

# **The Socio-Economic Struggles of the Main Character in *The Wish Dragon* (2021) by Chris Appelhans**

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## **Abstract**

*This research aims to analyze: 1) the "Wish Dragon" movie has certain social aspects of class differences, and 2) the main character's socio-economic struggles in the "Wish Dragon" movie. This research uses a descriptive qualitative method to analyze the movie of Wish Dragon (2021) directed by Chris Appelhans as the object of research. The data collection methods include watching, reading, identifying, classifying, and selecting. The researcher utilizes Karl Marx's theory of Marxism to analyze the data through the steps of displaying, explaining, and interpreting. The result of this research shows that: 1) the "Wish Dragon" movie has certain social aspects of class differences is reflected through the depiction of class inequality, discrimination, and limited access to opportunities for the lower class, especially through the character of Din who experiences marginalization based on his social status; 2) the main character's socio-economic struggles in the "Wish Dragon", where the gap between the rich and the poor determines social treatment, personal relationships, and life opportunities. The film also highlights themes such as prejudice, social stratification, and the pursuit of equality through hard work and sincerity, emphasizing the importance of inner values over social class.*

**Keywords:** *socio-economic struggle, social class, Marxism, discrimination, class inequality, social stratification.*

## **Introduction**

Every human being living in the world basically has the same position in society, starting from children, teenagers, and even adults, but sometimes there are many differences in life, especially in society. In society's view, there is always special treatment between the rich and the poor. The rich and poor are treated very differently in education and employment, which creates social gaps in society that separate the rich from the poor. The underground economy is a form of deindustrialization and social exclusion that can be defined as the reduction of

social and individual freedom, resulting in social inequality and poverty. (Chotim, Fawziah, Halim, & Badruddin, 2019).

Poverty can happen to anyone, as in the movie *Wish Dragon* was published in 2021 and written and directed by *Chris Applehans*. It depicts the life of a child who was born and raised by a mother in a small apartment complex with social class in a city. According to (Cohen, 1981) Social class is determined by the position of individuals in the production system, is structural in nature, not based on class consciousness, culture, or historical experience, a valid definition of social class is one that is rooted in production relations, in accordance with Marx's principles of historical materialism. According to (Arribas, 1991) Socioeconomic struggles are understood as the result of conflicts in the way humans produce and reproduce their material life. Class struggle, economic inequality, and the exploitation of labor are not random events, but are inherent in the structure of production in society. Class struggle is defined as the main conflict between the working class and the ruling class, where only the working class has the power and ability to free itself from oppression (Marx, 2010)

The formation of social classes is based on the position of individuals or groups in the structure of economic production—that is, their relationship to the means of production. Marx divided society into two main classes: the class that owns the means of production (the bourgeoisie) and the working class that only owns its labor (the proletariat). Classes are formed not based on consciousness or cultural identity, but rather by economic relations and their role in the production process (Güçlü, 2014). The struggle between the bourgeoisie and the proletariat is the main driving force of social and historical change.

## **Literary Review**

### **Sociology of Literature**

Sociology of literature is a branch of study that examines the relationship between literature and society. This approach highlights how literary works reflect social

structures, cultural values, and economic inequalities that exist in society. From a Marxist perspective, the sociology of literature emphasizes that literary works are not only artistic expressions, but also reflections of class struggles and economic systems that affect social life.

Literature is often used to criticize social injustice and fight for change through narratives that depict class conflict, labor exploitation, and economic inequality. According to Marxist theory, literature cannot be separated from the material conditions of society, because every literary work is influenced by the relations of production and the dominant ideology of its time. Therefore, this approach is used to reveal how literary works construct, affirm, or oppose existing social structures (Graña, 2023)

Socio-economic changes create new problems and opportunities to which groups react differently, based on their objective position in the economic complex, in class society, in important social relations in which individuals participate, they participate “not as individuals, but as members of society. Society Marx argued that in his imagined society “individuals participate as individuals” (Press, 2016). ASD (actor system dynamics) has great relevance in the socio-economic literature and shows the importance of interdisciplinarity in understanding socio-economic issues (Burns & Devillé, 2017).

### **Social Class**

Social class always refers to relationships between people, groups, communities, or within a culture. Most people have the same social group, but not everyone has the same social group, and there are many types of categories within the same social class. Class differences in society usually occur because of economic factors, from which we can see social class differences in social life (Cohen, 1981).

