NORTH KOREAN WOMEN IN ESCAPE: SELF-IMAGE IN PUBLIC NARRATIVES

THESIS

By:
Fatimatuz Zahro
NIM 16320040

DEPARTMENT OF ENGLISH LITERATURE
FACULTY OF HUMANITIES
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THESIS

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By:
Fatimatuz Zahro
NIM 16320040

Advisor:
Prof. Dr. H. Mudjia Rahardjo, M.Si.
NIP 195901011990031005

DEPARTMENT OF ENGLISH LITERATURE
FACULTY OF HUMANITIES
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG
2020

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Malang, 28 August 2020

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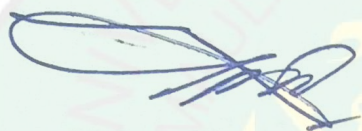
Fatimatuz Zahro
NIM. 16320040

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This is to certify that Fatimatuz Zahro's thesis entitled **North Korean Women in Escape: Self-image in Narratives** has been approved for thesis examination at the Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang, as one of the requirements for the degree of *Sarjana Sastra* (S.S).

Malang, 28 August 2020

Approved by
Advisor

Head of Department of English
Literature

Prof. Dr. H. Mudjia Rahardjo, M.Si.
NIP. 195901011990031005

Rina Sari, M.Pd.
NIP. 197506102006042002

Acknowledged by
Dean of the Faculty of Humanities,

Dr. Hj. Syafiyah, M.A.
NIP. 196609101991032002
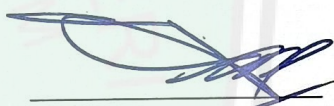
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The Board of Examiners   Signatures

1. Dr. Meinarni Susilowati, M.Ed.   (Main
    NIP. 196705031999032005   Examiner)

2. H. Djoko Susanto, M.Ed., Ph.D.   (Chair)
    NIP. 196705292000031001

3. Prof. Dr. H. Mudjia Rahardjo, M.Si.   (Advisor)
    NIP. 195901011990031005

Approved by
Dean of Faculty of Humanities

Dr. Hj. Syafiyah, M.A.
NIP. 196609101991032002

MOTTO

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لَآ إِكْرَاهَ فِى ٱلدِّينِ

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"There is no compulsion in religion"

(Al-Baqarah: 256)

DEDICATION

This thesis is dedicated for Ummi, Abi, Jidah, and my two frienemies: Aida and

Chaca.

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The best and highest gratitude is delivered to the Ones with Names that heal, Allah SWT, for the uncountable mercy and boundless blessings. He has been teaching me with unsurpassed knowledge and abilities to think, read, write, and giving me a chance to study more. May *salawat* and *salam* always be upon the prophet Muhammad SAW and the Ahl al-Bayt, the most flawless people exist.

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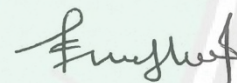
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Finally, this is the most extensive capabilities of mine to finish this thesis. I do realize that this thesis might lack in some ways. Hence, any critical corrections and suggestions would be helpful for better research in the future.

Malang, 28 August 2020

Fatimatuz Zahro

ABSTRACT

This study aims to analyze the self-image construction of North Korean women who have fled their countries through self-mention metadiscourse analysis. Specifically, self-mention metadiscourse is a linguistic sign used to show someone's integrity in the created discourse. Not that it is used to show a particular persona, the identities held behind the self-mentions in the narratives of the self could also be changing following the time lapse of the story. As to understand the self-image deeper, this study attempts to extend the discussion to discourse analysis as it deals with self-presentation, which finally leads to seek matters beyond the textual metadiscourse: ideology.

This research employed Tang & John (1999), Roitman (2014), and Albalat-Mascarrell & Carrió-Pastor's (2019) classifications on self-mention metadiscourse. The data were taken from five scripts spoken by North Korean women on TED, they are: Hyeonseo Lee (2013-2015), Eunhee Park (2019), and Yeonmi Park (2019). There were 82 data containing self-mention markers. As for discussing the identity positioning in the narratives, the researcher followed Wortham's (2000) model of analysis. Meanwhile, the data were extensively analyzed using Wodak & Reisigl's (2001) Discourse-Historical Approach, as well as other theories, to find the ideological representation.

This research showed that the self-image of a North Korean women, in their narratives, is constructed as a victim, protagonist, and trustworthy. Through the use of various categories of self-mention, these women represent themselves as humble individuals by reflecting on their past as refugees. Besides, they exchanged identities while sharing their experiences which show the existence of self-transformation. It also presented the rejection of the past self that was trapped in the ideology of communism. In the end, every woman represented the ideology of anti-communism and stands on the side of the capitalists. It is indicated by the negative description of North Korea and its regime. Not only by referring to the wrong image and characteristics of the country of origin, but also mentioning the monstrous treatment received in another communist country.

To that end, the research has contributed different perspectives on the employed theories by adding new findings and extensive discussions of different linguistic branches with a specific phenomenon. It is recommended for further researchers to point out metadiscourse in different non-academic speeches as this theory has yet to enlarge in that field. Lastly, as for the study of identity, it would be great to extend the framework through analyzing the multiplicity of the self in various genres of text other than public narratives.

ABSTRAK

Zahro, Fatimatuz. 2020. *Perempuan Korea Utara dalam Pelarian: Citra Diri dalam Narasi Publik.* Skripsi. Jurusan Sastra Inggris. Fakultas Humaniora. Universitas Islam Negeri Maulana Malik Ibrahim Malang.

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Penelitian ini bertujuan untuk menganalisis konstruksi citra diri perempuan Korea Utara yang melarikan diri dari negaranya melalui analisis metawacana penanda persona. Secara spesifik, metawacana penanda persona adalah tanda linguistik yang digunakan untuk menunjukkan integritas seseorang dalam wacana yang dibuat. Selain itu, dentitas yang ada di balik penyebutan diri dalam narasi diri juga bisa berubah mengikuti selang waktu cerita. Untuk memahami citra diri lebih dalam, kajian ini mencoba memperluas pembahasannya pada analisis wacana yang berkaitan dengan presentasi diri, dan pada akhirnya mengarah pada pencarian hal di luar analisis tekstual metawacana, yakni ideologi.

Penelitian ini menerapkan klasifikasi Tang & John (1999), Roitman (2014), dan Albalat-Mascarrell & Carrió-Pastor (2019) pada metawacana penanda persona. Data diambil dari lima skrip yang diucapkan oleh wanita Korea Utara di TED, yaitu: Hyeonseo Lee (2013-2015), Eunhee Park (2019), dan Yeonmi Park (2019). Ada 82 data yang berisi penanda persona. Adapun untuk mendiskusikan posisi identitas dalam narasi, peneliti mengikuti model analisis Wortham (2000). Sementara itu, data dianalisis secara ekstensif menggunakan Pendekatan Wacana-Historis Wodak & Reisigl (2001), serta teori-teori lain, untuk menemukan representasi ideologis.

Penelitian ini menunjukkan bahwa citra diri perempuan Korea Utara dalam narasinya dikonstruksi sebagai korban, protagonis, dan dapat dipercaya. Melalui penggunaan berbagai kategori penyebutan diri, para wanita ini menampilkan diri mereka sebagai individu yang rendah hati dengan merefleksikan masa lalu mereka sebagai pengungsi. Selain itu, mereka bertukar identitas sekaligus berbagi pengalaman yang menunjukkan adanya transformasi diri. Ini juga menghadirkan penolakan terhadap diri masa lalu yang terjebak dalam ideologi komunisme. Pada akhirnya, setiap perempuan mewakili ideologi anti-komunisme dan berdiri di sisi kapitalis. Hal itu ditunjukkan dengan gambaran negatif tentang Korea Utara dan rezimnya. Tidak hanya dengan merujuk pada citra dan karakteristik yang salah dari negara asal, tetapi juga menyebutkan perlakuan mengerikan yang diterima di negara komunis lain.

Dengan demikian, penelitian telah memberikan kontribusi perspektif yang berbeda pada teori yang digunakan dengan menambahkan temuan baru dan diskusi yang ekstensif. Disarankan bagi peneliti selanjutnya untuk menunjukkan metawacana dalam teks non-akademik yang berbeda karena teori ini belum berkembang di bidang itu. Terakhir, untuk studi identitas, akan sangat bagus untuk memperluas kerangka kerja melalui analisis keragaman diri dalam berbagai genre teks selain narasi publik.

المستخلص

فاطمة الزهراء. ٢٠٢٠.نساء كوريا الشمالي في الفرار؛ الصورة الذاتية في السرد العام. بحث جامعي. قسم الأدب الإنجليزية. كلية العلوم الإنسانية جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج.

المشرف : الأستاذ ألدكتور الحاج موجيا راهارجو، الماجستير.

الكلمات المفتاحية : الخطاب الفوقي بعلامة الشخصية، الصورة النفسية في الخطاب، الهوية والإيديولوجية للنساء كوريا الشمالي

يهدف هذا البحث إلى تحليل بناء الصورة والتمثيل الذاتي للنساء الكوريا الشمالي اللاتي فرت من بلدان بدراسة الخطاب الفوقي لعلامات الشخصية وتحليل الخطاب. بالدقيق، إن الخطاب الفوقيبعلامة الشخصية هي علامة لغوية تستخدم لإظهار نزاهة المرء في الخطاب المنشأة منها. لذلك، اصبحت هذه العلامة مهمة ليجعل الجمهور يقبلونها كما ترجو. لكن، دراسة الذكر الذاتي لم تستخدم كثيرا من قبل. بجانب ذلك، كاتت نظرية الخطاب والتمثيل الذاتي مستخدم بكثير لتحليل خطاب الأشخاص في السلطة. لذلك، يحاول هذا البحث استكشاف إيديولوجية وهوية خطاب الأشخاص الذين ليسوا في السلطة بنفس النظرية.

يقسم الباحث التحليل إلى مستويين: المستوى النصي بنظرية الخطاب الفوقي والمستوى الخطابي مع نظرية الخطاب. البيانات المستخدمة هي خطبة النساء الكوريا الشمالي في TED من ٢٠١٣ إلى ٢٠١٩. هنالك ٥ نصوص سلمتها ثلاثة نساء: حيونسيو لي،يوهي بارك،يومي بارك. من تلك النصوص الخمسة، تقوم الباحثة بفرز الجمل التي تحتوي على علامات شخصية استنادًا إلى نظرية هايلاند (٢٠٠٥) ثم يصنف كل علامة بناءً على تصنيف علامات الدراسة الفوقية الشخصية حسب تانج وجون (١٩٩٩)،رويتمتن (٢٠١٤) وألبلات ماسكاريل وجاريو_باستور (٢٠١٩). بعد ذلك، سيتم تضمين جميع البيانات في مناقشة تمثيل الصورة الذاتية، وتحديد موقع الهوية، والتمثيل الإيديولوجي بناءً على نظرية فان ديك (٢٠٠٦) ، ووداك وريسيجل (٢٠٠١) ، والنظريات ذات الصلة.

يوضح هذا البحث أن الصورة الذاتية لمرأة كورية شمالية، في رواية نفسها، مبنية كضحية، وبطلة، وجديرة بالثقة. من خلال استخدام فئات مختلفة من ذكر الذات ، فإن هؤلاء النساء متواضعاتبالتفكير في ماضيهن كلاجئين. باجانب ذلك، قامت أيضًا بتبادل الهويات أثناء مشاركة

تجاربهن. هذا يدل على وجود التحول الذاتي ورفض الهوية القديمة التي تحيط بها أيديولوجية الشيوعية. في النهاية، تمثل كل امرأة أيديولوجية معاداة الشيوعية وتقف إلى جانب الرأسماليين.

ويشار إلى ذلك من خلال الوصف السلبي لكورية الشمالية ونظامها. ليس فقط من خلال الإشارة إلى الصورة والخصائ السيئة لدولت الأم، ولكن أيضًا الإشارة إلى سوء المعاملة التي تلقتها الدول الشيوعية الأخرى، مثل الصين واوس. وأخيرا، يساهم هذا البحث في وجهةالنظر المختلفة حول النظرية المستخدمة مع النتائج الجديدة ومناقشة مستفيضة حول دراسات لغوية مختلفة مع الظواهر المحددة. يُقترح للباحثين المستقبليين إظهار الميتواكانا في نصوص غير أكاديمية مختلفة لأن هذه النظرية لم تتطور بعد في هذا المجال. أخيرًا ، بالنسبة لدراسات الهوية ، سيكون من الرائع توسيع الإطار من خلال تحليل التنوع الذاتي في أنواع مختلفة من الـ بالإضافة إلى السرد العام.

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CHAPTER I

INTRODUCTION

This chapter outlines the research background, research questions, significances of the study, scope and limitation, definition of key terms, and research design.

A.   Background of the Study

Since the 1990s, North Korea has been taking mass attention worldwide due to its human rights issues, including food shortages and persecution that are told to be done by the government (Margesson, et al., 2007, p. 1). The country is considered as one of the most restricted societies in the world, with a tight limitation of data and media that are fully controlled by the government. State-owned publishers produce published books and newspapers, while poets, authors, and actors are working for the state (Ryang, 2000, p. 3). With such a restricted life under the state's hand, many North Koreans were reported to escape from the country, became refugees to find freedom in the US, China, Japan, Cambodia, South Korea, and many more (Margesson, et al., 2007, p. 13).

As the media and internet have been developing mainly in the 2010s, some North Koreans start to come up with online platforms. They talk about their experiences of escaping from their own country and how they were mentally and physically *jailed* in a country where they cannot freely express themselves. One of

the pioneers of this act were Hyeonseo Lee, a North Korean who is now living in South Korea as an activist. Other names followed her step: Yeonmi Park, Joseph Kim, Eunhee Park, and Shin Dong-hyuk, who share similar stories in a mainstream online platform. One of the most resourceful online platforms where these North Korean speakers speak up is TED's YouTube channel.

TED is a Western-developed event created in June 2009 with a YouTube channel named "TED" and "TEDx Talks." The event was insisted on giving people a broad insight into the world by inviting experts, activists, or people with particular interests on the stage (Gallo, 2014, p. 3). Since TED owns more than 16 million subscribers on YouTube (February 2020) and tons of followers in other online platforms such as Twitter and Facebook, the speeches were given on TED have rapidly shared and listened by millions of people worldwide. Rahardjo (2017) stated that all texts, whether spoken and written, contain narrative and persuasive ideas by which a speaker expects his/her audience to understand the meaning he/she delivers (p. 2). Referring to that idea, I believe with such an enormous number of TED subscribers and followers, North Koreans' speeches have been influential in shaping the millions of audience's views towards the speakers' subjective views on the topics.

Quantitatively speaking, there is a significant gap between North Korean female and male speakers' exposure to TED. Female speakers tend to gain a rapid view and exposure to their speeches. By February 2020, the three female speakers who talked about their escaping experience, Hyeonseo Lee, Yeonmi Park, and

Eunhee Park, gained more than 12 million views on TED's YouTube[1]. It might be caused by several reasons, including but not limited to their self-representation outside the TED stages. Also, the number of North Korean female defectors is higher with the male ones. Hence, it is somewhat predictable that the female defectors would be more likely to come on stage. The massive amount of viewers might indicate the wide sharing and influence of their speeches. That becomes the first reason to specify this research to analyze the North Korean women's speeches only.

On the other hand, in the socio-cultural and historical context of North Korean society during and after the Cold War, women are more likely to be excluded from the public domain and formal economy. This state generates an asymmetric gender relation within the society (Kim, 2014 in Choi S., 2018, p. 2). Hence, the appearance of female North Koreans speaking as human rights activists in front of Western society brings a positive tone toward North Korean woman empowerment. This phenomenon also comes up as a matter of rebellion toward the existed government, which strict women voice in public. Therefore, other than their socio-political ideology representation, North Korean women's appearance on TED also show their feminist identity. The two presentations might as well be presented through their language performance.

To deal with the construction of feminist discourse means to engage with the sociological framework that attempts to understand the political claims and the impact of ideology through analyzing a person's discourse (Bacchi, 2005, p. 203).

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[1] The number was accumulated by the author from 5 videos starring Hyeonseo Lee, Eunhee Park, and Yeonmi Park on TED and TEDxTalks YouTube channels.

As for this matter, Lazar (2007) explained that the identity of feminism and the empowerment that the feminist brought can be reached through analyzing language in which the representation of sexual power can be found (pp. 157-158). Considering these ideas, this research was expected to explain and elaborate the power that the North Korean female speakers hold on stage through managing their discourse with metadiscourse markers.

Metadiscourse is a theory that might begin the textual analysis of discourse to at least reveal the textual tendency of the speaker/writer's strategies in interacting with his/her audience. Hyland (2000) stated that metadiscourse is linguistic devices used by ones to organize and construct their writing or speech to engage the audience and signal their attitudes on their materials (p. 104). Hyland (2005) sorted the taxonomy of metadiscourse markers, which lay under two main groups: interactional and interactive metadiscourse markers. Furthermore, Hyland (2011) argues that metadiscourse appears as a means of language use in the negotiation, construction, and acknowledgment of social relations (p. 196).

In this study, I fixated the analysis to analyze the self-mentions used by North Korean female speakers descriptively. In addition, I expected to dig into the self-presentation of North Korean women through discourse study. The system of discourse has covered investigations in ethnicity, gender, profession, and other attainable identities that are owned by a person. It helps to uncover relationships, ideologies, and social patterns that create one person to identify his/her group against the other group (Scollon & Scollon, 2001, p. 544). Previous studies have studied the identity and ideology representation and construction of a particular

group (Törnberg & Tönberg, 2016; Rosino & Hughey, 2017) or gender in a dominant group (Lesnik-Oberstein, 2019).

Self-mentions, as explained by Hyland (2005, p. 57), act as a promotion of the credibility and competency of the speaker to gain the approval of their claims. Hence, the use of self-mention metadiscourse cannot be merely understood with its surface appearance, but also the hidden self-presentation and expected outcomes that the speakers anticipate gaining. On the other hand, the discourse of self-presentation or self-image was theorized by van Dijk (1980–1988) to investigate news discourse. However, previous studies have generated the theory and applied it to analyze different objects performing social and cultural expressions of a particular group/person (Lee J., 2013, p. 305). Van Dijk's theory focuses on positive self-presentation and negative other-presentation. The theory seeks to find the differences between groups, showing *us* and *them, superiority* and *inferiority,* and *good* and *bad* (van Dijk, 2004, p. 24). Earlier studies with this theory highlight the tendency of one speaks good and superior about his/her self/group on the political stage (Wirth-Koliba, 2016; Irawan & Adnan, 2018).

Nonetheless, when people stand against their ethnic groups, they might perform positive self-image in reverse. This phenomenon is seen in the case of North Korean women's speeches about their escape on TED. These women are Hyeonseo Lee, Yeonmi Park, and Eunhee Park, the North Korean women who stand up against their own country and express a negative tone toward their own country and nationality where they come from. On the TED stage, they speak in front of Western audiences, speaking with a perspective of liberty and freedom.

This assumption might as well go in line with the post-structural idea that self-image might not only be presented in one positive meaning only. I assume that the complexity of self-presentation in the self-narrative of resistance might have a different result and perspective. It possibly happens since the speakers perform the contrasted ideology with their country.

Previous studies in self-narratives have highlighted the idea that in one narrative, speakers can introduce more than a self with different identities and positions (Wortham, 2000, 2011; De Fina, 2015). This might happen because whenever people talk about the stories of themselves, they might tell about the past self from the present point of view. Bamberg (1997) mentioned three positions that one might have: as to portray the protagonist and antagonist people in the story, as the present self that is constructed from the past actions, and as the expected self, that is how the speaker wants to be seen in general and permanent state (in Fina, 2015, p. 360). It, of course, has something to do with the meaning of self-mention, such as 'I,' which means a different self as the speaker tells their past to the present story.

This study extends the discussion on the issue of identity positioning; that is how speakers position their identities in the narrative. In the end, this study is expected to point out how the meaning of self-mentions is shifted, following the flow of the story and the shift of the selves, also on how the speakers construct and represent those selves. In this case, I assumed that North Korean women who have escaped from their country might perform the shift of identity. It is how they transform from the North Korean under the regime to the 'free' North Korean

who escaped and left the regime. It also includes the change of the ideology, from the (brainwashed) communists to the liberal and capitalist people that they expect themselves to be.

The studies on North Korean women's speeches on the Western platform have been scarcely explored. Numbers of research on North Korean women mostly focused on finding the socio-political aspects of North Korean famine and refugee, psychological aspects on North Korean refugees in other countries, or the geopolitical discourse of North Korean nuclear weapons and technology. Hence, in this study, I expect to unfold the self-image constructions that are built by the three North Korean female speakers in Western-based media, including the ideology they presented. By employing metadiscourse and several discourse and ideology theories, this study attempts to unfold two levels of discourse analysis: the textual and discursive practices. Subsequently, this study insists on enlarging the previous theoretical framework in language and its relation to ideology construction.

Meanwhile, earlier studies on metadiscourse markers were projected to investigate gender and ethnicity in academic writings. For instance, Aziz, Jin & Nordin (2016) studied the use of interactional metadiscourse markers and their relation with gender identity construction of Malaysian ESL learners. The study was stuck in a quantitative textual finding that male and female Malaysian learners use different markers. A similar research method was applied in different objects of study, still about particular gender and ethnic groups' performance in academic written texts (Seyyedrezaie & Vahedi, 2017; Alotaibi, 2018).

Those studies found different results as they were focused on different ethnic groups. It proved that each ethnic group owns its particular use of metadiscourse in academic writings. In other words, understanding metadiscourse use might be a way of understanding language, gender, and ethnicity at a place. Furthermore, the data taken for those researches were mostly taken from internal sources from the countries where the ethnic group settles. The studies on the international performance, such as North Koreans speaking in Western-based mainstream media, were rarely conducted. Hence, this study is expected to broaden metadiscourse research by taking unique data that are different from the common previous studies in some ways.

B.   Problems of the Study

In light of the discussion above, this research aims to answer the following research questions:

1.   How do North Korean women perform self-mentions in their speech?

2.   How does the use of self-mention reflect the identity positioning and multiple selves of North Korean women in their self-narratives?

