftermath of this award, The Seoul City government will financially support 1,500 households living in semi-basement apartments like the one depicted in the Oscar-winning film "*Parasite*," to raise their living conditions. There were about 383,000 semi-basement apartments in South Korea as of 2015, with 59.5 percent of them in the capital. As portrayed in Korean director Bong Joon-ho's film '*Parasite*' apartments like this tend to be cramped, damp and smelly due to a lack of sunlight and ventilation, especially when the city gets flooded in summer.

The main plot of Parasite film is differences in various economical classes in the society, which has impoverished families leech wealthy families like the parasite and conduce to the chaotic story. This film is ingeniously and deeply conveying inequality of two families through all sorts of scenes such as differences of houses, needy family live at the underground house with the view from the small window is that they always saw a drunk man urinate in front of their house but affluent family live at the house on the hill with the view from large glass window is vast green fields. Or heavy rain scene clearly shows the different involvement of two families, the wealthy family just can't be camping and come back home but poor family almost lost everything due to that downpour. The house was heavily flooded, they have to sleep at the temporary shelter. Insinuate the indigent family as a parasite or cockroach further reinforces the problem of social inequality. They lack opportunities because of unfavorable social status even though they are not inferior. Including the important point that this film mentioned is the poor smell which is the important conflict of this film. Parasite conveys 'the poor smell' well, it was concrete and reasonable to conform. That is 'musty smell' of the needy family who has lived

underground throughout their lives. It was the scent that they carried with them as a curse. Allusive, it's a poverty that can't be carried off, even when dressed up to look good there is still a musty smell that can identify them and this smell eventually leads to a tragedy.

Reflecting on the problem of disparity is complex and interpreted through symbols in the film. So, it is not just looking through movies. But you have to look through semiology theory. Therefore, this research used to semiotics analysis to study and analyze the reflection of social problems in South Korea through elements of Parasite. To, know about social inequality and other problems in Korean society. From the analysis, it was found that all five symbolic representations were used, including house, musty smell, scholar's rocks, redskins and class wall.

Hence, this thesis argues that how does the disparity presented by the film 'Parasite' reflects disparity in South Korean society? It is conveyed through complex symbols that require the use of semiotic theory to interpret.

1.2 Research question

- How the film 'Parasite' reflects social problems and economic disparity in South Korea?
- How does social inequality adversely affect total society in South Korea?
- What's symbolic (such as the poor smell, cockroach, etc.) in the film 'Parasite' and how they reflect social problems in South Korea?

1.3 Research objective

The objective of this study is to analyze the Korean movie named 'Parasite' and to investigate how this movie reflects the social problems in South Korea.

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1.4 Scope of study

This study will focus on the reflection of social inequality in South Korea such as economic problems, unemployment problems, and educational opportunities. and used to semiotics analysis through the elements of the film in Parasite.

1.5 Definitions

1.5.1 Parasite(기생충): A slang word in Korean but not very popularly used widely.

The meaning of parasite is a person who does not make his/her own efforts and affects others unfavorably by depending on them.

1.5.2 Sign: A sign is something such as image, word, people, situation and so on that stands for something else in some meaningful way.



CHAPTER II

LITERATURE REVIEW

In order to achieve the research's objectives in which set in the Chapter I, the research of Korean society, theories of studies and related academic articles for this chapter is conducted under the related topics:

In the present day, South Korean society has a very high level of inequality due to the rapid development of the country. After declaring independence from Japan and developing the country with a focus on economic development. This focus has allowed the South Korean economy to develop by leaps and bounds. Therefore, South Korea has become a country with a capitalist economy until now. This rapid development has created a clear disparity and make South Korean society a highly competitive society in every aspect from education to work. Hence, South Korea has become a country with high inequality society. This disparity has led to the director Bong Joon Ho producing films that often satirize the inequality in South Korean society. Almost all movies that Bong Joon Ho directed and wrote has been portrayed as a social satire or bring real events that happened to expose the inequality and injustice in society. Although Bong Joon Ho's style presentation was clear, it did not convey every point in a straightforward manner. Many times, he used various methods of hiding signs in movies and present them through various symbols.

Allowing the audience to interpret in different ways, including the film Parasite as well. Therefore, how to interpret symbols that is hidden in the film, it is necessary to refer to semiotic theory.

2.1 Korean Inequalities

2.2 Bong Joon Ho: His films as a social critique

2.3 Semiology Theory

2.1 Korean Inequalities

After the Korean War which lasted from 1950-1953, South Korea was severely injured by both world wars and war on the peninsula. At that time, the world saw North Korea as better than South Korea both the situation of living and security. The United States has begun to find ways to reduce the costs of supporting South Korea. This prompted South Korea to look for ways to protect itself from security threats and the dire economic situation. With all these problem factors, Park Jung Hee's government realizes that to remain in power, these problems must be solved in the long term. When ensuring security by holding onto the military, Park Jung Hee also decided to convert South Korea from an agricultural country to an industrialized country on the international competition. Because he realizes that South Korea cannot always rely on the support of the United States especially about stability. And the goal that the South Korean government had to overcome at that time was Japan. Park Jung Hee's government decided to pursue a policy of shared growth. It focuses on economic development in response to the double threat from

communist countries which is North Korea and China. Economic development policy starts from the basic matters such as educational development. Build and develop infrastructure for the market system. Open to both the public and private sectors took part in the economy. The success of these economic development policies is related to the land reform policy which in one way to destroys the political foundations of the lords. The state will divide the land for the poor farmers in the rural areas to have their own arable land without being owed to the lords including allocating land for entrepreneurs and investors to be the primary resource for setting up a corporation. These land reform policies can significantly reduce inequality income disparities in rural areas. It also caused the labor sector to increase incomes by an average of 8 percent per year since 1970-1989. In the early days of South Korea, where democracy was still in turmoil, took a pattern similar to that of other East Asian countries. That is, people have rights in areas and economic opportunities. As well as being a part of economic growth but political rights were subordinated and limited. The authoritarian government and the coalition realize that the lack of support from interest groups and domestic allies poses a risk that collapses the authoritarian regime the government wants to maintain. However, economic development and growth inevitably lead to the expansion of the labor sector and the middle class. And both groups will be a key force in driving the 1987 transition to democracy.

South Korea under the leadership of President Moon Jae-in is set to be a good example of implementing the policy to resolve inequality from the latest report: The Commitment to Reducing Inequality Index (CRI) released on October 9, 2018. This report is a report from the governments of 193 countries declaring to reduce disparity in accordance with goal 10 of the Sustainable Development Goals of United Nations. Capitalism and inequality problems have always been a challenge to economic policy action. Because it can have a far-reaching impact both to the people of society and the sustainability of capitalism. The problem is that capitalism can generate great economic growth. But the distribution of the effects of growth. In terms of the income generated to different groups of people in the economy, it does not do well. Few people can benefit from the growth of the economy. However, most people only have enough to eat or poor. And the economic more growth, the gap between rich and poor is even greater. It means a more severe problem of inequality.

In the past, South Korea had a problem of high inequality. The poor have the same income as the rich get rich every year. The government solved the problem by adhering to 3 pillars of the CRI such as increasing the minimum labor rate to 16.4 percent, Increase corporate income tax, especially all major corporations, taxing people with high incomes at a higher rate. In addition, it also increases social welfare. All children receive comprehensive government care. President Mun said with pride that his government used people-centered economy policy.

But in reality, the inequality in South Korea is still seen and increasing. On January 27, 63, the Seoul local government revealed the survey conducted by Hanguk Research. A telephone survey of 1,000 18-year-olds from Seoul, found that 78.6% think South Korea has serious income inequality. Many people say that it is because wages are not up to inflation (30.8%), Taxing high-income people is not enough (16.9%), Contracted and self-employed workers have unstable incomes (15.7%), large-small companies pay unequal wages (14.9%) and work more under-qualified (12.9%).

When separated by side 83.8% said inequality in housing is at a high level. The main cause is due to the inability to control the higher real estate prices (33.9%), no inheritance law (22.7%), taxing high-income people is not enough and low-paid workers and working in the wrong category (14.7%). Almost 60% think Income and asset inequality will be even worse. 64.4% said severe inequality between people of different generations, The new generation is disadvantaged by the older generation in terms of building houses (69.1%), social mobility (66.5%) and job opportunities (61.5%). 61.1% believe that social institutions protect the benefits of the upper classes. 17.9% believe that those institutions take care of risk groups. The survey found that 15.5% of the respondents perceived themselves as upper class, 45.6% considered middle class and 38.9% considered lower class. And 6 out of 10 people believe that they will continue to maintain their existing class.

The increasing inequality creates the concept of clay spoon-golden spoon. This concept appeared in South Korea many years ago but has just developed into a political phenomenon in recent years, and make the popularity of Moon Jae-in to drastically fall. Moon Jae-in was elected President in 2017 based on social and economic equalities policies. He has now held that position for over two years. But he rarely has any work to show to the people who are carrying the burden of increasing inequality. Moreover, income inequality has also increased since he took the position. Currently, the top group in the comparison table earned 5.5 times more than the bottom, from 4.9 times before he was president. It affects to the popularity of Moon Jae-in in the age group of 19-29 years, down from 90% in June 2017 to only 44% in October 2019.

The scandal of Cho Guk, former education minister, remind the clay spoon like them who may have believed that working hard will make a difference. The story goes that Cho and his wife who is professor at a university are accused of using a position to help their daughter attend the Faculty of Medicine in 2015. Cho admitted that he is a golden spoon and has a 'Gangnam liberal' approach that is driven by social equality. But the scandal is opposed to standpoint that he had advertised. Cho resigned in October, or after taking position for just one month, while his wife was prosecuted for falsification of documents and fraud. For many poor young people, Cho's scandal sparked the biggest revolt against Moon Jae-in. It's reflecting that the golden spoons progressed greatly from the help of the parent's socioeconomic

status. A survey of 3,289 people surveyed in September by Saramin recruitment agencies found that 3 in 4 think parent's background plays an important role in the success of their children. Hwang, who used to vote for Moon Jae-in, said Moon Jae-in talked about equal opportunities and justice. But he felt that being betrayed because the current situation is very different from what President promised. Meanwhile, the elderly employees are upset that Moon Jae-in tries to improve equal opportunities and social equality only for young people.

The concept of the clay spoon-golden spoon reflects the bitter despair among the underprivileged. While government officials claiming to be a reformer but acting like the older politicians who surrender and never acknowledging the misery of people.

The rapid development of the country, especially the economy of South Korea, is the main reason for creating a large gap between classes. Capitalist economic system has made the country more advanced and developed. But the side effect of this system is the growing inequality that makes South Korea more competitive. This disparity has led to the production of entertainment that is satire and exposes the inequality in society. One of the directors who has outstanding work in this field is Bong Joon Ho.

