

1.A) According to the movie "Agora", firstly, it revealed the disparity in paradigm between Christians and pagans regarding their god. In 391 AD, Alexandria is part of the Roman Empire, when civil strife starts to threaten the Roman control of the city as Pagans and Christians come into conflict. When Christians continue to destroy the statues of the pagan gods and lead one of their priests to die in the flames, the pagans decide to attack the Christians. It indicates that neither the pagans nor the Christians are pacifists. All sides have the peculiar conviction that their rivals must by definition be evil. This battle culminates in the devastation of the library. Hypatia, a teacher at the Platonic Academy, where future leaders are taught. She races with her students to save scrolls before Christians invade the library and ruin its artifacts. This highlighted that, because Christians and pagans have distinctions in paradigm about their god, and they are equally blinded by the belief that those who disagree deserve death, it makes society filled with turmoil and several people sacrifice their lives in this war. Moreover, after the war, the rise of Christians made many people in Alexandria change to be Christians.

Secondly, the film reveals the contrast in paradigm between Hypatia and Christians. According to Hypatia, she tries to study the motions of the Sun, the Moon, the five identified "Wanderers" (planets) and the stars. In addition, she also explores the heliocentric model of the solar system developed by Aristarchus of Samos. Nevertheless, because of religious objections towards heliocentrism, Christians have now forbidden Hypatia from teaching at school. Many Christians mock the notion that the World is a circle by claiming that those far from the surface will collapse off the Moon. The chief of the Christians, Cyril, sees Hypatia as possessing so much influence on Orestes and performs a public ritual to compel Orestes to subjugate her. Hypatia's former friend, Synesius, now Bishop of Cyrene, comes to her, but insists he can't help her until she accepts Christianity; she declines. Finally, Hypatia theorizes that the Earth moves around the Sun in an elliptical orbit, not a spherical orbit, with the Sun at one of the focal points. However, Cyril persuades a group of Christians that Hypatia is a witch, and they vow to kill her. As a result, the crowd decides to stone her to death. As seen in the film, only because Hypatia has a difference in 'paradigms' to Christine, it can make society believe that she is a witch and that they had stone her to death. This circumstance makes society afraid to question their religion and thinking difference, which to think differently and even wrong is better than not thinking anything.

1.B) Social Constructionism acknowledges that reality is a result of human intellect communicating with perception in the real world. It means that we can generate our own knowledge by asking questions and exploring things which will undoubtedly be subjective. The social constructionist framework argued that reality is a dynamic, socially formed, and ever-changing concept. They believe that truth is in the mind of the spectator. As in these scenes, it can contribute to the paradigm of Social Constructionism. First, a war scene between the Christians and the pagans. It demonstrates that both parties have that bizarre assurance that their opponents must be vicious by definition. Christians and pagans are similarly misled by the idea

that those who oppose deserve to die. Second, the scene where Cyril, the chief of the Christians, read The First Epistle of Paul to Timothy. It states, "I desire, therefore, that everywhere men should lift up holy hands in prayer without anger or disputing. In like manner, I desire women to dress modestly, with decency and propriety. Not with braided hair or gold or pearls or expensive clothes, but with good deeds. That a woman learn in quietness and in full submission. I do not permit a woman to teach or to have authority over a man, but to be in silence. This is the word of God! Amen". After that Cyril stated that Hypatia is a witch. From this scene, we can see that just because Hypatia is not the woman that God claimed women should behave, society believes she is a witch and stones her to death.

In addition, the Postmodernism paradigm dismisses the idea that science can be seen as objective. Science, according to postmodernists, is not universal, and thus does not allow one to resolve disagreement. Science is therefore, according to them, not the paradigm of all true knowledge. There is no absolute, empirical reality. All the judgments of truth arise within a historical context. According to the film, there are some scenes that contribute to this paradigm. First, there is one Christian who said "The Earth is flat. If the Earth is round, Why don't the people at the bottom fall off? And what about the ones on the sides? Why don't they slide off? Think about that." Besides, it had the scene where David said, If the Earth moves, it would fall further behind every time you drop an object. So the wind is just going to blow toward us. And the birds must have lost their way in flight. The theory of Aristarcus doesn't make any sense at all.