3.   How do the discursive strategies employed by North Korean women reflect a particular ideological construction?

C. Objectives of the Study

Concerning the previous research questions, this study attempts to focus on the following objectives:

1. To identify the use of self-mention markers by North Korean women

2. To investigate the identity positioning of North Korean women on TED in their self-narratives

3. To analyze the ideological representation of North Korean women in portraying their escape from their own country

D. Significances of the Study

Considering the proposed topic, this study attempts to be done with theoretical and practical contributions in the area of metadiscourse study. Theoretically, this research attempts to enlarge the idea of identity through self-mention markers based on several theories on self-mention metadiscourse. It tends to investigate spoken texts performed by North Korean defectors in non-academic speeches. Therefore, it is expected to extend the earlier studies in spoken metadiscourse, which were primarily used to investigate texts in the academic field. Also, this study is expected to unfold the relationship between self-mention metadiscourse and the construction of self-image by also considering van Dijk's (2006) theory. In the end, it would widen the metadiscourse findings by analyzing the multiplicity of identity and the construction of their anti-communist ideology. The theories on ideological discourse were mostly used to analyze the speeches of dominant, privileged, and authorized people or social groups, such as politicians

and Western influencers. In contrast, this study is designed to expand the framework by employing similar theories to analyze the discourse of unprivileged people who strived for freedom from the totalitarian country.

Practically, this research illustrates how North Korean female speakers on TED construct their self-image, identity positioning, and ideological presentation in front of audiences of capitalist countries that include: South Korea, the United States, Japan, and Germany. Also, this research is beneficial for English linguistic students to figure out and understand the self-image construction in the discourse of a non-dominant group of society, women, and defectors of North Korea. Furthermore, the study might be useful for students of discourse and media as it portrays the phenomenon captured in independent media on the internet. In the end, these students could use the findings and discussions of this research for further studies to extend similar frameworks in various fields.

E.   Scope and Limitations

This research attempts to investigate the employment of self-mentions and the construction of the presented by North Korean female speakers on TED who escaped from their country. The data are limited to North Korean female speeches that were performed on TED forums and published on TED official YouTube channel. Their speeches cover several topics: their personal escaping experience, the discrimination against North Korean women, and the cruelty of the regime, which makes the backwardness of North Korea. The primer data for metadiscourse analysis are limited to the sentences with self-mention markers.

The selection of self-mention markers begins by referring to self-mention classifications proposed in Hyland's (2005) metadiscourse theory. All phrases owning equivalent meaning with the examples provided by the theory are also counted as data. Meanwhile, to analyze the discursive implications, the whole speeches were also considered to give contexts to the analyzed data.

F.   Definition of Key Terms

To prevent misunderstandings, the terms employed within the research are defined as follows.

1. **Metadiscourse Analysis:** an investigation on metadiscourse use, which refers to the linguistic devices employed by speakers/writers to engage and show their attitudes towards their audience and their materials.

2. **Self-mentions:** the discursive marker by which a speaker refers to herself or her group. It is mostly realized by the first-person pronoun and possessives, such as *I, me, my, we, us, our,* and names.

3. **Self-image:** the framing of women for themselves, which represents their socio-cultural and/or political ideology, as well as the identity positioning they presented on stage. It might as well be defined as self-representation.

4. **Self-narrative:** a story that a person tells about herself, including the past experiences and present worldviews.

5. **Multiple Selves:** the existence of more than one self that are introduced by the narrator in their self-narrative, usually covering the past and the present self that are distinct in terms of identity and ideology.

6. **Identity Positioning:** the way a narrator places their identity (of a particular self) in the narrative of herself.

G.   Previous Studies

A few studies on metadiscourse in non-academic and spoken contexts primarily focused on self-representation in political speeches. For instance, Chen (2017) employed extensive research on Hyland's (2005) metadiscourse classification. The researcher tried to portray the identity construction strategies in the campaign speeches of Hillary Clinton during the American presidential election. Combining the theory with Xin Bin's (2000) intertextuality classifications and Lakoff & Johnson's (1980) conceptual metaphor theory, this study presents an extensive finding of ideational implication presented by Clinton through her language use. The finding showed that Clinton employs particular metadiscourse, intertextual, and conceptual metaphoric devices to express her multiple identities. It showed that the use of these devices signals her status as a woman, a daughter, an American, a Democrat, and a (female) presidential candidate. However, the research was failed to portray a specific political or socio-cultural ideology hidden in each identity presented by Clinton and was not

profoundly discuss the theories employed. Therefore, the study stuck on surface, descriptive findings.

Following the success, Albalat-Mascarell & Carrió-Pastor (2019) put on their focus on self-representation in presidential debates. This research compared the quantitative use of self-mentions by Trump, Pence, Kaine, and Clinton in the previous American presidential debates based on Tang & John (1999) and Hyland's (2005) model of self-mention markers. Even though the study pointed out the general difference, it also found that Clinton, as a female candidate, employed the use of self-citation no less than Pence and Kaine, but no more than Trump. It indicates how gender distinction plays no role in metadiscourse markers of presidential debates. Meanwhile, qualitatively speaking, the researchers found the distinct use of rhetorical strategies in gaining one candidate's support. In this case, Trump tended to bring his business achievements, while Clinton focused on her political achievements. Unfortunately, the research stuck in the textual finding with no expansion in the interpersonal or ideational functions of language represented by each presidential candidate.

Meanwhile, in the academic context, few researchers were widely combining investigations on gender and ethnicity presented by particular social groups. However, they mostly pointed out the preferred metadiscourse strategies rather than finding out the identity construction of a particular gender. For instance, Dousti & Rasekh (2016) attempted to find the possible differences in metadiscourse use between two genders using Selager-Meyer's (2017) type of metadiscourse. The research turned out in line with Lakoff's (1975) finding,

which claimed that females attempt to apply hedging devices more than males. This finding also went similarly to the previous research done by Zareifard & Alinezhad (2014) on Iranian women speakers' identity in the academic context. Although both studies focused on different objects, written and spoken, there was no significant gap found as the two gave similar findings on the textual level of analysis.

On the side of ideology representation in language use, previous discussions were rapidly conducted using the theories by Fairclough (1989), Wodak & Reisigl (2001), van Dijk (2006), and Gee (2014). Nonetheless, most researchers tend to evaluate the language use of dominant and privileged speakers, whether in politics or society. For instance, Khalil et al. (2017) employed the three-dimensional discourse analysis by Fairclough (1989, 1995) to analyze Imran Khan's final election speech after injured. This qualitative study found that Khan tends to portray the discourse of himself, his political opponents, and Pakistan's political system that goes in line with his ideology of "change" and "New Pakistan" conveyed in his speeches.

As well as the metadiscourse investigations that were mentioned earlier, few critical discourse studies were employed to evaluate ideology presented by Donald J. Trump and Hillary Clinton as the previous American presidential candidates. For instance, Munawar (2018) employed Fairclough's (1989) three-dimensional discourse analysis in combination with Halliday's notion of speech. He analyzed Trump's political speech at the White House on January 30th, 2018. The finding showed that Trump, as American first politician, tends to use

narrative mode with possessive, repetition, third-person absent, and political jargon in his speech. Such language devices supported his explanation of supremacy and political achievements of the American government in prescribed time, including but not limited to infrastructure development.

Similarly, Kanwal & Garcia (2019) studied the representation of gender in Hillary Clinton's selected speeches. What was different from the previous study was the authors combined Fairclough's (1989) three-dimensional analysis with Gee's (2014) frame problem tool. As well as in the metadiscourse study conducted by Chen (2017), this study indicates the tendency of Clinton's ideology as a female activist who empowers women as fighters and mothers. The finding implied that Clinton tends to use the Fight Frame in which she highlights the use of firm and convincing words such as *the fight* to show her confidence and braveness as a woman. Besides, she employed Family Frame that gives a positive view toward herself and signals her influential position as a gender activist, a loving mother and is on the side of women empowerment.

Puspita & Antoni (2019) continued the discussion in non-political speech investigations. The research employed Halliday's (1979) transitivity and Fairclough's (2012) social wrong to analyze the speech presented by Emma Watson, an actress and feminist, at the "HeForShe" UN Campaign. Different from the previously mentioned studies, the research pointed out the social wrong identification to the solution of social problems. The findings found that in her speech, Watson tends to use mental processes among the three other types of transitivity processes. It indicates that Watson tries hard to convince the audience

and highlight the issue, which, in this case, is gender inequality. Subjectively, the authors argue that Watson's performance at the campaign supports social activists to address the issue of gender inequality. However, the research did not intensely discuss the feminist ideology presented by Watson.

Considering the previous studies above, I would conclude several points. Firstly, the studies on metadiscourse and self-presentation were not much conducted in the non-academic field and spoken context. Even if some were existed, such as Chen (2017) and Albalet-Mascarrell & Carrio-Pastor (2019), they focused on political speeches which exposed dominant and privileged speakers who talk on stage for the sake of themselves. A similar pattern was also found in discourse analysis. Therefore, this research is going to broaden the theoretical framework into the analysis of non-political speeches presented on non-academic stages by North Korean refugees as the non-dominant, non-Western and unprivileged people of the world. Unlike Clinton or Watson, these women came from a strongly patriarchal society and were standing on TED stages as a huge rebel of their own country as they were both defectors and women.

Secondly, metadiscourse studies are mostly stuck in the textual findings. Therefore, this study is intended to bring a new framework that combines a specific metadiscourse category that is self-mentions. It is expected to extend the current framework by extensively discussing the implications of self-mentions in the construction of self-image and multiple identity positioning. In the end, it will deeply seek on the ideological representation by finding the discursive practices performed by the subjects. For these two reasons, this study has been designed to

expand the framework with substantial proof of significant gaps with the earlier studies. Hence, it is worth conducting.

H.   Research Method

This sub-chapter explains the research design, research instruments, data and data source, data collection, data analysis, and proposed discussion.

1.   Research Design

This study attempted to investigate the textual and discursive practices performed by North Korean women in their stories about their escape and their country on TED stages. Since it aimed to understand a phenomenon specifically presented by certain people, this study belongs to the interpretive paradigm with a qualitative approach. The interpretive paradigm attempts to uncover the meaning beyond the surface that is the social reality that is immersed behind the text (Rahardjo, 2018, p. 3). Meanwhile, according to Johnson & Christensen (2004), the qualitative approach is a research design used to explain phenomena with descriptive analysis and detailed elaboration (p. 16). Furthermore, Creswell (2009) asserts that qualitative research is used to explore and understand social and human problems that are interpreted through groups of people (p. 4). Therefore, the interpretive paradigm, with its qualitative approach, is oriented to dynamic and subjective social processes (Rahardjo, 2018, p. 3).

Those definitions fit the objective of this study that is to investigate the use of self-mention metadiscourse presented by different subjects coming from a specific group with a particular sociopolitical background. This study aims to

unfold the problems portrayed by North Korean women and how each of them portrays herself, her identity, and ideology through different constructions of self-narratives. To begin with, the analysis must be started by evaluating the textual level of the discourse. To find a deep interpretation of the text, I would give an in-depth analysis and elaboration on this phenomenon. Hence, it belongs to the qualitative approach with the interpretive paradigm. In the end, the study is expected to contribute to widening the perspectives of the theories with the new findings.

2.   Research Instruments

I played as the main instrument of the study. I made the transcript of the videos with help from the YouTube transcript robot on www.dvdvideosoft.com. I also evaluated each transcript to make sure that it is appropriate. Then, I did an intensive reading on the transcription.

3.   Data and Data Source

The data were taken from five speeches of North Korean female speakers on TED who talk about their escape from the country. The speeches were taken from TED and TEDxTalks channels on YouTube. In this case, their stories flowed as a means of resistance toward their state and are insisted on telling the world about the dictatorship and human rights issues of their country. The selected data were utterances that contain *self-mentions*. The markers were presented with *I, we,*

us, ours, me, my, mine, and other possible words which describe their identity, including but not limited to, proper nouns.

4.   Data Collection

The data were collected through several stages. Firstly, I made the transcripts of the speeches with help from www.dvdvideosoft.com. Secondly, I highlighted essential utterances that contain self-mention metadiscourse markers. It is done by considering Hyland's (2005) concept of self-mention metadiscourse and other relatable theories.

5.   Data Analysis

The present study presents two levels of analysis: textual and discursive levels. To begin with, the data analysis stage is done by employing Miles, Huberman & Saldana's (2014) concept of data analysis. I begin the data analysis by making the data reduction with two processes. Firstly, I excluded the sentences which did not own self-mention metadiscourse. The self-mention markers include: *I, we, my, ours, me, us,* and proper nouns, which signal self-references. From a total of 390 sentences, 233 of them were taken. Secondly, I categorized them based on Roitman's (2014) self-mention categories: *situated* and *represented speaker.* As for the *represented speaker,* Tang & John (1999) and Albalat-Mascarrell & Carrió-Pastor (2019) proposed six sub-categories they are: *representative, guide, opinion-holder, originator, reflexive,* and *evidential.*

After classifying the data with the categories mentioned above, the second process of data reduction was conducted. It was done by discarding the data with a similar category and syntactic structure. Due to a large amount of data, this process is crucial to prevent the duplication of data in data display and simplify the presentation of the data. From a total of 233 sentences, 82 of them were chosen to represent the whole data in the Findings. Meanwhile, the analyses of the other sentences were presented in the Appendix.

After the data reduction, I displayed the data in the Findings, sorted from the first to the last speech. Each of the speech with the selected data were analyzed with the theories self-mention metadiscourse, identity positioning, and discursive strategies. First, the analysis on the self-mention metadiscourse was employed to understand the classification of the markers and its implication in constructing the self-image. This stage answered the first research question. Second, I added the discussion on identity positioning using Wortham's (2000) model of analysis in self-narratives. It answered the second research question. Then, I also extended the analysis to the discursive level. In doing so, I employed Wodak & Reisigl's (2001) DHA, which proposed five discursive strategies: referential, predication, argumentation, perspectivation, and intensification. I chose this theory because it looks up a wide range of context that is social, historical, and political contexts. Finally, I could make a deep understanding and extensive discussions of all theories and arrive in one conclusion for each datum in each speech.

CHAPTER II

REVIEW OF THE RELATED LITERATURE

This chapter covers the explanations of theories that are relevant to the present study. Metadiscourse theories are put in the first place, followed by the theories on identity positioning. Meanwhile, the theories on discourse and ideology are presented at the end of the chapter, along with the discussions on North Korean women's history and academic discussions.

A.   Metadiscourse

Metadiscourse refers to the resources that are intentionally used by speakers or writers to organize their attitude or stance towards their contents and audiences. The theory highlights the idea that language does not merely use to describe the organization of one's idea, but the way one relates to their readers or listeners by analyzing their needs of guidance, interaction, clarification, and elaboration (Hyland, 2017, p. 17). It is based on relevant theories that mentioned the value of the audience's presence, including the numbers, background knowledge, and other parameters that have an impact on the speaker/writer's rhetorical choice and linguistic devices. Additionally, Grabe & Kaplan (2016) mentioned that those parameters do not only determine the word or grammatical choices but also to what extent a speaker/writer would like to elaborate their ideas and how much the metadiscourse resources would be used within the text (pp. 207-211).

The system of meanings (Halliday, 1994) highlights the rightness of someone to choose language devices to interact with audiences with a particular background. In other words, his/her word and grammatical choices reflect specific intentions to express specified meanings in certain situations. Meanwhile, Shiffrin (1980) mentioned it as the author's manifestation in blending the discourse organization and expressive implementation in his/her text (p. 231). These ideas also go in line with Crismore's (1983) definition of metadiscourse, which mentions its concern on the speaker/writer's encroachment on their text to explicitly or non-explicitly direct the audience in understanding what is said (p. 2). In the end, metadiscourse does not merely concern the speaker/writer's text that reflects their assessment of the audience's demand, but in their stance, attitude, and expected implications by delivering their texts.

1.   Metadiscourse in Non-academic Contexts

For decades, metadiscourse has been identical with academic context as it is widely used to analyze academic texts and is contributive in the literature. The writer's awareness, which I mentioned before, is put on a significant role in academic texts since one might have multiple audiences in an uncountable amount with many possibilities of status and social backgrounds. Hence, to handle this, a speaker/writer might manage his/her discourse by reflecting on their knowledge gained from similar settings; thus, metadiscourse might as well be related to intertextuality (Hyland, p. 13-14). Counting on that idea, I assume that the

possibility of managing discourse would also go similarly in non-academic contexts.

Although Hyland (2005) primarily mentioned metadiscourse in the academic context, several studies have been conducted to enlarge the theory to formal non-academic texts. For instance, Cavalieri (2011) put the metadiscourse investigation on counsels' questions in the courtroom. In addition, Albalet-Mascarell & Carrió-Pastor (2019) analyzed American politicians' speeches. Meanwhile, other studies concerned in written formal and non-formal non-academic texts such as online consumer reviews (Vásquez, 2015) and discourse of newspaper opinion columns (Dafouz-Milne, 2008).

2.   Hyland's Metadiscourse

Hyland (2005) describes metadiscourse as self-reflective resources employed to arrange interactional meanings within a discourse and help the speaker/writer to describe his/her stance to interact with the audience as members of a specific community (p. 37). Extending that idea, Hyland categorized metadiscourse in two classifications: interactive and interactional resources. Interactive metadiscourse functions to help the speaker/writer to guide the audience through the discourse. This category includes transitions, frame markers, endophoric markers, evidential, and code-glosses. Meanwhile, interactional metadiscourse markers aim to involve the presence of the audience in the arguments brought by the speaker/writer. It owns five categories: hedges, boosters, attitude markers, and engagement markers (Hyland & Tse, 2004, p.

169). As I design this research to deeply analyze the self-mention markers—which is a part of interactional metadiscourse, I would begin by describing the interactional metadiscourse in a broader elaboration as follows.

a.   **Interactional Metadiscourse**

Interactional metadiscourse is one of the most noticeable theories of interactional features of texts, together with Halliday's (1994) attitude, Hyland's (1998) epistemic modality, and Biber & Finegan's (1989) stance. However, its framework of intersubjective positioning in discourse makes this theory different in terms of its comprehensiveness. However, it is still related to Halliday's interpersonal metafunction, which highlights the management of idea flow (Hyland, 2005, p. 44). Hyland describes interactional metadiscourse as the resources that open chances for the audience to contribute within the discourse (p. 52). In other words, the speaker/writer employed the markers to involve the audience and pull them to understand the delivered arguments or perspectives. It helps the speaker/writer to socially engage with the audience, aware of the audience's positions, and recognize their potential response on what is said (Fu & Hyland, pp. 124-125).

The elements involved in interactional resources are the words that signal the speaker/writer's opinion and engagement with the audience. Hyland (2005) broke this metadiscourse category in five classifications that help the speaker/writer to manage their level of attitude within their text and develop a relationship to their arguments, data, and audience. These linguistic features

indicate the intersubjective positioning, which means the position of other social subjects—in this case, the audience, are noticed and being referenced by the text (Fu & Hyland, pp. 125-126). For instance, the words *possible* and *perhaps* are hedges resources. This category indicates the speaker/writer's full commitment to a particular proposition. While to make the arguments more convincing, the words *definitely* and *clearly,* which are all laying under the boosters category, might be used to emphasize the speaker/writer's certainty on the proposition (Hyland, 2017, p. 7).

b.   Self-mention Metadiscourse

The ability to present oneself on stage becomes a crucial point to persuade the audience and make one's position acceptable within the community with convincing arguments. It becomes as significant as the factual data or logical truth as it indicates one's integrity (Albalat-Mascarell & Carrio-Pastór, p. 1). As interactional metadiscourse concerns in delivering ideas intentionally to persuade the audience, self-mention becomes a linguistic feature that makes into Hyland's (2001, 2005) taxonomy of interactional metadiscourse. Self-mention is a powerful tool to present the self on stage. It includes first-person pronoun and possessives, self-citation, and other terms which explicitly refers to the speaker/writer, such as the words *I, we, my, mine, our, us,* and others (Hyland, 2001, p. 211).

Those words draw a powerful means of self-presentation, which shapes (mostly positive) impressions of a self and highlights one's relation with the arguments, community, and audience (Ivanic, 1998 in Hyland, 2005, p. 53). The

enactment of self-mentions in interactional metadiscourse taxonomy was firstly based on the phenomenon of self-mention avoidance in academic texts. Previously in academic texts, authors tend to substitute their positions as the first persons to other words, which refer to the third person, such as *the researcher* or *the author.* Hence, metadiscourse occurs to endorse the representation of the self within academic discourse, as mentioned in Hyland (2001, 2003, 2017) and Hyland & Jiang (2018).

Unfortunately, specific discussions about self-mention metadiscourse have not been done much in the previous studies. Therefore, to put it simply, I would elaborate on the key ideas of self-mention metadiscourse, especially in spoken context, and how it relates to self-image and power based on relevant theories. Principally, self-mention metadiscourse is used to project the speaker into the text that their *presence* and personal viewpoints are apparent. It makes the audience get the impressions of being addressed personally by the speakers (Hyland, 2015, p. 5). Besides, by inserting the speaker's presence together with the arguments within the discourse, the speaker can stress the value of their arguments or statements, and make them more convincing as the audience feels the favorable personal connection with the speaker (Fernández-Polo, 2014, p. 166). Furthermore, it increases the speaker's reliability from the audience and proves the originality of their claims (Sari, 2014, p. 8).

As self-mention metadiscourse helps the speaker to construct the value of their claim and the impressions on themselves, I believe that the employment of self-mentions in discourse is a means of power exercise, which is labeled as

subjectification. Foucault (1985) mentioned that subjectification means the process when people think about themselves, act for themselves, and transform themselves within power relations (in Rail & Harvey, 1995, p. 167). Furthermore, Foucault invented the term technologies of the self as an extension of subjectification by which one person, with helps from others, fashions his/her identity actively to reach a particular state of happiness (Foucault, 1998, in Markula, 2003, p. 88; Walshaw, 2007, p. 24). To understand how this power exercise affects social beings, we need to analyze the subject positions and identify the relation of individuals with social structures and institutions through discourse analysis (Walshaw, 2007, p. 45).

3.   **Tang & John and Roitman's Self-mention Classifications**

Following Ivanic's (1998) work on self-reference, Tang & John (1999) proposed the taxonomy of the first-person pronoun in academic student essays. The classification is based on the authoritative matter of the pronoun reflected within the text. There are six classifications as follows: representative, guide, architect, recounter of the research process, opinion holder, and originator (p. S29). *I* as *representative*, is the primary use of the first pronoun to show the position of oneself or one group. *I* as *guide*, refer to the role of the writer/speaker in guiding the audience through the text by using certain verbs that signal the mental processes of perception. *I* as *architect*, means the positioning of the speaker/writer as the ones who manage and organize the flow of the text (pp. S27-S28).

I as *recounter*, mean the role of the speaker/writer in describing or portraying the stages of the research. However, as the type concerns in the speaker/writer's explanation of the research process, this type might not be found in the spoken text as in Albalat-Mascarell & Carrió-Pastor's (2019) study on self-mention metadiscourse. *I* as *opinion-holder* refer to the speaker/writer's position as the person who shares and elaborates his/her opinion, view, and attitude by the expression of interest or dis/agreement on specific facts. Meanwhile, *I* as *originator* is the most authoritative type by which a speaker/writer might establish some ideas or conceptions within his/her text. At this stage, the ideas and arguments proposed by someone are seen as new as the person invents the idea of him/herself (pp. S28-S29).