2.2 Bong Joon Ho: His films as a social critique

Bong Joon-ho is a South Korean filmmaker. He directed many movies and almost wrote screenplay such as *The Host* (2006), *Mother* (2009), *Snowpiercer* (2013),

Okja (2017) and also *Parasite* (2019), which is recognized from the content It can be seen that the director, Bong Jun-ho, is skilled in interestingly convey about inequality and injustices in society to the public. In order to know and understand the more thinking process of director 'Bong Joon-ho', therefore I review 4 movies that he directed and wrote the screenplay: *The Host* (2006), *Mother* (2009), *Snowpiercer* (2013) and *Okja* (2017).

The Host (2006) is a monster film directed by Bong Joon-ho. The film won several awards including Best Film at the Asian Film Awards and the Blue Dragon Film Awards. The film concerns a monster that is born from the carelessness of researchers, throwing hazardous chemicals into the Han river. The monster rampaged, attacked and killed people. Moreover, the monster kidnapping a man's daughter, and his attempts to rescue her. The daughter survived and tried to contact her family for help. The story of a powerless middle-class family trying to fight with the state power to help his daughter. After receiving a call from his daughter, the father tried to tell the police, the doctor and everyone but nobody believed him. So this family struggles to find a way to help his daughter. This movie show selfishness of everyone including the officer who do not believe and do not listen to the people because they are just ordinary family, the officer called for a bribe and the American researcher who analyzed the virus incorrectly but did not accept it. His actions caused many Korean people to die. The film satirizes society with classes and inequality. If this family is honored in society with money or reputation, it may not

be ignored and attacked by the government. But because they are an ordinary middle-class family, his voice is not trusted and listened to anyone.

Mother, a movie directed by Bong Joon Ho in 2009. The movie tells the story of the life of a mother and son with autism. One day, the son was arrested for the murder of a young woman. He was threatened by police to force him to accept the wrong condition to close the case carelessly. The mother tries to help her son in every way including going to talk to the police that the son didn't do it, she hired a lawyer but was unable to help. The mother decided to try to investigate the whole story by herself. But through further investigation, she found that is that his son is a murderer because the dead call him 'moron' which was his impression word. The mother plunges to kill the person who knows that her son is a murderer. Finally, the police released her son he said that he had captured the real murderer. Even though the murderer arrested at the end is the scapegoat, which shows the careless behavior of the polices. The mother visited the scapegoat and asked him that 'Do you have parents?'. Deep in her heart, she would expect his parents to help him like she helps her son. This film reflects the laxity of the investigative process and the police work. In addition, the use of force and intimidation in interrogation in order to allow the accused to accept the offense and to close the case as quickly as possible. Which represents the heedlessly work of the police. It caused the event to catch the wrong killer. In the end, the person who didn't kill was imprisoned, even though he didn't.

Snowpiercer, filmed and publicly released in 2013. This movie reflected a problem on inequality through a train, which in the movie, rich people would be in the front of the train and the poor would be at the rear of the train. People at the rear of the train were unsatisfied and overthrew about the fact that they felt oppressed as they were allowed to consume only protein bars. The main character thinks that people at the head of the train and the owner of the train are selfish, using children as laborers. However, he has committed a sin where he consciously killed a person. This situation is imitating the world as all human beings have to agonize, people at the front of the train used the money to purchase their comfortability, whereas people at the rear of the train got on the train for free and continuously cry out for various things. The noticeable point in this movie is primarily inequality, living in different society's classes, where if this was destroyed, human beings would live in a systemless society. If the world is reverted to the start, where no classes are defined, what will the situation be like? The end of this movie does pick up this point, where two children, one girl and one boy, survived with a polar bear (similar to Adam and Eve). This movie reflected on the inequality which could be situated anywhere, humans always ask for equality since. But the real question asked in this movie are 'Can we actually equalize humankind? If so, why would people at the head of the train use their money to purchase comfortability', while in the end, issues on inequality still existed.

Okja, a movie directed by Bong Joon Ho in 2017. This movie primarily satires and expresses sarcasm about capitalism and animal conservation. In the epoch where food supplies become demanding, distribution of 'giant pig' was given world-wide raise as a competition to find 'supper pig'. Giant pig was processed through genetically modified organisms (GMO) by Mirando Company to enlarge the size of the pig, thus, this results in an increase in the quantity. Okja is the name of a pig that was sent to South Korea and raised by Mija, this giant pig has been chosen to show in New York, USA. However, Mija strongly disagrees on the fact that her pig will be sent to New York so she follows her pig in order to rescue. There were struggles between businesses and animal conservation regarding the idea of the CEO of Mirando. The main focus is based on how a human being is bitter and would be sorry about an animal being sent to the slaughterhouse in order to be processed as food but somehow consumes it anyway. How people treat animals may look horrible from a certain perspective, but it's hard to deny that this is for the survival of a human being. At the end of the day, everything is considered as business, propelled by capitalism, sympathy and compassion would not be as effective compared to money. Hence, Okja would have been dead. The reason that Okja survived is that Mija gold, shaped in a pig shape, to buy Okja back. As aforementioned, the CEO accepts the gold and returns Okja to Mija. To sum up this movie, the movie was created to satirize a human regarding how they all feel pity for animals that were mistreated to become human's food, but these businesses continuously propel as people still required

needs from these animals. From a character's dialogue, no matter how priceless the speech spoken is, someone would still be purchasing it anyway. This means that even a business or a company is being negatively exposed, it will still be driven normally as there are always consumers.

From four chosen movie, directed and written by Bong Joon Ho indicates that he enjoyed creating sarcastic movies. He is one of the important roles in reflecting the problems of society through his films. Furthermore, also reflects the society either directly or indirectly through an enjoyable and fascinating narrative storyline, but includes a considerable hint. The implications that he has hidden through his films are slashing satirize society. Hence, Parasite then becomes another masterpiece that fascinatingly reflects issues on inequality in South Korea.

But how to interpret and understand what Bong Joon Ho really wants to convey through his work is necessary to understand the symbols that hidden in the story that was presented. Because many times Bong Joon Ho presented various content through the symbols for the audience to analyze and interpret by themselves. Hence, the theory of semiotic allows us to interpret and understand symbols through the film more efficiently.

2.3 Semiology Theory

In this research the film 'Parasite' Reflection of social and economic inequalities in South Korea, the semiology theory is used in analyzing, in order to analyze signs and interpret visual signs that hide in the film 'Parasite'. Semiotics, also

called semiology, the study of signs and sign-using behavior was defined by one of its founders, the Swiss linguist Ferdinand de Saussure, as the study of "the life of signs within society". Semiotic analysis is a way to explain how an audience makes meaning from codes. All meaning is encoded in that which creates the meaning. Through the film 'Parasite', we will focus on different aspects of narratives represented through the sign, dialogue, scene and so on in order to understand the social problems that occur in South Korean society.

2.1.1 Defining Semiology

Semiology is the study of 'signs', The prefix 'sem' comes from the Greek mean 'sign' and the suffix -ology indicates a relational principle and order to explain phenomena. In relationships with other people, humans are almost always communicative and use a variety of methods. The most obvious way is language (including facial expressions, the posture that we use). But we can still communicate through other representation such as clothing, consumer goods, and lifestyle. In the media and culture world, the interpretation process is more complicated for example both movies and literature have different interpretations. Increasing communication in contemporary society effects cultural life has become a large space that has been contested for creating media and consume meaning intensively and complexly.

Semiotics study the processes that humans in society use to communicate meaning to each other. This theory was developed under the influence of the idea

of the Swiss linguist 'Ferdinand de Saussure' that is structural semiotics. This semiotics emphasizes the principle of 'structure'. The meaning of each symbol is derived from the 'relationship' that the symbol has with other symbols that belong to the same system, not that each symbol can also be interpreted alone. The way of looking at the semiotics is not just limited to usability, content, or basic meaning that can be perceived by common sense but focus on the cultural meaning which serves to support the basic meaning again by trying to demonstrate the process of producing all that meaning. As aforementioned, it is found that semiotics helps to understand more clearly any objects in society, whether it be consumer goods, fashion, collectibles or works of art not only have use value or exchange value but also have signifying value too. And from the current state of society which is full of popularities and materialism which results in signifying become the significant value. Semiology is able to paraphrase the original root word as 'Science of Sign', a theory that seeks to explain what is called 'sign'. The sign is a science that shows the cycle of signs are the emergence, development, transformation, decay and the dissolution of a sign that appeared in a systematic (Kanjana Kaewthep, 1999). Charles Sanders Peirce(1931) gave the definition of the sign that easiest to understand -- "Sign is something which stands to somebody for something in some respect" (Peirce, 1931)

According to De Saussure, there are 3 basic elements of the sign as follows:

- 1) Reference -- is all the real things such as a real bottle.

2) Signifier -- In each culture, signs are created instead of the real ones for example In the context of English society called 'Bottle', in French society called 'Bouteille'.

3) Signified -- when people in each culture go through the process of learning signs (such as reading) when they see signs 'Bottle/Bouteille' in his brain or his thinking will create a concept of the image of 'Bottle' that we understand as 'Concept'.

According to Peirce's concept (1931), one sign has 2 elements that are signifier and signified. From these two components, Peirce took the interval between signifier and signified classified into 3 different types as follows:

1) Icon -- the sign between the signifier and the signified is similar to the resemblance such as photos or movies.

2) Index -- the sign between the signifier and the signified is in the form of cause and effect that indicates something else such as when we saw the smoke, we knew that there was the fire.

3) Symbol -- the sign between the signifier and the signified is a form of convention, showing something but not similar to what it indicates, which must be accepted until it becomes a pattern and must have learned the mark in order to understand.

According to the conception of signifier and signified can be applied to photography, camera angles and editing to get different meanings as in the following table:

Table 1 The signified of photography

Signifier (Shot)	Definition	Signified (Meaning)
Close-Up	Shoot only facial.	Intimacy.
Medium Shot	Shoot mostly body.	Relations between person
Long Shot	Shoot many scenes and characters.	Context, The extent of the event.
Full Shot	Shoot full body	Social relations.
Pan Down	Moving the camera vertically downward.	Higher power.
Pan Up	Moving the camera vertically upward.	Lower power.
Zoom In	Adjust the lens of the camera to enlarge the image or to move closer.	Observation.
Fade In	Gradually increase the picture/image's visibility.	Beginning.
Fade Out	gradually decrease the picture/image's visibility.	Ending.

Cut	Quick transitions from one frame/sequence to another.	Two events occur at close periods, Excitement.
Wipe	A shot of film/image is replaced by another by transition from one side of frame to another via selected shape.	Show summary.