Social classes are formed by associations of groups of individuals with high social status, land ownership, private property, and means of production, which leads to differences between social classes (Mcneill et al., n.d.). All class

societies are built around the main lines of division, differences in social status arise because of massive exploitation carried out by entrepreneurs or capital owners (capitalists or bourgeoisie) against workers (proletarians), workers who work for certain working hours (Cohen, 1981). determined by entrepreneurs or capital owners at will. The history of human society is the history of class struggle, which then gave rise to changes in class. According to Karl Marx's conflict theory (1848), social class can be divided into three parts:

#### 1. Bourgeois Class

This social class is grouped based on the amount of capital and capital it has. This class was characterized by extensive land ownership, which gave it the means to carry out production and made it the ruling group. The land they own will be rented to people in need, and the person will only receive rent.

Example: owner of a large company in a country.

#### 2. Middle-Class

People who become officials and civil servants in a country belong to the capitalists who have a desire to control certain capital. People in this middle class have jobs and fixed salaries. The middle class is not very rich but is considered quite respectable.

Example: Government officials are also teachers

#### 3. Proletarian Class

This social group is the lowest social class in social class grouping according to Karl Marx. People who belong to this social group do not have a fixed income and do not have land or means of production. Generally, the proletariat is a social class group that is often neglected. This social class group often finds it difficult to meet its basic needs. This social class residence is sometimes considered unfit to live in and is limited. Karl Marx's (1848).

Example: workers or factory workers.

## **Socio-Economic Struggle**

Socio-Economic struggle arises when there are differences in interests between individuals or groups in society, where Socio-Economic struggle does not occur by itself. Even though the main cause is a social conflict between communities with differences in views between classes in society, such as the process of working-class struggle which not only changes them individually, so that they become qualified in confronting social or economic class struggles, the working class will not develop independently and must be brought from Outsiders and several groups with similar interests show that Mark emphasizes the importance of class struggle in achieving significant social and economic change (Sowell, 2022) Socio-economic structures experienced by a person will increase the quality of struggle to determine a better life.

### **1. Education.**

Socio-economic struggles are when someone or everyone in the family is aware of economic struggles and is aware of their position in society, which is lacking or not well off. Therefore, pursuing education is one of the efforts to reduce the stratification of economic struggle and to improve social status in society, to uphold a higher level, namely by pursuing education. The education system in a capitalist society can contribute to the reproduction of the dominant (bourgeois) ideology. serves as a tool for translating the values and norms that support the existing school structure. The education system often creates a lack of confidence in students' abilities and learning opportunities; The working class (proletariat) may have more difficulty obtaining higher education, which may make their economic situation better. Karl Mark's (1848).

### **2. Building the Look**

The relationship between social struggle and appearance is very closely related, where social classes often view appearance as a reflection of their social class, and quality of life is positively affected by both the local human capital level and the relative importance of higher education institutions

Where the appearance reflects the social class in society. Appearance is also one of the socio-economic struggles in achieving the target of improving the quality of life.

### 3. Understanding health as human capital

Karl Marx's writings place special emphasis on dealing with the social, economic, and political structures within the capitalist class. Karl Marx did not touch on health issues, but rather on health issues or the various efforts needed to improve health services in everyday life, or that can be done to increase access to health services in everyday life. These various efforts are discussed in detail. In the context of dignity and health, it can be considered a fundamental right of every person to receive quality medical services . From the perspective of human relations and social progress, universal healthcare can be understood as a path consistent with Marxist principles.

Social progress and universal healthcare can be understood as a path that follows Marxist principles. This system ensures that all individuals have equal access to health services and have full access to health services without affecting their economic situation (Arribas, 1991). Marxism emphasizes the importance of school discipline. From school discipline. Health education emphasizes the need for health and well-being as an important element (Cohen, 1981). The need for it as an important social norm may increase. Social norms in society may increase. Human capital activities involve not merely the transmission and embodiment in people of available knowledge, but also the production of new knowledge, which is the source of innovation and technical change, which propels all factors of production (Mincer, 1981).

