

The effect of cinema on human social behavior

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Abstract

Humans and creatures live by communication. The start moment of existence is the beginning of communication. But communication has taken different forms in different eras. Communication may be visual, auditory or sensory. In the world of beings, one of these communication methods is used as needed. In the field of visual communication, one of the most important parts is communication through images. This type of communication has been formed since the early times of human existence. Its signs are also petroglyphs that have been found in caves since the past centuries. This relationship changed shape in different eras and turned into painting, photography, and then into cinema and television images.

Apart from being an art, cinema is an audio-visual medium that uses a combination of other arts to communicate with the audience. Nowadays, it is used in various ways to establish a communication bridge between cinema producers and social audiences. Because with it, they can convey the content they want to their audience. In essence, cinema is a bridge between the film producer and the target audience. But the type of use of this powerful and effective tool is different. In European and American countries, which are the founders of this means of communication, they use it well. But in the countries of the third world, especially the countries of the Middle East, especially Afghanistan, they could not use this magical tool to establish communication in order to change their society. The reason is the lack of sufficient knowledge of psychology, sociology, cultural studies and cinema technology and the power of image art to optimally use this means of mass communication.

Keywords: cinema, behavior, society, human, Afghanistan.

Introduction

All human beings and living beings of this universe are alive through communication. From the moment of the formation of the universe, communication has started, but it has taken different forms in different eras and different situations. Communication between living beings may be visual, auditory or sensory. In the world of existence, communication between beings is established by one of these methods. In the field of visual communication, one of the important parts is communicating through images. This type of establishment has been formed since the early times of human existence. Its signs are paintings that have

been found in caves since the past centuries. This communication was transformed in different eras and turned into painting, then into photography, and then into the visual form of cinema and television.

Apart from the art sector, cinema is an audio-visual media that is used in various ways to establish a communication bridge between cinema producers and social audiences. Because with it, they can convey the content they want to their audience, it is easily possible. Basically, the cinema creates a space so that the created space creates a communication bridge between the producers of the film and the intended audience, when this communication bridge is formed, the message can also be transmitted. But the type of use of this very powerful and globally influential tool and communication bridge is different in different societies. In European and American countries, who are the founders of this means of communication and know how to use it well, they use it well for communication between two groups. But in third world countries, especially Middle East countries like Afghanistan, they could not use this magical tool to establish communication in order to change and reform their biological society. The reason for that is the lack of sufficient knowledge of psychology, sociology, cultural studies and cinema technology and visual art to optimally use this means of mass communication.

connections

If we want to discuss communication, we must know what communication is at the beginning. And how this connection is formed. Until we can understand it and do not know the doubts and the type of its use, we definitely cannot have a definition for its correct or incorrect use. So at the very beginning of this question, what is communication?

Man is a social being by nature. That is, he must live in a group and socially and cannot live alone. It is in such a situation that whether a person wants it or not, whether he likes it or not, he is forced to communicate. Communicating means social life. Therefore, in the first step, communication means confronting others in any possible way. This form of communication can be tactile, auditory, sensory or visual. But when a human being faces another being, it cannot be said that communication has been established and call it communication because communication is formed when those two beings have reached a common understanding between themselves.

In the beginning, human beings did not have the ability to speak and communicate. So we can say that there is no connection. But this is not true

because communication is not just a conversation. The first humans established their first communication by pointing and then over time found the ability to speak. Therefore, we come to the conclusion that communication is equal to the creation of mankind. Only the type and method of its use has been different in different eras. Communication has been defined by theorists in different ways, that's why we cannot have a single definition for it, but we can have two general understandings of it. One is that communication is a process by which the communicator or the one who sends the message seeks certain effects on the receiver of his message. The second is that the communication of an action is a social reaction that people in a certain culture and latitude try to exchange meaning with each other and reach a single perception by exchanging these meanings. Can all beings understand meanings? Basically, "the perceiver is the being that emerged from the combination of soul and body." (Flotin, p. 49)

As mentioned above, scientists have different ideas about communication. People like Schrag, Lundberg and Larsen believe that communication is the transmission of messages and meaning through symbols. "Signs give us a simple message that implies a short and direct communication. A symbol is a visual image or sign that represents an idea. Therefore, their definitions can be deduced in such a way that communication is a dual relationship between the sender of the message and the receiver of the message by symbols and signs. (Milford, p. 7)

So far, we have become familiar with the concept of communication, now we want to discuss the formation of communication in humans and how to implement it. It was mentioned above that there is a connection between all beings in the universe. Humans, birds, animals, even sea creatures. But here we are talking about the relationship between man and man. We said that mankind has been communicating since its inception and this communication continues until today, but how? Early humans, who were unable to speak, communicated with gestures. After that, they used objects and devices to establish communication.