2.A) According to the film 'where to conquer next,' the first place to invade is Italy. In Italy, it reflects on the development of the welfare of employees, labour rights and the well-being of workers. For example, the Lardini company has a policy on paid vacations, and staff also have a 2-hour lunch break. In addition, employees get paternity leave, which ensures that women get 5 months of maternity time and still earn salaries. Furthermore, the thirteenth pay, which is in December, laborers will be paid for two month salaries for one month of work. The most important point for all of these welfare programs is that they not have a conflict with business income and people's well-being. In the second place, France stresses the development of children, for example, school meals where, once a month, the school chef will consult with the state, school administrators and dieticians and go over the daily menu. Even in the past four decades, taxes have been increased, but in France, paycheck has a comprehensive list of where their taxes are going line by line. Furthermore, sex education in France has been learned contraception rather than abstinence education, as in Texas, with the effect that the birth rate in America is more than double the rate in France. Thirdly, Finland has the development of education. They place at or near the top as having the best-educated students in the world. They minimize students' homework because they believe homework is obsolete and students should spend time on other activities like sport or with their families. In Finland, teachers seek to encourage students to think for themselves and to be critical of what they learn. In addition,

teachers aim to teach students to be happy and value others. Additionally, they only have a few multiple exams, unlike the United States. They said that America should abandon the standardization test. In Finland, the neighborhood school is the best because every school here is equal. Additionally, it is illegal in Finland to set up a school and charge a fee, which is the justification that private school does not exist for the most part. Compared to schools in the United States, or even Thailand, they are corporations that make money. Next, Slovenia has the development of education, which is a free education program for all students, particularly international students. The idea is that they consider education as public goods and, if they start charging foreign students for education, they automatically open up the possibility that they could charge everyone. And as soon as universities start charging for education, the entire idea of "free university for all" is under threat. This changes the essence of education as a public good. This development will continue to develop as all students in Slovenia are committed to maintaining this free education system. As it can be seen, a while back, the Government of Slovenia decided it was time to start charging students tuition fees. As a result, the student spent nine months negotiating with the Minister of Education, with the heads of universities blocking the legislation long enough for the government to finally crumble. This situation shows that the development in the country has come not just from the action of the government, but also from the influence of the people in the country. Moving to Germany, it focuses on the development of the law related to labors. Employees hold the ultimate control, which is the legislation that businesses must hold a supervisory board composed of 50 percent representative from the workers side. Once a corporation breaks the law, it is the way that employees will ensure that the corporation is punished. In addition, messaging an employee while on leave is against the law in Germany. Workers have the right not to respond to emails, and employers are not permitted to interfere in the private life of workers on weekends or on holidays. In particular, Germany still has Nazi education. They teach young people what their ancestors had done. So they never forget, they have a sign to remind about the Jew, however America doesn't even have a slavery museum. It reflects the notion that once you embrace the dark side and make amends for it, you will allow yourself to be a decent person to do good to others. Besides that, Portugal is developing a lenient drug policy. In the last 15 years, no one has been arrested for using drugs in Portugal. They are decriminalizing all drugs, not throwing people in jail. As a result, drug use has gone down. By the way, it's not just decriminalizing part of drugs, but increasing treatment and also helping people. In addition, they do provide the abolition of the country's death penalty. This statute is created and established in Portugal, as citizens here value human dignity. They feel that as long as the execution is permitted, human dignity can not be protected. They consider that human dignity is above all. Looking at Norway, they have developed a prison system. The prison system, based on the principle of rehabilitation, not revenge. Even the maximum security prison in Norway is composed of various services and facilities. Moreover, inmates also have the ability to vote in elections. The core purpose of prison is to strip away their freedom. That's the only punishment they're currently sending inmates. The longest prison sentence in Norway is