## **Research Method**

Researchers use document studies to collect data from several relevant sources. The process or pattern of collecting and analyzing data in qualitative research is carried out in an ongoing process and simultaneously. This means that during data

collection, Researchers have made efforts to analyze the data. The quantitative research data collection and analysis model is applied linearly, separately, or individually. Qualitative research can take the form of writing, recorded speech, images, numbers, and various other information that can be conveyed in text form. This information comes from research results, observations, interviews, documents, recordings, evaluation results, etc. There are at least three basic questions that must be considered when processing research information: (1) perspective, (2) textualization, and (3) meaning. When talking about research and science, we cannot ignore language and knowledge. The concept of language refers to textuality, knowledge to point of view, and power to meaning. The primary information and secondary information are additional information and sources that support research. The secondary data for this research are all written documents that support research to increase information and understanding, including the Wish Dragon Movie by Chris Appelhans, literary works in the form of films, and others sourced from the internet. Several steps were also used to collect data from this research. These are as follows:

## **Finding and Discussion**

The analysis of *The Wish Dragon* (2021) in terms of how certain social aspects of class differences in the movie and the socioeconomic struggles of the main characters in the movie.

### **Social Aspects of Class Differences in *The Wish Dragon* Movie (2021)**

The *Wish Dragon* (2021) is an animated film that explores the theme of class inequality in a fantastical yet modern setting. Directed by *Chris Appelhans*, the film follows the journey of Din, a working-class college student, and Long, a wish-granting dragon, as they navigate the socio-economic divide in contemporary.

The film highlights the stark contrast between wealth and poverty, depicting how individuals from different social classes experience life in very

different ways. Din, who comes from a humble background, struggles to reconnect with his childhood friend, Li Na, who has been catapulted into an elite social circle due to her father's financial success. Social class and inequality in *Wish Dragon* are further amplified by the socio-political backdrop of contemporary China, where tensions between traditional values and the rise of modern capitalism are at the forefront. While China officially operates under a Communist system, rapid economic development and a widening wealth gap in recent years have led to an increasingly class-stratified society. This dichotomy is reflected in the film's depiction of the gap between Din, a working-class young man, and Li Na, who has moved into the upper class due to her father's business success.

### **Social Class**

Social and economic disparities are also depicted through differences in the way parents interact with their children. In the quote, some parents come and ask their children if they are hungry or want a snack. This reflects the emotional and financial support provided by parents, which is generally more accessible to children from middle or upper-class families. Meanwhile, Lina's character seems to come from a simpler family, with a father who is always late coming home. Despite this, she still offers to walk home with Din, reflecting the social awareness that despite coming from different backgrounds, they can support each other.

Din: "Oh wait, wait, wait, wait, wait, wait." (00:07:34)

Weichi: "Din, be careful, what are you doing?" (00:07:38)

Din: "Wait, old buddy ." (00:07:42)

Weichi: "Dude, you got to watch where you're going." (00:07:44)

Din: "I think you can get the class assignment for me?" (00:07:46)

Weichi: "Why are you working so much? You haven't been to class in 2 weeks?" (00:07:48)

Din: "I got to earn some extra cash for this thing, I'm working on thing." (00:07:49)

(*Wish Dragon*, 2021, 00:07:34-00:07:49)

The difference in Din's social status and economic conditions compared to his friends illustrates how Din, who comes from a lower social class, has to work hard

to achieve his goals, whereas his friends, such as Weichi, do not face the same economic burden. This difference shows the social reality where people from less fortunate economic backgrounds often have to sacrifice their education and time to work to fulfill personal needs or desires.

The social inequality between Din, who comes from a low-income background, and Weichi, who does not seem to have the same financial problems. Din has to work hard, sacrifice his education, and find creative ways to earn money, while Weichi is more relaxed in his life and can attend classes without financial problems reflects how poverty not only affects a person's economic aspects but also affects their educational opportunities, social relationships, and how their peers treat them. Social class can be divided into three parts:

### **Bourgeois Class**

Rich people at a birthday party in Lina's Haus: "woah." (00:37:02)  
Long: "Yeah, now these are my kind of people." (00:37:10)  
Housekeeper: "The servant's entrance is around Beck." (00:37:19)  
Din: "Whoa, this is amazing, ah, you got in." (00:37:26)  
Long: "I've never been so humiliated." (00:37:20)  
Businessman: "In my coat, check, thank you." (00:37:30)  
Din: "You there, she is, she looks so important." (00:37:37)  
Investor: "Lina, (00:37:40)  
Lina: "Hi, it's so good to see you again." (00:37:42)  
Colleague Mr Wang: "How does it feel to be 19, dear?" (00:37:44)  
Lina: "Oh well, I've actually been feeling really confused lately," (00:37:49)  
(*Wish Dragon*, 2021, 00:37:02-00:37:49)