The first means of communication

The first means of communication between humans were smoke, fire, paintings and flags. There was a difference between these means of communication. The first humans used fire at night and smoke during the day to communicate with others to send their message to the desired place and person. A clear example of this was in the society of the Native Americans, who used fire and smoke to communicate. Apart from these means of communication, shouting, boeing, drumming and making noise were also other ways of communication in ancient times. Of course, this part is mostly used in forests. For a long time, people used to communicate with each other in this way. Of course, it should not be forgotten that this method of communication has been used to communicate over long distances.

line

It took a long time for writing to be invented and for humans to be able to communicate with others by writing letters. But this itself was also time-consuming because it took a lot of time to transfer the letter from one place to another. Because it took time for a person to go from one place to another. For this reason, people named the postman were formed. Letter carriers were runners who ran at a very high speed and delivered the letters to their destination. After that, thinking about how to shorten this time. For this reason, they thought of doing something to get the messages to their destination faster. At this time, in different parts of the world, the first post called Qasdan Nameh Bar was created. In ancient Iran, they used horses and fresh riders to transfer government letters from one place to another. In this way, the messenger started with his horse from the origin and on his way there were places called caravanserai to change horses, he continued on his way without resting with a fresh horse in order to deliver the letter to its destination as soon as possible. . They also used birds to communicate. One of these birds was a pigeon that was used to send messages. Carrier pigeons were a little bigger than normal pigeons and they had strong beaks and very large wings compared to other pigeons, and these pigeons were easily able to find their destination at long distances. These capabilities of this bird made people use it as a means of communication between distant places. This cycle and transformation of the transmission of letters in various forms led to the emergence of something called the post, which continues to this day and is still a means of communication between people and communities in all countries of the world.

print

After the invention of writing and the formation of something called writing and reading, which revolutionized communication, something called the printing press was invented. Before the invention of the printing press, texts were written by hand. For example, if a message was to be sent to several people, they had no choice but to write all those messages by hand and then send them to the intended destination. In terms of time, this was very time consuming. Therefore, they thought of the invention of printing so that they could produce a similar material in large numbers in a very short period of time. The printing press was exactly what did this for mankind. The printing press made printing books very easy for the people of that time. Because they had to write the books by hand, but with the invention of the printing press, this problem was solved and they could easily print as many books as they needed.

Photo

Photo was another tool that could be used to convey the message. Photo was not a means by which to convey many contents to the audience, but in any case

it was a means of transmission and communication. "The desire of photography through the efforts of two Frenchmen named Joseph Nice Fournips and Louis J.M. Daguer joined the realization. By the end of the 1830s, Daguerre was producing durable and clear photographs that he called (Daguerreotype). In January 1839, Daguerre exhibited examples of daguerreotypes in Paris, thus revealing to the world a stunning discovery called photography. The invention of photography and the production of photos became a prerequisite for the future of cinema and television. (Eugene Beaver, p. 21)

Telegraph

The greatest development that occurred in the world of communication was the invention of the telegraph, because the telegraph is the first means of communication that made it possible for people to easily send messages to others over long distances. It can be said that the invention of this device changed the world of communication. Because they no longer needed to wait for a long time to send a message to receive an answer. The most important use of the telegraph can be seen in the military sector because this device transmits desired messages by a code and by electrical signals through wire lines and radio communication from the sender to the receiver, both of which are known and recognize the signals correctly. he sends. Sending messages by telegraph was not at all comparable to the messengers before it, because this invention made it possible for a message to travel a very long distance in a few minutes and be transmitted from one country to another, and the answer to the sender with the same speed. be sent The telegraph was able to open its place in the world very soon and different countries tried to prepare the telegraph machine for themselves. The existence of the telegraph cannot be ignored in the fate of many wars and policies of the countries of the world. The telegraph changed the fate of the world and the people of the world with the speed it gave to send messages and communications.

Phone

After the telegraph, the telephone was invented. The invention of the telephone disrupted all communication equations. This invention of Graham Bell was able to establish verbal communication between people. Verbal communication means instant communication, something the whole world has been looking for. By inventing the telephone, Graham Bell provided them with an amazing means of communication at that time. With the invention of the telephone, there was no need to wait even a short time for the reply to the message like the telegraph. Because at the same time, he receives the message as if he is in the presence of the person who sent the message, and he responds to the message at the same time. The entry of the telephone into human life caused distances to disappear to some extent. And people see themselves closer to each

other. With all the advantages that the telephone had in communication between people, there was one problem, that was the problem of having a wire in the use of the telephone.