21 years. Moreover, they have one of the lowest murder rates in the world. It's shown that Norway is a country where people are locked up, they treat them as human beings, which is what people here value. Considering Tunisia, a nation in Muslim North Africa that has free government-funded women's health clinics and government-funded abortion. They have development on women's rights. In Tunisia, abortion has been legal since 1973, since such services allow women to be equal with men, because when a woman is well educated, when they work, they have a better quality of life, so they will have a better life expectancy. In fact, there were many women in Tunisia who played a significant role in the revolution. They overthrew the dictator and established a democratic government. But when the recently founded Islamist party determined that they did not want women's rights as part of the new constitution, Tunisian women fought back. The final vote on the constitution was approved, with 200 votes in favor, and though the Conservative Islamist Party held most of the seats in Parliament, they promised to abide by the will of the people who desired fair rights for women in the constitution. They even offered to step down peacefully. This shows that development is continuing to develop. Lastly, Iceland has developed the concept of women in power, when Iceland's women went on strike in 1975. Later, they had the world's first democratically elected female president. Women have dominated half of the business board and almost half of the parliament. Besides, they have Icelandic financial crisis including criminal investigation and prosecution of banks. They have not bailed out their bank, but they have punished the bankers and turned over all of the financial decision-making to women. Ultimately, their economy has fully recovered.

Development can be expressed in various ways, but from my point of view, the interpretation of 'development' is described as bringing about social progress that allows people to fulfill their human potential. This is dynamic as it requires a transition from one state or condition to another. Ideally, such a transition is a good one—an improvement of any kind. It is a framework that generates growth and progress. Development is an area of quality change and of providing the conditions for the continuity of that improvement. The goal of development is to improve the level and quality of life of the people.

2.B) According to sustainable development, it satisfies the needs of the present without compromising the capacity of future generations, guaranteeing the balance between economic growth, care for the environment and social well-being. As a part of a new sustainable development roadmap, which contains the Sustainable Development Goals, a call to action to protect the planet and guarantee the global well-being of people. These common goals require the active involvement of individuals, businesses, administrations and countries around the world. The sustainable development is the hypothesis of the development in many countries according to the film “where to invade next”. For instance, Italy focuses on development of welfare of laborers, which is a sustainable goal concerning decent work and economic growth. Next, France that emphasis on development on kids nutrition, tax paycheck, and good sex education, which match with the goal of good health and quality of education. Moreover, Finland

that focus on happiness of student in school, which is the goal about the quality of education in sustainable development. Besides, Norway is developing on prison system, which contributed to the goal about peace and justice. In addition, Tunisia focus on women right which the politic and social context is the things that influence the development and it also match with the goal that reduce inequalities in sustainable development. Lastly, Iceland has development on theme of women in power which show that the culture and society influence the development in country. It also related to the sustainable development goal about peace and justice.

Moving on to development as freedom, Amartya Sen's concept of Development As Freedom is highly acclaimed. For Sen, freedom means increasing citizens' access and opportunities to the things they have reason to value. Pursuing freedom-for-all is about expanding citizens' capabilities, the focus should not be exclusively on making up for what people lack. Sen defines the major factors that limit freedom as 'poverty as well as tyranny, poor economic opportunities as well as systematic social deprivation, neglect of public facilities as well as intolerance or over activity of repressive states' (Sen 1999:1). He argues for the removal of these major factors. Sen focuses on crucial instrumental freedoms: economic opportunities, political freedoms, social facilities, transparency guarantees and protective security. These, he argues, need to be interconnected. Social facilities should aim to provide opportunities that increase the well-being of the population. As we can saw in the film that this hypothesis is contribute to the development of some countries in the movies. Firstly, Slovenia development on free education system, which is the most important social facilities that provided to the people in the country. Secondly, Germany, they had development on law related to labour, which make labor have power same as company. This show that it create the protective society in this country. Lastly, Portugal focus on the development of decriminalization of drug and abolition of death penalty. These illustrated that people are valued in human dignity and guaranteeing the substantive freedoms of individuals. Especially, it show that people not ignore the intolerance or over activity of repressive states.