From the figure displayed above, it can be seen that semiology extends the scope of what can be meaningful beyond language. Everything can be signed. Therefore, the method of sign and code analysis has greatly expanded the scope and importance.

CHAPTER III

RESEARCH METHODOLOGY

This research is a qualitative study that tries to analyze 'Parasite' movie within the point of social inequality that occurs in South Korean society. The semiology theory is used in analyzing, in order to analyze signs and symbolic that hides in the movie. This study we will focus on the sign in the movie that is major of analyzing, therefore the study of the sign has an essential role to help understand the meaning of the sign in deeply, and it can help we reveal that signs in the movie are referred to something that related to South Korea society.

3.1 Scope of the Study

In this study the researcher will use 'Parasite' movie is the main point of study and we will focus on any aspects of social inequality in contemporary South Korean society that hides in 'Parasite' movie by using the semiology theory is a tool in analysis the movie.

3.2 Study Source

3.2.1 Electronic resource

'Parasite' movie available online AIS PLAY was chosen for this study.

3.3 Information Gathering Tools

The semiology theory will be used as a tool for analysis in 'Parasite' movie and also gathering information about social inequality in contemporary South Korean society.

3.4 Information Analysis (Process of Study)

The researcher will choose scenes from 'Parasite' movies that hide a sign in order to analyze and examine following the semiology theory. Furthermore, might be use characters, setting and dialogue will be components to be considered to understand social inequality that was hidden as a sign through the movie.

CHAPTER IV

SEMIOTIC ANALYSIS IN THE FILM 'PARASITE'

In this study the researcher uses the semiology theory as visual sign to analyze “Parasite” film to find social and economic disparities in South Korea contemporary society. This part will report the finding of the analysis in 3 parts. First of all, I provide the general context of the movie. This part mentioned to backgrounds of Parasite and the general context of the movie. Afterwards, I provide the main discussion of this thesis. Part 2 is the disparity reflected in the movie to answer RQ1 and 2: how the film Parasite’ reflects social problems and economic disparity in South Korea? and how does social and economic disparities adversely affect society at large in South Korea? The content in this section discusses about character placement composition of the image and location of things in the movie and the effects of class differences. The film reflects the differences of the two families that are occurred through the different levels of the people, the houses, and the thing in the houses explaining. Part 3 is the symbolic representations to answer RQ 3: What are symbolic

representations such as the musty smell, scholar's rocks, etc. in the film 'Parasite' and how they reflect social problems in South Korea? This section discusses in details of sign and symbolics that appear in the movie through these symbolic, including house, musty smell, scholar's rocks, redskins and class wall. Details are as follow.

4.1 The general context of the movie

4.1.1 Backgrounds of the movie

The details of "Parasite" movie;

Table 2 Parasite's background 1

(Korean name, Director, Producer, Writer, Cinematographer,
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 Release Date, Run time, Genre, Language and Country)

Name in Korean	Gisaengchung (기생충)
Director	Bong Joon-ho (봉준호)
Producer	Bong Joon-ho (Producer), Moon Yang-

	kwon (Producer), Sin-ae Kwag (Producer), Jang Young-hwan (Co-producer), Miky Lee (Executive producer), Min Heoi-heo (Co-executive producer), Min Chul-park (Line producer)
Writer	Bong Joon-ho (Story&Screenplay), Jin Won-han (Screenplay)
Cinematographer	Kyung-pyo Hong
Release Date	21 May 2019 (Cannes), 30 May 2019 (South Korea)
Run time	132 min.
Genre	Comedy, Drama, Thriller
Language	Korean
Country	South Korea

Table 3 Parasite's background 2 (Cast and Role)

Cast	Role
Song Kang-ho	Kim Ki-taek
Jang Hye-jin	Kim Chung-sook
Choi Woo-shik	Kim Ki-woo
Park So-dam	Kim Ki-jung
Lee Sun-kyun	Park Dong-ik
Cho Yeo-jeong	Park Yeon-gyo
Jung Ji-so	Park Da-hye
Jung Hyeon-jun	Park Da-song
Lee Jung-eun	Gook Moon-gwang
Park Myung-hoon	Oh Geun-sae

Park Keun-rok	Yoon
Park Seo-joon	Min-hyuk

4.1.2 The general context of the movie

Director Bong Joon-ho's latest work to win the Palme d'or Award at the 2019 Cannes Film Festival, the film tells the story of two completely different families, but two families get involved. The term "Parasite" refers to a living organism or another type of cell in which another person or other cell is referred to as a host or as a shelter and food source. Then, sometimes it hurts the host with sickness or even until a life. An organism for which one party has benefited from one party leading to the loss of benefit or does not benefit anything, called "parasitic conditions".

The film opens with the Kim family as the poor lower class. The movie takes us to explore the house and get to know all the characters in no time at all in a smart and uncontrollable way. By having the character Ki-Woo (Choi Woo-shik), the eldest son of the house, walk around the house looking for wifi signals to let the audience

know that mother Choong-Sook (Jang Hye-jin) is a former medal award player and father Ki-taek (Song Kang-ho) suggesting to raise his mobile phone to look for wifi signals.

This is a metaphor that "If you want to take advantage for free without having to waste anything, people in their class cannot give it so let's get to the people of the higher class. Then, the movie shows how the family is in the lower class, because Ki-woo and sister Ki-jung (Park So-dam) found free wifi at the location of the home's toilet which is the highest position in the house. This is another symbol that shows "This family is lower than the toilet."

Figure 1 Ki-woo and sister Ki-jung found free wifi at the home's toilet



With advice and begged by a close friend, Ki-woo got the opportunity to give a tutoring to high school student Da-hye (Jung Ji-So), the daughter of Mr. Park (Lee Sun-kyun), a wealthy billionaire and Mrs. Yeon-kyo (Cho Yeo-jeong). The couple also has a youngest child, Da-song (Jung Hyun-joon), another mischievous boy. Da-song loves to paint and appears to have a talent for the arts. Woo took the opportunity to bring his sister Ki-jung to another person in this house as a "The art teacher who graduated from abroad" before the small opportunity became a big scam. That brings everyone in the Kim family, such as the "father" who replaced the old driver and "mother" who replaced the old housewife. So, if the meaning of 'parasite' is an

organism that inhabits other people or other cells as a shelter and food source, then the Kim family is Parasites and Park family is host.

In fact, the Kim family made a point of working in the Park family, so it wasn't that the Kim family was perfectly parasitic all the time. But when the Park family was away, the Kim family acted like the cockroaches that would always be left empty. It is now completely considered the parasitic state of the Kim family.

The movie features a symbolic theme for the parasites of the Kim family in several scenes, such as the spraying of pesticides. They were all sprayed just like those insects or the scene where the Kim family took over the house when the real owners of the Park family went camping. Before the plan goes wrong, when the former housewife and the Park family return prematurely, the Kim family is scattered like a colony of cockroaches to discover that humans are approaching. Some were hiding under the table. Some were hiding under the bed. If it is serious about the meaning of parasites, the Kim family is considered a parasite under certain conditions. However, the real parasite that meets the most meaning (Taking advantage of others without doing anything for others) is Geun-se (Park Myung-hoon), the husband of a

former housewife. It has been secretly in the basement of the Park family's home for a long time, so in the middle of the story, it turns into a clash between two lower-class families vying for the benefit of the Park family.

It can substitute a simple equation as follows:

Park family = upper class = host family

Kim = family, former housewife = lower class = parasite.

Chaos scene at Da-song's birthday party where ex-housewife's husband Geun-se walking up from underground to take revenge on the Kim family, it escalated to the death of Mr. Park, who he loved all his life (before Geun-se died of being skewered by a barbecue. Maybe he's not a parasite, it's an aristocratic diet. This is an interesting summary of the parasitic relationship. The fight for the benefit of the Kim family (host) Park (Parasite) and the ex-maid (Parasite) family eventually lead to the collapse of the Park (host) family. When the Park family (host) collapses; the whole Kim family (Parasites) and the ex-housewife (Parasite) family collapse together. That is because the heart of a parasitic relationship is Parasites must have a host to survive.

Figure 2 Da-song's birthday party



In short, Parasite insists on symbols and pays attention to the differences between classes in almost every part of the film. Without complicated interpretations, director Bong Joon-ho perfectly blends symbolic and satirical films making Parasite a reflection of universal behavior and relationships of humans over the ages as follow.

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The first is about parasites. The interpretation of dialogue in each period shows that Kim's family may not want to be a parasite because he had a talent to make money. However, the family was conceived until the whole family was given a job from Mr. Park and came to celebrate. The example dialogues are as follow.

"Fortunately, we got the job"

“If it is a new graduate, I will have to find a job as a guard.”

“If you can work, earn money or not, of course you can find. But the opportunity to earn easy money even more makes accumulating bad habits”.

The two children asked his father if he had any plans. The father replied, "I have a plan. I did not follow the plan. In the end, there is no plan so that it will not go wrong."

These are also known as the habits of unsuccessful people which is intersected with the other side that is successful people. At the end, the hero has thought of a plan to help his father. To think - start to think but not take action, it is just a dream.

The second, the parasite in society is probably referring to the poor, or the rich, or the government as well as the poor who take advantage of the poor.

4.2 The disparity reflected in the movie

The film shows class inequality that occurs in contemporary South Korea society. Bong Joon Ho has inserted various signs into almost elements of the movie which can be used semiotics to analyze these elements and interpret them. In part

of class disparity, film reflects the differences of the two families that are occurred through the different levels of the people, the houses, and the thing in the houses explaining as follow.

4.2.1 Positioning and the basement concept

Character placement composition of the image and location of things was set up to highlight the theme of the film. The audiences will almost always see high-low comparisons, such as the Park family house on the hill - the Kim family home is deep underground below the Park family toilets; the Park family's lying on the sofa while the Kim family's hiding under the table. The window design of the house reflects the character's state very well. The Park family has wide windows overlooking the scenery just like the bright future of this family. Whereas, the Kim family has narrow windows and wrought iron as if the family members will be trapped in the lower class. The wide-angle scene depicts the Kim family escaping from the Park family home, from the hills running down the road to their flooded home, further demonstrating their class differences. The rain that falls in this scene

also represent that "The rain can be aesthetics from the Park family home on the hill, but it is a disaster for the lower classes like the Kim family." It is as though nature like rain still discriminates against class.

Kim's house located on semi-basement room but Park's house located on the green slope. According to Peirce's concept (1931), location of houses is symbol that show the poor are oppressed in the low-lying areas. But the rich were raised on the high ground.

Ki-woo: The yard is so nice.

Moon-gwang: The inside's nice too.