Radio

The invention of the telephone and the transmission of sound by wire from one place to another sparked the hope in the hearts of scientists that sound could be transmitted without wires. They tried to use electronic oscillations to transmit waves. Henrich Hertz was able to generate radio waves in the laboratory for the first time. That's why radio frequencies are named after him. It wasn't long before scientists were able to send radio waves from one place to another. After a short time, the radio was able to open its place among the people. Radio programs started running in different countries and producing programs for their audience, which was one of the programs of all radios around the world. Therefore, radio became a means to send news to people. One of the radios that has been active in this field for many years was BBC Radio, which produces programs in different languages of the world. One of his programs is broadcasting news to his audience. Radios in different countries of the world basically became a communication bridge between the sender and the recipient of the message. Radio is still a source of information for many people in many countries.

The cinema

The means of communication were advancing every day, one after the other they enter the field of human life so that they can transform the world of communication of human life. Another means of communication that entered the field of communication was cinema. These devices had strange names such as kintoscope, vitascope, biscope or cinematograph. In 1929, when talking films revolutionized the cinema industry, countless inventions appeared in Europe. And this time, all of them were used for one purpose and that was to show the image along with their voices. I think that this is enough in the history of cinema section for now, considering that our discussion is about cinema, we will discuss it in detail in the following. (Knight, p. 6)

Television

With the invention of the telephone, cinema and radio, they tried to go further and bring image and sound into people's homes. The result of this effort was the invention of television, a magic box that brought images and sound into people's homes. Now, television was a way to send and receive moving images with sound, which is sent through transmission wires or by electric cathodes through the air from the transmitter and reaches the receiver, who were the people in their homes. This invention was originally a great advancement in technology and the ability to send sound and images through the air without wires. Of course, it should not be forgotten that the

formation of television, like other inventions created by mankind, is dependent on its previous inventions. Because if the cinema had not been invented before then, there would definitely not have been a video camera to take pictures. Or if the radio had not been invented, there would not have been a wavelength and frequency for them to send their waves through. In any case, inventions were put together in different eras to form something called television. After the arrival of television in people's homes, communication had gone from its previous state. In many cases in the past, they waited for news of a place to reach them. This waiting was over because the television could provide them with the important news of the day as soon as possible.

This process continued with the advancement of technology. In the 1980s, video recorders entered the world market. The entry of this technology into the global consumer market and its placement in the hands of general audiences in the world marked another revolution in communication and media. This made people to find the ability to record and broadcast the image and to be able to prepare images themselves and shape and see it the way they like or provide it to others so that they can use it. With the introduction of video players in the consumer market, and on the other hand, the production of films and their easy purchase from the market, made it possible for people to easily watch films in their homes. With this incident that occurred in the field of visual media in the world, geographical distance no longer had any meaning. Because every person in any place could access the desired information. The formation of televisions such as BBC, CNN, NHK, CBS... left no room for information vacuum because they provided people with the latest news and events at any moment.

Sociology

All these things that have been said so far and the efforts that scientists have made are for a place called society. A society that is the habitat of a creature called human. Society is divided into two parts, rural society and urban society. This area where humans and other creatures live has its own characteristics that cannot be compared with each other. Because the living conditions in these two places are completely different. Early humans lived in caves and there was no city or urbanization.

Villages were the first living places that came mankind. And all their work was agriculture. After that cities were created. Of course, the cities of that time were much smaller than the current cities, and even though they had a relatively large population, still a huge majority of the population of a land lived in villages, because the main production was based on agriculture and agriculture was not practical in the closed environment of cities. But the emergence of cities also has specific reasons. When some people get more products than they need, naturally they should exchange it with other products. In fact, cities were the center of trade and exchange of goods. A major part of the city was the market. Markets were places of trade.

The increase of cultivated land and the development of work tools and the use of slaves to work in the fields caused the increase of wealth and its accumulation in the hands of the upper class, and this created the need for trade." (Allameh Zadeh, p. 16)

It is in such a situation that in this society, among the people living in this society who want to live together, a social trust must be created, otherwise the formed society cannot stand. Saadati says in an article about trust: "Bernard Barber believes that there are three types of expectations that form part of the attributes of trust. The most general expectation is the expectation of stability and the realization of moral and natural social order." The second expectation is the expectation of the implementation of the technical role of those who have entered social relations and systems with us, and finally, the third is the expectation that the interaction parties perform their duties and responsibilities, that is, the tasks and duties that oblige people. Prefer the interests of others over individual interests. According to him, trust can have different dimensions as follows: "Trust in honesty and integrity, persistence in ethical principles, trust in efficiency and effectiveness or the ability to perform tasks assigned to the role and preference for collective interests. to individual interests" (Giddens, p. 126). According to his opinion, trust in society can create a wide range of expectations that society members must comply with, and this type of trust is an essential part of society". (Saadati, p. 9)

What Saadati points out in his article is a very important and necessary point in a society. Because if there is no trust in a biological society, then the law will not be implemented properly. As a result of the violation of the law, there will be chaos in the society, which will disturb the peace and order of the city. It is in such a situation that it is no longer possible to expect a safe life in such a society. This happens when the biological society is not a modern and developed society.