Figure 1   A typology of possible identities behind the first person pronoun (Tang & John, p. S23)

No 'I'	'I' as representa-tive	'I' as guide	'I' as architect	'I' as recounter of research process	'I' as opinion-holder	'I' as originator
Least powerful authorial presence						*Most powerful authorial presence*
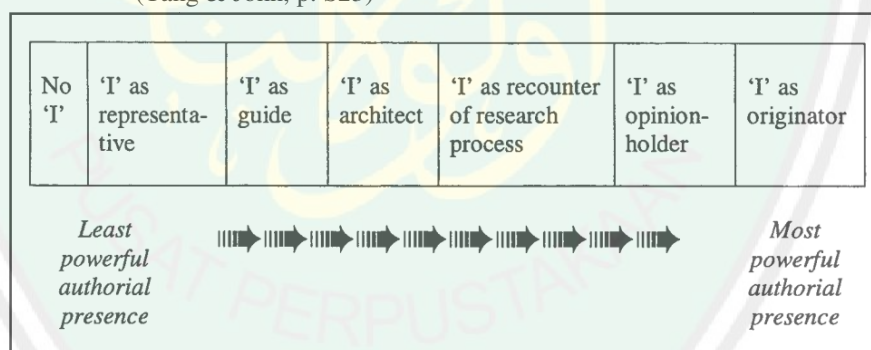
On the other hand, Roitman (2014) divides the meaning of the first person pronoun into two classifications: *situated* and *represented speaker*. The *situated* category performs as a means of maintaining the floor and managing the discourse. In other words, it is a position where the speakers act as the speakers in the discourse, not as the individuals or characters in the story. It is realized by

commenting and managing their discourse and arguments, also on the arguments of the other—in the case of political debates. Meanwhile, the *represented* category is a realization of evoking topics and commitments. In doing so, the speakers maintain their positions as the subjects being talked in the discourse, presenting the topics on forthcoming events (p. 746-758).

B.   Identity Positioning

Identity is a way of managing the information of the self. This information might not gather singularly, but there might be different information as well as different identities that one organizes (Clayton, 2003, p. 45). Identity is socially constructed; that is why other subjects play a role in the construction of identity. In the end, identity would be seen as a dynamic, contextual, and relational thing associated with oneself (Andreouli, 2010, p. 14.1). Not merely shaped with social interactions, identity is also produced with the existence of conflicting discourses. These discourses, with its attributes of power relations and social entities, would provide a wide range of subjectivity modes and a chance to construct one's identity (Walshaw, 2007, p. 93).

The construction of the self in self-narrative might present a few identities of the past and present self with a different ideological presentation. With the multiplicity of the selves, one could perform and transform different selves in different ideological states. When people utilize subject positioning as the assets in their narratives, they additionally place themselves in specific situations in the discourse (Søreide, 2006, p. 529). Hence, the change in the meaning of "I" and the

attributes attained to that self in historical sequence might occur. In self-narrative that also works as a discursive production, the speakers or narrators would perform an enacted positioning where they would repeatedly position themselves and partly construct their selves. When people expose their past and present selves, they characterize those selves concerning each other and concerning other prominent voices (Wortham, 2000, pp. 180-181). In the end, identity positioning would reveal how the shift of identities might happen and how the transformation of the selves happened and shaped the person one is at the moment.

C.   **Discourse and Self-presentation**

Self-image or self-presentation is closely related to van Dijk's (2005) theory of ideological square. Matu & Lubbe (2007) mentioned that ideological square appears to have a specific role in the contextualization of positive self-presentation and negative other-presentation. It reflects the ideology of oneself as a part of social groups (p. 407). The positive one is employed to express the upper hand of oneself compared to the other who plays the opposite role; thus, they are described negatively—negative other-presentation. Needless to say, this self and other presentations are not merely limited to the portrayal of oneself but also the social group; thus, the positive self-presentation is also called in-group favoritism.

Other terms that are dealing with meaning and self-presentation are disclaimers and national self-glorification. Disclaimers refer to the way someone declares something positive and directly denies it to retain his/her primary stance (van Dijk, 1998, 2006, in Irham & Wahyudi, 2012, p. 90). In other words, it is

used to brag something good in the beginning then flip it up. Hence, the speaker will be seen to be sorry rather than hardly reluctant towards the negative thing that comes after. That is why it is called the strategy of saving face (van Dijk, 2006, p. 736). Meanwhile, national self-glorification refers to the more significant scope of self-presentation—which might be limited to individuals. National self-glorification is employed to praise or give positive points on one's own country. It includes references to the country's history, traditions, and principles (p. 738).

Since it emphasizes the positive self-presentation and the acts of glorifying oneself, one group, or one country, van Dijk's CDA framework has been largely employed in analyzing political discourse. In the political context, discursive strategies are influential in gaining beliefs and strengthening a political figure's position in society. Furthermore, either in political or other contexts, those discursive strategies are employed by powerful people, media, groups, or other social organizations to degrade or pity the refugees (Boeva, 2016; Kreis, 2017; etc.), immigrants (Afkhami et al., 2018; etc.), discrimination against females (Darweesh & Abdullah, 2016; etc.), and other powerless groups. In another way, how if we flip it up to the discourse of powerless people such as North Korean female refugees? To add more perspectives on the reversed groups' construction of the discourse, I proposed this research to seek deeply on the discourses and self-presentation of powerless people with self-mention metadiscourse.

Meanwhile, Wodak & Reisigl's (2001) Discourse-Historical Approach was firstly used to analyze the discourse of political manuscripts. The theory was developed to associate discourse with various genres in a specific issue that blows

up in a particular historical time (Alemi et al., 2018, p. 3). DHA is much projected based on the notions of power, ideology, and critique. As it aims to find power, it also seeks to understand the domination or hegemony that is done by powerful people, such as political or religious leaders. The theory is employed to profoundly investigate the use of language in various expressions and the manipulations of power (Kameswari & Mamidi, 2018, p. 240). Furthermore, Wodak (2006) highlights the three types of critiques that become the orientations of DHA: text or discourse, socio-diagnostic critique, and prognostic critique. Each of them is aimed to uncover different points. At the same time, text or discourse tends to unfold the internal structures, socio-diagnostic and prognostic critiques seek to unlock the persuasive or manipulative discourse practices and communication improvement.

Although the theory was oriented in scrutinizing the political racist and discriminatory discourse, DHA has been used to explain various phenomena. However, still, it is used to explain the power, ideology, and critique. To reach the goal, Wodak & Reisigl (2001) proposed the four-step strategy of analysis. It begins by deciding on the ingredients of the discourse, whether it contains the tones of racist, anti-semantic, nationalist, or ethnicist. After establishing the discourse, we start the investigation on the discursive strategies. Then, we are moving to the analysis of the types of linguistic means. Lastly, we examine the context-dependent linguistic realizations that signal the discriminatory stereotypes (Meyer, 2001, pp. 26-27).

The discursive strategies are categorized in five types: the strategy of nomination, which includes metaphors, metonymies, and synecdoches to signal the membership categorization (Sacks, 1992; Bekker, 1997, in Meyer, p. 27); the strategies of predication that contains implicit or explicit predicates with positive or negative traits; the strategies of argumentation that aims to explain the inclusion or exclusion in the political matter; the strategies of perspectivization which cover the quotation, narration, description, and report of certain utterances; and the strategies of intensification that are employed to intensify or mitigate the illocutionary force of utterances (Ng & Bradac, in Meyer, p. 27).

D. North Korean Women

Long after the Cold War that was happened between North Korea and South Korea in the 1950s, North Korea faced a great compound crisis that hit the whole country hardly after the death of Kim Il-Sung in 1994 (Jeon, 2000, p. 126). Instead of describing the crisis with words like *hunger* or *famine* that reflect the government's failure, the government was using the term Arduous March which refers to a fight in heavy snowfall and *starvation* (Demick, 2010, p. 69). As the economy tangles to other aspects within the country, North Korean famine did trigger crises in other sectors, including women's liberation. During the economic crisis, women faced severe suffer that they could not make a decent living, and it ended up with an escape from the country (K. A. Park, 2011, p. 166).

1. The History of an Escape

Long before the Arduous March happened, North Korea was taking the Marxist principle of women emancipation that the regime implemented a law that equalized male and female position in social production. To achieve such equality, the state created a massive development of technical supports like laundry, nursery, and food production to support women's positions as mothers and employees (Halliday, 1985, p. 53). However, this position did not merely turn the patriarchal society off. The women's participation in education, health, or other industries is sorted in the secondary market. At the same time, the males stay in the primary one, making the patriarchal value remains persistent (Gordon et al., 1982, in K. A. Park, p. 163). Nonetheless, during the economic crisis, North Korean women started to rise in household productions, and they were tied into the legal and illegal private markets (K. A. Park, p. 165).

On the other hand, still during the economic crisis, as many women left their works, many of them decided to wander as refugees in other countries, mainly to China and South Korea. In the early 2000s, women made up 80% of North Korean cross-borders (Margesson et al., p. 4). There has been no previous literature that explicitly mentioned the real reasons why women dominated the number. However, the main reason for leaving the country was hunger (Moon et al., 2000, in K. A. Park, p. 166). Hence, K. A. Park argued that the role of women as the breadwinners of their family might be the reason why the number of female North Korean refugees kept increasing. Furthermore, the projection of women's role in sex industries might be another point that keeps the males' value

downwards—aside from their less mobility as they engaged with the state's official employment (p. 166).

In other words, North Korean women's subordinate position in their society is somehow complicated. The state's law somehow supports their position in the industry. Nevertheless, the patriarchal value seems to be naturally born that the socialist law did not treat them well, but instead throwing them in the lower position. Women's double status as workers and households make the unequal burden between males and females, both in the industry and family. Those make up the participation of women in private industries outside and inside the countries, whereas the men stay tied up as the state workers. Also, while some women in other patriarchal countries suffer from sexual violence such as rape and forced marriages, North Korean women receive this while being refugees outside the country (Choi E., 2014, p. 276). Hence, their position inside or outside the country is not entirely safe. At this point, it is justified and highly normal for some of them to speak up against the state, not only because they are refugees, but also just because they are women.

2.   North Korean Women Representation in Academic Discussions

Some scholars have taken the stories of North Korean women in the studies of gender, psychology, pop culture, and human rights. Many of them captured the personal experiences of North Korean women in their position as refugees or defectors, which influence their psychological state (Kim et al., 2017; Ryu & Park, 2018; etc.). These studies have primarily oriented in discussing the

anxiety and traumatic disorder that North Korean women experience while escaping or resettling in other countries, mainly in South Korea. Meanwhile, in pop culture and gender studies, these studies were mostly focused on identifying the representation of North Korean women in various fields, such as in North Korean cinema (Edström, 2017; Mayer, 2018; etc.) and South Korean media (J. Park, 2016; Cho, 2018; etc.).

The representation of North Korean women, as Cho (2018) explained, is somehow stuck in the stereotype of these women, while at the same time, diminishing the notion of discrimination they perceive by being North Korean in the South. It goes in line with Park's (2016) study that found out the highlights of sexuality and the gendered nature of North Korean women. Meanwhile, their representation in North Korean cinema does not put in any better position. They are shaped to have passive and traditionally feminine but hard-working character and performed as submissive persons who devote the nation (Edström, 2017, p. 26). Therefore, the appearance of North Korean women in mainstream Western media could introduce the new beings and other selves that are not portrayed well both in North or South Korean media. These women in the present study might construct different images as the defectors of the regime with their own stories of escaping. In the end, this study would identify a different angle of seeing North Korean women through investigating their voices in mainstream media

CHAPTER III

FINDINGS AND DISCUSSIONS

This chapter points out the research findings and discussions. The findings present the analyzed data which answer the research questions. Meanwhile, the discussions cover an in-depth elaboration of the findings to find out the critical theoretical framework reflected from the findings.

A.   Findings

The objects of this research are 5 speeches delivered by 3 North Korean female defectors about their experiences of living in and escaping from North Korea. Those women were: Hyeonseo Lee, Eunhee Park, and Yeonmi Park. The data firstly consisted of 233 sentences containing self-mention metadiscourse. However, to prevent the duplication in the data display, a data reduction process was applied. The data reduction was done under two considerations: same category, context, and linguistic features. The sentences with self-mentions under one category might have either similar or different linguistic features (word choice, structure, etc.). With different linguistic features, the implication of self-mentions would be different as well. Meanwhile, two or more sentences might fall under one category and own similar linguistic features or structure, but were delivered in different context. This case would give a different result of the identity positioning and discourse analysis. Based on those considerations, 82 data had been chosen to represent the whole data in Findings.

The analysis involves textual and discursive analysis. Each datum was taken from 5 distinguished speeches. From these speeches, I analyzed the metadiscourse, identity positioning, and discursive strategies that the speakers employed in each speech. The self-mention metadiscourse analysis deals with investigating the words used by the speakers to refer to themselves or their groups. Meanwhile, the analysis of the identity positioning also considers the word choice to describe oneself and the relation of a sentence and another sentence, which reflects the shift of the selves in a narrative. On the other hand, the discursive analysis was done to investigate the ideological representation by analyzing the discursive strategies performed by the speaker. For each of the three, the data are displayed based on the sort of the speakers, from Hyeonseo Lee, Eunhee Park, to Yeonmi Park.

Datum 1.1 to Datum 1.9 were taken from Hyeonseo Lee's speech titled "My escape from North Korea" delivered in February 2013 in California, United States, and posted on TED YouTube channel on March 20th, 2013.

Datum 1.1
*When **I was little, I thought my country was** the best on the planet, and **I grew up** singing a song called 'Nothing to Envy', and **I was very proud.***

Datum 1.2
*When **I was seven years old, I saw my first public execution,** but (2D) **I thought my life** in North Korea was normal.*

The self-mentions in Datum 1.1 and 1.2 are mostly classified as a *reflexive* marker. Basically, this category aims to present the speaker as the character of the story, not as the narrator. It is signified by several reasons. The first reason is the use of *was* that attributed the self-mentions. *Was* is used to describe the state of the speaker in the past, which indicates her personal events. In Datum 1.1, she

mentioned the word *little* to begin the description of her childhood life. It is then made to be more specific by mentioning *seven years old* in Datum 1.2. Not that it only appears as a mere number, it also indicates the irony she faced. In a general context, children have always been close to playful, happiness, and fun. Nonetheless, what Hyeonseo experienced—as a child—is the opposite of the nature of children. Instead of seeing rainbows or characters on TV, she saw her *first public execution.*

Second, the thoughts, experiences, and feelings that the speaker uttered in both data are the characteristics of *reflexive* markers. In Datum 1.1, the speaker expressed her pride in the country and her experience of singing a national song. *I grew up* indicates the use of self-mention as a *reflexive* feature to explain the personal experience. The verb *grew up* implies the progress of the speaker's life from the beginning to arrive at a certain status or simply is the process of becoming. At this point, the speaker wanted to emphasize the idea that she was highly influenced by the regime since the beginning of her life that she became proud and thought that her country was the best. This thought is then getting flipped up as the speaker mentioned that she witnessed a public execution, which signals the difference between thought and fact that the speaker witnessed.

On the other hand, in Datum 1.2, the self-mention in *I saw* cannot be merely signified to *reflexive* marker. The word *saw* is included as the mental process of perception verbs, which signal the *evidential* marker. However, the self-mention cannot be signified to *evidential* marker either because it is not considered as a knowledgeable fact due to its belongingness to the speaker's

personal experience (indicated from the possessive *my* which foregrounds the object). It is not coming from other people either, which is one of the characteristics of the *evidential* marker. Therefore, this case is considered as a *reflexive-evidential* self-mention marker.

> **Datum 1.3**
> *But one day, in 1995, **my mom** brought home a letter from a coworker's sister, it read, "when you read this, our five family members will not exist in this world, because we haven't eaten for the past three weeks, we are lying on the floor together, and out bodies are so weak, we are waiting to die," **I was so shocked,** this was the first time **I heard** that people in **my country** were suffering.*

The self-mention in the phrase '*I heard*' is categorized as the *reflexive-evidential* self-mention. This category refers to the combination of the two categories. In other words, some phrases make up the two in one unity. It mostly appears with '*I*' or other equivalent self-mentions that signal the *reflexive* marker and the mental process of perception verbs that indicate the *evidential* marker. What makes the self-mentions do not fall under *evidential* is the nonexistence of the factual source of information or other person's statement within the sentence. As in Datum 1.3, there is no claim or knowledgeable fact that the speaker told, except '*1995*'. That year was during the famine, which hit 1994 to 1998. Nonetheless, since the information comes from the speaker's personal experience, the self-mentions in the phrase '*I heard*' cannot be merely classified as *evidential*. In other words, we cannot say that the statement is evidence-based. Hence, making it into *reflexive-evidential* is justified.

> **Datum 1.4**
> *Someone has **accused me** of being North Korean, so they tested **my Chinese language abilities,** and **asked me** tons of questions.*

Datum 1.4 shows the use of passive voice to emphasize the victimization that the speaker experienced. *Me* in the sentence above, is classified as *reflexive* since it becomes the character of the story that the speaker told. Going further, the use of passive voice, as van Dijk (2005, p. 373) explained, is done to emphasize the unfavorable agency of *them*. In this case, *them* refers to Chinese police and someone—which might refer to the Chinese police as well. It makes a contrast position of the self (*me*) as the objected and the positive party, while *them* are portrayed with a negative other-presentation who object the positive party. Although passive voice might not always reflect a negative tone, the passive voice that is used in the data refers to negative verbs, such as: *accused*. Meanwhile, the verbs *tested* and *asked* are not basically negative, but since they are spoken between the negative words, the verbs turn somehow negative, which makes the self-mentions presented as the weaker, protagonist character.

Datum 1.5
I even went through an identity crisis, *am I South Korean or North Korean? Where am I from? Who am I?* Suddenly, there was no country *I could proudly call my own*.

In Datum 1.5, Hyeonso converted the '*I*' with another association: North Korean refugee with a million struggles and ironies that she performed the crisis of identity she experienced while escaping. She explicitly expressed this vagueness of belonging, which indicates the complexity of actualizing oneself in the process of becoming as a defector. At this point, she was driven with different realities: as a North Korean with a capitalist view who is not even well-welcomed in a capitalist country. However, in the end, this dual positioning made coherence to the present status as a North Korean defector who attains the South Korean

nationality. Therefore, she started to act as the Other of her own group by signifying North Koreans as *'they'*, while the *'we'* was used to refer to herself and the audience (*representative* self-mention meaning) and herself and other North Korean refugees. It signals the separation of the status, including the ideology and identity, and implies her achievement of reaching other subjectivity in the present, which is completely contrasted with the past self.

Datum 1.6
*So, <u>ironically,</u> **I took** a flight back to China and **headed** toward the North Korean border.*

The verbs *took* and *headed* were engaged together as to give the self-mention categorized as *reflexive*. In addition, the adverb *'ironically'* in the sentence above presents the use of the intensification strategy. This discursive practice is employed to either intensify or mitigate the illocutionary force made within the discourse. In other words, it is used to stress or lessen the epistemic status of a particular proposition. Other than *'ironically',* this strategy is also often defined with words like *'totally', 'completely',* etc. To this point, the speaker wanted to associate her personal experience—with the reflexive self mention—which contains a harsh reality of that experience. In the end, it implies the degradation of the regime's treatment, which makes the speaker experienced the irony and leads the claim into a justified conclusion on the negative traits and characteristics of the communist system.

Datum 1.7
*After **I paid** the fine and bribe, <u>**my family**</u> was released in one month. But soon after, <u>**my family**</u> was arrested and jailed again, in the capital of Laos.*

The possessive self-mention markers (*my*) might also signal the *reflexive* as long as it describes the historical self. The self-mentions are used as a

continuous explanation of the speaker's personal experience expressed in the phrase '*I paid*'. Furthermore, the underlined phrases in Datum 1.7 are a few examples of how possessives work. Here, the speaker does not merely speak for herself but also on behalf of other related people. It also means that the speakers did not only attempt to shape identities either as refugees or as the present selves as free individuals, but also as a part of a particular family.

Datum 1.8
*The kind stranger symbolized new hope for **me** <u>and the North Korean people</u> when **we** needed it most.*

We in Datum 1.8 is categorized as a *reflexive* marker because it refers to the speaker (signaled with *me*) and North Korean speaker. The position of *us* is placed as the subject that the speaker was talking about. In addition, the phrase *new hope* and *(we) needed it most* reflect personal feelings that the *us* have. Hence, all self-mentions are identified as *reflexive*.

Datum 1.9
***I've been so lucky**, received so much help and inspiration in **my life**, so **I want to help** give aspiring North Koreans a chance to prosper with international support.*

In the political context, *reflexive* as a part of *represented speaker* category is often used to position oneself as the future's person, such as future president (Roitman, p. 747). Hence, when speakers position themselves as future individuals, they tend to state commitments, as reflected in Datum 9. Here, the speaker tried to deliver her commitment as a North Korean defector. With that position, this marker helps the speaker to construct the image as a person who is capable of taking action, developing visions for the future, yet still putting down a humble nature (Roitman, pp. 748-749). It is signified by the to-infinitive verb (*to help*) that co-support the self-mention's predicative. The meaning of *I* and other

self-mentions get more complex under *reflexive* markers as the speaker tried to produce different identities as the stories flow.

Datum 2.1 to Datum 2.5 were taken from the Hyeonseo's Lee speech titled "Awakening North Korea's valley of the clueless" delivered in Berlin, German, and published on TEDxTalks YouTube channel on October 13th, 2015.

Datum 2.1
*As **a North Korean <u>defector</u>, I was overwhelmed** with emotion, as **I walked** through a gap in the Berlin wall.*

The phrase *a North Korean defector* is categorized as *reflexive* self-mention since this phrase was referred to the speaker and strengthened the meaning of *I*. In the sentence above, the speaker described herself as '*defector*' which reflects the use of one of the argumentative strategy's topoi, that is the definition topos. This topos refers to the interpretation of a name that is associated with particular social groups, together with the attributes or traits that are related to them. The definition of the self that is '*defector*', somehow shares a similar meaning with *refugee*, which is also used by the speaker, unless we see it with a deeper linguistic perspective. Both '*refugee*' and '*defector*' are defined as people who escaped from their own country, but with a different purpose. While being a '*refugee*' means the person escaped due to starvation or life-and-death issues, being a '*defector*' is more than that. It is attained with political issues (Lartigue, 2018). As a result, the definition of *defector* tends to be more positive as it is supported by other topoi that describe the cruelty of the regime.