This dialogue happened when Ki-woo first went to Park's house. He was amazed and admired by the beauty of the house that he had never had a chance to experience. In which this praise is only a compliment to the front yard, he has not even reached the house.

Kim's small windows from the semi-basement room that they saw a drunk who comes to urinate. While Park's large glass windows from green slope that they

saw fresh green view. This further reinforces the supremacy and emphasizes that Kim family is suppressed by social capitalism.

From becoming urbanization and migration to the urban during the Korean economic revival around the era 1940-1980), this caused congestion in urban areas which bring the changes of housing from traditional Korean homes (Hanok). It began to live in an apartment from 1970 onwards. After that, the expansion of apartments throughout the Korean city results on the rate of housing in single houses decreasing. Living in an apartment reflects the adaptation of Korean society amidst rapid economic development. The apartment is currently the majority of Korean residences. But living in the same apartment doesn't mean that they have equal living. Due to the size of the rooms, floors in different locations affecting the total price of the room. The price of housing is also one thing used to measure social status. Data from insight, by Seok Tae-jin mentioned about class discrimination from apartments spoken in the dialogue of children in primary school. This reflects that the class division has been settled through the housing. In most cases, the higher floors may not be the most expensive. But the middle floors are expensive because

of safety concerns. The semi-basement room is a cheap room for low-income people like the Kim family in the movie Parasite. (Julie Yoon, 2020)

The inequality of various scenes reflects the truly difference in social status. The heavy rain night scenes sarcasm the idioms ‘Every dark rain cloud has a silver lining’ as well. Heavy rainy night scene, the Park family is still happy even though they didn't go camping. Da-song can set up the Indian tent in the rain; meanwhile parents have changed the atmosphere in sex. The next day, they can create birthday party for Da-song with their money power. On the other hand, the heavy rain make Kim family almost lost everything. Their room was flooded; they have to sleep in a crowded shelter. The next day they didn't even have clothes to wear, they have to choose from a pile of donated clothes which is different from Mrs. Park choosing clothes from the large walk-in closet. According to Peirce's concept (1931), rainy night scene is index that clearly show the inequality of class. It's reasonable, but it's not fair for everyone who almost lost everything. Everyone's sky after the rain is not always beautiful.

Figure 3 Kim's home was flooded



Yeon-gyo: Today the sky's so blue, and no pollution! Thanks to all the rain yesterday.

Yeon-gyo: Right. So, we traded camping for a garden party.

Yeon-gyo: Right, that rain was such a blessing!

(She talked on the phone and covered her nose with her finger as if she had an unpleasant smell and made her so unbearable that she had to open the car window. Ki-taek knows everything she does.)

From dialogue above, it is a clear indication that the effects of the heavy rain were very different. The sky after the rain is always bright for the wealthy that do

not suffer or undergo any consequences from it. Like Yeon-gyo said, “Today the sky is so blue and no pollution! Thanks to all the rain yesterday, rain was such a blessing!”

But Kim Ki Taek listened to it as insisting on his own class. Their sky after the rain is not as beautiful as the nobles. They also have to work for the Park family to make a birthday party. They have to see the happiness of the elite who never perceive the troubles of the people below. He had to come to see an act of disgust in the smell from his basement. It was a bad joke that satirized inequality clearly and deeply. From the main sign is only rain. According to Peirce's concept (1931), rain is also symbol that mean the obstacles that everyone must face, but social inequality can make a big difference in results.

Chung-sook: What? Fumigation?

Ki-taek: They still do that kind of thing?

Ki-woo: Guess so.

Ki-jeong: Shut the window.

Ki-taek: Leave it open. We'll get free extermination. Kill the stink

bugs

From dialogue above, it was a clear demonstration of how poor the Kim family was. They have to endure being smoked by someone who sprays in public. They were just to let the fumigation kill the bugs in their homes as well. Their actions show that they can tolerate just for little gain. If it would save them money or make them take advantage of it for free. This is the concept of the poor only because the general public would not have tolerated the fumigation. They open the window and let the smoke burst into the house until choking in order to get only free insects kill.

Ki-taek: Rich people are naive. No resentments. No creases on them.

Chung-sook: It all gets ironed out. Money is an iron. Those creases all get smoothed out.

From dialogue above, it corresponds to the previous dialogue. It speaks about the hardships of the poor. In this dialogue, it is an analogy that money is like an iron. That extends the path of life for people with money smoothly. They are good and innocence because their life has never been struggling or difficult; having just money can bring happiness to everything. For the difficulties they may face, money can

make it convenient. This dialogue and the previous dialogue are opposites of sarcasm each other as well. It clearly shows the inequality of the class through the money including using the symbol of 'money' as the iron that presses wrinkled life.

It is ingenious, deep and clearly conveys this symbol.

Ki-taek: She's rich, but still nice.

Chung-sook: Not "rich, but still nice." She's nice because she's rich.

Hell, if I had all this money. I'd be nice, too!

From dialogue above, it showed how flattering of the poor which look at these rich people as they are good-natured. In Ki-taek saying 'She's rich, but still nice.' it was disputed by his wife, Chung-sook said "Not rich, but still nice. She is nice because she is rich. Hell, if I had all this money. I'd be nice, too! Wealth is a channel that opens up many good things in life. Money can be used to solve almost any problem. So, when he was rich, he also made him a good person. It is because he didn't have to struggle with the hardships or the bad that the lower class had to face." Then Chung-sook said that if she is as wealthy as Mrs. Park, she is such a good

person as well. It reflects that the Kim family is not a bad person, but poverty forces them to become criminals.

Ki-jeong: I'm just going down there.

Chung-sook: Hold on. Take this down to them. They must be hungry.

Ki-jeong: Right.

Chung-sook: Let them eat first.

Ki-jeong: Right.

Ki-taek: You know that driver, Yoon? Was it Yoon? The driver before me.

Ki-woo: Yeah, Yoon.

Ki-taek: He must be working somewhere else now, right?

Ki-woo: Sure, he must be. He's young, and has a nice physique.

Ki-woo: He must've found a better job.

From dialogues above, it implies that they are not inherently bad; they have minds that miss their fellowmen as well. Ki-taek asked about the previous driver who

was fired because of their plans to get Ki-taek a job. They also have concerned for fellow humans, considerate and think of others. They are not inherently bad that deceives others for their own personal gain. But with the harsh living conditions, they had to do this.

Ki-jeong: Fucking hell!

Ki-woo: What's with her now?

Ki-jeong: We're the ones who need help. Worry about us, okay?

Ki-jeong: Dad! Come on, dad.

Ki-jeong: Just focus on us, okay? On us!

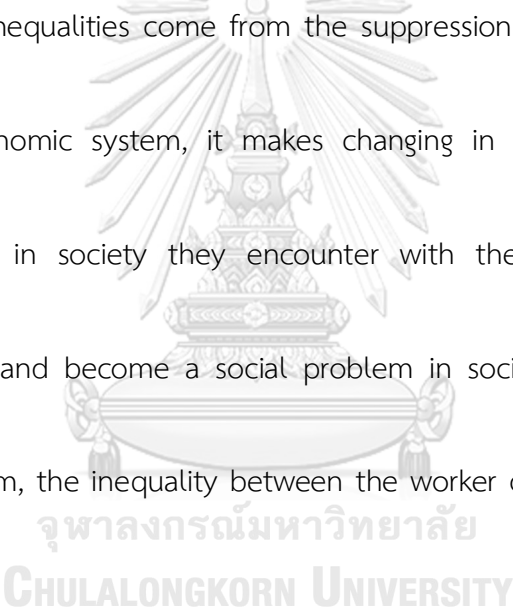
Ki-jeong: Not driver Yoon, but me, please!

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From dialogue above that corresponds to the previous dialogue, this exposes the thoughts and reasons for the actions of the Kim family. In the words of Ki-jeong saying that “We are the ones who need help. Before thinking of other people, think of yourself first.” Everything is true as Ki-jeong said. With the hardships they face each day, these poor people have no chance of thinking about others or doing something

good for society. To the poor, thinking of yourself in order to survive the day-to-day seems normal especially the poor under capitalism. The capitalist society does not benefit or help them. They are a group of people who are left behind and must strive to survive. With all sorts of possible ways, they have to do it. No matter right or wrong.

These all inequalities come from the suppression of capitalism. Because of the capitalist economic system, it makes changing in many aspects of society, especially people in society they encounter with the effect of the capitalist economic system and become a social problem in society. When the country is driven by capitalism, the inequality between the worker class and the elite class is increasing.



Moon-gwang: But we're needy. We have no house and no money, only debts!

Moon-gwang: Sis, please! Even after four years of hiding, those debt collectors won't give up. They're still searching for him, threatening to stab him.

Chung-sook: You used loan sharks?

Geun-se: It's all my fault. The Taiwan cake shop. My Taiwanese Wangshui castella shop went bust. I was overwhelmed by debt.

From dialogue above, it clearly represents the brutality of the capitalist system. People under a capitalist system struggles hard for their lives and stay in such a highly competitive system. Geun-se is also one of those who struggle. He wanted to lift himself up and invested in a Taiwanese cake shop. In the end, the brutality of capitalism devoured his sweet dreams. His store failed to survive with a large debt. He had no idea how to get the money to pay back those debts, so he had to flee and hide in the basement of Park's house for years. It is also a sign that conveys capitalism has pushed him into the low class. And he became neglected from society, as they ignore the lower class.

Ki-jeong: Oh, but my relatives relocated to Chicago. I wonder if

Mr.Kim's free now?

Yeon-gyo: I'm really interested! Could I meet him?

Ki-jeong: Really?

Yeon-gyo: I don't trust anyone now. I only trust someone recommended by a person I know well.

From dialogue above, it shows reliability in the connection and recommended system that Yeon-gyo trust. These rich people believe in a stable and reliable connection. In the movie, it might be useful to the Kim family because they were able to deceive the Park family from this trust. On the other hand, the connection and recommended system make poor people, who have talent, have no opportunity to express themselves. It was obscured by the word connection. How competent they are is useless without the opportunity and these opportunities never came to them. The class inequality is so wide that they are unable to put themselves in the connection of those rich.

Kim's family is not incompetent persons, but poverty has blocked their opportunities. The eldest son is good at studying and can pass university entrance exams four times, but didn't have enough money to study. The youngest daughter is good at art and photo editing, she can forge documents. But she doesn't have a chance to study as well. Or the mother of the family is talented in sports, she

receives a gold medal. But when there is no opportunity to expand on that capability, then she is just a housekeeper. All these things convey through the scenes in a short time but it reflects the lack of opportunities for the Kim family.

Ki-woo: Dad?

Ki-taek: Yeah?

Ki-woo: What was your plan?