Characters: Investor, Businessman, Mr. Wang, Rich Party Guest. This group belongs to the bourgeois class, which is the upper class that has capital, economic power, and social influence. They attend Lina's party not as friends, but as business partners or investors. - When the Businessman tells people to check his jacket without any manners, he shows dominance and superiority over the waiter. - Mr. Wang does not respond to Lina's feelings of emotional confusion, but instead immediately offers her a contract to become the "face of Shin Makeup." This shows how the upper class exploits individuals as commercial tools (commodification). - They are friendly, but their goal is not personal, but

economic and reputational, because they have the advantage. This group has control over the means of production and distribution, and sees individuals not as full human beings, but as business assets.

The dialogue describes the atmosphere of a luxurious and luxurious birthday party held at Lina's house, which is referred to as "Lina's Haus". From the beginning of the dialogue, the atmosphere already shows the luxury and admiration of the guests, especially those from lower social backgrounds. This party became a symbol of exclusivity and social status, where only people from certain circles could comfortably feel "at home".

The most obvious character belonging to the bourgeois class is Lina. As the host of the party, she is the center of attention and receives big business offers, such as becoming the face of the "Shin makeup" product. She has direct connections with investors and business colleagues, showing her high position in the social and economic structure. In addition, she has a sense of image and ethical values, such as refusing animal-based products, which reflects the modern bourgeois lifestyle that is more conscious of trends and ethics.

### **Middle Class**

Lina: "Hi, it's so good to see you again." (00:37:42)

Colleague Mr Wang: "How does it feel to be 19, dear?" (00:37:44)

Lina: "Oh well, I've actually been feeling really confused lately," (00:37:49)

Colleague Mr Wang: oh great dear now what would you say about being the new face of shin makeup." (00:37:50)

(*Wish Dragon*, 2021, 00:37:42-00:37:50)

In the first dialogue, when Lina greets by saying, "Hi, it's so good to see you again," it shows that she has quite extensive and formal social connections—a characteristic of the professional middle class. Her way of speaking is polite and structured, reflecting that Lina has been educated in an environment that prioritizes neat social communication ethics. As part of the middle class, Lina shows the ability to socialize in a higher social environment, although she does not necessarily have full power in making business decisions like the bourgeoisie.

When Mr. Wang asks, “How does it feel to be 19, dear?” he shows both personal and professional attention. As a colleague or more senior business partner, Mr. Wang represents the upper middle class—those who have important positions in the company but still play administrative or managerial roles, not full owners of capital. His tone of voice is friendly but also strategic, opening the conversation with a personal approach and then entering the business agenda. This is a common pattern in middle-class professional interactions, namely mixing personal and work relationships.

### **Proletarian Class**

Rich people at a birthday party in Lina's Haus: “woah.” (00:37:02)

Long: “Yeah, now these are my kind of people.” (00:37:10)

Housekeeper: The servant's entrance is around Beck.” (00:37:19)

Din: “Whoa, this is amazing, ah, you got in.” (00:37:26)

Long: I've never been so humiliated.” (00:37:20)

Businessman: “In my coat, check, thank you.” (00:37:30)

Din: “You there, she is, she looks so important.” (00:37:37)

(*Wish Dragon*, 2021, 00:37:02-00:37:37)

The dialogue from the housekeeper who says, “The servant's entrance is around back,” is the most explicit representation of the proletariat class. As a domestic worker, she plays a role as part of the service system for the upper class. Her words also show a very clear social structure, where servants or “ordinary” people must enter through the back door, not through the main door like bourgeois guests. This is a form of physical and symbolic separation between the working class and the elite class, reflecting the real boundaries in the capitalist social structure.

Din also reflects the character of a proletarian or at least someone from the lower class who is not used to elite life. His remark, “Whoa, this is amazing, ah, you got in,” shows an innocent awe of the luxury he witnesses. Din does not act like someone who is used to luxurious surroundings, and his amazement shows a real social and experiential distance between himself and the upper-class guests. When he says, “You there, she is, she looks so important,” Din also seems to have

no direct access or personal relationship with important figures, which is typical of outsiders from the working class.