2.c) In my opinion, I firmly believe that development is conceivable without economic growth since Economic growth measures the rise in real GDP (real output). GDP is a calculation of national revenue, economic production and national spending. This simply calculates the overall amount of goods and services produced in the economy. On the other hand, Development aims for a broader variety of indicators than just GDP per capita. Development is focused with how people are currently affected. It looks at their actual living conditions and the opportunity they have to have a decent quality of living. Development will take place by redistribution of wealth without economic growth. Nonetheless, growing in the economy offers all sorts of benefits. This does, however, demonstrate that economic growth is not necessary for decent life, particularly in developed countries. This really needs to have consequences for our policy making. Growth is an inadequate prerequisite for development – it will support health, schooling and per capita income gains, but other factors influence the development process. Development is a broader

phenomenon than economic growth. Development uses different indicators to measure the success of the economy as a whole. However, economic growth uses only specific indicators, such as the gross domestic product, individual income, etc., for the purposes of calculation. Economic growth is therefore crucial, but it's not the only condition for development. Economic growth does not necessarily make people happier or more pleased. Countries such as Cuba, Sri Lanka or the Indian state of Kerala, where growth was not very high, but where healthcare services and education rates increased. Thus, it is concluded that development requires more than just economic growth.

3. According to the concept of division of labors in documentary film, '*American Factory*' (2019). The documentary film started with GM closed down its production plant in Dayton, Ohio, which made labors who had been unionized at GM unable to find work that paid near to the salaries the plant had paid. When the Chinese glass manufacturer Fuyao reopened the shuttered GM plant, the city celebrated the arrival of new jobs. As we seen in the movies, in the factory the labors have their own duty and responsibility to do their task that each of them specialise with. It shows the principal of Adam Smith in the book that he wrote "The Wealth of Nations" that is the nation's wealth consists in the idea of economic growth. Growth, according to Smith, is embedded in a rising division of labor. This principle involves mainly the specialization of the labour force. Under this system, each laborer becomes a professional in an isolated production line, thus increasing the efficiency to the factory.

Nevertheless, Karl Marx claimed that the division of labor leads directly to different classes, contributing to different interests and giving rise to various views: political, ethical, moral, religious and ideological. According to Marx, the division of labour impact on the individual worker is quite devastating. Each day being asked to do the same tedious task squelches the imagination. It makes the worker little more than a machine. Marx claims that the division of labor contributes to alienation, with the worker no longer feeling related to the result of his own work. Besides this, Marx argued that the consequence of the increasing division of labor is that the workers are less skilled, that they can only perform specific tasks that do not amount to a whole product. As a result, they become less autonomous and more dependent on their employers who gain an advantage. As it displayed in the film that when time went on, there was a decline in enthusiasm. Some former GM employees found themselves working excessive shifts at Fuyao on half the salary. Moreover, there is a scene in this film in which one worker says, "Doing the same thing over and over again that wears on your body, and mind. Sometimes you think that why am I doing this, you think whether you have the stamina and will to do this type of job."

Moving on to the concept of labor union in this documentary film. Smith was concerned about "natural" or "rational" economic order. Just a small statement on labor unions can be found in a "Wealth of Nations" book. In Chapter 8 of the first book he says: "What are the common

wages of labour, depends everywhere upon the contract usually made between those two parties whose interests are by no means the same. The workmen desire to get as much, the masters to give as little, as possible. The former are disposed to combine in order to raise, the latter in order to lower the wages of labour” (Smith, 1904, I.8.11). This is, by the way, the simplest and most accurate description of the paradigmatic conflict of interests between employers and working people. Smith is able to recognise that it's convenient for a group of company bosses to join together and decide to drop the price of salaries. Even in the papers, we never hear about this. We're just hearing about this when employees are fighting to push wages up. Smith doesn't agree with any of these tactics, but he acknowledges that the country is more hostile against labour unions than against greedy business owners. As it is presented in the film that Fuyao stands to avoid unions because it will impact their efficiency and hurt the company. Some workers who worked in the old GM factory and still operate in Fuyao, they say it explicitly as they made \$29 and some cents an hour at GM and \$12.84 at Fuyao. And that is less than half of what they used to make. This indicates the disparity in salaries at the unionized GM plant and at Fuyao. For Smith, there is a certain price that wages can't go below, so that's the price that needs to keep a worker alive. If wages were ever lower than the price of staying for living, workers would begin to die, and they would no longer bother to work because they realized they couldn't carry on living. Therefore, Adam Smith advocated on the labor unions to encounter the economic power of the factory owners.

