



**SURVIVING HUMAN TRAFFICKING IN YEONMI PARK &
MARYANNE VOLLERS'S *IN ORDER TO LIVE***

THESIS

Presented to the English Department, Faculty of Humanities, Universitas Jember
to fulfill one of the requirements to obtain the degree of Sarjana Sastra in English
Studies

Written by:

Sherly Nadya Aisha Izmi

190110101092

**KEMENTERIAN PENDIDIKAN, KEBUDAYAAN, RISET, DAN
TEKNOLOGI**

UNIVERSITAS JEMBER

FACULTY OF HUMANITIES

ENGLISH DEPARTMENT

2023

DEDICATION

I dedicate this thesis to my beloved mother, Yeni Meiri, S.E, late grandmother, and my family for the endless love, motivation, support, and prayers that have been given to me all the time.



MOTTO

“It’s not always easy, but that’s life. Be strong, cause there are better days ahead.”

(Mark Lee)



DECLARATION

I, under the name of,

Name : Sherly Nadya Aisha Izmi

NIM : 190110101092

hereby state that the thesis entitled “**Surviving Human Trafficking in Yeonmi Park & Maryanne Voller’s *In Order To Live***” is an original place of writing, except for the quotations. I certify that the analysis and the research described within this thesis have never been submitted for any other degree or any publication.

I also validate that the sources utilized and support received in the process of constructing this thesis have been acknowledged.

Jember, 6 September 2023

The Writer

Sherly Nadya Aisha Izmi

NIM 190110101092

THESIS

**SURVIVING HUMAN TRAFFICKING IN YEONMI PARK &
MARYANNE VOLLERS'S *IN ORDER TO LIVE***

Written by:

Sherly Nadya Aisha Izmi

190110101092

Supervisors:

Head of Supervisor : Dr. Dina Dyah Kusumayanti, M.A.

Member of Supervisor : Dewianti Khazanah, S.S., M.Hum

SUMMARY

Surviving Human Trafficking in Yeonmi Park & Maryanne Vollers's *In Order To Live*: Sherly Nadya Aisha Izmi, 190110101092, 2023: 59 pages: English Department, Faculty of Humanities, University of Jember.

This research analyzes the process of surviving North Korean women trafficking in China, whereby the practice of North Korean women trafficking still exists in the memoir novel *In Order To Live*, published in 2015. This research aims to reveal the process of surviving human trafficking and the author's worldview on human trafficking. This research focuses on the process of surviving human trafficking experienced by Park and her mother and why North Koreans who defect and come to China are vulnerable to becoming victims of human trafficking. There are two problems to discuss in this research. The first problem is how Park and her mother survive human trafficking as described throughout the novel, and the second problem is what is the author's worldview presented in the novel.

This thesis utilizes the theory of Genetic Structuralism by Lucien Goldmann. Genetic Structuralism is applied to understanding the homology relationship between the text and contextual background. This research is conducted by applying a qualitative method. The data are in the form of sentences and statements related to human trafficking. The data in this research are divided into two kinds: primary and secondary data. The primary data are narrative sentences from the novel, such as dialogues and narrations. The secondary data are derived from written sources relevant to this research, such as journal articles, theses, books, online newspapers, and youtube videos related to human trafficking.

This research discovered that surviving human trafficking involves certain religious groups, namely Christians. The main character and her mother are assisted by missionaries to escape from China to South Korea via Mongolia.

North Korean women are used as sexual commodities by traffickers to gain economic benefits in a capitalist world. The existence of social class divisions carried out by the North Korean regime makes citizens of the lower social class suffer even though they are loyal to the regime. They suffer from prolonged poverty and lack access to education, health, and jobs to lift their slump. So that many residents defected to China to get asylum to improve their families' economic conditions but were deceived and trapped in human trafficking. The situation was exacerbated by China not recognizing the existence of North Korean refugees and would arrest them and then deport them back to North Korea.

The author of the memoir novel, who also acts as the story's main character, shows that she rejects human trafficking practices and acts that demean humans. Throughout the memoir novel, she wants to raise awareness of the issue of North Korean women's trafficking that still exists today. She also voiced the voices of North Korean citizens to reach the freedom of life who are currently unable to voice their voices.