Sheikhi writes in his article, "Faulx considers citizenship as a membership position, which includes a set of rights, duties, and obligations, and implies equality, justice, and independence. According to him, today's world is becoming increasingly postmodern. The components of citizenship in the postmodern era include rights and responsibilities and political participation and are necessary for managing human affairs. He acknowledges his postmodern citizenship. The appeal of citizenship is that it does not force us to choose one identity as our innate identity. Rather, it encourages us to have unrestricted relationships with others" (Sheikhi, p. 8).

All this statement clarifies one thing, that human has lived in a group since the beginning. Therefore, man has been a social being and has lived in a collective way since that time. Collective life is not only about humans. Many animals and insects also live in groups. Like ants, a group of them build a nest in one place and live together, or honeybees, where thousands of bees live in a beehive. If one of them is separated from others, he cannot live alone. Humans have exactly such a property. But there is a big difference between

social and group life in animals and insects and humans. Animals and insects have lived in the same way and in the same system since their inception, and there has been no change in their social life unless humans have caused a change in their lives, such as honey bees living in hives that they make in nature and in the mountains. They used to live, but in order to exploit the honey prepared by them, humans took bees from nature and made artificial hives for them and changed their way of life. However, due to the power of thinking and reason, humans have undergone many changes in their lives since the beginning of mankind in the caves until today. This change has faced various ups and downs in different eras. In some cases, there may be a relative similarity between the life of humans and animals, but this similarity is also fundamentally different. For example, birds migrate from one place to another in different seasons to live. Man also migrates to get a better life. The difference is that the bird is forced to migrate based on its innate instinct and with the seasonal change of nature, but humans migrate based on understanding and tact. Birds have to migrate with the change of season to survive, if they don't migrate, they may lose their lives. But man, with his thinking and tact, changes the natural and social situation as he wants based on his desires. The reason for this ability is due to the type of foresight of human beings who have collected the information and experiences of their pasts at different times during their lives and tried to use the things they inherited from their past generations as a tradition. Over time, the maintenance and preservation of these achievements made the next generations of mankind more complete and build a more complete society for themselves.

So far, we can come to the conclusion that man is a social creature by nature, and his life alone is impossible. Therefore, this social human being lives in an environment where he is not alone and other people continue his social life with him. So whether he wants it or not, he is present in all group and social activities. The noteworthy point here is that all these people cannot access and be aware of all the social facts around them. In order for human beings to be able to access these facts and to know how to live in social life with their cohabitants, they must learn its ways and methods. Here, the question that arises is, can social science studies completely open the way for human beings in societies or not? The answer is quite clear. It certainly cannot solve all the problems and problems of human social life, but it can be a guide for him. It can open the path of thinking and research for him, so that with the analytical power that is hidden in him, he can distinguish the right path from the wrong one and find the way of prosperity and progress. It is for this reason that the purpose of social science is to advance humanity into many branches such as ethnology, archeology, demography, economics, sociology, anthropology, linguistics, management and other branches that are needed for human life. It is divided.

The science of sociology, which was extracted from the social sciences, was based on the study of social developments and human social realities in order

to be able to study the different corners of human collective and social life. It should not be forgotten that sociology means only urban society, not that sociology has various dimensions, such as political sociology, religious sociology, rural sociology, industrial sociology, communication, artistic sociology, etc. The specialized form works in the area of human life so that he can reach the highest levels of humanity. Sociology makes people have a new look at their social environment. This view gives him the power and ability to find his place in the social society in which he is living. And as a result, he compares himself and his position and his status with other co-habitants, in that case, he can reach his high human status over time. When a person can analyze social behavior by acquiring science, the result of analyzing the behavior of social groups will give him an analysis program with which his program can obtain a result for the future. This social foresight promotes human progress. This progress is not only profitable for him but also brings comfort and peace to others. Therefore, the science of sociology is founded to reach the goal of human transcendence.

It is not bad to talk here a little about which issues are more active in sociology. The science of sociology tries to explore and examine social behaviors, values, traditions common in a society, human relations and everything that is related to humans, of course, we should not forget that the behaviors and functions of humans are It is totally unpredictable, but sociological scientists try to predict and study these behaviors with minimum error and finally reach a general conclusion from it.