Ki-taek: What are you talking about?

Ki-woo: Before you said you had a plan. What will you do about the basement?

Ki-taek: Ki-woo, you know what kind of plan never fails? No plan at all. No plan. You know why? If you make a plan, life never works out that way. Look around us, did these people think 'Let's all spend the night in a gym?' But look now, everyone's sleeping on the floor, we included. That's why people shouldn't make plans. With no plan, nothing can go wrong and if something spins out of control, it doesn't matter. Whether you kill someone or betray your country. None of it fucking matters. Got it?

Ki-woo: Dad, I'm sorry.

Ki-taek: For what?

Ki-woo: Everything.

From dialogue above, it is talking about various life plans which Ki-taek had already shown that poor people like them even if you plan well, finally you unable to follow all plans. Because there will always be bad things coming in and making life worse anyway. Their structure and life fundamentals are not as stable as the rich. Even if the plan is wrong, there is still a backup plan or something else can be replaced. Just as the Park family throws a party for Da-song instead of not going to the camping.

The scene that he laid the stone back to nature; he said, “Dad, today I made a plan, a fundamental plan. I’m going to earn money, a lot of it. University, a career, marriage, those are all fine. But first, I’ll earn money. When I have money, I’ll buy that house. On the day we move in, mom and I will be in the yard, because the sunshine is so nice there. All you’ll need to do is walk up the stairs. Take care until then, so long.”

From dialogue above, it is Ki-woo's goal that he intends to do to help his father. For the underprivileged hope for a shortcut to raising a rank may not easily succeed. Life still has to cycle back to seizing the traditional 'plans' according to society. Focus on gradually climbing up with 'education - occupation - marriage', which is like a dream goal that can be set. But whether or not it will happen or not, there is no guarantee. It's not a formula for success. It may take a long time to wait; it is the future that cannot be answered today. In which the movie was also open-end.

4.2.2 Impact between classes

Class differences will cause effects between each other. For example, at the final finale of the party, it affected Kim family stalled regardless of the smell that reflects poverty or a family under the roof where the wife died until he ran up and stabbed other people with a knife and until he got hit by Ki-jung. As a result, the youngest son of the Park family was completely blacked out. Mr. and Mrs. Park hurriedly retrieve the car keys from Mr. Kim without any interest in helping his daughter. In addition, Mr.Kim saw Park holding his hand over his nose from the

stench towards the man under the stairs which makes the frustration of the poor smell compelled him to take a very unpredictable act. This much like what he says planning is without a plan and for the poor like them, when they are stalled, anything will be done.

This is a scene showing the tremendous impact between the poor and the rich. However, it depends on the attitude of the people how to look at it. It may be viewed as rich families are victims of the contention of the poor who are very active. They are like a parasitic class. However, at the same time, one must not forget that in a land called country we cannot live alone. We have to rely on each other to add value to the national economy. If we live in the same country but there are people gaps that are too far apart with the state infrastructure unable to help, still, the same aggravation that the Kim family will only widen the inequality of people in the country even more. Rich people or wealthy middle-class people may also be affected by struggles by the survival for the money of the poor without realizing such as robbery, hijacking and killing for money, adding drugs, and kidnapping. Many times, we see the pictures of a stalled lower class lacking a way to have access to basic

education; which in the end, those desperate conditions will return to affect or harm the middle class without noticing no matter what day.

Like the Park family, his dream creation might have suddenly fallen and became a victim to the struggles of the lower-class family. That is because being on the superstructure of the country without realizing that it is inequality viewing at the gross national level - to be happy under other people's suffering and neglect. Of course, this was not the Park family's fault. The Park family was victims of unjust structures, just like the Kim family. That causes inequality until the problem cannot be solved anymore. It is just one side is lucky while the other side is just unlucky.

As mentioned above, the lower class is the struggling with fierce and fierce strife while the upper classes no longer have to tire. Many times, these classes clashed regardless of which side is the victim. In the end, no matter which one event is the loser or the winner, of course, no one can overcome the solid structure that creates such disparities. If we are already a rich person, then we are extremely fortunate. If we fail to become poor, we just have to fantasize about sweet dreams every day that someday we will be rich, there will be a big house, and we will have

enough money left. Like the Kiwoo in the end, he tried to have a sweet dream as saying that “I will have to pass the struggle and move up the racist way to buy the house that once belonged to Mr. Park to see my father once again.” Of course, this is a sweet dream but sweet dreams are the only things that can continue to nurture them.

In the end, this is so sad that the structural system of capitalism is so disparity that it can no longer be found. Everyone's only goal is to do whatever it takes to get up and get comfortable. For the people at the top, it was the most fortunate but for the people below they are only struggling. The chance of success is so small that we do not have the right to fail. If we fall once, it means falling for the rest of your life. Good luck is not just a matter of fate but it is about who you are. If you were born poor, your life has been almost unlucky since your birth and what you do is more likely to fail. Moreover, the infrastructure system still makes you like a second-hand citizen. The environment will be with people of the same level which when the poorer looks around; they cannot see which way they can move up to the upper

class. It could be said that "Not because you are unlucky so you are poor. It is because you were born poor, you are unlucky."

4.3 Symbolic representations

The Parasite film portrays the Park family's distinct differences in class: new millionaire and a lower-class family like the Kim family, through living conditions. The living of the character miserably reflects the differences in the quality of life in the social class. The researcher analyzes the aristocracy from the Parasite film that life on the heap of money is comfortable and luxurious as if wrapped in a beautiful world. They do not have to go through difficult life such in a struggling like the Kim family. They struggle to survive in the daily life of the capitalist world and the desperate structural system of society. This does not provide the quality of life that human life of all classes should have access to.

However, there are things that block the realities of life outside the luxurious world view of the characters from the Park family. Their lives are so comfortable that they can easily use money to solve various problems - just take and pay. Still, these

are attached to the so-called ignorance all around, which contradicts the social status that will lead them to more access to resources of wisdom than the lower classes. They use their money to hire a high-priced tutor to teach their children at home, for example. At the same time, the children of the Kim family did not even have the money to go to university but they had the skills to survive. They earn great use of talent even if it is immoral or encroaching others more or less. This point can analyze and interpret from various characters, scenes or symbols as follows.

4.3.1 House or residence

According to Peirce's concept (1931), the home is the dominant symbol of the film's class. While the lower-class homes of the Kim family live in a narrow basement in a slum where even when they sit and eat, drunken people urinate at an even higher level of sight. The location of the slum is sloping down to the bottom of the hill can be observed from the scene. Father and child in Kim's family go back home with their bared feet walking through the rain, running down the hill in the residence zone of the elite, passing down the tunnel, running down the stairs and the ramp in

several steps, until reaching the slum community when the rain blew the sewage to flood the house. The water might overflow the toilet that it needs to be evacuated like a colony of cockroaches escaping and going to sleep with the lower class together at the gym.



Figure 4 Comparison of Kim's home and Park's home



The home of the new wealthy family of Park is designed by Korean famous architect on the top of a hill in a quiet neighborhood. The house area is surrounded by a high solid wall blocking the Park Family's territory from the outside world that shows high privacy. The entrance door has surveillance cameras to capture images of the visitor who will have to ring the doorbell and express himself through the doorbell to talk to the housekeeper. The entrance to the house is a staircase with a beautiful garden and a good automatic lawn watering system. Inside the house, it is spacious enough to be a playground for Da Song, son of an aristocratic family, to be able to play the role of his favorite Indians with ease. He does not have to play in the playground, mingle with other children from different classes, lowering the risk of accidents from outside people. Family members have their own cozy space in their own corners within the area that can be called "The house they've known" since moving in. In accordance with Peirce's concept, it is a symbol of the aristocratic family that represents a feeling of safety from danger, pain, trouble, and most importantly poverty.

Since the Park family moved into this house where can be called their own home, they had such ignorance that they did not really know this house. They did not even know the history of the house they moved into, that there was a basement deep down from the basement they knew. It is just sliding the locker out and they will see a staircase downwards which the old homeowner who was an architect built as a war bunker or dodge creditors. It may be because the old homeowner had not said it. It is just because he wanted to sell out and take refuge from creditors' debt; therefore, they deceived to sell it to the Park family. Even the housekeeper, Mun Nok Wang, the former owner of the house, entrusts to the Park family and conceals this secret for personal gain. Therefore, it is not necessary to investigate the life outside of the Park family that they will know any perception of a world of inequality where the lower classes are struggling to survive in the capitalist world. They do not notice even someone who comes secretly living in the basement of the house which symbolizes the life of the lower classes of society. Geun Se, the husband of Moon Gwang, the first housewife secretly came to live in the basement of the house for more than 4 years to avoid creditors after his cake shop closed. He sustains life with

food from the family's refrigerator which shows that people are so rich that even if some food resources in the refrigerator have been stolen, they will not be affected. This makes them not even aware of what is missing though food is the main factor of all human beings.

In addition, the event at Da Song High class family son in his birthday when he was in Primary 1, he came down to eat a delicious cake. This shows that the cream is so delicious that he wants to eat it again in the middle of the night. It reflects the finest ingredients, full of the quality of the desserts that the upper class consumes at their birthdays. That day, Dasong stumbles upon Geun Se, who has crawled up from the basement to find food from the Park family's refrigerator. But they concluded that Geun Se is a ghost in the house that the Park family believes will give luck despite Geun Se is being a living person who needs food to sustain life. The family's finances were accountable for money really comes pouring in. It is similar to the satire of the dictatorship regime where the upper classes proclaim the lower classes. Because in the movie the Park family has a tutor comes to teach children, a housekeeper cleaning and taking care of the whole big house, and a rented car to

drive to facilitate the family. Loving in a society at the top of the pyramid, the Park family defines Geun-se as ghosts from the basement. It shows in the ignorance of the aristocracy of the existence and wholeness of the lower classes like being in the world of the higher class.



Figure 5 Geun Se appears at a birthday party



It was evident the anonymity in the eyes of the lower class. In the final scenes of the movie, Geun Se appears at a birthday party in Da-Song's backyard with the goal of coming up to defeat Chung Sook who pushed his wife, Moon Gwang, fell down the stairs down the basement until her death. Even though Geun Se says hello to Park Dong Ik, it turned out that Dong Ik's response was, "Who are you, know me?" reinforcing the anonymity in the eyes of the lower class despite the dust beneath the feet of the real elite in the film. It can interpret that the director wants to satirize North Korean society - toward the dictatorship to the power of the people at the top of the pyramid. Whereas the people below succumb to life as a slave in a downstairs basement, it is down to the point wherein the mind will fade away from day to day comforting himself with illusion that the elite who owns the territory is a giver of housing.