ACKNOWLEDGEMENT

First, I would like to send the greatest gratitude to Allah SWT for the blessings and mercy. Secondly, I would like to express my gratitude to:

1. Prof. Dr. Sukarno, M. Litt., the Dean of the Faculty of Humanities, Universitas Jember.
2. Indah Wahyuningsih, S.S, M.A., as the head of the English Department, Faculty of Humanities, Universitas Jember.
3. Dr. Dina Dyah Kusumayanti, M.A., as my first supervisor, and Dewianti Khazanah, S.S., M.Hum., as my second supervisor, who have guided, encouraged, and provided valuable advice to complete my thesis.
4. Dr. Eko Suwargono, M.Hum., and Agung Tri Wahyuningsih, S.S., M.Pd., as my examiners who have helped me develop this thesis.
5. Hadi Sampurna, S.S., M.A., as my academic advisor.
6. The lecturers of the English Department, Faculty of Humanities, Universitas Jember, who have given me the valuable knowledge and experiences.
7. All of the staff in the Faculty of Humanities.
8. My dearest late grandmother, mother, and my family for the endless love, motivation, support, and prayers that have been given to me all the time.
9. My boyfriend, Widy Febriansyah, who always accompany and cheers me up.
10. My friends Nadia Meivitasari, Rika Andriaka, Elsa Lavenia, Wahyu Oktavianti and others in the English Department who have given me their valuable support and advice in writing thesis.

Hopefully, this thesis could contribute to the development of future research.

Jember, 6 September 2023

Sherly Nadya Aisha Izmi

190110101092



TABLE OF CONTENTS

FRONTISPIECE	i
DEDICATION	ii
MOTTO	iii
DECLARATION	iv
SUPERVISORS	v
SUMMARY	vi
ACKNOWLEDGEMENT	viii
TABLE OF CONTENTS	ix
CHAPTER 1. INTRODUCTION	1
1.1 The Background of the Study	1
1.2 Research Problem	3
1.3 Goals of the Study	4
CHAPTER 2. LITERATURE REVIEW	5
2.1 Previous Researches	5
2.2 Goldmann’s Genetic Structuralism Theory	7
2.2.1 Human Facts	8
2.2.2 Collective Subjects	8
2.2.3 Significant Structure	9
2.2.4 Worldview	10
2.3 On Human Trafficking	11
CHAPTER 3. METHODOLOGY	15
3.1 Type of Research	15
3.2 Data Collection	15
3.3 Data Processing and Data Analysis	16
CHAPTER 4. DISCUSSION	18
4.1 Human Trafficking in the Memoir Novel <i>In Order To Live</i>	18
4.1.1 Human Facts	20
a. Social Facts	21
b. Individual Facts	34
4.1.2 Collective Subjects	36
4.1.3 Significant Structure	40

4.2 Worldview in the Memoir Novel <i>In Order To Live</i>	48
CHAPTER 5. CONCLUSION	54
REFERENCES	56



CHAPTER 1. INTRODUCTION

In this chapter, there are three subchapters as overview of the whole paper. First is the background of the study. Second is research problem. Last is the goals of the study.

1.1 The Background of Study

North Korea is one of the countries in East Asia that is often associated with human rights issues and is far from over. The violations included torture, discrimination, forced detention, forced labor, and prohibition of communication. North Korea does not give freedom to its people and only depends on state policies and rules (Kim et al., 2009). The government regime regulates and controls everything related to people's rights; one of the most significant is the distribution of food, which is the leading cause of hunger. This system was initially effective but has gradually become corrupt and unbalanced since Kim Jong Un led the government (Hyoungah, 2013). Due to these conditions, many citizens suffer from hunger and then defect from North Korea to survive. Some of those who managed to escape were those who fled to China and then to South Korea. However, after coming to China, they were trapped in human trafficking.

In general, human trafficking is the act of recruiting, transferring, or accepting person using violence, use of force, and the abuse of power or a position to get an advantage and control another person there is a transaction in it to exploit or manipulate people. The most common forms of human trafficking are prostitution and sexual exploitation, including child sexual exploitation (pedophilia), becoming a migrant worker, drug distribution, trafficking organs, foreign brides, and other forms of exploitation (UNHCR, 2000). The Korea Future Initiative reported that an estimated 60% of North Korean female refugees in China are trafficked into the sex trade. Of that amount, nearly 50% were forced

into prostitution, more than 30% were sold into forced marriages, and 15% were forced into cybersex (Ochab, 2019).

In Order to Live (2015) is a memoir novel. Memoirs are narratives written from the author's point of view about important events in their life. It is often associated with an autobiography, but the difference is that an autobiography is written from the point of view of the author whose narrative spans the author's entire life (source). It is Park's first novel which collaborates with Vollers because Park is the subject of the diaspora in the United States and still has a language barrier. The role of Vollers in the novel is as co-author in English. The novel was published on September 29, 2015, and was translated into German and Italian in the same year, then translated into Korean, Japanese, Chinese, Thai, Polish, Danish, French, Slovenian, Czech, Romanian, Hungarian, Portuguese, and Swedish in 2016 (Cho, 2020: 14). This memoir novel impresses readers because life in North Korea is very different from the life we live so far. Through her novel, Park wants to raise awareness in the global community that North Korea is one of the most repressive country in the world. In an interview with *The Guardian*, Park explained that she wanted her novel to shine a light on the darkest places in the world, referring to North Korea. Park wants her relatives who still live in North Korea to get a better and prosperous life (Preston, 2015).