In many cases, the philosophers of a society are guides for that society. "Philosophers are part of the intellectuals of the society who play a prominent role in the society and the dissemination of their thoughts and their criticisms and considerations in the political, intellectual and media world lead to reactions. It is clear that not all philosophers have the same power and influence, they do not all think the same, and their statements are not always bright and without merit, but philosophical thought is alive, it is the basis of reasoning spirit, and their role in society is felt. It is clear that this sensitivity comes from a philosophical history and education and culture. The support of the current philosophical presence is the philosophers of the Enlightenment era and the tradition of enlightened criticism that is continuously alive" (Ijadi, p. 24).

Sociology of cinema

So far, communication and social sciences have been discussed. Also about sociology. We became familiar with these sciences to some extent and separated their fields of activity from each other. Now let's talk a little about the sociology of cinema. Cinema sociology is not and cannot be apart from social society. Because cinema itself is for the society and takes the presented topics from within this society. Cinema sociology also tries to criticize movies. In principle, their impact should be investigated by the biological community. Therefore, the sociology of

cinema should be examined from two angles. First, from the perspective of society and cinema. From this point of view, the topic under discussion is to examine the relationship between cinema and the society in which cinema is located. In this case, the cinema is considered as a place where we can see the society we are studying and do a case study in it. It should also be added that in this case, the sections of the artists and the audience should also be addressed. Because it is in such conditions that I can reach a correct assessment of the studied society.

The second study point of view of the sociology of cinema is the examination of cinema as an independent society within the biological society in which it operates. This type of view allows us to consider the cinema as a small society and examine it with its parameters but considering the macro biological society. In such a situation, we must also consider the parameters of the biological society and the parameters of the cinema society, which consist of the three stages of production, distribution and consumption of that cinematic product.

When we want to examine the sociology of cinema from the perspective of society and cinema, we are actually analyzing the relationship between imagination and reality on cinema. There are two issues here. One is that imagination goes to reality, and the other is that reality goes to imagination and finally becomes a visual work of art and is available to the audience. If reality were on the side of imagination, in such a situation, the cinema would be influenced by the society and all the materials needed for the cinema would enter the cinema from the society. When this happens, the result is imagination that replaces reality and returns to the society itself. But if it is the opposite and imagination moves towards reality. In essence, imagination has replaced reality. In such a situation, we should look for the impact of cinema on the society. Because when it happens, the cinema affects its audience, willingly or unwillingly, and directs his understanding and decision to the direction intended by the film maker.

The establisher of this dual relationship between cinema and society is none other than the cinema artist. The cinema artist enters the space of the story with the kind of look he has on his art and biological society. Basically, the type of view of this artist can be clearly understood from the structure of his film. But the film made by the artist cannot be separated from the reality of the society, but it is derived from the reality within the society. But how much of this reality can be seen in the film depends on the artist's perception of that reality. This perception of reality can never be the same in all people because their understanding and tact are not the same. Therefore, an artist's loyalty may be very close to the reality, or even exactly the same, or it may not have anything to do with that reality, but it may be completely imaginary.

An important issue that we should pay attention to regarding the role of social influence on artists is how he became an artist. Because I see a person who enters a profession and succeeds in that field, but another person enters the field of art and spends his whole life producing works of art. This is where the

question arises that becoming an artist is an event and those who have become artists have reached this field completely by chance. Of course, this is not the case and it will not be, but the conditions and social actions are not without influence on a person's becoming an artist. The artist rises from within society and people. Maybe that's why the artist is sacred in the society.

It should not be forgotten that it is true that artists are influenced by their contemporary biological society, but they are not without influence on the society, but with the type of artwork they produce, they influence the thoughts of the society, so their outlook and worldview towards their own biological society and other communities is very important. Because by creating their artwork, they convey their thoughts, ideas and thoughts to the audience and society. Accurate knowledge of the ideas and concepts of these artists and identifying their past will be a guide for the artist's contemporary biological society and the society that he builds in the future for people and a latitude. Because the artist has a point of view in his work, because he does not create a work of art that just did one thing, but he has a view and a theory about what is and what should be and what should not be and they create the work. Henry himself displays this way of thinking and his point of view to others in order to inspire them with his own kind of vision and as a result, he guides his audience and society to his predetermined path. With this description, it can be said that no limits have been defined for the artist in creating a work of art, so that there are do's and don'ts for him. But there is a general rule for it that the artist has to follow.