### **The socioeconomic struggles of the main character in the “Wish Dragon” movie (2021)**

The film *Wish Dragon* (2021) depicts socio-economic struggles through the story of its two main characters, Din and Li Na, who come from different backgrounds but are connected by their childhood friendship. He lives with his mother in a small apartment. His mother works hard and has high hopes that Din can pursue higher education and improve their family's economic situation. Din grew up in an environment that taught him to prioritize hard work and sacrifice. He had to think about the future, not just enjoy his youth.

Din: “Okay, uuuh next up 235 G Street, oh delivery.” (00:07:01)

Customers: “Thank you.” (00:07:05 )

Din: “You're welcome, delivery, have a nice day.” (00:07:13)

Customers: “Thank you.” (00:07:17)

Din: “delivery.” (00:07:20)

Customers: “Thanks.” (00:07:23)

(*Wish Dragon*, 2021, 00:07:01-00:07:23)

working as a food deliveryman. He says, "Okay, uuuh next up 235 G Street, oh delivery." (00:07:01) before handing the food to the customer. "You're welcome, delivery, have a nice day" (00:07:13), his economic struggles. Din has to take on part-time jobs to help support his life, indicating that his family does not have enough financial stability to pay for all his needs, including education. This reflects the reality of many young people from working-class families who have to work hard from an early age to pursue education and maintain their daily lives. Din's job as a food deliveryman also shows how he is trapped in a type of low-paying job that is often looked down upon by society.

The repetition of the word "delivery" (00:07:20) uttered by Din repeatedly indicates the monotonous routine that he goes through. Every day, he delivers food from one house to another, traveling around the city without time to take a long break or enjoy his own life. This routine emphasizes how economic struggle

is not only related to the lack of money, but also the loss of freedom of time and opportunities to grow.

### **Education**

In the film *Wish Dragon* (2021), the socio-economic struggles experienced by Din are very visible from an educational perspective. Education is an important element that reflects how socio-economic structures affect a person's opportunities and future, especially for those who come from lower classes like Din.

Din: “Happy birthday Lena, it's your best friend den no no no no no that's too familiar Lina, I got you a present, you still like kites, right, oh what am I saying, of course she still likes kites.” (00:15:59 )

Din: “Honest, Honesty Lena, happy birthday. I just want to say it's been a long time and I miss you. What oh no oh gosh, um..” (00:16:34)

Din: “Hold on, I can fix this, um, um, oh, come on.” (00:16:48)

Din: “what was I thinking, no no no no no I must look totally crazy, it's just I don't know, what else to do I can see my whole life, laid out ahead of me and I'm trying my best, trying to make everyone proud, but the whole time it feels like something is missing.” (00:17:55)

(*Wish Dragon*, 2021, 00:15:59-00:17:55)

In the dialogue, Din shows the emotional side of the economic struggles and social pressures he faces as a young man from a simple family. Although he does not directly mention money, the content of his dialogue contains a deep reflection on the mental and emotional burdens caused by economic limitations. At first, Din tries to record a birthday message for his childhood friend, Lina, who is now part of the elite. He says, “Happy birthday, Lina, it's your best friend Din... I got you a present, you still like kites, right?” (00:15:59), which shows that even though their lives are very different now, Din still holds on to the memories of his simple childhood. Giving a kite (a cheap toy and a symbol of their past) as a gift is a tangible manifestation of Din's economic limitations—he cannot afford to give Lina a luxurious gift like what she might get from her current environment.

Then, in a more emotional passage, Din says, “I can see my whole life laid out ahead of me and I'm trying my best, trying to make everyone proud, but the whole time it feels like something is missing” (00:17:03–00:17:55).

## Building The Look

The film *Wish Dragon* (2021), in terms of “building the look” or the formation of visual and symbolic images, is very strong in depicting the social inequality and economic struggles faced by the main character, Din. This element is clearly seen through how appearance, status symbols, and society's perception of external images become tools to determine a person's value in the social order. For example, in Dialogue 8 when Din meets Mr. Wang, Din's image as a “rich person” is built not through who he is, but through his luxurious clothes, quality suits, and the Rolex watch he wears. Mr. Wang immediately assumes Din is a “young man from a well-off family” just because of his appearance. This shows that in the upper class, appearance is the main benchmark in assessing a person's dignity and worthiness to be accepted into their social circle.