The '*gap in Berlin wall*' that is emphasized by Hyeonseo as the action which stimulates the personal feeling of the self indicates her use of history topos

to support her argumentation strategy. It refers to the history of the Valley of the Clueless, which became the title and the main idea of her stage. Inserting a particular history would visualize particular actions with particular results that would be comparable with actions that happened in a certain circumstance. Therefore, by comparing the history of the Valley of the Clueless with North Korean political states, Hyeonseo implicitly and explicitly explained the success of the East German people's resistance to the communist system, which limits their access to information and technology. With several proofs provided after this claim, Hyeonseo's degradation of her own country's regime would flow to a justified conclusion.

Datum 2.2
*But **I slowly began to see** the truth when **I witnessed** poverty, starvation, and death during the famine in the mid-1990s, **I can never forget** the shock and heartbreak **I felt** when **I witnessed** a dying mother holding her starving child on the street, and **my friend's humiliation** that she couldn't even **offer me** lunch because her whole family had nothing to eat.*

In Datum 2.2, the *evidential* markers occur as the co-support of the *reflexive* markers. Firstly, the to-infinitive word (*to see*) contains the mental process of perception verb. As the world *began* cannot stand without further context, the *evidential* marker completes the meaning of the predicative complement. Hence, the whole sentence also evokes the speaker's role as the source of information. Secondly, the phrase '*I witnessed*' came after contribute to shaping the meaning of '*the truth*' as it emphasized the fact about '*the famine in the mid-1990s*'. Even though it seems to be inferior as the *evidential* acts as the co-support of *reflexive,* it does not decrease the degree of persuasiveness offered. It happens because the *evidential* does not act merely as an adjunct, but as a to-

infinitive phrase or sub-clause that completes the meaning of the main ones. Therefore, both categories have similar roles.

Datum 2.3
I grew up on <u>a hill of knowledge</u> since **my home** was just across the border with China, and **we could pick up** several Chinese TV channels.

The datum above explains the probability of Hyeonseo's tendency to use '*defector*' rather than '*refugee*'. It might be influenced by her social status in North Korea as a child born in a fortunate fate who lived in a *hill of knowledge*. Hence, her definition of escape is not about getting out of starvation but opposing the political agenda of the regime. This case is different with the definition of the self that another speaker, Eunhee, expressed (see Datum 4.13). Eunhee described herself as "… a woman, as a North Korean refugee". She might not explain her experience of hunger and starvation, but she exposed her unfortunate life under the regime, which affects her social status. Despite the different meanings, the two words imply the positive attribute to the speakers and position them as the victim of the discourse. This would be supported by the other topoi, which makes this claim in the final conclusion.

Datum 2.4
I first witnessed this growing up in the 1990s, as people begin to using VCRs to watch foreign contents.

The mental process of perception verbs, such as *see, witness, watch,* and more, are the signification of *evidential* self-mention markers. In Datum 2.4, the speaker pulled up the evidence by stating *witnessed.* Meanwhile, *the 1990s* refer to the knowledge of the fact that is being emphasized and described after as the years when '*people begin using VCRs*'. Moreover, '*the 1990s*' emphasizes and being emphasized in the previous sentences, and it is '*North Korean famine*'.

Through this statement, the speaker attempted to visualize how down society was. Moreover, the speaker inserted the word *first* to highlight her firsthand knowledge of the fact. Hence, she constructed her speech to be evidence-based. Hence, it is more persuasive and factual.

Datum 2.5
*I firmly believe that <u>**my country**</u> can follow Germany's footsteps one day as information can penetrate even the toughest borders.*

The word '*believe*' in Datum 2.5 is a form of an attitude verb. It makes the self-mention in 14A classified as *opinion-holder*. This category signals the existence of self-authority that is attained to the argument, thought, opinion, or belief that is mentioned after the verb. Not only presented with the attitude verb, but the self-authority of the speaker is also once again forced by an adverb (*firmly*). In Hyland's (2005) metadiscourse theory, this adverb is categorized *boosters*. This metadiscourse category refers to the reinforcement of truth value. Needless to say, it contributes to strengthening the certainty of the speaker and her belief in the opinion brought. In Datum 2.5, the speaker tried to bring an *affective appeal* that is meant to engage personally with the audience. In other words, it triggers the audience to think that her opinion is significant to either the mass or for them. Meanwhile, the underlined phrase reflects a similar analysis with Datum 1.4.

Datum 3.1 to Datum 3.6 were taken from Hyeonseo's Lee latest speech on TED titled "Why I escaped from my brainwashed country" delivered in Kyoto, Japan, and published on TEDxTalks YouTube channel in December 21st, 2015.

Datum 3.1
*This is like a plot to a science fiction novel, but it's <u>the insane reality for</u> <u>North Koreans</u> like **me**.*

The speaker employed the referential strategy to describe the bad livelihood in North Korea by saying '*the insane reality for North Koreans like me'*. The word '*me'* is defined as *reflexive* self-mention since it signals the personal definition of the speaker about herself. Meanwhile, talking of the referential strategy, the '*insane reality'* that the '*me'* experienced is described in the foregrounding speech by which the speaker pulled the audience to put themselves in her shoe: *Imagine waking up one day and realizing that you were born on <u>a completely different planet,</u> and everything you learned was a lie, and your country's history was so fabricated, and everyone around you was so brainwashed, and <u>the heroes you worship were actually monstrous villains</u>*.

Datum 3.2
*From the moment **I was born**, **I was** <u>indoctrinated</u> to worship **our** first dictator Kim Il-Sung, and **I always bowed** to his pictures which hang in every North Korean's home, to **us,** he was a Santa Clause and God, who was delivering presents on holidays and performing numerous miracles.*

The word *worship* was used to contextualize and to be contextualized by the phrase '*Santa Clause and God'* which appears after. At this point, Hyenseo tried to construct her submissive self with her North Korean identity by describing the severe propaganda that the communist regime did in the past. Those words go in the same meaning line with the previous ones. For instance, at the beginning of her speech, she exposed her past thought by saying: *I thought my country was **the best** on the planet. I was very proud* (see Datum 1.1) before continued expressing the excerpt above. At this point, she tried to build the extreme thought she had while being '*indoctrinated'* by the regime. Those words emphasized her struggle and her extreme submissive past self dramatically that the audiences would

associate the regime with the extreme propaganda, which implies the violation of freedom of worshipping.

In some sentences, she described the childhood memory by pouring the ironic sense into it by saying that she was '*brainwashed'* and '*indoctrinated'*. Meanwhile, the other words were expressed in a profound, ironic way that supports her claim of being victimized by the regime. It is, therefore, giving her a direct positioning as the powerless party who knew nothing but praising the leader. She also illustrated this point by saying that she was being taught about the greatness of North Korea. To this point, she embedded the protagonist self who was being objected to being placed to a particular worldview. She constructed a self-image as a person who owns a little agency that even the way she thinks is controlled by the regime. Soon after, she began emphasizing her process of finding her agency. That is the deconstructed self with a contrasted worldview in which she started to think that her country was not as good as she believed before.

The word '*indoctrinated',* which is what personally happened with the speaker, is defined as the predicative strategy. This strategy is used to associate the social actors to particular characteristics, traits, qualities, and features. It is often indicated by words, phrases, or clauses (Muwafiq et al., 2019, p. 420). In the findings, the speakers tend to use the negative toned verbs to degrade the out-groups explicitly. The verb '*indoctrinated'* functions as the predicative complement in passive sentences, while the positions of the speakers are put as the object of the sentences. It indicates the objectification and victimization of the selves—that also includes a more substantial reference of the self, such as self-

mention *'we'* and its equivalent forms. As a result, it strengthens the negative views on the out-groups and lifts the position of the selves as the protagonist of the discourse.

Datum 3.3
*Especially, **we believed** that the outside world was <u>miserable</u> and <u>dangerous.</u>*

The topos portrayed in the sentence above refers to the humanitarianism and human rights topos. To begin with, humanitarianism and human rights are the basic premises of the speeches and the stakeholders of all claims made by the speakers. As explained in the previous sub-chapters, the Arduous March or North Korean famine, which hit in the 1990s are considered to be an enormous suppression done by the government. As the speaker described, millions of people were suffering from a life-to-death condition. It came together with the government propaganda that made the majority of people put great trust in the regime. The existence of the leader is well-constructed as if he is a savior and a perfect human figure. However, as explained in the previous discussion on identity positioning, the speakers finally expressed the table-turn of their thought as they witness or heard the *reality* of their regime (see Datum 3.1).

Datum 3.4
*But <u>it wasn't until</u> (18A) **I started watching** illegally Chinese TV at night, in my little secret world under the blanket, (18B) **I <u>began to</u> understand** the truth about North Korea in the outside world.*

The datum above shows the transformation of the past selves in becoming the present one. The transformation marks were performed by the words: '*I began to*' and '*it wasn't until*'. These two phrases foreground the opposite claims of the previous ones about the speaker's positive thoughts of the regime, which was expressed with enormous pride as previously, the speaker told that she was

'*indoctrinated to worship'.* At this stage, she introduced another position as a rebellious being that is signified with her own experiences of seeing dead bodies and people suffer in her communist country, while also being signified by the Chinese and American TV shows that she watched secretly. This other meaning of '*I'* implies the otherness of the self. She described herself as a part of North Korean, but the different one with positive thinking that goes contrasting with the conventional rules of the regime.

Datum 3.5
So **I was hiding** in <u>fear and isolation,</u> but **I did my best** to learn about more about **my country,** and **I was stunned** to find that all the history was <u>horrible</u> <u>propaganda</u> and especially South Korea's economy was much ahead of North Korea, which **we were <u>brainwashed</u>** to believing South Korea was a terribly poor country.

The word '*brainwash'* in the datum above is defined as a predicative strategy. Literally, brainwash is the predicative form of brainwashing or coercive persuasion. This term is defined as the action of psychological control that makes particular ideas, thoughts, or beliefs welcomed by the (brainwashed) minds. The action of brainwashing is not universally accepted, although it is not scientifically legalized either (Usarski, 2012, p. 238). Brainwashing is somehow defined as torture for a human being that limits the actualization of human rights within oneself. Therefore, this term owns a negative connotation and is defined as an act of human rights violation that is unaccepted. Meanwhile, as well as brainwashing, indoctrination refers to the ideological and political control of oneself. It is as much and as bad as a doctrine that is mostly defined with negative connotations by most people and is associated with Nazis. This German-based communist

group is known for its effective indoctrination, which is highly controversial (Voigtländer & Voth, 2015, p. 237).

Meanwhile, the word '*isolation',* which shows how the self was feeling owns a high negative connotation as it is defined as remaining oneself from others, limiting the contacts from the outside world. With such a meaning, brainwashing, isolation, and indoctrination that are tailed to the North Korean regime construct this out-group as the actors of human rights violations. It also indirectly attains the negative characteristics of communist leadership. Furthermore, it leads to strengthening the anti-communism that might have been flowering in the countries where the forums conducted, the US, South Korea, and Germany.

> **Datum 3.6**
> *I was so **devastated** <u>to see</u> **my mother's** frail body and bony face <u>when</u> **<u>I came</u>** <u>to get</u> her out the prison.*

As the self-mentions refer to personal experiences, these three are categorized as *reflexive* self-mentions. Meanwhile, the possessive self-mention in the phrase '*my mother'* shows the personal story of the speaker's character in her story. Hence, it is defined as *reflexive* as well. On the other hand, '*to see'* cannot make the self-mention categorized as an *evidential* marker that co-supports the *reflexive* self-mention because it is not based on any factual statement. Therefore, to differentiate the categorization of the co-supporting *evidential* verb, we must look at the whole statement to first decide whether the speaker stresses particular facts or personal experiences. In the previous phrase, the speaker tried to emotionally engage the audience by also adding the phrase '*I was so devastated'*.

This demonstrative expression of feelings would get the audience to be persuaded and convinced as they could feel the irony that the speaker described previously. In the end, the evidential marker could be perceived completely as a persuasive point.

From the three speeches that Hyeonseo delivered, I can conclude several points. First, she mostly employed the *reflexive* self-mention by which she could express herself as the character of her narrative. The identity of the self, reflected through the self-mention '*I',* is changing as Hyeonso herself witness various tragedies in front of her eyes, which finally made her escape the country. At this stage, she even expressed the vagueness of identity she experienced in the process of escaping. Seeing the connection of one sentence to the other, Hyeonseo tried to flow the story with a lot of *reflexive-evidential* markers, which makes her position stronger and more credible on the stage. Meanwhile, regarding the discursive strategies, she employed several strategies, such as intensification, argumentation, and referential, by which her positive claims of herself can be managed and convincing for the public.

Datum 4.1 to Datum 4.13 are the sentences uttered by Eunhee Park in her TED speech titled "The lives of North Korean women" presented in Dongdaemun, South Korea, in January 2019.

Datum 4.1
*Today, **I would like to talk** about the lives of North Korean women.*

In that sentence, Eunhee gave an explicit description to guide the audience to understand the content of a text by directly introducing the topic. It fits the definition of the *situated speaker,* which is signified with the verbal process verbs,

such as *say, finish, tell, respond,* and the synonyms (Albalat-Mascarrell & Carrió-Pastor, p. 94). As it tends to manage the speaker's preferred flow of discourse organization, the self-mention in Datum 4.1 signals the interactive resource of metadiscourse. This resource aims to organize the discourse, not to engage the audience or explain personal experiences (Hyland, 2015, p. 3; Roitman, 2014, p. 758). At the same time, it also indicates the interactional function of self-mentions, as Schiffrin (1980) explained that the phrase *I want to say/tell* is an interactional metadiscourse which shifts the role of the speaker from the discourse organizer to the animator of ideas (Hyland, 2005, p. 8).

Datum 4.2
*They assume that **I was born** happy and positive.*

The sentence above shows the perspectivation strategy. It is the strategy of attaching the personal perspectives of the speakers and their involvement within the discourse. In self-narratives, this is the most employed strategy as the speakers are oriented in exposing their private and personal experiences. It might mainly be realized by the use of self-mention metadiscourse, which does not merely reflect the situated position of the speakers in a forum, but also as the agent, representative, or simply the subject of the discourse. With the dynamic status of the speakers, the involvement of their perspectives in the discourse would indicate the various positioning of the speakers. Graumann (2002) explained the notions of mono- and multiperspectivity that might be attained by oneself. In the case of North Korean self-narratives, the two categories were shifting as the speakers perform different selves.

To begin with, keep in mind that the narratives involve various positions, mainly of the past and present selves of the speakers. There is an identity shift as well as the stage-by-stage self transformations from the past to the present selves, and each of them owns different perspectivities. The past self that is presented by the speakers owned a monoperspectivity. It is a condition in which one's perspective is only oriented in one particular truth or belief. In other words, it is a state when one person is dogmatized as how children are naïve with one source of knowledge in their early life (Graumann, p. 30). However, the selves with monoperspectivity were later denied by the speakers, not by directly blaming them, but by victimizing and positioning them as the parties that were preyed upon by the regime.

Meanwhile, the perspectivity of the present self is shaped by perceiving new perspectives that finally guide the speakers to take other views that are contrasted with the propagandized idea. This shaped perspective is influenced by the Chinese and American media and other subjects' narratives on the regime that the speakers heard when they escaped. It is in line with Linell's (1998) arguments on the influence of other subjects' perspectives that one could be able to communicate and be aware of his/her own and others' perspectivity (in Graumann, p. 31). In this case, communication did not only come between North Korean people and people in the outside, but also the North Korean people and the outside media. The illegal communication, in the end, brings a contradictive view, which enhances the sense of rebellion and encourages the North Koreans to defect. This possibility of taking a certain object in different ways while also

aware of one's own perspective is defined as multiperspectivity (Shethar, 2002, p. 197).

Citing other subjects' views does not always result in one construction of the new self. In other words, taking another perspective does not always mean agreeing with it. Since the speech did not happen in a dialogic form, the speakers take other people's contradictive views to be declined and strengthen their arguments. From the sentence in Datum 4.2, Eunhee tried to degrade people's positive view of her environment in North Korea and indirectly implied that those positive assumptions on North Korea are not true. She also extensively proceeded her feminist view upon the discrimination of North Korean women who resettle in the South by emphasizing her contrasting opinion of the women's portrayal in the South media.

Datum 4.3
Let's not forget *about the lives of* <u>*ordinary North Korean people*</u>*, especially women who strive to pursue* <u>*their*</u> *own happiness in* <u>*a broken country*</u>*.*

The word '*let's*' (which is the abbreviation of *let us*) indicates the use of *guide* self-mention markers. In academic texts, *guide* is used to accompany the audience through the essay by highlighting some parts or points of the materials. However, as this self-narrative speech is oriented in speaking of the speakers' own experience, there is nothing much to do with guiding the audience. Hence, it only occurred once in the whole data. Similar to the *representative* self-mention marker*,* this category is mostly presented with the word '*we'* or '*us'*. The most noticeable signal of *guide* is the use of mental processes of perception, especially the visual perception (Tang & John, p. 827). However, such a rule was not found in the data. It turns out to be the mental process of cognition (*forget*) that was

found as the predicative of the self-mention *us*. Nonetheless, still and all, as the speaker attempted to lead the audience to think, this categorization is justified with the definition of *guide*.

In the datum above, the speaker employed a clear distinction of *us* and *them* through the words '*let us*' and '*their*'. Here, the *them* refers to the North Korean women under the regime, while the *us* refers to the speaker and the audience. The speaker tried to follow up on the irony and negative traits that *they* had by employing the word '*strive*', which means *trying hard vigorously*. They also referred to North Korea as a '*broken country*' in the end. The meaning of *broken country* is contextualized with the other descriptions in other sentences, which are all drawn to negativity. In the end, the speaker tried to lead the audience to understand her story, which implies the irony and ends up with a statement of the country's negativity.

Datum 4.4

I was born in 1991 in Unsan on the East coast of North Korea near South Korean border, it is also the birthplace of Kim Jong-Un <u>who appears in the media like a famous pig.</u>

In the datum above, the speaker associated herself with Kim Jong-Un and employed a referential discursive strategy to describe him. Referential strategy refers to the construction of in-groups and out-groups as social actors, including the biological and depersonalized metaphor, metonymy, and the use of synecdoches to visualize one group (Wodak, 2001, p. 73). From the datum, we can say that Eunhee tried to manage the North Korean leader as the out-group, and is positioned as the antagonist character in her narrative. By depersonalizing the out-group social actor, the speaker portrayed her stance against that actor by

describing him as a *pig*. As drawn in social construction, the word *pig* owns a negative connotation and is used to mock someone.

One context provided to give an overview: North Korea owns one political party and one religion that is led by one family that runs a monarchal leadership. Those aspects were created below the communist principle that resulted, for instance, the Juche religion that is based on the Marxist-Leninist perspective. It does not merely influence the flow of politics and religion within the country, but primarily affect the society's worldview and nationalism (Lee G., 2003, p. 105). As the one who invented all aspects of the country, the role of the leader is not limited. In other words, he acts as the supreme leader of the country who managed all things in his hand. This condition is what makes society has no choice but to praise the leader above anything. However, these speakers found it wrong, and as soon as they leave the country, they realized a contrasting worldview that invents them to bravely come up on stage and degrade the position of the leaders.

Datum 4.5
*As a child, whenever **I saw** people who have big eyes, big noses, **I thought** they were all American bastards.*

The sentence reflects the construction of the speaker's position in the past by implicitly telling how they were influenced to believe the wrong principle as a North Korean child. '*A child'* and the self-mention in '*I saw'* are categorized as *reflexive* self-mentions because they were used to explain the personal position and thought of the speaker. Here, Eunhee used the phrase '*a child'* to refer to herself, which supports her cluelessness—the nature of children. She portrayed herself as a child who was sincere enough to think that '*big eyes'* and '*big noses'* are associated with the '*American bastards'*. Meanwhile, the self-mention in '*I*

saw is defined as a *reflexive-evidential* self-mention marker as it is delivered using the mental process of perception verb, but explaining the personal story of the speaker.

Datum 4.6
*I was taught that Americans were **our worst enemy** who had brutally massacred our people*.

She emphasized the passive voice *(was) taught* in 26A to maintain her position as the victim of the regime's influence. Hence, there is nowhere the clueless children thought against America comes from, but the propaganda that the regime spread. This personal thought of the past self makes the self-mention categorized as the *reflexive* self-mention. Meanwhile, the possessives refer to herself and the North Korean people. Since this utterance is told in the context of the speaker's personal story, the possessive self-mentions are categorized following the foregrounding self-mention, that is, *reflexive* self-mention.

Datum 4.7
*I wanted to have a long hair or even dye my hair to different color, **I wanted** to wear earrings and wear hot pants in the summer, **I wanted** to walk around the streets freely like other girls **I saw** in the South Korean dramas.*

To that end, she wanted to emphasize her position as the Other that is signified by the American and South Korean movies. It is somehow similar to Hyeonseo's experience of transforming the self but in faster delivery. However, compared to Hyeonseo, Eunhee tried to describe her struggle and the description of the regime softer. For instance, by choosing the word *taught* instead of *indoctrinated* or *brainwashed*.

Datum 4.8
*But, the freedom that **I wanted as a young girl** was only possible in a dream in North Korea.*

Continuing the sentence in the previous datum, Eunhee also chose to describe the strict rules for women in North Korea by saying: *the freedom I wanted as **a young girl** was only **possible in a dream in North Korea.** Eunhee emphasized the phrase '*young girl'* to describe how pity she was. The word *young* is identical with freedom and boldness, as described in the previous sentences. However, she tried to say that the two do not exist in North Korea, and the *youth* could not have what they are supposed to have. The audiences, who are probably South Koreans, would think that it is a violation of rights, and it was a pity life that Eunhee experienced in her youth.

On the discursive side, the two data above show the use of humanitarian topos. Not only is the pressure on society's welfare as brought by Hyeonseo, but the human rights violations depicted in the speeches also covers the limitation of freedom of expression. As discussed previously, the control of the regime covers all aspects within the country, including culture and technology. The absolute right of the regime designs all societies with a similar lifestyle based on the regime's single ideological preference. Going against the determined stream means putting one's life in danger as the regime puts a strict law on this issue. It becomes the topos brought by Eunhee the two data above.

The issue of women's rights in North Korea has been there for decades ago. Like a socialist country in general, North Korea tried to create gender equality between men and women. It is then realized by the North Korean Labor Law, which defined women's rights at work (K. A. Park, 1992, p. 533). Compared to men, women work more in labor and trading with high risk, while the official

government offices are still full of men (Haggard & Noland, 2013, pp. 54-61).