Cinematographers, for whatever reason they have entered the field of cinema art, have a realist view in society, whether they want it or not, they have to consider it in their artistic work. The cinematographer has acquired this kind of insight during his life in his biological society and in the social relationships he has had in the society. In the other part, it is the impact that the social media has had on him over time. These two impressive experiences have been combined and now it has shaped the view of the cinema artist to create a work of art and give back his teachings in the form of a work of art again to the same society that taught him and raised him this way. Therefore, in order to know a cinema artist, one must carefully study his personal, social and communication life. By considering these categories and his creativity and artistic taste, we can reach his point of view. Of course, it should not be forgotten that both artistic creativity and creativity regarding film and cinema should be examined in him. When a person has reached the power of imagination to be able to present his imagination to the audience in the form of an image that the audience accepts without question, such a person is definitely an artist because he influences his biological society.

In the next step, attention should be paid to the social classes to find the position of the artist. Because each class has its own characteristics. When the social class is examined, the social group within the desired society is found. By showing the social groups, the position of the artist can be easily found. This position

can be in a small social group or in a large social group, it can even be in a global position. It should not be forgotten that social groups are not only artistic groups, but can be different groups. What is important is that the artist works within these groups and is influenced by them and creates his artwork. . Another important point about these groups is the way they are chosen by the artist. Some groups can be chosen by the artist to be a member or not. But the choice of some groups is not in the hand of the artist, but he is forced to accept that group. such as racial groups. An artist can never choose what race he is, or what his skin color is, or what language he speaks. When we want to know about an artist, we must first seek to know his ethnicity, race and gender. By knowing these parameters, we can find access to many problems. Because the groups chosen by the artist can change. The next step is to know the artist from the works created by him. If the artist has a high and valuable position in the studied social group, then it can be easily accessed by evaluating the feedback of his produced works in the society.

If the artist is really an artist and has artistic taste and is enlightened, he can change his position. He can improve his status from his community to the world community by trying and obtaining various scientific information. After obtaining the information, analyze them and arrive at a view about the relationship between the reality should and should not be in the world community. In this situation, a filmmaker who sees his biological community as a traditional and independent place in front of the world community. It is completely different from filmmakers who have a broader worldview and think freely and consider their society to be in line with the global society. The filmmaker with the view of his biological society tries to narrate the shortcomings of his biological society in the form of a symbolic and expressive image, but the filmmaker with a wider world view seeks to create an inspiring image for his biological society and other global societies. In order to be able to reach the filmmaker's worldview, in the first step, we must examine the different aspects of his personal and social life and examine his production work, and in the second step, with an interview and analysis of his words, to his perspective in To reach the individual biological community and the whole community and as a result the global community. The result is the artist's point of view, which originally passed through his mind and was presented to the audience in the form of a work of art called a film.

The movie

The work of art called film produced by the cinema artist is examined in two ways. One is the intranasal method and the second is the extranasal method. That is, once the film itself and another time the impact of the film. To analyze the inside of the film, the analyst deals with the principles of filmmaking technique and aesthetics of that film. The analyst seeks to know to what extent the filmmaker was able to use technical tools to convey his thoughts. He examines to determine

how much the filmmaker has tried to have a mental impact on the audience by using a variety of shots and using a specific rhythm that may only be related to his film.

In the projection analysis, the analyst seeks to discover the relationship between the biological society and the society formed in the film drama. Basically, the analyst in this section is looking for a sociological analysis of the film in question. Because the produced film is the formation of a small society, from the era of the society in which the filmmaker lives. The society formed in the film is basically a representation of the same society as a whole, which was removed from it. With the difference that in the formation of this society, the small and big thoughts and opinions of the filmmaker are also involved and have influenced it. Therefore, the film that is exposed to the audience is a completely encoded work with symbols and signs, which must be decoded in the first step when analyzing it, and then analyze it. We can reach the filmmakers.

Film analysis

As mentioned in the previous sections, cinema is the narrator of the society from which it arose. The produced film narrates a part of the social life of a society for its audience so that the audience gets to know the subgroups of that society and the type of behavior and culture of that society. This can be easily seen in all the films. Since the beginning of cinema, this process has started and continues. Except for a limited number of films that are made in fictional structures and have their own audience. If we look at the contents of those films, the same films also have contents of the biological society that created them. The film "The Battle of Potemkin (1925)" is an example of films that arose from within the society. The film can be studied in two ways. One in terms of content and the other in terms of structure. If we consider the narrative content of the film, we are facing a film with a communist theme that deals with a collective social issue. After many years, the movie "Battle of Potemkin" is still considered one of the best movies in terms of "community social movie" for filmmakers who want to be inspired by it to make their own movies, and also in terms of the social problems of human life. The movie "Battleship Potemkin" has a drama that depicts the movement of a very large population of their biological community. Instead of focusing on the heroes of the film, the focus is on the whole group of people, and most of the movement of the whole group is depicted. But it should not be forgotten that Eisenstein has a double mode of going back and forth in this film. On the surface of the film, it is the movement of a group, but inside it is the movement of a person. When we pay attention to the narrative analysis of the film, the story narrates from the whole to the parts and again from the parts to the whole. With such narratives, Eisenstein considers the hero among the crowd, and there is no Champion in appearance, while this revolution was founded from the same Champion and has now reached its end.. This topic is a bit incomprehensible for the audience