Mr Wang: “excuse me I didn't see you there young man.” (00:45:41)

Assistant Bucky: “Oh uh, allow me to get you a closer look, sir, here you are hmmm?” (00:45:45)

Mr Wang: “H good quality leather excellent suit ah Rolex and what's the family business.” (00:45:52)

Din: “uh, dumplings I mean, Dumpling House I mean uh restaurants, um in general, all of them.” (00:46:00)

Mr Wang: “ah young man of means I see reminds me of myself you you two should have lunch tomorrow.” (00:46:05)

Din: “Uh, yes, of course I'd love that.” (00:46:08)

Mr Wang: “excellent let's have the arrangements made oh forgive my manners young man I didn't get your name.” (00:46:13)

Din: “Oh, um, I'm Dan, pleasure to meet you, Dan.” (00:46:18)

Mr Wang: “so Lina where would you like to go the Pearl Tower is excellent I have a permanent reservation there I'll have my assistant.” (00:46:22)

Assistant Bucky: “Excuse me, sir, a very important call.” (00:46:27)

Mr Wang: “just give me a few minutes.” (00:46:30)

Assistant Bucky: “Si, they said they need to talk now.” (00:46:33)

Mr Wang: ”put them on good evening sorry to keep you waiting I just wanted to assure you.” (00:46:35)

(*Wish Dragon*, 2021, 00:45:41-00:46:35)

The interactions between Din, Mr. Wang, and his assistant illustrate the sharp contrast between the lower and upper classes, and how class pressures affect

identity, self-confidence, and personal relationships. Class Inequality and False Identity. In the dialogue, it is very clear how the main character (Din) is pretending to be part of the upper social class to get close to Lina, his childhood friend. When Mr. Wang judges Din based on his appearance – “good quality leather, excellent suit, Rolex” – he is not asking who Din is, but judging him based on the symbol of his social status. This reflects how, in the bourgeois class, a person’s value is often determined by what they wear or own, not who they are. This shows Din’s struggle: to be recognized or get a chance to talk to Lina, he has to create a false identity that fits the social expectations of the upper class. Din, who comes from a humble family, feels that without the symbol of luxury, he will not be considered worthy of being in that space.

Bourgeois Superiority and Shallow Relationships, Mr. Wang shows a typical bourgeois attitude that views others as a reflection of himself: “Ah, young man of means I see, reminds me of myself.” This judgment is shallow because it is only based on appearance and unclear speech. He even suggests that Din and Lina have lunch together, without first knowing Din's background. This shows that relationships in the bourgeois class are often built not on authentic personal closeness, but on similarities in status and symbols of wealth. This highlights the social isolation experienced by people like Din, who try to enter the world not because they fit in, but because they want to bridge the social gap that separates him and Lina.

### **Understanding Health as Human Capital**

Mrs song: “Din just tell me the truth, whatever it is, I can help you.” (00:51:52)

Din: “No, Mom, you can't believe me, you can't.” (00:51:58)

Mrs song: “Go to your room and don't come out if you're going to disrespect me.” (00:52:00)

Din: “Mom, I wasn't.” (00:52:08)

Mrs song: “Go.” (00:52:14)

Din: “Fine, I hate this place.” (00:52:16)

(*Wish Dragon*, 2021, 00:51:52-00:52:16)

In the film *Wish Dragon* (2021), socio-economic struggles are depicted through the character of Din, who tries hard to get out of his humble living conditions to gain social recognition and love from Lina, his childhood friend, who now lives in luxury. Din's efforts to adapt to an upper-class lifestyle reflect the social pressures often experienced by individuals from the lower class, which ultimately impact health as human capital. Health, in this context, includes not only physical, but also mental and emotional health. Din experiences mental stress, anxiety, and loss of identity because he feels inadequate as himself. He hides his background and tries to be someone else to be accepted.

From the perspective of health as human capital, Din's actions show how social pressure can affect an individual's psychological aspects. Human health is not limited only to physical conditions, but also includes mental, emotional, and social health, which are important foundations in the process of self-development and social mobility. Din experiences emotional stress and loss of identity because he feels inadequate with his humble background. His desire to "be someone" according to social standards determined by wealth triggers stress and anxiety that are not physically visible but have an impact on how he views himself and others.

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