This marks the changes of a socialist patriarchal society to a grassroots capitalism

where women act as the holder of both masculine and feminine traits (Jung et al.,

2018, p. 26). However, it does not free women from discriminations. The duality

of a role, as mothers and workers, gives a burden towards women and widen the

pervasive sexual discrimination. Besides, their involvement in trading is being

limited as the economic crisis hit the state in the 1990s. It finally triggers

women's defection from the country (Sung & Cho, 2018, p. 109).

> **Datum 4.9**
> *It wasn't until **I got older** that **I began to understand** the true nature of North Korea regime and its oppression of North Korean people, especially women.*

Similar to Hyeonseo, Eunhee tried to portray the irony she faced since she

was a kid by employing *reflexive* self-mentions in '*I got older'* and '*I began to'*.

This indicates the certain timeline of personal life that the self had while living

under the regime.

> **Datum 4.10**
> ***I long** for the day when the #MeToo Movement will sweep across the North Korea.*

The sentence above shows the injustice topos portrayed by Eunhee about

North Korean women, as afterward, she referred the #MeToo movement as if it is

the solution of the injustice by saying: *this injustice is just one of the pains that*

North Korean women must endure to survive in the harsh reality of North Korea

regime. For further context, at this point, Eunhee talked about the subjective

violence, the regime's definition of women's wear, and the overworked women in

labor. Eunhee, as previously talked about it, thought that women should have their

own agency to freely become the person they wanted to be, and the regime has

discriminated against them for this. Hence, the definition of justice-injustice seems like a black-versus-white definition. It is strengthened with Yeonmi's mention of the justice-injustice, explicitly portrayed in her speech (see Datum 5.9).

Datum 4.11
*Instead, **I chose** freedom, freedom to become **my own person**, freedom to choose and define **my own future**, but most importantly, the realization that searching for the better future was not to change **my past**, but to live **my life** in **my own terms**.*

While Hyeonseo tended to have her present self built and produced by narrating the tragedies she saw that shaped her, Eunhee has a more autonomous self. Her desire to escape does not seem to be completely signified by the horrible tragedies she witnessed in the country but was being built by her own sense of rebellion of society and the regime's oppression that is derived from her private and personal position as an abused child. Soon after, the meaning transformation of *I* began as Eunhee started to position herself as a human rights seeker who was struggling through a scary escaping process. At this point, she gained the audience's more profound empathy at the moment she portrayed her protagonist position. It contributes to strengthening her position in the forum with a stance for women empowerment. Furthermore, unlike Hyeonseo, Eunhee did not blow up or maybe had not ever experienced an identity crisis. From the start to the end of the speech, she indirectly associated herself with North Korean women. She even firmly stated her position as a female North Korean refugee.

Datum 4.12
*The resettlement in South Korea and the associated economic hardship was very difficult for **alone female refugee** without family support.*

While Hyeonseo used the word '*defector'* more to define herself, Eunhee managed to refer herself as a '*refugee'* more than a '*defector'*. As explained in Datum 2.2, both words are sharing a similar meaning with different notions. Since personally, Eunhee was living under threat as a daughter, her background was somehow in contrast with Hyeonseo's life background. Therefore, she emphasized this definition of herself.

> **Datum 4.13**
> *As a woman, as a North Korean refugee, I can say that **I never thought** that **I was deprived** simply because **I was born** in a poor country, not **am I pure or submissive.***

In Datum 4.13, the speaker explicitly uttered the position of herself as *a woman* and a *North Korean refugee*. It is similar to Datum 4.5, except that here, the speaker positions her present self. Moreover, the speaker replaced the self-mention with an equivalent phrase that explains the similar meaning. However, what makes the *reflexive* and *representative* different is a matter of authority. While the *represented speaker* positions the speaker personally as individuals, the *representative* puts the speaker as a part of the universal. Hence, compared to the *representative* marker, the speakers gain more authority with the use of a *reflexive* marker.

The meanings of '*as a woman'* and '*as a North Korean refugee'* are contextualized, and therefore, they are not neutral, and they do ideological. First, she tried to emphasize her position with authority to speak as she is a part of her story itself. Second, she tried to deny the hegemonic identity of North Korean women constructed in South Korea, which was previously being talked about while also degrading the North Korean regime by referring it to '*poor country'*. It

happens because previously, the speakers have presented opinions that degrade one particular nationality and lift up her position on the stage. She tried to highlight her identity, which reflects particular ideologies as the subject herself.

Meanwhile, the modal verb *can* in 18C was emphasized by the speaker to put the certainty of her claim and the authority to speak up the content. This indicates her position as the party which holds power on the stage, which fits the definition of *situated speaker* self-mention. As well as evaluated in Roitman's (2014) work, the position that the speakers hold was directed towards argumentation. It means that the speakers, as the one who holds the power to operate the discourse, claims to be right. In the data, it was found that the speakers tend to act with the two ethé to foreground an argument or a justification of the arguments, such as examples or evidence. This act comes along with the performance of discourse ownership. From this perspective, the '*I*' and '*me*' are meant to flourish their identity as North Korean defectors. When the speaker emphasized the belongingness of the discourse to themselves by saying phrases like '*I would like to talk about it*' or '*I can talk about it*', the audience would also get convinced as the speakers, to begin with, were coming with their North Korean identity. Simply, the speakers' position implies: *as the person who is in the story and experienced all struggles thus, she masters the issue.* At the same time, the speakers have built their reliable and credible self-image to the audience.

Furthermore, other than implying the oppression of the regime, she also tried to build the powerlessness of women by explaining the unachieved dreams of having liberty as what women in the capitalist country achieved. It is then

giving a contribution of her representativeness of voicing the North Korean mothers. Going further, she continued by drawing on her story as an abused daughter with an abusive mother, divorced parents, and uneasy grandparents. At this point, Eunhee established the subjectivity formation that has been achieved in childhood. The sense of unacceptance of the North Korean's society stereotype foregrounds her rebellious self that affects her present being.

Datum 4.14
We can all start today by acknowledging the strength and character of North Korean women, like these women, we can all choose to look beyond the despair and into the bright of side.

In Datum 4.14, the speaker praised the braveness of the other, which in this case, North Korean women who escaped, with *we* that refers to herself and the audience. Hence, the self-mention in this datum is categorized as a *representative* marker. As she was speaking in the TEDxDongdaemunWomen stage, the *representative we* that she uttered might be referring to South Korean women or just women in general. It happened as she previously implied the misleading portrayal of North Korean women in South Korean media.

"The producers portray the North Korean woman as a young and beautiful and submissive wife. This ignores the true beauty and strength of North Korean woman… In my opinion, the media can feature North Korean women in more diverse ways."

About the discursive matter, there is an employment of *norm expression* strategy that the speaker applied to build the normative self-image of herself. The speaker tried to encourage the audience by saying, '*we can all start today… we can all choose…*' to degrade the pressure and oppression that the North Korean women experienced. On the other hand, the emphasis of negative *them* is portrayed through *victimization.* As discussed before, the use of *representative*

'*we*' that is put in the middle-end or end part of the speech gives the speakers more positive exposure of themselves. Those positions are also put after victimizing the positions of *them* by telling the horrible stories about *them.* Consequently, the speaker wanted to victimize the position of *them* by telling the horrible stories about *them.* In this case, *them* refers to North Korean female refugees who escaped with risks. This condition is contrary with the '*we*' which represents herself and the audience. It implies the claim that the condition of *we* is better, while *them* are struggling due to inappropriate treatment they receive because of their status.

To his end, Eunhee portrayed two sides of North Korean women's suffer: in the country and South Korea. While the discrimination against women in North Korea has been frustrating enough that they decided to escape, women's conditions in South Korea do not get any better either. Many North Korean female refugees experienced domestic violence in adapting a new life in their imagined motherland (Um, et al., 2016, p. 1). Ironically, this violence and misleading perception of North Korean women is being normalized through Namnambuknyeo, a program in South Korean mainstream media that highlights the submissive characteristics of North Korean women. Along with other programs, the media highlights the heightened sexuality, promiscuity, and commodity of North Korean women (J. Park, 2016, p. 218-219).

Datum 5.1 to Datum 5.14 were taken from Yeonmi Park's speech titled 'What I learned about freedom after escaping North Korea' presented in the United States in September 2019.

Datum 5.1
*Before **I was even 10 years old, my father** was sent to a labor camp for engaging in illegal trading.*

The self-mentions in Datum 5.1 are categorized as *reflexive* as they describe the personal background of the speaker. Yeonmi started her speech by describing her past with a specific mention of age. However, what makes Yeonmi's self-mentions different from the two other speakers is that she emphasized the irony she faced by adding '*even*'. This creates more negative tension and the portrayal that the self-mention has. In addition, the experience that the self had at that time is fully engaged with the experience that another person had by the addition of *my* after the first self-mention. The audience would empathize as she started to be in struggle with that little of age.

Datum 5.2
*Now by "Illegal trading" he was selling clogs, sugar, rice and copper to **feed us**.*

She continued this visualization by adding her dad's story by highlighting the words '*to feed us',* which makes a description of extreme poverty. This construction begins to decrease the regime's image without shading her North Korean identity. Then she started explaining her escaping experience as a means of the rebellion of the regime and started to construct different subjectivities of her before and after escaping selves. She provided the contrast of her thoughts while also exposing the wrong side of the North Korean regime.

Datum 5.3
*To be honest, **I tell** <u>you:</u> you <u>can't even imagine it</u>, the words in any language <u>can't describe,</u> because <u>it's a totally different planet,</u> as you cannot imagine your life on Mars right now.*

The phrase *a totally different planet* in the datum above comes with a context: human rights challenges in North Korea. The separation of the North and

South after the Korean War (1950-1953) is not limited to the division of territorial boundaries, but also the boundary of ideology, politics, and religion that influences an enormous cultural distinct and social development. North Korean society, as described by the speakers, faces challenges of humanities that are carried by the regime, including the limited political movements and religious suppression (Haggard & Noland, 2006, p. 9). Furthermore, as the famine hit North Korea in the 1990s, the number of North Korean defectors gets larger by time. It worsens the social condition of North Korea in comparison with the South. Hence, in this datum, the speaker also employed the referential discursive strategy.

Datum 5.4
Let me give you another example.

In that sentence, the interactional function of the *situated speaker* is presented more as the speaker puts the word '*you*', which indicates the engagement marker. This marker aims to project the involvement of the audience in the speaker's text (Hyland, 2015, p. 4). Hyland (2005) classified the engagement marker as a part of interactional metadiscourse. Therefore, Datum 5.4 supports the idea of a *situated speaker* with the interactional marker, as explained in Datum 4.3. Therefore, the speaker tried to involve the audience to the discourse and emphasize her position as the deliverer and the audience as the receiver.

Datum 5.5
*Growing up in North Korea, **we truly believed** that **our Dear Leader** is an almighty God who can even read **my thoughts**.*

Similar to Hyeonseo, Yeonmi tried to describe the extreme propaganda by referring to the '*Dear Leader*' as '*an almighty God*'. She described her

submissive self by adding the words *truly believed* which boost the extreme belief she had while living under the regime.

> **Datum 5.6**
> *When **I escaped** to South Korea, people **told me** that he (Dear Leader) was actually <u>a dictator,</u> he had cars, many, many resorts, and he had an ultraluxurious life, and then **I remember** looking at a picture of him, <u>realizing</u> for the first time that he is the largest guy in the picture.*

Similar to the explanation in Datum 4.4 uttered by Eunhee, Yeonmi tried to employ the referential strategy, which portrays the negative traits of the leader. While in Eunhee's case, she explained Kim Jong-Un as the '*famous pig'*, Yeonmi's case makes its description even clearer by referring to him as *the 'largest guy in the picture'*. As the continuous discussion on the word '*pig',* this animal generally has a large body and an aggressive character in competing for food, which also means that it is greedy. At this point, Yeonmi also supported Eunhee's reference to Kim Jong-Un as *'pig'* as she portrayed the luxurious life of the leader, which is hidden from society (as she just found out when *people told her* when *she escaped to South Korea*). The contrast yet supporting the idea of this claim comes from Hyeonseo in Datum 3.2 where she referred the leader as the *Santa Clause and God* which presents the leader's overpower and propaganda within the country that the society could think that way. More negatively, this portrayal makes the position of the leader more villain-like as to pull the brainwash to that extent.

Continuing the previous datum, in this sentence, she described the thoughts she had on the regime and declined it right away as she *heard* the actual condition. This marks the transformation of the self together by saying *realizing.* She constructed an evident diversity of subjectivities by putting the present and

the past selves with different impressions. However, she did not explicitly provide the process of becoming what the previous speakers did. She also prefers to focus on constructing her turn-taking point of the present self rather than giving a bunch of evidence. Hence, unlike Hyeonseo, who came up with a lot of evidence, Yeonmi tried to construct her image with a very private and personal experience with much explanation of thoughts and feelings.

> **Datum 5.7**
> And ***I say:*** *if* <u>*you*</u> *don't know* <u>*you're*</u> *a slave, if* <u>*you*</u> *don't know* <u>*you're*</u> *isolated or oppressed, how do* <u>*you*</u> *fight to be free?* ***I mean,*** *if* <u>*you*</u> *know* <u>*you're*</u> *isolated, that means* <u>*you*</u> *are not isolated.*

Although the speaker did not explicitly insert any possessive pronoun to signal the ownership of the idea, the phrase *I say* explains the authority of the claim. Hence, the self-mention is categorized as the *originator* self-mention. To begin with, the whole statement that was soon stated acted as the direct object of the phrase '*I say*'. As the speaker employed the word *say,* it means that the statement is created by her and/or it is coming from her. Therefore, I assume that this phrase indicates the ownership of the speaker. Meanwhile, the phrase '*I mean',* although it is the continuous explanation of the previous self-mention, cannot be categorized as *originator* but *reflexive* instead. It is a justified category since the phrase is the extension of the previous statement, which indicates the continuation of the speaker's thought.

> **Datum 5.8**
> *So here is* ***my idea*** *worth spreading: a lot of people think humans inherently know what is right and wrong, the difference between justice and injustice, what* ***we deserve*** *and what* ***we don't deserve.***

The possessive self-mention in Datum 5.8 is followed by the word *idea,* which signals the authority of the argument. It means that the self-mention is

classified under the *originator* category. This self-mention signals the claim of possession of a particular idea. In other words, the speaker put the sense of belongings to a thought delivered. It is a form of agency that the speaker has the right and capability to develop and generate new ideas. In this datum, the speaker directly claimed the ownership of the idea by foregrounding it with the possessive *my*. As soon as the audience heard her utterance, they would probably lease authority of theirs and that the claim is originated from the speaker.

Datum 5.9
We live in a world right now where a dictator can be praised for executing his uncle, for killing his half brother, killing <u>*thousands*</u> *of North Koreans.*

The regime's ignorance of human rights enforcement, which signals the use of argumentation strategy with humanitarian topos, was also explained explicitly by Yeonmi, saying that he has killed North Koreans and even his own family. It is then contradicted with her description of the capitalist United States: a free country with free people—and she's now a part of it (see Datum 46).

Moreover, the use of *thousands* in the sentence above shows the use of number topos as a support of the argumentation strategy. In discourse, numbers are not only numbers. It is proving that some actions are supposed or not supposed to be performed in a specific condition. In van Dijk's (2006) theory of ideological discourse, the number game is defined as a discursive strategy that contributes to glorifying the credibility of the claims. Numbers and/or statistics reflect a matter of objectivity that, in other words, the claims would be less-subjective and is seen with less personal interest. Not that it is only portrayed in the sentence above, all speakers also mentioned the exact number of their age

when they escaped or experienced the regime's oppression. It indirectly implies their unfortunate fate to escape their own country at a very young age.

On the other hand, the use of *thousands,* which is not specific, is also stressed to emphasize the irony and somehow vague. Although it is finally making the claims less factual or less objective, it enhances the meaning of the claim as much as the employment of rhetoric hyperbole. By attaching these numbers to the actions of escaping the country and the regime's oppression, the speakers wanted to portray the denial and inappropriateness of this action. In other words, with this topos, certain actions do not deserve to be done or must be done instead. Hence, the numbers would, in the end, become a justification of the speaker's preferential stance on particular actions.

Datum 5.10
*And also, it made **me think:** perhaps **we all need** to be taught something new about freedom now.*

In Datum 5.10, the speaker acts as the direct object of the sentence. Although it appears so, it does not change the involvement of the marker under this category. It is because the attitude verb ('*think'* in Datum 5.11) was employed to co-support the self-mention marker. Put it in another way, the speaker wanted to put her thought aside just after the first sentence. Hence, the audience might perceive this as the speaker's thoughts or attitude.

Datum 5.11
*Freedom is fragile, **I don't want to alarm** you, but it is.*

The datum above shows the use of danger and threat topos by the speaker to support her argumentation strategy. Not only through Yeonmi's sentence above, the other speakers also portrayed the negativity of the regime by

explaining the existence of specific dangerous and threatening actions that one should go against another. They constructed the narrative of threat that the North Korean government did to them and other North Koreans. It is even visualized by creating an emotional bridge to the audience by involving the audience in the speech using engagement markers (see the excerpt after Datum 3.1, which explains the '*insane reality*' that Hyeonseo faced).

Datum 5.10 shows the use of danger and threat topos. The danger and threat that portrayed were about the oppression of freedom that might or might not be acknowledged by the North Koreans who were living in the country. The speakers wanted to claim that the current positions of North Koreans are not safe, that they are brainwashed under the regime. Finally, the audiences were encouraged to fight against this threat directly at the end of the speeches by referring to the self-mention '*we*' to themselves and the audience. These declarative sentences conclude the claims of a threat they and other North Koreans experience under the regime. To that end, they reached the purpose of the topos. That is to make a concluding statement to enhance their claims that go against the danger and threats.

Other than the topoi found in the data, there are some sentences that were excluded from the data, since they did not own any self-mentions, which indicates the use of another topos, that is the George Orwell's '*1984*'. Two out of three speakers mentioned the terms referred to George Orwell's dystopian novel. It brings a story of the government's oppression on their society's behavior, including totalitarian communism, mass surveillance, a transformation of

mentalities, and a true repressive regimentation of all individuals (Murphy, 1996; Culic, 1999).

This phenomenal fictional work is not that 'fictional' because the narrative mainly intersects with the current state of some governmental systems. The oppression does not merely affect the political matter but to the extent of the individuals' behaviors. With a frightful storyline, this novel is somewhat related to what is considered to be done by the communist North Korean regime. The horrible scenario of George Orwell's *1984* emphasizes the ironic regime suppressions that the speakers tried to imply in their speeches. Hyeonseo implied the North Korean regime's oppression as an Orwellian nightmare. It is then extensively stressed by Yeonmi's statement: *It only took three generations to make North Korea into George Orwell's 1984,* which continues Datum 5.11.

Datum 5.12
*If **we don't fight** for human rights for the people who are oppressed right now, who don't have a voice, **as free people here,** who will fight **for us** when **we are not free?***

In relation to Datum 5.10, the *representative* (realized with we) is used in two ways: *we* and the phrase that is associated with herself and the audience: *free people*. Hence, the speaker intended to imply herself as a part of the audience who are similarly labeled as *'free people'* who are sharing similar actions: *caring about climate change.*

She highlighted the contrary paradigm that is implemented in the *'free peopl'e* world and the world under North Korean. If there is the term *free*, there must be another group who attain the counter definition. In the previous sentences, the speakers talked about the irony North Koreans face under the

regime, and the phrase '*the people who are oppressed right now'* might refer to them. Hence, the speaker tried to describe themselves and the audience as the '*free people',* while North Korean under the regime are described as the contrast The word '*free',* in this case, owns a positive meaning as generally, '*free'* refers to personal rights and liberty that make one feels reserved. It implies the speaker's self-acknowledgment with a constructive diverse identity that develops a counter sense of belongingness from a part of '*not free people'* to '*free people'.*

I could say that the use of *representative 'we'* mostly occurs at the end of the speech. As it indicates the shared knowledge between the speaker and the audience, it develops the persuasiveness of the speech, making a note that both speakers and writers share similar interests (Hyland, p. 83). Meanwhile, the equivalent phrase that replaces *representative 'we',* such as '*free people',* do not merely change it, but also give context and meaning to the *representative 'we'* that might occur before and after the phrase. In the end, this category contributes in highlighting the change of identity and, therefore, ideology, which was perceived after a long-tailed process of becoming a particular subject. This point would be extensively elaborated in the discussions.

On the discursive side, the portrayal of self-image in *representative* markers can be seen in the division of *them and us* as a matter of ideological self-presentation and other-presentation. When one speaker explicitly portrayed the position of herself and the audience by mentioning *as free people,* which is in contrast with *them,* that was mentioned as '*the people who are oppressed'* in the same sentence. This explicit division of *us* and *them* is defined as *polarization.*

Van Dijk (2006) explained polarization as a semantic strategy that is rhetorically enhanced when the speaker mentioned a clear contrast between herself (and the audience) and the Other (p. 738). Besides, still in the same sentence, the speaker employed the counterfactual strategy that is denoted with the words '*if we don't… who will…'* which indicates the asking for empathy. Hence, in one sentence, the speaker did not only portrays herself and the audience as '*free people'* but also constructing her humbleness by calling the audience to imagine being in a particular situation, which provokes the audiences' empathy.

Datum 5.13
I think it's wonderful that we care about climate change, animal rights, gender equality, all of these things.

The verb '*think'* in the sentence above is one of the attitude verbs, which makes the self-mention *I* categorized as *opinion-holder* self-mention. The use of an attitude verb extends the persuasion of the speaker. It means that the authority of the self-mention markers gets strengthened. This attitude continued the speaker's argument on human rights and the contrasted situation for North Koreans under the regime (see Datum 5.12). To this extent, as the speech is meant to be a revolt toward her own homeland, the speaker tends to put their arguments after confessing the evidence they collected from their personal experience. Hence, when it comes to arguing, the audience has been assured enough by the personal evidence disclosed beforehand.

Meanwhile, *we* in Datum 5.13 supports the boost of the positivity of herself and the audience, which are the Americans. *Climate change, animal rights,* and *gender equality* are the things that are currently advocated in American society as a means of upholding freedom and equal rights for all creatures. To this

end, the speaker holds an affirmative position to reach the audience's agreement of her claims. On the other hand, *we* in Datum 3.5 was used as a means of encouragement to the audience. As it is uttered after the previous arguments, which emphasize the speaker's position as the affirmative, the audience would be more likely to be engaged and encouraged as they have realized that they were listening to a person on their side.