The people in the basement will keep using their head to strike the fire until their brain is shaken to facilitate the lighting during the head of the family or the leader walks past. There will be a light above which is like praising "respect!" It is every time the landlord Park passes by to praise until the master understands that

the light sensor is broken. This further reinforces the reality that the elites in the world who are not aware of the existence of the underdogs who brought the fortune and money to make him live a happy life. This issue can be joked with North Korea and the Kim Jong Un regime, where the rulers are being spied on by the military. The people of North Korea are unknown to the outside world. They do not even know the existence of the Taj Mahal, the Statue of Liberty, or any other language besides Korean. They know for only the most delicious food in the world, Korean cold noodles. Naengmyeon is like an elite's ignorance world in which the film director wily satirized dictatorship such as North Korea.

4.3.2 Musty smell

According to Peirce's concept (1931), the musty smell is a symbol that concretely shows the class inequality of both families. Bad smell that carries on Kim's family is the musty smell from living in semi-basement room the whole of their life. No matter what they do, the smell remains. Even if they try to change their dress to look unlike the poor, however, it cannot be concealed the smell of their

poor. The scene when Da-song ran to smell Ki-taek's shirt, this made the boy wonder why his driver, housekeeper and tutor all smell the same which sparked the issue of musty smell as seen in the dialogue below.

Dong-ik: Da-song, don't do that!

Da-song: It's the same! They smell the same.

Yeon-gyo: What are you talking about? Go up to Jessica.

Da-song: Jessica smells like that too.

As dialogue below, Mr. and Mrs. Park were mentioning Ki-taek about his smell further reinforces the knot in his heart that he has in smell because he lived in the basement. While hearing this conversation, Ki-taek then sniffed his clothes in uncertainty.

Figure 6 Dong-ik close his nose because the unpleasant smell



Dong-ik: Where's that smell coming from?

Yeon-gyo: What smell?

Dong-ik: Mr. Kim's smell.

Yeon-gyo: Mr. Kim?

Dong-ik: Yeah.

Yeon-gyo: Not sure what you mean.

Dong-ik: Really? You must have smelled it. That smell that wafts through the car, how to describe it?

Yeon-gyo: An old man's smell?

Dong-ik: No, no, it's not that. What is it? Like an old radish. No. You know when you boil a rag? It smells like that.

Besides, this musty smell was one of the important conflicts in the film. Kim Ki-taek kills Mr. Park with unconsciousness in the chaos situation. He is deeply impressed and has a weak point from realizing that he has a musty smell that Mr. Park has gossiped behind his back but he heard it. This emphasizes that there is a line between rich and poor. Mr. Park said that the poor like to cross the rich line, employee crosses the employer line.

Dong-ik: She was a great housekeeper.

Ki-taek: I see.

Dong-ik: She kept the house in great shape, and she knew never to cross the line. I can't stand people who cross the line.

The dialogue above emphasizes that Dong-ik is quite serious about crossing the lines of boss and his subordinates. He did not want a lower class to cross his line. This makes the questions “What is this dividing line? Where does it have a dividing point? Or Is it just a measure in the human mind? It is the division of the class in the

hearts of these rich. They simply view the employee or the poor as on a different level with them and did not want them to rise up equally. Therefore, it has a clear line in their mind and they cannot stand it if the poor crosses the line. All the poor or the employee can do is simply accept and be careful not to cross the rich line. But actually, the rich cross the poor line with a racist attitude embedded in their mind. Even if it was just a little sarcastic speech or gesture, like talking about just the stereotype of 'poor people' and even in the back, it is to overstep to hurt their minds to the extent that it may cause unexpected damage.

Ki-taek: So, do we all need to use different soap, now?

Ki-woo: Dad, we'll need to use different laundry soap too. And fabric softener?

Chung-sook: You mean doing four separate loads of laundry each time?

Ki-jeong: That's not it. It's the semi-basement smell. We need to leave this home to lose the smell.

From dialogue above, after Da Song started to feel their same scent, they have to think about how to resolve this doubt. But in the end, Ki-jung solved the suspicion that these scents were the smell of the basement. This smell is a symbol that clearly shows the class inequality of both families. The Kim family makes every effort to erase their poverty. They rejuvenated themselves, forged document, lied all private information, as well as dress and pose like rich people. But the only thing they cannot cover is the musty smell of the semi-basement room that they have been living in for their whole life. We may call this odor is poor smell. According to Peirce's concept (1931), a musty smell is index that show when we smell people with this smell, we knew that they were poor. The film conveys this word better, more tangible and reasonable to conform. That is the 'musty smell' of people who have lived in the basement all their lives like a curse. In other words, it is the poverty that is ingrained, unable to shake off. Even if dressed up well, it can still know from the smell.

4.3.3 Scholar's rocks

Scholar's rocks or Gongshi in Chinese is a naturally occurring stone. The word Gong means spirit, shi means stone. It began with a fondness for ancient Chinese scholars during the Song Dynasty. They often carry stones with strange shapes such as stone similar to the nature of a mountain or a mountain range, to decorate the interior for enhancing concentration and stimulate the imagination in writing and literature. According to Peirce's concept (1931), scholar's rocks is a symbol that can be interpreted in various ways.

Min-hyuk: This stone here is said to bring material wealth to families...

Ki-woo: Min-hyuk, this is so metaphorical.

Ki-taek: For sure. It's a very opportune gift.

Chung-sook: Food would be better.

From dialogue above, some items may useful for some class but useless for some class like scholar's rock in the film. If placed in the rich home, it would be a good decoration to show their status. But when it moved to the poor home that four

factors are more necessary for life, this rock seem useless. Like Chung-sook said “Food would be better”. However, Kiwoo chooses to believe that this rock brings good luck to his family. Because after getting the stone from Minhyuk, his family has all the duties of working even from a fraudulent scheme. At the meantime, the stone was a heavy burden that they had to bear for their own actions. Kiwoo is carrying stones with him; it shows that he carries the heavy burden of faith on himself. In the end, when he realized and released the rock back to nature, it's like he has let go of thing that should not be carried. According to Peirce's concept (1931), scholar's rocks is a symbol so we can interpret that the stone was the beginning of Kiwoo's unleashing the desire of the lower classes to transcend the class. It is trying to look at thing that is meaningless to be meaningful or it is called over coding.

Ki-taek: Why are you hugging that stone?

Ki-woo: This? It keeps clinging to me.

Ki-taek: I think you need some sleep.

Ki-woo: I'm serious. It keeps following me.

From dialogue above, it shows that Ki-woo is very adhered to this rock. This stone appears in various scenes in the movie such as heavy rain night scene you will notice that each member picked up their own important things and the only thing Ki-

woo picked up and cuddled in the gym was the scholar's rock. But this stone that he clings to, finally it returned to attack him. Ki-woo takes the stone with him when he going down to meet Geun-se. They fight and, in the end, the stone returned to harm him.

As reported by Peirce's concept (1931), scholar's rock is a very clear sign and can be interpreted in many ways. In addition to the meaning mentioned above, this stone was something that reassured him because he believed it would bring good luck. So, the meaning of the stone hidden in the movie could mean confidence, pride, or burden.

Looking at the Kim family home flood scene, we will find that the characters go to collect their important belongings in order to escape the water. Dad hurried to collect the money hidden under the roof and collect mother's gold coins. The sister hurries to collect the cigarettes hidden under the ceiling, but Ki-woo returns to collect the "stone" given by her best friend. "Stone" is another key symbol of the film and it reflects the characteristic of this character very well.

Figure 7 Min-hyuk bring the scholar's rock to Kim family



It is like Ki-woo, a normal lower class, which built himself from a story of lying to himself to become a university student and brought to the opportunity to promote the class. The stone which is just a beautiful ordinary stone but it was valued by Ki-woo as an expensive decoration and is a talisman that brings good fortune. With the fact that it is a big stone and heavy to move, the Ki-woo unknowingly carries it. Just like the way Ki-woo made the lie about him bigger and bigger so that he will continue to bear this responsibility. In the end, Ki-woo understood that it was an ordinary stone. He let it go into the river and found that it

was no different from any other rock. As with the last episode of Ki-woo, there is no more burden of the lie he made. He admitted that he was only an ordinary person.

It is actually a rock; it is not worth anything. It is just a toy the rich people give to other rich people or something like this such as the tree. A stone giving is something weird, it is rich culture. The poor gets nothing from the stone. They may just only throw it at the other people head. Actually, it is for a show of status, for example, today one house went to Paris, brought a souvenir just to show that they are rich. They may buy expensive fabrics from abroad and come to you to give it as souvenir. But this stone is worthless to the poor; it is like buying a comb to bald people which is an insult.

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If you look at it from another viewpoint, it is the burden and action that this family deteriorates, especially the son. The son was the one who started this story, so he had to keep a burden (rock) on him all the time because he is the hope of the family. This character reflects the values of the eldest in the family who must wait for the hopes of the whole family. This hope is not taken in a beautiful way but is

the hope to eat and not starve. It is the hope to follow the life plan that is set to accomplish, etc. Therefore, the stone is a burden.

Figure 8 Kitaek is talking about type of the scholar's rock



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Scholar's rock from the friend of grandfather, in other words, although it is the most worthless thing, it appears to be a key symbol that the movie has emphasized many times. It could all be caused by this talisman stone that Kiwoo himself became a tutor in the rich house and also gave everyone the family a job. But this is not last for long. All the good fortune seems to betray this family. Apart from the pending

problem that is perceived by the people under the roof, their house is all covered with water.

Looking back to the stone once again, if the belief that the stone is a gift that brings good luck to anyone, the incident happened to the Kim family seemed to bring them luck at first. Then, it multiply betrayed him by bringing back the misfortune. He should not have been ambitious in the first place to get into Mr. Park's house that is an escalation event of poverty. They have no choice but to use this gray opportunity to save the family's financial crisis. It reinforces the misfortune of the Kim family. The lucky stone that was obtained, therefore, could not reflect any good fortune.

According to Peirce's concept (1931), the stone is, therefore, a heavy burden that itself is and what everyone expects it to be. Indeed, the symbolic meaning given by stone does not depend on anything. In addition to the class status that had in the first place, if it was a rich man, he had a noble family. The stone that was believed to bring good luck will really bring good luck. If it fails, it will still have the strength to keep fighting. But if one born in the lower class; whether there are ten more stones

could not give good luck anyway. If one has good luck, it may be very low probability. The chances of failure are very high anyway like the failures of the family, the collapsed attic is just a parasite. The stone, thus, reflects the symbolism of the class which the meaning of the stone varies according to the class.