and they cannot find it easily. His idea is based on a total revolution and does not pay much attention to that part. This is the influence of the filmmaker on the society. The movie "Battle of Potemkin" can be an effective movie for societies that can make a revolution for their own desires.

It is in such a situation that the discussion of accepting the reality is somewhat problematic. The important point is that this reality is outside the human analytical mind. The fact in question can be accepted only in one case that it has not undergone change and transformation, and that is when that fact occurs in his daily life. Otherwise, in another way to express it, out of reality means its truth, because such a reality can no longer be a pure reality, but a distorted and interpreted reality. If we open up some space and don't want to be too strict. We can consider another kind of reality, that kind of reality is linguistic. In such a situation, we can no longer say that we are dealing with a pure and true reality. Because reality has passed through the smoothness of language, it must have faced deviation. As a result, it has a new meaning that is appropriate to the society in which it was formed, rather than its original meaning. The reality formed in a society whose people speak the same language is much more acceptable to those people than a society with different languages or a language that is contrary to the narrative language of the film. It should not be forgotten that the effectiveness of this fact is much easier for the people of this society than the acceptance of the pure reality. The reason is that it is easier for the people to accept the linguistic reality than the pure reality. Because pure reality needs thinking and tact, decoding and analysis, but linguistic reality does not need it, everything that is said is understandable for him and therefore acceptable.

A film like "Battleship Potemkin" cannot be in such a situation. Because this movie is made in silent mode. Whether the film is played for the people of Russia, whether it is played for the people of Europe, or for the people of Asia and Africa, it makes no difference in establishing a relationship with it, because in this film, the reality is exposed to the audience in the form of a silent image without words. Reality is expressed visually, not verbally or linguistically. But in the movie "Eyes Completely Closed" (1999), this is not the case. In this movie, the facts are being expressed both visually and verbally. The drama that this film narrates is based on the era of society. A problem that may happen to any family and any couple. The filmmaker has emerged from this society and has noticed a corner of a social reality in his biological society and depicts it. An image that has exactly passed through his mind and has been exposed to the audience. Or the movie "Salesman (2015)" directed by Asghar Farhadi. A story similar to the daily reality of Iranian society, a society from which Asghar Farhadi himself arose. The drama of the story is formed from the realities of society, realities that may happen at any moment in any corner of society. But this narrative of the event has passed through the mind of the filmmaker and now it has been exposed to the audience. It certainly cannot be ignored that the social

reality between these two films is completely different and may not be related to each other. The important point is that the relationship between the reality of biological society and the narrative reality in the film is not and will not be important for the audience. Because the cinematographer does not care about the situation of the biological society when he made this film, but he pays attention to what he is seeing and accepts it as an objective reality. The person who pays attention to the relationship between the objective reality and the hidden reality in the film is a film critic and analyst, sociologist and biologist. Because he tries to examine the society through the analysis of films. Sociologist and biologist always pay attention to the fact that the reality depicted in the film is always different from the reality in the society. This difference may not be so easily understood by the general audience, but there is a difference within it and it is undeniable, and sociologists and biologists know this correctly and it is understandable for them. and acceptance. Therefore, we can say that sociological and environmental study is in the same study line with the theory of community recovery. That is, the reality that has been exposed to the audience in the form of a movie is not the reality of his biological society or his fellow species, but this image is a representation of a part of the reality in the biological society that was created based on the mind and thinking of the filmmaker. Therefore, when the analyst analyzes the film, he is not actually analyzing the film, but he is analyzing a society. A small society that was extracted from the inside of a big society. A society analyzed within the film. And it is narrated with a little change from the real society. This way of looking at films and analyzing them is basically to know the whole society from the inside of a small society formed by the creative mind of the filmmaker.

Cinema audience

Another issue that is very important here is the cinema audience. Those for whom the film is made. When a movie is produced, the audience reacts to it by seeing the movie. This reaction of the audience towards the movie tells the impact of that movie. Because one of the goals of a filmmaker in making a film is to influence the audience. The reason is to guide the audience to the desired destination of the filmmaker.