Datum 5.14
*Now **I want** to say something to **my** fellow North Koreans who are living in the darkness, they might not believe this, but **I want to tell them** that an alternative life is possible.*

In Datum 5.14, the speaker tried to exercise her present position as a speaker to spread words or to *say/tell something* to particular parties. It is signaled by the word *now* that foregrounds the self-mention. By highlighting the recentness, she indirectly implied her position as the person who speaks in the present time. Roitman (2014) claimed that there are two ethé that perform behind the *situated speaker*. They are the ethos of discourse mastery and the ethos of the positioning of power. Hence, in this category, the self-mentions might perform different meanings based on the word choice and the linguistic structure. In Datum 1.1, for example, the speakers performed the ethos of the positioning of power by using the words *I want to say, I want to tell,* and *I would like to talk.* The self-mention *I* emphasized the authority of the following messages and highlighted the power that the self holds to deliver the points on stage.

Compared to the two speakers before, Yeonmi employed more *reflexive* and *opinion-holder* self-mentions. It means that she did not merely position herself as the character of her narrative, but also as the person who holds the

authority of her story and claims. Also, instead of telling the shift of the identity structured as what Hyeonseo did, Yeonmi did not pay attention to how the shift takes place. She went with the flow of her personal story and explained her feelings more than the two other speakers. Nonetheless, although her claims were somehow personal due to the broad use of *reflexive,* her claims were convincing enough as she employed various discursive strategies to uphold her power and diminish the image of the out-groups.

b. **Discussions**

The findings above present the various resources of self-mention metadiscourse employed by North Korean female refugees in TED stages. It was found that the speakers tended to positions themselves as discourse-external persons. The self-mentions that were frequently used reflect their roles as the past, present, and future individuals while also present an anti-communist ideology. This section would give more comprehensive and elaborate discussions on the findings to answer the research questions extensively.

1. **Interactive and Interactional Self-mentions**

In Hyland's (2005) metadiscourse classifications, self-mention metadiscourse is involved in the interactional resources because it contributes to building the speaker's persona to gain authority and approval for their claims (Hyland, 2005, p. 57). That is much relatable with Hyland's definition of interactional resources: "…focus on the participants of the interaction and display the writer's persona and a tenor consistent with community norms" (Hyland,

2015, p. 4). However, Hyland's division of interactive and interactional resources does not seem to fit the sub-categories of self-mentions found in the data. It turned out that the self-mention metadiscourse might as well be representing the notion of interactive metadiscourse if it foregrounds the guiding phrases such as *would like to talk about* in Datum 4.2. This phrase gives a notion of interactive because it shows that the speaker wanted to provide explanations and guidance for the audience through the information. It is not to ensure the audience to understand the stance of their arguments—which is what the speaker is going to do with the interactional resources.

Compared to Datum 4.2, the use of *me* in Datum 5.4 is more likely to be defined as an interactional resource. This categorization is supported by the word *you,* which signals the *engagement markers*. It indicates the involvement of the audience within the discourse. Here, the speaker wanted to give a visualization of particular ideas by which the authority of the idea is acknowledged with the word *me* that mentioned before. The same case goes with other excerpts in the *represented speaker* sub-categories in which the speaker position themselves as individuals, not as the present speaker of the discourse. To this end, the question would be whether interactive self-mentions would contribute to the construction of self-image or the speaker's persona as well as the interactional self-mention metadiscourse? Interactive metadiscourse lets the speaker manage the discourse and decide where the flow of the discourse is going. Hence, there is nothing to do with the speaker's persona and self-image—which are the work of interactional resources.

a.   Situated and Represented Speaker

Albalat-Mascarrell&Carrió-Pastor (2019) might have said that *situated speaker* is mainly aligned with interactive metadiscourse (p. 94). However, the present study does not entirely prove so. *Situated speaker* is in use whenever the speakers position themselves as speakers in the discourse, not the one who is being talked. As it makes the identification of *situated speaker* as interactive metadiscourse, the only justification to make it interactional is the shift of positioning from being the organizer of the discourse—that means as speakers to the animator of ideas. Through this way, the speakers would gain an acknowledgment of the ideas or examples provided as they act as the person who gives those ideas to the audience. To this extent, the speakers could finally attain their position as the contributors of the ideas—which in this self-narrative discourse, might also originally coming from themselves. Hence, I would say that the *situated speaker* category performs the weakest range of self-image because the persona that is going to be expressed by the speakers is limited to the discourse-internal. In other words, there are no more personas that are expected to be seen except that the speakers are the actors who have a powerful position to manage the discourse, which is also mastered by them.

What makes the *situated* and *represented* differently, as well as mentioned before, is the reference of the *self-mentions*. In the findings, the speakers were more likely to operate with the *represented* category more than the *situated* one. Unlike the *situated* category, *represented* is in use to refer the self-mentions to the speakers as individuals who are being talked about. As I assumed at the beginning

of this research, the form of self-mentions might not only be limited to the use of *I, we, me, my, our, mine,* and *ours,* as demonstrated in the previous studies. The findings show that the speakers also mention other equivalent phrases, such as *a child, as a North Korean, as female,* and so forth. By employing these resources, the speakers position themselves as the individuals who do, act, and have a role in the narrative. Unlike the use of *I, we,* and the possessives, those terms explain the construction of self-image even more explicitly because the audience would directly get in what position the speakers were talking in the present time. This discussion would get more elaborated in short.

b.   Representative and Guide Self-mentions

Compared to the *situated speaker, representative* as the first sub-category of *represented speaker* metadiscourse performs a broader meaning of self-image. This sub-category refers to the positioning of the speakers as a humble person of society and the audience by which the speakers associate themselves and the audience under the word '*we'* and its possessives. The use of '*we'* that does not merely refer to the speaker denotes the duality of interactional resources, and they are self-mentions and engagement markers. As Hyland (2005) stated, *engagement markers* do not only limited with a direct appointment to the audience but also the use of *we,* which is included as the reader/audience marker (p. 152). *Engagement markers* are used at a state where the speakers are assured about the possible reactions gained from the audience.

"…writers make suggestions about how readers presumably react to their claims. They know what they are likely to find convincing, where they will need help in presenting the claim, what objections they are likely to raise, and so on" (Hyland, 2005, p. 151).

The findings proved a similar point with Hyland's definition above. These North Korean female speakers tended to employ the *representative 'we'* with two situations: first, it is only the positive claims that the audience is mostly going to agree on; second, it is in the middle-end or the end of the speech. For the first condition, it was found that the speakers only employ the *representative 'we'* to explain things that are feasibly correct for the audience. For instance, they bring the notes about *freedom, hopes,* and *human rights* in front of the American, German, Japanese, and South Korean audiences who might be ideologically similar to them—as they went against North Korea that is not the ally of both countries. Hence, the speaker wants to construct an image as a protagonist person who is on the side of the audience and is believing in similar positive claims. Meanwhile, the second condition lets the audience persuaded more with the speakers' protagonist position as previously, they were guided to understand the horrible stories of the speakers. In other words, those positive claims tend to be more justified and acceptable than how they would be at the beginning of the speech.

Van Dijk (2006) defined *victimization* as a strategy to show the 'bad' nature of *them*; hence the audience would get them badly (p. 739). However, in this case, the speaker owns multiple selves: as a part of the audience (who are now free) and as a North Korean female refugee (who is going against the regime). Therefore, *victimization* does not always go in the same way. Without decreasing

the positive self-image of herself and the audience—which is attained by the *representative 'we,'* the speaker also maintains the positive side of North Korean female refugees by mentioning their strong personality and positive views of life. As she was, at that time, not under oppression anymore, she employed the term *they-them* to refer the North Korean female refugees who are in the contrasted-oppressed life. Nevertheless, she declared herself as a North Korean refugee (Datum 4.12). A similar elaboration also goes with the *guide* self-mention category. The use of self-mention in '*let us/let's'* refers to the speaker and the audience, respectively (Datum 4.3). In the same sentence, the speaker also referred to the North Korean women as *they* and dramatized their struggle with words like '*strive', 'broken country'*. Hence, the *us-them* discourse did not go in a binary pair of *ingroup* sand *outgroups.*

In conclusion, both *representative* and *guide* self-mention markers do not only construct the self-image of the speaker as individuals. It also gives a similar image to the audience because both speakers and audiences are engaged within the discourse. The emphasis of a positive self-image in *representative 'we'* is derived through polarizing and victimizing the outer groups by narrating the horrible stories about them. Through this way, the speakers created a clear distinction between herself-audience with *they-them* that is referred to North Koreans who are under oppression. However, the narrative of *them* is not expected to give a negative implication because the speakers also position themselves as a part of *them.*

c.   **Opinion-holder and Originator Self-mentions**

Even though *opinion-holder* and *originator* self-mention describe the most authoritative self-mentions (Tang & John, p. S29), they do not signify a complex self-image construction as in *representative* and *guide.* Nonetheless, the *opinion-holder* self-mentions performed by the speakers are mostly used to argue about positive claims that are more likely to be accepted by the audience. In other words, it gives a notion of *engagement markers* as in the *representative* and *guide* self-mentions. I could conclude the point because, in the sentences which contain a claim of thoughts, the speakers employed the *representative* markers (Datum 5.13 and 5.10). On the other hand, the employment of necessity modality, such as the *need to* in Datum 5.10, gives a direction to the audience into particular lines of thought. It gives a sense of authority and decreases the distance between the speaker and the audience (Hyland, p. 165).

Meanwhile, in Datum 2.5, as the speaker was speaking in the TED Germany forum, she tried to push a positive narrative of the audience after boosting the certainty of *self-mention* by adding the word *firmly* and *believe* which contain a huge degree of assurance. By pulling out an opinion together with associating herself with the audience by using *representative 'we',* the speakers construct an image as the protagonist in the discourse. Moreover, by associating the nationality discourses, the speakers attempted to express a more significant engagement with the audience in terms of ideology, as in the context, North Korea's communism is contrasted with German capitalism. To that end, there would be an emotional engagement between the audience and the speakers—that

is expected from interactional metadiscourse. In the end, the opinions within the discourse have a lot more certainty and positive implications for the audience. Likewise, the case of *originator* markers is found similar.

d.   **Reflexive Self-mention**

As the most used category, *reflexive* gets various elaborations that denote the construction of self-image performed by speakers in the findings. First and foremost, the self-image that is constructed by all speakers in every speech is their position as the victims of the regime. In another way, the speakers tended to victimize themselves instead of the Other—which in this case, including but not limited to the North Korean regime, to degrade the image of the Other. The '*victim*' self-image is performed in several ways; one of them is passive voice. In the findings, the speakers employed a lot of passive sentences that explicitly or implicitly define their stance as the victims, such as: *brought, sold, indoctrinated, forced, assaulted, accused, caught,* etc. Without a need for more extended elaboration, those verbs have given enough explanations on the position of the speakers as the persons who were objected and had a lesser power compared to the subjects that were referred mainly to the North Korean regime and foreign policy. This analysis is in line with Johnson's (2008) identification of domestic violence conventional image, which includes the powerlessness and helplessness (in Durfee, 2011, p. 325).

The regime's threat is also shown in the escaping story that is not only involving the speakers themselves but also their family to show that the

oppression is as wide as it influences more than themselves. To that end, the speakers tried to degrade the image of their own country by victimizing themselves. Meanwhile, the second position is the 'raced' victim. As things went from their childhood narratives, the speakers started to portray the victimized self as North Korean struggling in other countries to reach freedom (Excerpt 20 to 25). The meaning of the self-mentions, at this stage, got more complex as it is doubled with the position as North Korean refugees who were starving in an illegal living in other countries. To that end, the speakers tried to present their powerlessness as refugees with multiple oppressions coming from other countries' police due to their nationality.

e.   **Evidential Self-mention**

Evidential self-mention metadiscourse has nothing to do with self-image except to build the credibility of the speakers. The findings of this study on *evidential* self-mentions are similar to the previous ones. With the use of the mental process of perception verbs such as *see, hear,* and *witness,* the speakers, tried to portray themselves as the source of information and is experienced enough to state their claims. In *evidential* sentences, the position of self-mentions happens to be the protagonist party who is reliable. While the use of *reflexive I—*as the person who is speaking as the one who experienced the escape and is associated with status as a refugee—is enough to explain the reliability of the speaker, *evidential* self-mention deepens their reliability as the actors who were present in the mentioned events, such as the North Korean famine. Furthermore, it also

emphasizes the opinion's authority, which is referred to as speakers. Hence, in the end, it contributes to strengthening the positive self-image of the speakers and the self-victimization that also happened in the use of *reflexive* self-mentions.

Textually, drawing on the findings, this research has contributed to giving a new perspective towards the self-mention metadiscourse classifications proposed by Tang & John (1999) and Roitman (2014). First of all, the self-reference does not merely limit to *I, we,* or the possessive pronouns of the two. Several phrases imply a similar meaning that is used to refer to the speakers themselves or particular groups they own. It is linguistically realized by the phrases like *"as a woman…" "as a North Korean…"* and other phrases that describe themselves. As it implies the personal reference of the self, it is mostly found as a reflexive marker. Meanwhile, the descriptions of reflexive-evidential classification also contributed to extending the previous theories. The reflexive-evidential markers, as well-elaborated before, performs a type of personal and private self-reference actualized by the self-mention but also implies the reliable self-image as the self-mention is followed by the evidential predicative.

Moreover, the various categories of self-mention metadiscourse reflect a different range of constructed self-image. Through this point, the research has also proved its contribution in extending the theories to a comprehensive elaboration of the relation between self-mentions and self-image. Specifically, while the *representative* self-mention offers a deep meaning of the self-mention markers, as well as the *reflexive* self-mention, other categories only strengthen a few particular self-images, such as the image as a reliable source of information

(*evidential*) and the possessed author of ideas (*originator*). Nonetheless, the main point above all is that the speakers tried to portray the positive self-image by positioning themselves as the protagonist of the narrative. It is signified by victimizing themselves and stimulating the empathy of the audience through different discourse strategies in a horrible self-narrative, yet keeping the normative and positive images while degrading the Other. Put it in another way, the Other in these speeches do not only reflects negativity. As the speakers also acknowledge themselves as a part of the Other, they draw the positivity of the Other as well. Nonetheless, the positions and the framings of the selves and the Other are changing as the speakers present different identities and selves at once.

2. Multiple Identities

Kayi-Aydar (2015) described identity as various representations of the self that is (re)constructed through actions and emotions across social contexts. The construction of the post-structural identity is manifested through a dynamic struggle and power relations that occur between individuals and others (p. 138). The identity performed by North Korean women in their self-narrative escaping stories portrayed a construction that is shaped with various influences they faced in their past (or might be present). As a North Korean living in the regime, their past selves acknowledged their identity based on the assignation and determination of lifestyle, thoughts, and values that the regime introduced. It is a matter of power relations that the regime could control the mind which influences society's personality and worldview. However, this identity was finally

recontextualized once they saw the actual color of the country proved by various tragedies they witnessed and is actualized once they defected from the country.

The rebellious selves that presented by these speakers experienced a limitation of opportunities that they perceived to perform their agency. As a result, these women tried to maintain and develop their agency, with a newly introduced ideology and worldview derived from illegal media, through resistance and defection from the country. It is described as an act of seeking freedom through broader access to the outside world. The present selves that existed in front of the audience are the individuals with their own set of agency and new identities as South Korean and American people. They perceived their identity as a matter of production, which signifies the dynamic interplay of power, culture, and history (Jaschok&Shui, 2000, in Rajaram, 2002, p. 262). The capability of keeping the counter worldview while being under the regime's suppression is an act of mastering power that emerges in the smallest unit of society: the self.

From the Foucauldian perspective, the ability to fashion one's own identity is called the technologies of the self (Walshaw, 2007, p. 24). It makes individuals able to actualize their body, souls, thoughts, conducts, and ways of being under their control and with the help of others, also to transform to another state of being (p. 102). The existence of different selves with its complexity and the process of being the self they wanted to acknowledge is the process of constructing the present identity. In the end, this various positioning of oneself in one self-narrative is flowing to the construction of the person that was on stage at certain moments. Those persons did not merely attain one single identity. Aside from

being North Korean defectors, they are also the members of capitalist countries who have declared their freedom. The selves that people see at the moments were shaped with particular social and political aspects in their private history, which are involved by the hands of other parties as well.

The present study has proved a point on extending previous theories on multiple identities and the management of multiple selves in self-narratives. The shift of the selves performed by North Korean women in their TED speeches shares similar results with the previous findings. It indicates a shift of the selves that performs a denial of the past selves and a wide welcome on the present selves. However, it is not done by blaming the past selves but accepting and defending their positions as the victim of the regime. Hence, to this extent, the research has ended to contribute to the findings on the theories. It also finally gives a new perspective by applying a similar way of investigating the multiple identities and identity positioning in the self-narratives of North Korean women.

3.   Anti-communism and the Regime of Oppression

As discussed in the previous sections, the ideology represented by North Korean women in their speeches is anti-communism. These women tried to construct themselves, and other North Korean defectors, positively as the victim of the regime and degrade their government by exposing their negative traits, characteristics, and attributes explicitly or implicitly. The regime oppression portrayed by the speakers implies the repressive and ideological state apparatus. The illuminating propaganda and the glorious communist system introduced by

the state are presented as a means of brainwash and propaganda. However, it is still perceived as something authentic and valid by North Koreans living in the state.

The similar portrayal of Repressive State Apparatus (RSA) and Ideological State Apparatus (ISA) are presented by the other two speakers. This ugly reality of the regime's social force, in which RSA and ISA are combined, is portrayed by each speaker to justify their anti-North Koreans principle. Going further, Hyeonseo also necessarily promote anti-communism in general, not by performing the worst scenario they experienced in North Korea, but also mentioning the Chinese and Laos government's negative treatment of North Korean refugees.

The portrayal of North Korean totalitarianism does not only performed directly by the defectors but also through popular culture. Dukalskis& Hooker (2011) revealed the construction of a melodramatic narrative form of totalitarianism in North Korean movies. Not that the government portrays the coercive apparatus in the movies but also emphasizing the infirmity of any rebellion, which is, of course, unwelcomed. This claim highlights the totalitarian—which is sometimes described as authoritarian in some studies— regime that supports the claims that the speakers uttered in their speech. Their framing of *broken country* supports the negative attainment of the North Korean regime's characteristics that the audiences might have agreed on previously due to the contrasting ideology.

Although the life of North Korean refugees in South Korea does not inherently better either, this portrayal is not mentioned as much as their struggle in escaping through China and Laos—which are both communist states. Meanwhile, their description of the non-communist country, such as the United States and Thailand, are put in contrast. The US was described as a free country that indicates an excellent and well-developed country that holds up human rights empowerment. In the end, whether these stories are based on facts, the speaker attempted to implicitly expose the greatness and ethical traits that the non-communist countries own.

To this extent, the present research has filled the last objective of the research that is to find the ideological representation in North Korean women's TED speeches on their escaping narrative. The study has deeply discussed this matter and proved that the speakers perform several discursive practices to deliver an anti-communist ideology through their self-narratives. It is a concern of social, political, and historical backgrounds that support their claims to be accepted by the expected audiences. However, when it deals with the representation of the self and the in-out-groups, the speakers put different labels of their past and present selves, North Korean staying inside the country and North Korean escaped. This indicates an extension of the previous theories and researches, which mostly proved the subjects of the discourse in two back-lashing positions. However, the present research proved that the counter positions might as well performed in self-narrative discourse as it provides a dynamic change of the past to the present selves.

4. Reflection in the Indonesian Context

Summed up from the previous sub-chapter, the ideological representation performed in the North Korean women's TED speeches reflects the anti-communist ideology. The North Korean regime was associated with negative predicates, such as *indoctrinate, brainwash,* and so on. The regime was also tailed with various negative interpretations that present the regime as the monstrous antagonist party in the narrative. The description of the evil dictatorship under communism was delivered both implicit and explicitly, as portrayed in the previous sub-chapters. Likewise, the discourse of anti-communism has been a big issue in Indonesian socio-politics. It spreads massively as fundamental as the mundane ideology that is described by William as a pack of categories and false consciousness that are produced by a particular group to dominate another group through various instruments, such as education, politics, and mass media. Those categories were packed well as they would finally be accepted as neutral and natural ideas (Eriyanto, 2001, p. 88).

The history of communism in Indonesia was started in 1920 when the *PartaiKomunis Indonesia* (Indonesian Communist Party or PKI) was formed. By 1959, Sukarno declared the status of the PKI as one biggest supporter of his militant nationalist creed, which, therefore, making it as a protagonist in the political system (Mortimer, 2006, p. 79). However, the PKI was still seen as a threat to particular groups under specific political interests. The party was fallen after the genocide in 1965 or the Indonesian Communist Purge. The tragedy also

denoted the rise of the New Order regime with its so-called "neo-fascist" system, which justifies the violence against communism (S. Miller, 2018, p. 289). Communism was then characterized as a violent, immoral, and inhumane group with chaotic and atheist members that would destroy the entire harmony of social and religious institutions and oppose *Pancasila* (p. 290).

After the New Order ended, the fourth president, Abdurrahman Wahid, made an official apology on behalf of his leadership of *NahdlatulUlama* (NU), the most prominent Islamic community. However, the discourse of anti-communism continues to spread to the time this paper is written. If the discourse of anti-communism in North Korea is exercised outside the country by the defectors, in Indonesia, it is contested by different religious and political groups in the country. Recently, two presidential elections were conducted and pointed out JokoWidodo (henceforth, Jokowi) and PrabowoSubianto on the stage. Prabowo was supported by *Front Pembela Islam* (Islamic Defenders Front or FPI), a far-right Islamist group, and *Front Anti Komunis Indonesia* (Indonesian Anti-communist Front or FAKI). To that end, the discourse of Jokowi's communism was distributed hugely.

Panuju (2018) mentioned that the distribution of anti-communist discourse was spread against Jokowi during the recent political contest. However, the production of the discourse is then reproduced by the spread of anti-radicalism that is affiliated to Prabowo's side with Rizieq, the head of FPI. Radicalism, as well as communism, is constructed as an ideology that threatens Pancasila (p. 160). FPI is also affiliated with *Hizbut Tahrir Indonesia* (Indonesian *Hizbut-*

Tahrir or HTI) that was formed to enforce Caliphate, a governmental system based on Islam. As the group was considered to stand against Pancasila, HTI was dissolved under Jokowi's regime in 2017 (Movanita, 2017). To that end, the oppression of anti-communist movements seems to get bigger. However, it did not quickly diminish society's negative view of communism.

Although communism seems to defend Jokowi's regime, the movements against communism did happen under his leadership. In early 2019, the state apparatus had moved to eradicate communism by carrying out a raid on left-wing books. Even though it happened more than 50 years later, the authorities claimed that the raids were carried out based on a 1966 anti-communist regulation made by *Majelis Permusyawaratan Rakyat Republik Indonesia* (The People's Consultative Assembly of Republic Indonesia or MPR-RI). A year later, in June 2020, PKI's flag was burned in a demonstration against the draft bill of *HaluanIdeologiPancasila* or the Direction of the Pancasila Ideology. The protest was done under a lead of BahrulLuthfi, the head of *GerakanNasionalPengawal Fatwa* (GNPF) West Jakarta. This group is oriented to Islam and affiliated with FPI. Burning the flag is not a piece of fresh news in Indonesia. Previously, similar actions were conducted by FPI in April 2016, some Madurese Muslim clerics in May 2020, and the list keeps going on.