4.3.4 Redskins

Dasong's birthday scene in the backyard is the epic scene of the film that brings us to the end of the tragedy of the elite. From where they do not know anything and being trapped under their world envelop, finally, it was cut off by their own ignorance. These are their regardless of their discriminatory attitudes, disrespect people downstairs, or being the person who opened the way for the chaos itself. In this setting, the heads of both families: the upper and lower classes, such as Park Dong Ik and Kim Ki Taek, are featured in Indian costumes. Although in fact it can be seen of the redskins symbols from the beginning of the story through the character Dasong who is a “center of the universe” child. In many scenes of the film, it can be analyzed that in addition to satirizing the dictatorial North Korea, the director secretly

criticized the democratic power of the country like America. Since the indigenous Indians came to settle in the American continent and they were invaded by the Europeans during the colonial period. They represented as a host and a parasite. Indians have lived in America for generations while the colonization expanding into America. The land of the white people penetrated into destroying civilization of the independence Indians. Although at first these indigenous peoples will be very welcoming to white immigrants and teach them how to live in a new land.

Figure 9 Dong Ik and Ki Taek are featured in Indian costumes



Indians believed that man is the treasure of the world. Everything is connected as one with nature. Everything on earth is like a family. Therefore, people should

respect each other. If anyone violates this natural law by destroying and disrespecting each other, in the end they will be punished by nature.

The author related this to the scene of the film's climax episode. According to Peirce's concept (1931), redskins can be a symbol in the scenes which the heads of families on both sides with different class put a symbol to show they are on the same side, instead. Dong Ik, a noble, shows his disrespect to fellow human beings by looking beyond their fellow human beings - the mortally wounded Gun Se who emerged from the harsh basement. She lost blood in a very heavy injured. Dong Ik did not paid attention to her, the daughter of a lower-class family; even she is the one who ever taught his son, Da Song, art therapy. Instead, he chose to focus only on Da Song, his son, who faint when he saw Geun Se. Finally, Dong Ik was punished by Kitaek at the end.

Kitaek has been stressed out of a living that struggles to earn a living and facilitating the service of the Park family. He also accidentally overheard Dong Ik gossiped about his bad smell from using cheap laundry detergent and drying clothes in a sunny area as well as the stale smell of the house under the basement that

spreads to the back seat of a Mercedes-Benz. Moreover, it included a drawing of a class line by accusing Kitaek's talk of dissuading the boss. Additionally, it includes the scene where aristocratic parents lie on the soft sofa looking after the mischievous son who refuses to sleep in the house because they want to sleep in a good quality waterproof tent that was ordered from America. Whereas, the lower-class family, fathers; sons; and daughters, was hiding under the table after battling with the people of the same class, Moongwang, the former housewife. Geun Se, the noble family, did not realize this hardship because their world was wrapped up in something too soft to feel it. As a result, Kitaek picked up a knife and stabbed Dong Ik at that time. This is a scene that shows that the noble covering shred could one day be cut off from which they themselves ignorance.

4.3.5 Class wall

The scene of splashing water on the fierce person on the wall will imply that this family has begun to change. From the beginning, they did not dare to mess with the people who came to contemplate the front of the house. Later, when he got better, he started to fight more. For the Park family, the movie shows that if the

racist position is thrown away, they are human beings. The movie brings an interesting point to this point in a scene where the two are dressed in pajamas leaving the outer shell like a costume and hair make-up that tells the class and then begins to have sex. Then, the crude attitude that is inherent in all human beings is removed. The two children who were not yet influenced by the class system on their lives which the more children are not influenced so there is no wall to divide the class. Especially the youngest son, he is playing naturally with the former housewife and is the only one who notices the “communication” from the housewife’s ex-husband. However, they cannot help having the strength to fight the class wall.

Figure 10 Kiwoo splashes water to drive drunk people



The symbols appear in the film has resulted in extensive analysis of which side is the parasite, in addition to the Kim family, the Park family and the underground home. Some analysts think that the true parasite is the “hope” hidden through the signs of the stones held by the poor boy’s son throughout the story. The rock at the beginning of the story is a gift given by a dear friend represents a hope. It was something he always had in his hand, but in the end, he had to face serious injuries symptoms in the brain because of stones, which is similar to the false saying “hope”, is the parasite of real life.

Mr. Park, the father of the wealthy house is always said that the workers and the surrounding people should not cross their line; even the smell should not touch their nose. But the rich houses always cross the line of the poor whether to tell them to make noodles in their hurry time or call them to arrange a birthday party which is the show of wealth on the holiday of the poor. It is the day they had to flee the floods. In addition, on the way in the car, Mrs. Park released phrases such as “Look, because the real rain caused the dust to disappear, so we got to party.” While the poor family have to go through flood and sewerage toilets in order to get to work for them.

The story of the pouring rain clearly divides the rich and the poor. For the poor, the rain is catastrophic homelessness and the need to seek food from evacuation centers.

For the rich, they choose to avoid seeing the poor by looking at it as a ghost. The youngest son of the rich house sees people in the basement as “ghosts”. This can be analyzed that it was the intention of the director in the movie to say that when rich people explain to their grandchildren “What is poverty?” they would not

explain that it was caused by inequality or exploitation. The short simple explanation is that these are “ghosts” and it may be what the rich use to tell themselves every time they see the poor. That is, they do not see the poor but they only saw evil.

In the end of the movie, even the park family cannot stay in the same house and the people in the basement will already be killed, a new set of rich people came to this house anyway. There are new poor people go to the basement as before, that is, “the inequality is not about the individual, it is the about the structure.” It just the change of one person out and the new ones replaces. According to Peirce's concept (1931), this is the class wall that is a symbol of inequality structure.

In addition, the movie also pointed out that the reason for the death of the daughter of the house because she seems to have the potential to grow and develop herself to the wealthiest among the six people of the poor. The movie tries to say that in the real world one who can make the nobles feel shaken is the most likely to be eliminated.

The title, *Parasites*, also represents the shame of the poor having to depend on the rich and there are questions about politics, society, economy, the philosophy of consumption that builds the way of human life.

In sum, 1% of the world's wealthiest people continued to grow their wealth from the 1990s through 2015, while many of the world's populations are still affected by unallocated income. Equality by the innovation makes a difference in the quality of life, possession of property, life opportunities, environmental hazards, and many other issues. The film set the role of the talented but poor Kim family but without any relationship or trust that can elevate themselves. So, they have to take a deceitful tactics to enter the world of the rich. The film depicts poverty, despair, and inequality. The film also highlights the poor families who depend on the rich economically, while the lives of the wealthy are dependent on labor from working-class families. This might raise the question of which family is the true parasite class.

CHAPTER V

CONCLUSION AND DISCUSSION

5.1 Discussion

Class disparities - Other than fun, what has made this movie so much talked about and written about is the issues in it like 'The disparity between the classes', which widens the gaps and is becoming more difficult day by day. It is a contemporary, energetic, universal issue, and most audiences feel involved. Even though it is a Korean movie, the audiences in other parts of the world can easily understand and get into the movie.

In addition, the difficulties of the lower classes lie in the time of crisis. They will take more damage. As seen from the heavy rain scene, Park's problem was that he couldn't just go camping outside the house until he had to come back and have a party at home. But for the poor, the problem was that their homes were so badly damaged that hundreds of homeless people had to sleep together in the auditorium.

This shows that when there is a problem in society regardless of the environment, economy, etc., the lower classes are always more in trouble.

A system or things to support the lower classes when they fail are lack which makes the plans that they put up often go wrong. This shows in the words of Kim, who said “The best plan is not planning,” which is seemingly flattering, not showing responsibility and this turns into a sound that sounds unreasonable.

It is interesting if one said that the Park family is not wrong and to be rich is not wrong, it might also be right. This is because their wealth is based on the form of capitalism. They do careers honestly. They are not doing anything illegal. Besides of that, the movie does not show any of them as villains. They are courteous, smart, good-natured, and reasonable. They do the things that the rich are supposed to do, such as partying or spending their money on happiness. Their goodness can be explained by housewife Kim's words "Because they are rich, they are good. If I am as rich as them, I'll be better." For this reason, it can be interpreted that by being rich and having all the resources available, they can act as good people. The Kim family is rich, in the same way, they do not have to lie or use a dirty plot to get a job. So if

we look carefully, we will find that the movie's villain is not the Park family but it is an unfair system. It was a system that gave the Park family the richness and put the Kim family in trouble. It is a system in which the rich are concentrated in only 1% of the population. It is a system that makes the lower class easily able to rise to the elite, which this unfair system seems to be permanently stable with nothing to refuse.

Additionally, Park's fault lies in the ignorance or indifference to the problems or misery of the class below himself including the indifference to the unfair system which the penalty of it leading to the stabbing of the butler Kim with a knife stabbed in anger until death.

Also, another interesting aspect of the movie is that the main opponents are not the upper classes and the lower classes. It was a clash between the lower class under the eaves of the upper class without the acknowledgement of the rich. By the Kim family's clash, the former housewife was fired and her husband hiding in the basement of the Park family home wanting to hide from the informal debt collector - the former architect who was the owner of the house using it as a secret

underground chamber for refuge of North Korea, in which the Park family bought this house without knowing about it. An old housewife asks maid Kim to hide the secret to her husband and deliver food to him, in the same interests of the poor. Maid Kim refused saying that “I was not poor like you”. This shows that people of the same class do not hold hands to help each other - which if it is a handshake to subvert that system is even more impossible - because they only fight each other to be the only one that uses the Park family's resources.

Another interesting scene is when Kim is wondering if the unemployed driver will get a new job in which the daughter responded that she did not focus on other people “Better pay attention to us”. This shows that they would like to separate themselves from the other poor.

As for the status of the Park family from the point of view of the lower class family, they are not the enemies or the mob that should be eliminated. However, they think that these people are the ones who should be admired and grateful. In view of the Kim family - they are the benefactors who make them jobs and money. The view of the butler in the basement goes further. He respects Park as the

matriarch that he both composes songs and turns on each light as they walk into the house. This family behaves like gods in North Korea. On the other hand, it fully mimics North Korea. Therefore, the film considered to be a controversial thing.

In summary, the movie depicts a state in which the lower classes fight each other while the nobility was exalted and kept outside the circle. This is a pattern that has actually happened in this world and it will continue to loop like this. However, the incident reversed later when Kim had 'bright eyes' when his daughter was killed. This allowed him to see the brutality of the system and the brutality of the elite which made him decides to hold a knife and gets his true opponent.

Even though Park is killed but what is handled is the person, not the system. This makes it not a real solution to the problem because the injustice systems still exist; there are still people who suffer from this system over and over. Kim becomes the man who has to hide in the basement of the Park family home instead of the old one. This will allow him to come to life on the ground again if Kim's son finding the way to build his position in order to buy that house. If we viewed from the unfair

social system as mentioned, the picture of happiness that appears at the end of the movie is just a dream that will never come true.