In addition, Marx comprehended that unions are essential to the formation of the working class because, under capitalism, the "free labor" system, in which individual workers sell their labor power to an employer for earnings, breaks down relations between workers and makes them compete with each other. As stated in the Communist Manifesto, "the bourgeoisie has left no other connection between man and man than naked self-interest, but callous 'cash payment'" leaving workers "exposed to all the vicissitudes of rivalry, to all market volatility." As it showed in the film that some labourers said it was pretty hot in the factory. You see security issues there. You see a lot of accidents that occurred there. There was no nurse out there for a long, long time. At the former GM factory they also had a nurse on board and a specialist on standby — all the shifts. Through the Chinese viewpoint, the company struggled to make a profit as quickly as the Chinese had expected. Within a couple years they felt the company would be profitable. But it's still not making a profit. So the Chinese management fires the American leadership and substitutes it with Chinese leadership and the American worker becomes gradually under pressure. And this has contributed to rising American anger. They felt that they were being handled even more harshly because of the higher output demands. And it just got harder and harder. Consequently, with all these problems and injustice that happen at Fuyao, some workers started the unions rebellion to vote “Yes” for the labor unions. Unfortunately, they did not win the vote. The Fuyao factory made a profit from 2018 onward, however, the starting wage remains \$14 an hour.

Considering the concept of technological development, Adam Smith and Karl Marx both regarded the deskilling of the labour force to be the primary form of bias in technological change. For Smith, the deskilling bias was an unintentional by-product of the the rising division of labor which, in his perspective, "naturally" contributed to more simplification of the work of labor. In contrast to Smith, Marx regarded unskilled technological reform as a bourgeois tool in the class struggle to weaken the bargaining power of the workforce. As we can see at the end of the film, when the days passed, Fuyao 's factory begins to replace workers with mechanical arms and hopes to cancel workers more because the machine works more quickly and effectively than humans and can work incessantly. In addition, up to 375 million people will need to find an entirely new kind of job by 2030 due to automation. Labour thus has little bargaining power over wages and working conditions, and this seems to be similar to what Marx has claimed, that capitalists purposely pursue innovations with a deskilling bias, in order to undermine the bargaining power of labor.

4. Marxism uses historical materialism to examine the root causes of the development of modern society. It's also believed that all component features of a society (social classes, political system, and ideologies) derive from economic activity, forming what is regarded as the base and superstructure. The base involves the material forces of production such as labor, means of production and relations of production. From this base rises a superstructure of legal and political "forms of social cognition" deriving from the economic basis which conditions a society's superstructure as well as its dominant ideology. For the ruling class controlling the means of production of society, the superstructure of society (i.e. the social ideas of the dominant class) is shaped by the best interests of the ruling class. In *The German Ideology*, Marx says that "the ideas of the ruling class are in every epoch the ruling ideas, i.e. the class which is the ruling material force of society, is, at the same time, its ruling intellectual force". "Conflicts between the growth of material productive forces and the relations of production cause social revolutions, whereas changes to the economic foundation lead to the social transformation of the superstructure. The dialectical nature of history, in the vision of Marx, is demonstrated in the class struggle. The class struggle takes on an extreme shape with the emergence of capitalism. Within the capitalist system two main classes, in which other less important classes are grouped, oppose one another: the owners of the means of production, called the bourgeoisie, and the workers or the proletariat. "The bourgeoisie produces its own grave-diggers. The fall of the bourgeoisie and the victory of the proletariat are equally inevitable". When people are conscious of their loss, of their alienation as a common non-human situation, they will be able to move through a revolution to a radical transformation of their situation by a revolution. "In the place of the old bourgeois society with its classes and its class antagonisms, there will be an

association in which the free development of each is the condition for the free development of all.”