The action against communism in Indonesia is not as represented and done by North Korean women on TED. The rebellion against the communist government in North Korea cannot be held in the country. Hence, escaping is the only way to be free and get a chance to speak up. The other ways to express a

thought against the government within the country, as the speakers explained, would lead to persecutions. Therefore, it is almost impossible that anti-communism would rise inside the country as the power of the regime is ultimate. This circumstance would be less complicated compared to the Indonesian socio-political state. Here, the chance to speak might not exist entirely, but yes, it does exist. As social, politics, and religious issues get more complex, the existence of political groups in society does not merely divide people into two categories: pro-government and anti-government. There are a lot more divisions to be discussed in further related researches.

Meanwhile, talking of the authoritarian figure of the North Korean regime that was being articulated by the speakers, a similar actor also existed in Indonesian history. The so-called neo-fascism that was introduced under Suharto's regime did not automatically create any betterment in Indonesia. Suharto held an authoritarian regime that is based on three key roles: *Angkatan Bersenjata Republik Indonesia* (ABRI or Indonesian National Armed Forces), Bureaucracy, and the Golkar Party. The three parties were working together to keep Suharto on his throne that he could finally own the highest authority as a president for 32 years. In the end, Suharto 'owned' the three trinity powers: legislative, executive, and judicial, all in his hand (Utama, 2020, p. 5). At that time, any rebellion against the government, including communism, would not end up well. The media was not freely able to stand, and individuals did not have the right to speak. Indonesia was drowned into a colossal economy crisis that hit as a result of Suharto's corruption, collusion, and nepotism.

What makes the two country's authoritarian different is that Indonesian's had ended in 1998 when an enormous rebellion threw Suharto out of his throne. Meanwhile, in the North Korean case, the struggle is still there. Nonetheless, in the recent presidency, the New Order was considered to be back under Jokowi's regime. The issue of omnibus law, which was at a peak in 2019 to 2020, was considered to reflect the domination of the president's authority in creating a law that was supposed to be under the legislative parliament (Detikcom, 2020; Ariefana&Aranditio, 2020). Also, by 2018, Indonesians are at risk of being jailed for insulting the president and vice president as the bills were passed despite the controversy. The enactment of the bills invited criticism toward the regime as it indicates the similar treatment Suharto did in the New Order and Nederland during colonialism (Ihsanuddin, 2018; Stefanie, 2018; Septianto, 2019).

Another big issue that denotes Jokowi's authoritarianism is the freedom of expression that has been restricted, especially for the Papuans. In 2019, chaos happened in Manokwari as a result of the discrimination of Papuan students in Surabaya, East Java. As the chaos at a peak, the government intentionally stopped the internet access in Papua—which was just proved to be 'intentional' in June 2020. At the same time, the head of Cenderawasih University's Student Executive Council was sentenced to prison for his resistance in an anti-racism demonstration. Besides, Prabowo (2020) explained the downturn of Indonesian democracy and the emergence of a modified New Order system in Jokowi's regime. One thing that indicates the modified New Order is the dual function of the police, which was held by ABRI in Suharto's New Order.

The list keeps going on as it would preferably be discussed in further studies on politics and law. However, to this point, the comparison of North Korean and Indonesian authoritarianism and anti-communism is not thoroughly apple to apple since, in the Indonesian case, there is no absolute power that holds the media where the discourse and power are being contested. Liberal media might give a particular framing to the government, but there are some news platforms that provide a place for society to pour their voices in. Although the government indeed accused those who criticize the president, people still have a voice to hold, at least. Nonetheless, this case might be more complicated than how it is drawn in the present research. Therefore, future researchers might preferably dig into broader discussions on discourse in further studies.

5.   Reflection in Linguistics

The meaning of one word is fluid and changeable based on the context where the word is uttered, which denotes a slight purpose of this study: to find the linguistic implication of utterances that might (not) be hidden. In the first level of analysis, the metadiscourse theories were specified to the self-mention resources. This classification of metadiscourse seeks to understand the speaker's strategy in organizing the discourse. However, as I integrated the findings further than only classifying the resources, it was found that each type of self-mention resources owned a dynamic meaning as the speaker moved to describe different selves (from the past to the present self). This finding reflects the instability of meaning, which reflects the fluidity of language.

Besides, the existence of different identities performed within one self-narrative expresses the indefinite position of the speaker. It displays the complexity in identity performance that is constructed by one person in one packed self-narrative. The construction of identities is manifested in the language construction or simply, the way someone described his/herself implicitly or explicitly in his/her narrative. As found in the speeches of North Korean women on TED, they tried to differentiate the present and the past self and making the past as another person with different views and beliefs under the regime. At this stage, they stroke down the North Korean regime while celebrating capitalism as they described their present selves who are walking under the capitalist euphoria. The same dynamic identities construction exists in our real-life practices, as in a little talk about yesterday's activities with friends, past sins we regret in the present, and much more.

Meanwhile, the analysis of discourse would always be leading to finding the hidden representation in the utterances. Language is a tool to deliver ideology through the media, education, politics, and other stages where the powers are contested. A particular political interest is always there, implicitly spoken in speeches. In the case of North Korean women on TED, all speakers created a specific and obvious gap between themselves and the regime with clear labeling of the protagonist and antagonist party in the speech. After all, the discussion acts as a reflection on language power as a tool in controlling the views of its consumers. Those who are fallen to particular discourse have, needless to say,

consumed the produced discourses that support or go against the particular political institution.

CHAPTER IV

CONCLUSION AND SUGGESTION

This chapter expounds the conclusion of the findings and discussions elaborated in the previous sections, which are the answers to the problem formulations of the present study. Furthermore, some suggestions are provided for the readers and future researchers who are willing to investigate further studies on a similar field.

A.   Conclusion

The findings show the various categories of self-mention metadiscourse, which presents different constructions of self-image. The *reflexive* self-mention is the most used category by which the speakers present themselves as the victimized and protagonist character in their self-narratives. Not only referring to themselves, but the *reflexive* self-mentions were also used to represent herself and North Koreans. It shows how they still present themselves as a part of the group. Meanwhile, *representative* and *guide* self-mentions were used to deliver the speakers as the positive party in the narrative by which they acknowledge themselves as parts of the audience. Therefore, their image is somehow positive. Their positions were supported by the *opinion-holder* and *originator* self-mentions, which were used to strengthen the certainty and positive implications of the speakers and their protagonist arguments.

A new finding of *reflexive-evidential* makes this study different from the previous papers. This category is perceived through the use of self-mentions, which imply the personal experiences of the speakers while using the mental process of perception verbs that indicate the use of *evidential* markers. This category makes the speakers seen more credible as they cherish their status as the character of their narratives and making their positions more convincing since they provided evidence. These uses of self-mentions are tailed with the identity positioning of multiple selves where the meaning of the '*I*' are diverse and indicates the transformation from the submissive to rebellious selves. However, each speaker has her style of describing these multiple selves. Hyeonseo explained a stage-by-stage transformation of the selves in which each of her selves owns a distinguished agency and beliefs. Meanwhile, Eunhee filled her speech with various forms of identities: as a woman, a daughter, and a North Korean defector. Her story owns a specific attribution of feminism as she did not merely voice her own story, but also other women's. Finally, Yeonmi focused on constructing a very private, personal narrative with a lot of emotional attributes.

In presenting the self in public, one also shares a specific ideological representation through the text. This discussion gave an elaboration to answer the third research question. However, I considered that the metadiscourse theory is not enough to explain the ideological representation of the speakers. Hence, I added Wodak&Reisigl's (2001) discursive strategies as a part of DHA. It was found that the speakers employed five discursive practices to show their identity and ideology. All discursive practices reflected the anti-communist principle that

is shown by the degradation of North Korea, the regime, and even other communist countries where the speakers found a road to escape: China and Laos. In the end, the constructed self-image that the North Korean women brought on their TED speeches reflects their rebellious self with complete resistance to the North Korean regime—with a complete description of their attribute that leads the discourse of anti-communism.

B.   Suggestion

This research would not come without weaknesses. First of all, the data were limited to the five speeches on TED without much supports from the literature. The discussion on the North Korean women has yet to enlarge, either in linguistic or other fields. Therefore, some data might have lacked context, which interprets the data could not be delivered completely. Nonetheless, still and all this research has reached as far as how it was able to be.

After going through the research process, here I propose several suggestions on the distinguished study. First, the study on metadiscourse has been recently introduced in the non-academic field. Therefore, continuing to explore this field would be a promising research agenda in the future. While a comprehensive analysis of all metadiscourse categories has mainly been done, I suggest future researchers take a step in analyzing each type of metadiscourse. There are more sub-categories, other than self-mentions, that are worth exploring in non-academic contexts. Metadiscourse, as its name explained, would be highly relatable with the theories of discourse. Hence, elaborating the textual analysis of

metadiscourse to the discursive implications of its employees would have a fine discussion. Second, the exploration of agency and the multiplicity of the selves and/or identities would be interesting to be done in other parts of the world. Globalization and the fast stream of international politics would support the exchange and complexity of identities. It would be a great chance to be elaborated under the study of language and linguistics.

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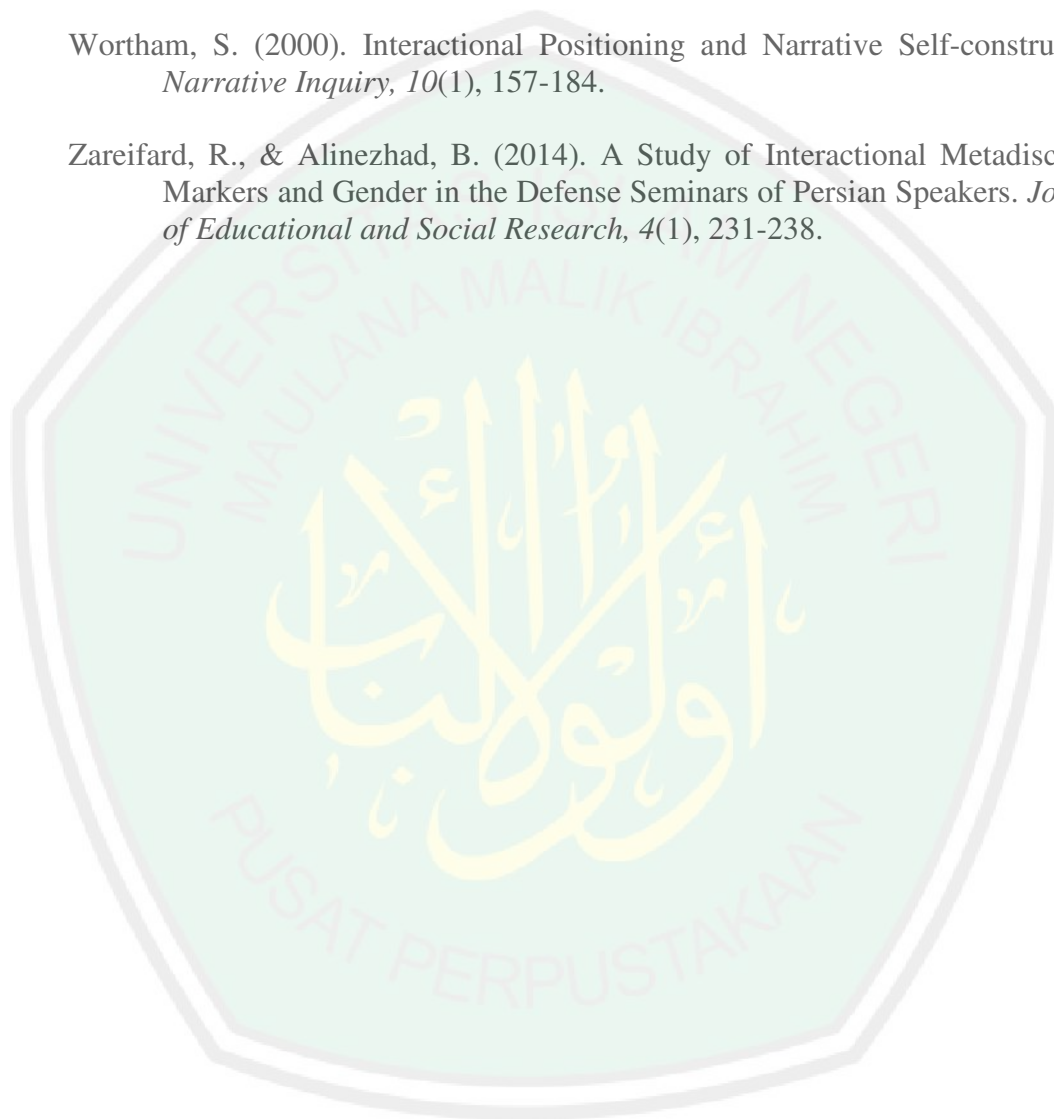
CURRICULUM VITAE

Fatimatuz Zahro was born in Jember on January 14, 2000. She graduated from MA Irsyadun Nasyi'in in 2016. During her study at high school, she actively participated in English speech competitions. She started her higher education in 2016 at the Department of English Literature of UIN Maulana Malik Ibrahim Malang and finished in 2020. During her study at the University, she joined Advanced Debate Community (ADC) and won some competitions. She also worked as a student journalist in GEMA UIN Malang alongside her freelance jobs as translator and content writer.

APPENDIX

Table 1. Analysis on Hyeonseo Lee's *'My Escape from North Korea'* published on March 20th, 2013 on TED YouTube channel

No.	Self-mention Metadiscourse Analysis	Discursive Strategies	Notes
1.	When (R) **I was little**, (R) **I thought my country** was the best on the planet, and (R) **I grew up** singing a song called "Nothing to Envy", and (R) **I was very proud.**		Datum 1.1
2.	In school, (R) **we spent** a lot of time studying the history of Kim Il-Sung, but (R) **we never** learned much about the outside world, except that America, South Korea, Japan are the enemies.		
3.	Although (R) **I often** wondered about the outside world, (R) **I thought (R) I would** spend entire (R) **my life** in North Korea, until everything suddenly changed.		
4.	When (R) **I was seven years old, (RE) I saw my first** public execution.	Argumentation: Danger and Threat (*public execution*)	Datum 1.2
5.	But (R) **I thought** my life in North Korea was normal.		
6.	**(R) My family** was not poor, and (R) **myself, (R) I had never experienced** hunger.		
7.	But one day, in 1995, (R) **my mom** brought home a letter from a coworker's sister, it read, "When you read this, our five family members will not exist in this world, because we haven't eaten for the past three weeks. We are lying on the floor together, and our bodies are so weak, we are waiting to die" (R) **I was so shocked**, this was the first time (RE) **I heard** that people in (R) **my country** were suffering.		Datum 1.3
8.	Soon after, when (R) **I was walking** past a train station, (RE) **I saw** something terrible that to this day (R) **I can't erase** from (R) **my memory**.	Intensification (*terrible -> can't erase*)	
9.	Power outages also became more and more frequent, so everything around (R) **me** was completely dark at night, except for the sea of lights in China, just across the river from (R) **my home.**		
10.	**(R) I always wondered** why they had lights, but (R) **we didn't.**		
11.	Sometimes, (RE) **I saw** dead bodies floating down the river.	Argumentation: Humanitatianism (*dead bodies*)	
12.	**(R) I can't reveal** many details about how (R) **I left** North Korea, but (R) **I only can say** that during the ugly years of the famine, **(R) I was sent** to China to live with distant relatives.		
13.	But (R) **I only thought** that (R) **I would be separated** from (R) **my family** for a short time.		
14.	**(R) I could have never imagined** that it would take 14 years to live together.		

15.	In China, it was hard living as (R) **a young girl** without (R) **my family.**		
16.	**(R) I had** no ideas what life was going to be like as (R) **a North Korean refugee.**		
17.	But (R) **I soon learned** it's not only extremely difficult, it's also very dangerous, since North Korean refugees are considered in China as illegal migrants.	Intensification (*extremely*)	
18.	So (R) **I was** living in a constant fear that (R) **my identity** could be revealed, and (R) **I would be repatriated** to a horrible fate, back in North Korea.	Argumentation: Danger and Threat (*constant fear, repatriated*) Intensification (*horrible fate*)	
19.	One day, (R) **my worst nightmare** comes true, when (R) **I was caught** by the Chinese police, and **brought** to the police station for interrogation.	Intensification *(worst nightmare)*	
20.	Someone had **accused (R) me** of being North Korean, so they tested (R) **my Chinese language abilities**, and **asked (R) me** tons of questions.		Datum 1.4
21.	**(R) I was so scared.**		
22.	**(R) I thought my heart** was going to explode.	Intensification (*going to explode*)	
23.	If anything seemed unnatural, (R) **I could be imprisoned and repatriated.**	Argumentation: Danger and Threat (*imprisoned and repatriated*)	
24.	**(R) I thought my life** was over.		
25.	But (R) **I managed** to control all the emotions inside (R) **me**, and answer the questions.		
26.	After they finished questioning (R) **me**, one official said to another, "This was a false report. She's not North Korean", and they let (R) **me** go.		
27.	Even though (R) **I was really fortunate** to get out, but many other North Koreans have not been so lucky.	Intensification (*really*)	
28.	That's why, after 10 years of hiding (R) **my identity**, (R) **I decided** to risk going to South Korea, and (R) **I started** a new life yet again.		
29.	Settling down in South Korea was a lot more challenging than (R) **I had expected.**		
30.	English was so important in South Korea, so (R) **I had to start learning** my third language.		
31.	Also**, (R) I realized** there was a wide gap between North and South.		
32.	**(R) We are** all Korean, but inside, (R) **we have** become very different, due to 67 years of division.		
33.	**(R) I even went** through an identity crisis, (R) **am I South Korean or North Korean?** Where (R) **am I?** Who (R) **am I?** Suddenly, there was no country (R) **I could proudly call (R) my own.**		Datum 1.5
34.	Even though adjusting to life in South Korea was not easy, (R) **I made a plan— (R) I started studying** for university entrance exam.		

35.	Just as (R) **I was starting** to get used to my new life, (R) **I received** a shocking phone call.		
36.	The North Korean authorities intercepted some money that (R) **I sent** to (R) **my family**, and, as a punishment**, (R) my family** was going to be forcibly removed to a desolate location in the countryside.		
37.	So (R) **I started** planning how to help them escape.		
38.	So, ironically, (R) **I took a flight back** to China and headed toward the North Korean border.	Intensification *(ironically)*	Datum 1.6
39.	Since (R) **my family** couldn't speak Chinese, (R) **I had to guide them** somehow through more than 2,000 miles in China, and then into Southeast Asia.		
40.	The journey by bus took one week, and (R) **we were** almost caught several times.		
41.	One time, (R) **our bus** was stopped and boarded by a Chinese police officer.		
42.	Since (R) **my family** couldn't understand Chinese, (R) **I thought (R) my family** was going to be arrested.		
43.	As the Chinese officer approached (R) **my family**, (R) **I impulsively stood up**, and (R) **I told him** that these are deaf and dumb people that (R) **I was chaperoning.**		
44.	He looked at (R) **me** suspiciously, but luckily, he believed (R) **me**.		
45.	**(R) We made** it all the way to the border of Laos.		
46.	And—but (R) **I had** to spend almost all (R) **my money** to bribe the border guards in Laos.		
47.	But even after **we got** past the border, (R) **my family** was arrested and jailed for illegal border crossing.		
48.	After I paid the fine and bribe, (R) **my family** was released in one month.		Datum 1.7
49.	But soon after, (R) **my family** was arrested and jailed again, in the capital of Laos.		
50.	This was one of the lowest points in (R) **my life.**		
51.	**(R) I did everything** to get (R) **my family** get to freedom, and we came so close, but (R) **my family** was thrown in jail, just a short distance from the South Korean embassy.		
52.	**(R) I went back** and forth between the immigration office and the police station, desperately trying to get (R) **my family** out.		
53.	But (R) **I didn't** have enough money to pay a bribe or fine anymore.		
54.	**(R) I lost** all hope.		
55.	At that moment, (RE) **I heard** one man's voice ask (R) **me**, "What's wrong?"		
56.	**(R) I was so surprised** that a total stranger cared enough to ask.		
57.	In my broken English, and with a dictionary, (R) **I explained** the situation, and without		

No.		Notes
	hesitating, the man went to the ATM, and he paid the rest of the money for (R) **my family**, and two other North Koreans to get out of jail.	
58.	**(R) I thanked him** with all (R) **my heart**, and (R) **I asked** him, "Why are you helping me?"	
59.	**(R) I realized** that this was a symbolic moment in my life.	
60.	The kind stranger symbolized new hope for (R) **me** and the North Korean people, when (RP) **we needed** it most.	Datum 1.8
61.	And he showed (R) **me** that the kindness of strangers and the support of the international community are truly the rays of hope (R) **we** North Korean people need.	
62.	Eventually, after (R) **our long journey**, (R) **my family and (R) I** were reunited in South Korea.	
63.	So **(R) we can benefit** from international community for education, English language training, job training, and more.	
64.	Because many of (R) **us** stay in contact with family members still inside, and (R) **we send** information and money that is helping to change North Korea from inside.	
65.	**(R) I've been so lucky**, received so much help and inspiration in my life, so (RP) **I want** to help give aspiring North Koreans a chance to prosper with international support.	Datum 1.9
66.	**(R) I'm confident** that you will see more and more North Koreans succeeding all over the world, including the TED stage.	