Two types of films are produced in the cinema, each of which has its own audience. Of course, the third type also entered the cinema later. One is a documentary cinema and the other is a fictional cinema, and later animation entered the cinema. Documentary cinema is highly dependent on its audience. Because documentary films have a special audience. People don't show much interest in watching documentaries and they don't go to the cinema to see them. Of course, this goes back to the type of narrative in documentary films and the dependence of these films on reality. Those who go to see the documentary film must have a creative and analytical mind to be able to analyze it by watching the film, but this is not the case with

fiction films. In fictional films, everything has ready for audience, he does not need to analyze anything in the film, because according to the general belief, he went to the cinema to watch a movie for a few moments and to fill his free time. It is in such a state that the audience no longer thinks about the adventures in the film, but leaves their mind free and gives themselves to the film. When this happens, the film can penetrate into his mind and take over his mind. This is the ability of fiction films that have the most audience among the society. In the fiction section we can find all age groups. But this is not the case in documentary films. In general, the audience of documentary films are those who are old in terms of age. A child watches a fiction film, but a documentary film is rarely seen by a child.

This division that has been said has caused diversity in the fiction film section. This variation is based on a study on the number of people who go to cinemas to see movies. When this division takes place, it is easy to reach a behavioral pattern in the society, because the presence of the audience in the cinema shows their age and class position and in some cases their educational class. When a person is exposed to watching a movie in the cinema. Willingly or unwittingly, the film affects him. The reason for the film's impact on him is to recover his social position within the film. This influence can be seen in the future in different ways from him in the society. The best type of it is to use a type of clothing or hair style in society. This kind of change in the society basically makes the filmmaker realize that the work he produced has been noticed by the audience and as a result he was able to have an effect on him. That is why many major film production companies around the world try to conduct surveys about the film produced by the audience and evaluate the result so that they can produce the film that the audience likes. When the movie liked by the audience is exposed to him, it is easy to penetrate his mind and convey the desired message to him and through him to the biological society.

Another group of films is animation films, which mostly has a special audience and most of those audiences are children. One of the most sensitive age in a society. Due to the structure of animation programs, these films are very popular with children. Therefore, it affects them greatly. It should not be forgotten that the impact of animation on children is far greater than that of documentaries and fiction films on adults. Its type of impact can be seen in various sections. For example, in recent years, the movie "Harry Potter (1997)" or the movie "Spider-Man (2007)" or the movie "Animation Shrek (2001)" were produced in the world cinema and came to the cinemas. Despite the fact that it was a fictional film and such events cannot be avoided in reality, in its social reaction, we see many children wearing Spiderman and Harry Potter clothes. But it's rare that we see a young woman or a young man wearing Spider-Man clothes. This is proof that cinema affects the minds of children much more than adults.

A very important issue that should be mentioned here is the type of monitoring and censorship of movies. Because all societies cannot show movies to

their audience in the same way. In such a situation, influencing the audience is disturbed. Because the filmmaker is no longer able to make his intellectual film by being stuck in closed and censored conditions. Because the prevailing atmosphere of that society does not allow him this. But with all those censorships and laws, still the thinking filmmaker leaves his impression on his particular audience. As a result, he has to expose the reality and inform by making comedy films. Because today's audience has a very curious mind. This curious and active mind of his makes him look for questions hidden in his mind even in comedy movies. The result is to get the hidden elements in the film and get the message of the filmmaker.

Result

Media has the greatest impact on human society. Willingly or unwittingly, these influences change social behavior in different societies. Each of the media has its own type and structure on the sprouts. But movies have the greatest impact on today's societies. The structures of human life, how to communicate among different biological groups and the communication of biological groups with each other and even the way of individual life in a society today are influenced by film and cinema. Perhaps one can have this prayer that in today's world, human life is shaped and shaped by the film, it changes with the type of its guidance, or it can even be destroyed and lose life. Therefore, the influence of movies and cinema on societies is undeniable.

Watching a movie with the content that it gives as a gift to the audience, takes him to an artificial sleep state and thus takes control of his mind. Of course, we should not forget that this effect cannot be the same on all audiences. Social, cultural position, age, education level and some other factors play a role in influencing the movie on the audience. On the other side of this section, filmmaking technique should not be ignored. As much as the social parameters play a role in influencing the film on the audience, the technical part and the narrative structure of the film are also influential.

Movies have penetrated people's lives to such an extent that many people imitate the way they eat and dress. Young people today, seeing a type of clothing in a movie, try to consider that type of clothing for themselves. In many societies, young people imitate exactly the type of clothing of the characters in the film in their biological society. This kind of imitating films in societies shows the deep impact of films and cinema on societies.

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