The context of 'Marxist historical development' described above is linked to Thailand's political history in 1932-1934 , 1973-1976, and 1997-2006 ,according to the documentary film. In an overview picture, the year 1932-1934 marks the beginning of democracy in Thailand ,and the period in which people in Thailand are fighting for democracy is in 1973-1976 .Moreover,in the year 1997-2006 represented the combination of capitalism and democracy in Thailand. These reflect the democratic journey in Thailand that is full of turmoil and revolution, particularly during the time of transition that contributed to the conflict to opponents and even to their own party. In those days, the royalist, the upper class, and the military were portrayed as the ruling class of society. All of the class struggle and revolution was illustrated in our history as we can see in the 1932 revolution that was started by the Khana Ratsadon ("Peoples' Movement"), Siam's first political party, and headed by a fairly small group of people and soldiers headed by Pridi Banomyong and Plaek Phibunsongkhram. Khana Ratsadon toppled the Rattanakosin King's government of King Prajadhipok. The economic struggles arising from the Great Depression, dramatic social reforms, and dissatisfaction with the privileges enjoyed by the upper class were widely identified as the factors that led to the revolution . The revolution of 1932 culminated in a near-bloodless transformation of Siam into a constitutional monarchy form of government rule, the establishment of democracy and Thailand's first constitution. Nevertheless, the Siamese coup d'état of June 1933 was considered the first time in Thai history that the military successfully overthrew the constitutional government since the military began to acquire both power and influence. The coup was peacefully held in Bangkok on 20 June 1933. Colonel Phraya Phahol Pholphayuhasena headed the coup against Premier Phraya Manopakorn Nititada 's premiership. Although, on October 11, 1933, Prince Boworadet headed a royalist revolt against the Government. The government declared martial law, and on 25 October 1933 the rebellion was quelled by government troops commanded by Lt . Colonel Plaek Phibunsongkhram. Some people claim this timeframe is the dawn of Thailand 's democracy, while others hold an opponent 's view and argue that it is the beginnings of military dictatorship that presents the paradox as the name of this film.

From around 1958-1973 Thailand was under military control for several years. Thailand was ruled at the time by Field Marshall Thanom Kittikachon, who ruled the country from 1963. He dissolved Parliament in 1971 and established one-man rule. In June 1973, when many students were expelled from Thammasat University for "anti-government activities," increasing discontent over a regime that had overstated its welcome started to come to a head. Protests ensued and on 5 October the student leaders were arrested. The students were released later but then re-arrested on October 13. Around this point around the Democracy Monument, around 200,000 students and other dissatisfied civilians were massed in the city. It is here where event histories tend to diverge broadly. What is completely clear is that at some point the police

seemed to lose track over the crowd, the army moved in and opened fire on unarmed protesters. Field Marshal Thanom was forced to step down and go into exile, including the chief of the army and police (all linked to one another). The rector of Thammasat University has been assigned as prime minister in the position of Thanom. By late 1976 the moderate middle-class opinion had driven away from the students' activism. The army and the right wing parties started a propaganda fight toward liberal students, by accusing student activists of being communists. Nonetheless, Thanom returned to Thailand in October for entry into a royal monastery. Two student protesters were charged with a communist conspiracy, and were hanged after protesting his return. Students staged a protest at Thammasat University, and the army unleashed the paramilitaries on October 6, 1976. Hundreds of students have been tortured and murdered, the constitution suspended and the army seized power.

Moving on to the year 1997-2006, according to the text, the adoption in 1997 of a new constitution by Thailand was intended to promote far-reaching changes in the political progress of the country. This is clear in a decade that such constitutional amendments have failed. Unintentionally, the Constitution strengthened the power hold of Prime Minister Thaksin and implicitly precipitated the circumstances for the 2006 coup. Thaksin's embrace of big capitalism, populism, and his own family business interests triggered a huge backlash from the old military, monarchy, and bureaucratic institutions. As a result, in 2006, the military again practiced its powers of interference, the judiciary was mobilized for the cause, and the middle class took to the streets. This in turn provoked Thailand's first truly mass political movement. Throughout this time, this emphasis is on the Thaksin Shinawatra's idea about capitalism, and the political movement.

On the other hand, in the period 1938-1947, according to the film, are not related to the context of 'Marxist historical development'. In the year 1938-1947 it was in the time of world war two, which made the military have a very crucial role in the society, which contributed to the conflict between Phidi and Pibul Songgram. This time is mainly about rivalry in political positions seldomly involved in the revolution and class struggle.