NOTES : *Situated Speaker (**SS**)* *Representative (**RP**)* *Guide (**G**)*
*Opinion-holder (**OH**)* *Originator (**O**)* *Reflexive (**R**)*
*Evidential (**E**)* *Reflexive-Evidential (**RE**)*

Table 2. Analysis on Hyeonseo Lee's *'Awakening North Korea's Valley of the Clueless'* published on October 14th, 2015 on TEDx YouTube channel

No.	Self-mention Metadiscourse Analysis	Discursive Strategies	Notes
1.	**(R) As a North Korean defector**, (R) **I was overwhelmed** with emotion, as (R) **I walked** through a gap in the Berlin Wall.	Argumentation: History (*gap in the Berlin Wall*)	Datum 2.1
2.	So growing up in this environment**, (R) I was so brainwashed** even (R) **I believed** the leader was a God who didn't even go to the bathroom, and (R) **my country** was a paradise.	Referential (*a God who didn't…*) Predicative (*brainwashed*)	
3.	But (E) **I slowly began to see** the truth when (RE) **I witnessed** a poverty, starvation, and death during the famine in the mid 1990s.	Argumentation: History (*famine in the mid 1990s*) Humanitarianism (*poverty, starvation, and death*)	Datum 2.2

4.	**(R) I can never forget** the shock and heartbreak (R) **I felt** when (RE) **I witnessed** a dying mother holding her starving child on the street, and (R) **my friend's** humiliation that she couldn't even offer (R) **me** lunch because her whole family had nothing to eat.	Argumentation: Humanitarianism (*a dying mother…*)	
5.	Yet, (R) **I** was one of the lucky ones in North Korea since (R) **I never suffered hunger**, and more importantly, (R) **I didn't grow up** in the Valley of the Clueless.	Argumentation: History (*Valley of the Clueless*)	
6.	**(R) I grew up** on a hill of knowledge since (R) **my home** was just across the border with China, and (R) **we** could pick up several Chinese TV channels.		Datum 2.3
7.	So (R) **I covered** the window with thick—extra thick blankets to prevent light, late at night, and (RE) **I watched** secretly in (R) **my little world.**		
8.	The Chinese TV completely transformed (R) **my life.**		
9.	It not only told (R) **me** (R) **my government propaganda**, that North Korea is the best on the planet, (R) **I also developed** a strong desire to explore the outside world.		
10.	Thanks to power of technology to spread information**, (R) I dared** to follow my dreams across the border, when (R) **I was just 17.**		
11.	When (R) **my mom** first arrived in South Korea, she was even afraid to step on the escalator.		
12.	**(R) I was** completely speechless.	Intensification (*completely*)	
13.	**(E) I first witnessed** this growing up in the 1990s, as people begin to using VCRs to watch foreign contents.	Argumentation: History (*1990s*)	Datum 2.4
14.	Also (R) **we should send** smartphones to North Korea to show people how people in modern world can communicate and gather information together.		
15.	So (R) **I am filled** with great hope for my country's future.		
16.	So (OH) **I firmly believe** that (R) **my country** can follow in Germany's footsteps one day as information can penetrate even the toughest borders.		Datum 2.5
17.	So (RP) **we must continue** to use technology to open their eyes.		
18.	As technology and information continue to spread, (R) **I know my country** will be transformed from the Valley of the Clueless to the Hills of Knowledge.	Argumentation: History (*Valley of the Clueless*)	

NOTES   : *Situated Speaker (SS)*   *Representative (RP)*   *Guide (G)*
           Opinion-holder (OH)   *Originator (O)*   *Reflexive (R)*
           Evidential (E)   *Reflexive-Evidential (RE)*

Table 3. Analysis on Hyeonseo Lee's *'Why I escaped from My Brainwashed Country'* published on December 22nd, 2015 on TEDx YouTube channel

No.	Self-mention Metadiscourse Analysis	Discursive Strategies	Notes
1.	This is like a plot to a science fiction novel, but it's *the insane reality* for North Koreans like (R) **me.**	Referential (*insane reality*)	Datum 3.1
2.	From the moment (R) **I was born**, (R) **I was indoctorated** to worship our first dictator Kim Il-Sung, and (R) **I always bowed** to his pictures which hang in every North Korean's home, to (R) **us,** he was a Santa Clause and God, who was delivering presents on holidays and performing numerous miracles.	Predicative (*indoctrinated to worship*) Referential (*Santa Clause and God*)	Datum 3.2
3.	So that's why when (R) **I was young**, (R) **I used to believe** that (R) **I could** also cross the rainbow.		
4.	With only one source of propaganda and no access outside information, (R) **I was** totally ignorant.	Intensification *(totally)*	
5.	This is what happened to (R) **my friend's father**, who simply said to his best friend, "The system is unfair."		
6.	That's why (R) **my mom** told **me** always, even (R) **when I was young,** to be careful.		
7.	**(R) We found** safety in our ignorance, and (R) **we believed** everything the regime told **us.**		
8.	Especially, (R) **we believed** the outside world was miserable and dangerous.	Argumentation: Humanitarianism *(believe that... miserable and dangerous)*	Datum 3.3
9.	**(R) I respected** the dear leader, Kim Il-Sung, to protecting (R) **us** from the American imperialists, who enslaves South Koreans in the horrible capitalist hell, even today.		
10.	**(R) We also believed** that in the capitalist countries like South Korea and America, so many people die outside hospitals because they can't pay.		
11.	So (R) **we were** extremely grateful to living in (R) **our Communist utopia.**	Intensification *(extremely)*	
12.	Well, from mid-1990s the famine, (RE) **I saw** something different that doesn't make sense.	Argumentation: History *(mid01990s)*	
13.	People were starving to death, and (R) **I thought myself**, "How can (R) **our wonderful** Communist system allow this to happen?", those began to fill (R) **my mind** as beggars and dead bodies filled the street, and (R) **I had goosebumps** when (R) **I walked home** from school, and (R) **I sometimes smelled** the decomposing flesh.	Argumentation: Humanitarianism (*dead bodies, starving to death, decomposing flesh*)	
14.	But it wasn't until (RE) **I started** watching illegally Chinese TV at night, in (R) **my little** secret world under the blanket, (R) **I began** to understand the truth about North Korea in the outside world.		Datum 3.4

15.	**(R) I couldn't imagine** what (RE) **I was watching** on Chinese TV, because (RE) **I'd never seen** the products advertised on TV and the characters with dyed hair and ripped chins, and living in a bright and modern new world.		
16.	**(R) My family** had really a good relationships with the border guys, so one of them helped (R) **me** to cross the border into China.		
17.	**(R) I decided** to take on another bolder steps to cross the border to find out the truth, and it changed (R) **my life** forever.		
18.	After arriving in China, (R) **I never thought (R) I could return** to (R) **my homeland** due to the rumors of (R) **my escape**, so (R) **I would** constantly change (R) **my name,** and hunted by the Chinese authorities all the time.		
19.	That's why (R) **I became** (R) **the Girl with Seven Names.**		
20.	The brilliant new world in China was—it wasn't for North Korean defectors, it wasn't for (R) **me**.		
21.	So (R) **I was hiding** in fear and isolation, but (R) **I did (R) my best** to learn about more about (R) **my country**, and (R) **I was stunned** to find that all the history was horrible propaganda and especially South Korea's economy was much ahead of North Korea, which **(R) we were brainwashed to believing** South Korea was a terribly poor country.	Predicative *(hiding in fear and isolation, brainwash)*	Datum 3.5
22.	And most importantly, (R) **I realized** that a life of fear, hunger, and oppression, is a crime against the North Korean people.		
23.	**(R) I really** wanted to experience the half of the divided Korean Peninsula, so in the end, I made another big decision again by taking flight from China to South Korea.		
24.	Even though (R) **I was flying South**, back to the land of Korean people, (R) **I felt** like (R) **I was** flying farther and farther from (R) **my family.**		
25.	And when (R) **I landed**, (R) **I thought** about the DMZ dividing Korean Peninsula, and (R) **I'm asking (R) myself**, "(R) **Am I** going to be separated from (R) **my family** forever?"		
26.	At the airport (R) **I was so hopeful** when (R) **I asked** for asylum, but (R) **I received** a rude introduction to South Korea.		
27.	The two officials checked (R) **my phoney** Chinese passport and Visa, and they asked (R) **me** with suspicious eyes, "These are real. Are you really a North Korean defector?"		
28.	They thought (R) **I was Chinese citizen** trying to receive South Korean citizenship.		
29.	So, they told (R) **me** to go back to China on the next flight, or else (R) **I would receive** strict punishment under the law, and then be deported.		
30.	**(R) My life** flashed before (R) **my eyes.**		
31.	**(R) I couldn't believe,** even in South Korea, (R) **I was in danger** of being deported to China and	Argumentation: Danger and Threat	

	then back to North Korea, where (R) **I would be** tortured and publicly executed for visiting the South.	*(in danger, tortured, publicly executed)*	
32.	**(R) I almost had a breakdown.**		
33.	At the long interrogation, (R) **I had to still convince** the South Korean authorities that (R) **I wasn't** a North Korean spy or a Chinese citizen.		
34.	It's ironic that while (R) **I was hiding** in China for many years, (R) **I had to convince** the Chinese authorities that (R) **I wasn't** a North Korean defector.		
35.	Now (R) **I had to do** (R) **my best** to convince the South Korean authorities that (R) **I actually was** a North Korean defector.		
36.	And then in 2009, (R) **I returned** to the border between North Korea and China, and arranged a route for (R) **my family** to escape.		
37.	**(R) My family** all walked across a frozen—freezing water under the seven border guarders' protection, because they were friends, but (R) **we were** almost caught in China several times.		
38.	**(R) My family** couldn't speak Chinese, so (R) **we would** be easily exposed.		
39.	As the soldier approached, (R) **my brother's** face turned so dark, like he was going to die.		
40.	So (R) **I quickly jumped** in the aisle in front of the soldier, and **I started** taking pictures of his face to distract him.		
41.	He screamed at (R) **me**, (R) **I apologized**, and in the end, he ran off the bus in anger.		
42.	Amazingly (R) **we were survived** the 2,000 km across China, but in the end (R) **my family** went through hell in Laos, after being imprisoned twice.	Argumentation: Number (*2000 km*)	
43.	**(R) I was so devastated** to see my mother's frail body and bony face when (R) **I came** to get her out the prison.		Datum 3.6
44.	After 14 years of long separation, (R) **we could** finally be reunited in South Korea in 2010.	Argumentation: Number *(14 years of…)*	
45.	But after even (R) **we found** real freedom, (R) **I realized** that (R) **we can never be free** from the North Korean regime, because the leadership became increasingly angry, like defectors like **(R) me**, (R) **we're** were sharing (R) **our stories** with the world, and then telling the truth about the human rights overseas which made the United Nations' landmark COI report last year.		
46.	They featured North Korean relatives, back in North Korea, revealing the huge rift and mental anguish for those of (R) **us** who speak out.		
47.	But it's tragic that actually North Korean defectors are suffering in South Korea even though (R) **we** sacrificed everything to reach freedom.		
48.	When (R) **we** find it, finally, (R) **we** are still suffering with many different reasons and		

No.			
	confronted by the North Korean regime.		
49.	**(R) We** are on the front lines of the battle against the North Korean tyranny, the regime's tyranny, and the human rights offices, and (R) **we are winning** thanks to many of you who fight by our side.		
50.	And to anyone who wants to join (R) **our fight** please share **our story** widely, so the whole world know about the truth in (R) **my country**, North Korea.		

NOTES   : *Situated Speaker (SS)*   *Representative (RP)*   *Guide (G)*
                      Opinion-holder (OH)   *Originator (O)*   *Reflexive (R)*
                      Evidential (E)   *Reflexive-Evidential (RE)*

Table 4. Analysis on Eunhee Park's *'The Lives of North Korean Women* published on January 4th, 2019 on TEDx Talks YouTube channel

No.	Self-mention Metadiscourse Analysis	Discursive Strategies	Notes
1.	Hello ladies gentlemen, (R) **my name** is Eunhee Park.		
2.	Today (SS) **I would like** to talk about the lives of North Korean women.		Datum 4.1
3.	People often say to (R) **me,** "You always look so happy and positive, you must have grown up in a very good environment in North Korea."		
4.	They assume that (R) **I was born** happy and positive.	Perspectivation *(they assume that...)*	Datum 4.2
5.	**(R) As a young woman**, it took a tremendous amount of effort and determination to choose to look at the bright side of life.		
6.	**(G) Let's not forget** about the lives of ordinary North Korean people, especially women who strive to pursue their own happiness in a broken country.		Datum 4.3
7.	**(R) I was born** in 1991 in Unsan on the East coast of North Korea near South Korean border, it is also the birth place of Kim Jong-Un who appears in the media like a famous pig.	Referential *(a famous pig)*	Datum 4.4
8.	**(R) As a child,** whenever (RE) **I saw** people who have big eyes big noses**, (R) I thought** they were all American bastards.		Datum 4.5
9.	**(R) I was** taught that Americans were our worst enemy who had brutally massacred our people.		Datum 4.6
10.	Where (R) **I came from**, the foreigners were American bastards, but here in South Korea, same bastards volunteer to teach English to North Korean refugees.		
11.	Growing up, (R) **I have** a big dream about freedom.		
12.	Secretly, (R) **I had** watched many South Korean dramas and American movies.		

13.	**(R) I wanted** to have a long hair or even (R) **dye my hair** to different color, (R) **I wanted** to wear earrings and wear hot pants in the summer, (R) **I wanted** to walk around the streets freely like other girls (R) **I saw** in the South Korean dramas.		Datum 4.7
14.	But, the freedom that (R) **I wanted** as a young girl was only possible in a dream in North Korea.		Datum 4.8
15.	**(R) We are** in earrings and marry happens.		
16.	Many times (R) **I was forced** to stand in the police station without any food or water for several hours as punishment for violating the policy.		
17.	It wasn't until (R) **I got older** that (R) **I began** to understand the true nature of North Korea regime and its oppression of North Korean people, especially women.		Datum 4.9
18.	**(R) I long for the day** when the #MeToo movement will sweep across the North Korea.	Argumentation: (In)justice *(#MeToo movement…)*	Datum 4.10
19.	**(R) As a child (R) I thought** of (R) **myself** as an orphan born on unfortunate fate, even though (R) **I had** parents.		
20.	When (R) **I was five years old (R) my parents** got divorced.		
21.	After the divorce, (R) **my father** remarried and started another family while (R) **my mother** mentally unstable and physically abusive.		
22.	Eventually she was sent mental hospital and (R) **I moved in** with (R) **my grandparents.**		
23.	Living with (R) **my grandparents** wasn't easy.		
24.	They faded (R) **me** back and forth from (R) **my parent's** home causing (R) **me** to change schools often.		
25.	With the frequency (R) **my moves**, (R) **I rarely had** a chance to build personal bonds with anyone.		
26.	**(R) My grandfather** wrote a poem for (R) **me**, saying (R) **my father** lives it here (R) **my mother** lives there where do (R) **I live** now.		
27.	Out of fear of being ridiculed, whenever (R) **my friends** ask (R) **me** about (R) **my parents**, (R) **I said** that they had died.		
28.	**(R) I said** this because (R) **I didn't** want to be defined by (R) **my parents'** divorce or **my mother's** mental condition.		
29.	Unlike what society expected, (R) **I did not become** an unmannered or crazy person.		
30.	**(R) I refused** to accept a negative characterization, made it worse by living under the brutal dictatorship.		
31.	Instead, (R) **I chose** freedom, freedom to become (R) **my own person,** freedom to choose and define (R) **my own future,** but most importantly, the realization that searching for the better		Datum 4.11

	future was not to change (R) **my past**, but to live (R) **my life** in (R) **my own terms.**			
32.	In 2012, (R) **I escaped** North Korea to find the freedom.			
33.	**(R) I chose** to define (R) **my own** future instead of letting life in North Korea to find (R) **me.**			
34.	(R) **Our escaping** wasn't easy.			
35.	It took four years preparation before (R) **I cross** the North Korean border into China.			
36.	**(R) I was even sexually assaulted** on a bus but couldn't say anything out of fear of being discovered as a North Korean refugee.			
37.	About a week later, (R) **I cross** the Chinese border into Laos with other North Korean refugees by hiking over a mountain for seven hours.			
38.	From Laos, the smugglers brought (R) **us** to cross the Mekong River into Thailand.			
39.	Many hungry crocodiles were just one of (R) **our many worries.**			
40.	In Thailand (R) **we were free** and told to turn ourselves in to any police stations.			
41.	For 50 days, (R) **I stayed** in Thai police jail waiting for refugee status to come through before being put on a flight to South Korea.			
42.	The resettlement in South Korea and the associated economic hardship was very difficult for **(R) alone female refugee** without family support.			Datum 4.12
43.	While (R) **I understand** that negative issues make for great ratings, they also deprived North Korean people of being depicted as individuals not merely uniform body being governed by a brutal dictatorship.			
44.	**(OH) In my opinion** the media can feature North Korean woman in more diverse ways.			
45.	**(R) As a woman, (R) as a North Korean refugee, (SS) I can say** that (R) **I never thought (R) I was deprived** simply because (R) **I was born** in a poor country, nor (R) **am I pure or submissive.**			Datum 4.13
46.	**(RP) We can all start** today by acknowledging the strength and character of North Korean women.			Datum 4.14
47.	Like these women, (RP) **we can all** choose to look beyond the despair and into the bright of side—side.			

NOTES : *Situated Speaker (**SS**)   Representative (**RP**)   Guide (**G**)*
*Opinion-holder (**OH**)   Originator (**O**)   Reflexive (**R**)*
*Evidential (**E**)   Reflexive-Evidential (**RE**)*

Table 5. Analysis on Yeonmi Park's *'What I Learned about Freedom after Escaping North Korea'* published on September 27th, 2019 on TEDx Talks YouTube channel

No.	Self-mention Metadiscourse Analysis	Discursive Strategies	Notes
1.	**(R) I was born** in 1993 in the northern part of North Korea, in a town called Hyesan, which is on the border with China.		
2.	**(R) I had loving parents** and one older sister.		
3.	Before (R) **I was even 10 years old**, (R) **my father** was sent to a labor camp for engaging in illegal trading.		Datum 5.1
4.	Now, by "illegal trading", he was selling clogs, sugar, rice, and later copper to **feed (R) us.**		Datum 5.2
5.	In 2007, (R) **my sister** and (R) **I decided** to escape.		
6.	She was 16 years old, and (R) **I was** 13 years old.		
7.	**(SS) I need you** to understand what the word "escape" means in the context of North Korea.		
8.	**(R) We were** all starving, and hunger means death in North Korea.	Argumentation: Danger and Threat (*death and starvation*)	
9.	So it was the only option for (R) **us.**		
10.	**(R) I didn't** even understand the concept of escape, but (R) **I could see** the lights from China at night, and (R) **I wondered** if (R) **I go** where the light is, (R) **I might be able** to find a bowl of rice.		
11.	It's not like (R)**we had** a grand plan or maps.		
12.	**(R) We did not** know anything about what was going to happen.		
13.	**(R) I mean**, what would you do?		
14.	**(R) We jumped out** of the house instead of the fire.		
15.	It's very hard for (R) **me** when people ask (R) **me** what it feels like to live there.		
16.	To be honest, (R) **I tell you**: you can't even imagine it, the words in any language can't describe, because it's a totally different planet, as you cannot imagine your life on Mars right now.	Intensification *(totally)*	Datum 5.3
17.	Let (SS) **me** give you another example.		Datum 5.4
18.	Growing up in North Korea, (R) **we** truly believed that our Dear Leader is an almighty god who can even read my thoughts.	Intensification *(truly)*	Datum 5.5
19.	**(R) I was even afraid to think** in North Korea.		
20.	We are told that he's starving for (R) **us,** and he's working tirelessly for (R) **us,** and (R) **my heart** just broke for him.		
21.	When (R) **I escaped** to South Korea, people told (R) **me** that he was actually a dictator, he had cars, many, many resorts, and he had an ultraluxurious life, and then (R) **I remember** looking at	Referential *(largest guy in the picture)*	Datum 5.6

	a picture of him, realizing for the first time that he is the largest guy in the picture.		
22.	And it hit (R) **me.**		
23.	Finally, (R) **I realized** he wasn't starving.		
24.	But (R) **I was never able** to see that before, until someone told (R) **me** that he was fat.		
25.	Really, someone had to teach (R) **me** that he was fat.		
26.	The biggest question also people ask **me** is: "Why is there no revolution inside North Korea? Are (R) **we** dumb? Why is there no revolution for 70 years of this oppression?", and (O) **I say**: If you don't know you're a slave, if you don't know you're isolated or oppressed, how do you fight to be free? (SS) **I mean,** if you know you're isolated, that means you are not isolated.		Datum 5.7
27.	Not knowing is the true definition of isolation, and that's why (R) **I never knew (R) I was isolated when (R) I was** in North Korea.	Predicative *(isolated)*	
28.	**(R) I literally** thought (R) **I was** in the center of the universe.		
29.	So here is (O) **my idea** worth spreading: a lot of people think humans inherently know what is right and wrong, the difference between justice and injustice, what (R) **we deserve** and (R) **we don't deserve.**	Argumentation: (In)justice *(justice-injustice)*	Datum 5.8
30.	**(R) I tell** them: BS.		
31.	If **I see** someone dying on the street right now, (R) **I will do** anything to save that person.		
32.	But when (R) **I was** in North Korea, (R) **I saw** people dying and dead on the streets.		
33.	**(R) I felt** nothing.		
34.	Not because I'm a psychopath, but because (R) **I never learned** the concept of compassion.		
35.	Only, (R) **I felt** compassion, empathy and sympathy in (R) **my heart** after (R) **I learned** the word "compassion" and the concept, and (R) **I feel** them now.		
36.	Now (R) **I live** in the United States as a free person.		
37.	And recently, the leader of the free country, (RP) **our President Trump**, met with (R) **my former god,** and he decided human rights is not important enough to include in his agendas, and he did not talk about it.		
38.	And it scares (R) **me.**		
39.	**(RP) We** live in a world right now where a dictator can be praised for executing his uncle, for killing his half brother, killing thousands of North Koreans.		Datum 5.9
40.	And also it made (O) **me** think: perhaps (RP) **we** all need to be taught something new about freedom now.		Datum 5.10
41.	Freedom is fragile, (SS) **I don't** want to alarm you, but it is.		Datum 5.11

42.	If (RP) **we** don't fight for human rights for the people who are oppressed right now who don't have a voice, as free people here, who will fight for us when we are not free? Machines? Animals? I don't know.			Datum 5.12
43.	I think it's wonderful that (RP) **we** care about climate change, animal rights, gender equality, all of these things.			Datum 5.13
44.	The fact that (RP) **we** care about animals' rights, that means that's how beautiful our heart is, that we care about someone who cannot speak for themselves.			
45.	**(R) We** don't have electricity, and it is the darkest place on earth right now.			
46.	Now (SS) **I want to** say something to (R) **my fellow North Koreans** who are living in that darkness.			Datum 5.11
47.	They might not believe this, but (RP) **I want to tell them** that an alternative life is possible.			
48.	From (R) **my experience**, literally anything is possible.			
49.	**(R) I was bought, (R) I was sold** as a slave.			
50.	But now (R) **I'm here**, and that is why (R) **I believe in miracles.**			
51.	The one thing that (R) **I learned** from history is that nothing is forever in this world.			
52.	And that is why (RP) **we have** every reason to be hopeful.			

NOTES   : *Situated Speaker (SS)*   *Representative (RP)*   *Guide (G)*
                 Opinion-holder (OH)   *Originator (O)*   *Reflexive (R)*
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