Various events that happened among the poor, it clearly reflects the cruelty of a system that forces people to kill each other and vie for their own survival instead of working together to resolve or fight the injustice of the system. This also well reflects the state of the country and the people of Korea today. Each person lives his own life to keep alive and not interested in others. They do not care even if they have to do something immoral. This situation could be seen in other countries around the world as well including Thailand.

It is in agreement of the increasing inequality creating the concept of clay spoon-golden spoon (Kim, 2017). This concept is the scandal of Cho Guk, former education minister reminding the clay spoon like them who may have believed that working hard will make a difference. This is the disappointment of Moon Jae-in, elected President in 2017. His success in election was based on social and economic equalities policies. However, he has now held that position for over two years, he

rarely has any work to show to the people who are carrying the burden of increasing inequality. Moreover, income inequality has also increased since he took the position.

Symbols of Parasite - Who exactly is a parasite? The definition of the parasite is 'Living organisms that live other people as habitats and food sources' means that the parasite in the movie title refers to the lower-class families who rely on money / housing / food from an elite family to survive. However, if we consider it again, we will find that Parasites can refer to a group of people taking a social advantage, assimilate money, and resources towards themselves leaving the disadvantaged, exploited or abandoned to be stalled by the unhelpful.

The film is cleverly coated with the issue of class inequality. Even so, it makes the viewer who has been hurtled by capitalist influences some amazing laughs. With the use of bad jokes and satire on current political and social issues, the story tells of a poor low-class family living under a house in the heart of Seoul. Parents lost their jobs. Sons and daughters cannot take college examinations. The story begins after a high school friend of eldest son Kim Ki Woo (Choi Woo Shik) approaches him as an English teacher for the daughter of the wealthy Park family. Even when he saw

a way to stick to this wealthy family, he took his sister Kim Kijung (Park So Dam) to pretend to be an oversea graduate of teaching arts to his youngest son, Kim Ki Taek (Song Kang Ho). He let his father become a family driver and his mother Kim Chung Sook (Jung Hye Jin) as a housewife. When all the foreign matter fully enters the noble family, the story continues to come to an unexpected conclusion.

As class inequality is a universal issue faced by people all over the world today. The vast majority of movies feature a formula that the poor are deprived of their rights and freedoms from the rich. Even the audience felt pity on the crappy life of the victimized victim.

Actually, Parasite's main point is to distinguish a wealthy home from a poor home. But the movie was not reproduced with the aforementioned images. The film encourages audiences to feel satisfied with helping the poor who do wrong even if it is against moral principles worthy of adherence. Until in the end, we cannot help but question whether we are suppressing the economic, social and political shocks that oppress us. When we see images of people who can upraise with them, we

accidentally put ourselves into that character releasing the consciousness from the blind mind of our own.

The world of the rich and the poor is like a parallel universe. There is no way to merge into one. However, it cannot be denied that there are some necessities for people of two worlds to meet each other in the same world of a poor family living in a dirty basement rat hole renting out free Wi-Fi from their neighbors. It is the same world as a family living in a house that is enormous, luxurious, rising from the pavement.

Global Wealth Report 2018 (Credit Suisse, 2018) reveals that as the world wealth as a whole increases the gap between the rich and the poor spreads across all areas of the world. It is likely that this gap will continue to expand further in the future. Income distribution was, therefore, proposed to solve the problem. Many people are encouraging the rich to help the poor through simple means, such as making contributions as fellow human beings in the same boat - a worthy reason to help one another.

But in the real world, the problem of class inequality cannot be solved with income distribution that easily. Garrett Hardin (Hardin, 1968) advises to imagine that all rich people have the privilege of aboard a luxury ship. But all the poor are left to remain in the middle of the sea. Morally, rich people deserve to save lives, giving the poor a chance to breathe on a luxury boat. However, with limited packing capabilities, it cannot help people at all because it will cause the boat to carry more people than its weight and eventually sink. It is only helping a certain group of people which would be a compelling accusation of righteousness or criteria for choosing whether to pick up or not to board the boat. It turns out that choosing not to help anyone would be a better choice.

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When the lower classes cannot rely on the rich, the rich can improve their quality of life. That is no different from hanging life on the thread. However, consumerism makes people unable to live without money. The plan to stick to the rich to eat was one of the options this parasitic family chose and they can use it well, too.

5.2 Conclusion

After the founding of the country on 15 August 1948, two years later, the Korean War occurred. The war made South Korea the world's poorest country until the 1960s. Later, President Park Chung-hee developed the country with the five-year economic planning board in 1962 and to mobilize all resources for achieving the target of industrial development. Causing South Korea to change rapidly under the dictatorship in the form of democracy at that time, the economic upstart became a new industrial country with great potential in Asia.

The Korean government led capitalist economic system to drive nation. So South Korea is one of the countries have high the per capita income. On the other hand, the effect of capitalist economic system, it causes rapid social changes affect Korean people in society. And the effect of capitalist economic system leads some social problems occur in contemporary South Korea society. For instance, family problem as social class, inequality, and politic problem these problems are the result of capitalist economic system that the Korean government used to develop country.

The result of study showed that “Parasite” film reflects the social problems in contemporary Korean society through a visual sign, scene, and dialogue in film based on semiology theory. Which from the analysis of various symbols, the appearance in the movie is often a symbol that the audience must interpret. Some symbols can have different interpretations. The use of semiotics for analysis allows for a more fluent interpretation. In addition, semiotics can be applied to photography, camera angles and editing to get different meanings which is more useful than general analysis. Instance, the problem is about class inequality film reflects differences between classes convey through both houses that are completely opposite. The ability of the two families may not be very different. But the social costs and the opportunities that are obtained are very different. It has become a huge gap that causes inequality in society. The result of capitalism problem affects people’s lives in society and become social problems in South Korea society. These problems that occur in South Korea are the result of the rapidly changing in South Korea society by the Korean government led the capitalist economic system to drive South Korea’s economic system. Therefore, it can be said that the capitalist system is

one of factors that affects social disparity in South Korea. However, capitalism is only part of the gap between disparity. But not all factors cause disparity in South Korean society.

Many people may believe that "poverty" and "wealth" are born from boon or old karma from a past life or maybe it's just superficial thinking that because the poor are lazy, but the rich are diligent. No matter what your opinion is, it shows that these two words indicate class differences and is a problem that is deeply rooted in each country. With the modern economy in a capitalist style, it gives the public an opportunity to have a liberal competition in the use of their ability to produce jobs which is a good idea. However, in many countries, the use of this concept covers the national economy. The differences in people's title, class, residence, or accessed resources make the unequal chances of the people. People who have more opportunities or in the higher class, there would be no way to fall to poverty.

The movie provides a clear comparison of the differences between the word's "poor" and "rich" in Korean society by reflecting the problems of the class in the present time. The problems of the rich family are home management, raising

children out well, organizing parties and events, whereas, the problems of the poor are congestion, housing problems, finding work and seizing opportunities.

The movie has sporadic details that a poor man, who used to be the unsuccessful owner of a cake shop, being cheated by informal creditors, hiding underground and no longer going to face the truth with the outside world, has become a stealthy parasite underneath and admires the rich man with all his heart as who gave him housing. He is a reflection of the lower-class people who try to move in business and hope to take their luck and climb up to the middle class. When everything falls apart with his failure without a mattress, it caused him to become a parasite, living in the rich man's house to survive for days worthlessly. This makes it more desperate to see that being born without the cost of the poor life can be terrifying to just one mistake and failure.

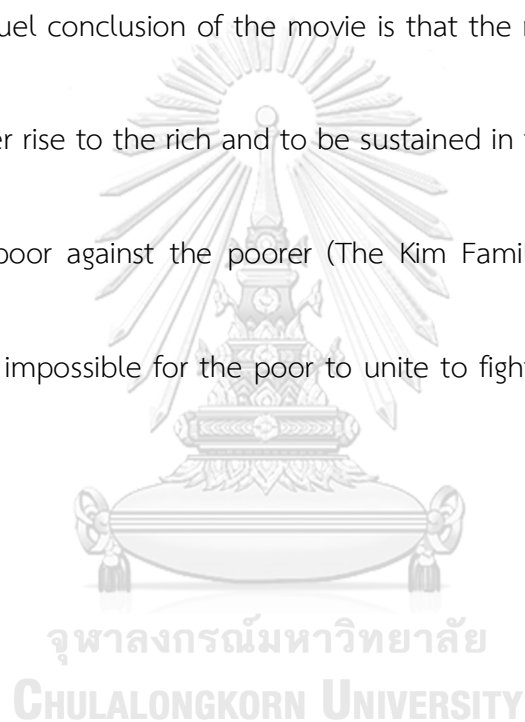
In the end, the story came to a point where it seemed most hopeless. The son and daughter rely on their poor father by asking if the father has any plans for them. The answer that father answered is an important answer that may well reflect the overall status of the poor class. The father could answer roughly that "If asked

about that plan, I can say that there is no and don't want to plan anymore. Because in the end, the plan that we have set would never the way we had hoped. Who would have expected that we have to sleep in the midst of the gym here? If we do not have a plan, we will not be disappointed. Continue living the next day! In the end, whether it is to kill the deceased or to be treacherous, it doesn't matter.” This is a very razor-sharp dialogue and a clear reflection of the class in Korean society or may be in every part of the world. The image of the poor living in a home where the state's infrastructure is supposed to make good is failed such as managing the flood so well, this turned out to be a picture of cramming, stomping repeatedly at the poor. It emphasized that we do not say but take time to upgrade the status of the class. Just hope to pray that the day when the heavy rain does not flood the house, how merit it is.

The film stated that during the rich is in his fitting room, the poor scramble for clothes that are stacked on the mountain floor. It can be said that the differences of the classes are subconsciously limiting the thinking we have about the world. For the rich, there will be a sentence like “in the sky after the rain is always bright”. But

for the poor, the sky after the rain may be the story that brings many mischief incidents that aggravate them beyond the word beautiful as the Kim family was facing. The story between the rich and the poor will never end not only in South Korea but in almost every part of the world.

Another cruel conclusion of the movie is that the movie is about to say that the poor will never rise to the rich and to be sustained in the conflict. A person who is fighting is the poor against the poorer (The Kim Family and the people in the basement). It was impossible for the poor to unite to fight the rich as many people dreamed of.



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VITA

NAME Wilasinee Nichasuk
DATE OF BIRTH 26 Oct 1994
PLACE OF BIRTH Chanthaburi
INSTITUTIONS ATTENDED Thammasat University
HOME ADDRESS 35 M.1 Taphon, Khlung, Chanthaburi 22110