In Order to Live tells the story of thirteen-year-old Park and her mother defecting from North Korea. They passed by the steep, frozen bank of the Yalu River. The Yalu River is a river that forms the border between China and North Korea and is one way for defectors to flee North Korea. Park never dreams of getting freedom while escaping North Korea and does not even know what freedom is. If Park still lives in North Korea, she and her family could die from starvation. However, after defecting from her country and arriving in China, she and her mother are trapped in human trafficking. She and her mother try to get out from the situation.

This research examines human trafficking in Park's *In Order to Live*. This research is important to study because until now, human trafficking still exists. Human trafficking is a crime that is contrary to human justice (United Nations, 2014). This research assumes the process of surviving human trafficking experienced by Park and her mother, and why North Koreans who defect and come to China are vulnerable to becoming victims of human trafficking. This research is crucial because human trafficking is alarming the world community that human rights violations are a serious problem. Even though this crime has been eradicated, it still reappears and has not been widely discussed in literary research. Thus, readers and society need to understand the crime of human trafficking because this crime is a form of human rights violation. The operation of human trafficking on the border of North Korea and China is serious problem. In addition, I want to find the author's worldview. To analyze the novel, the theory of Genetic Structuralism by Goldmann used as the tool. The main focus of this research is to analyze the intrinsic and extrinsic elements of the novel to show the relationship between the novel's structure and the structure of the society in China. Goldmann's theory helped to find the author's worldview through trans-individual subjects. This research discussed how the author survived human trafficking in China and relates it to the socio-historical background to find the author's worldview.

1.2 Research Problems

After reading the novel, it is essential to understand the problem of human trafficking and spread awareness to the society because it is a severe crime and human rights violation. There are two research questions;

1. How did Park and her mother survive human trafficking as described throughout the novel?
2. What is the author's worldview presented in the novel?

1.3 The Goal of the Study

There are two goals in this research. First is to describe how Park and her mother survive human trafficking. This step will focus on the binary opposition between traffickers and anti-trafficking portrayed in the novel. Second is to find the author's worldview.



CHAPTER 2. LITERATURE REVIEW

The second chapter will explain the literature review. There are three subchapters, first is previous research. Second is Genetic Structuralism theory by Lucien Goldmann. Third is the concept of human trafficking.

2.1 Previous Researches

Several studies have discussed genetic structuralism, and I linked it to Yeonmi Park's novel *In Order to Live*. Three studies can provide and explain the gaps in the research. The first was by Amar and Kusumayanti, (2017), analyzed the social structure of Cambodian society in the twentieth century and women trafficking in Cambodia in *The Road Lost of Innocence* that written by Somaly Mam. They found out that Mam tried to give her view of the situation and condition of society regarding women trafficking as the most crucial thing she experienced and expressed it through her work. The research showed that the binary opposition between traffickers and victims in the practice of human trafficking depicted in the novel was related to the socio-cultural conditions in Cambodia in the 20th century. The thesis written by Amar and Kusumayanti contributed to explaining the gap in information about women trafficking in Cambodia and North Korean women trafficking to China.

The second was by Widiarti, (2018), analyzed the worldview of author toward child labor and the inhumanity treatment of Nazis in *Making Bombs for Hitler* written by Forchuk. The results of this study show the tragic lives of children as a form of hatred against Jews committed by the Nazis. Therefore, Forchuk showed her disapproval of Hitler's brutal actions. Widiarti's research provided a gap in information about child labor in the Nazi era. Although this research is not related to human trafficking, child labor is a form of human trafficking and a crime that is against human justice. Children should not be

forced to work for state or personal gain. Both studies applied Goldmann's Genetic Structuralism theory, which involved the novel's structure to human reality and social structure as a contextual background.

Alobeytha, Mohamed and Rahman, (2018) examined the impact of child sex trafficking on the identity of trafficked children and compared the identities of children before being trafficked and during the trafficking in the novel *Sold* by Patricia McCormick. The result of this research was that traffickers tried to erase and replace the identities of trafficked children with the identities of enslaved people or prostitutes. These children experienced physical and psychological violence, so their identities were destroyed. The research written by Alobeytha, Mohamed, and Rahman also provided information gaps about child sex trafficking in *Sold* because child sex trafficking is one of the practices of human trafficking.

To understand North Korean women trafficking, I use other references that are relevant to the research topic. The first was a research by Kim *et al.*, (2009) which focused on describing the operations of trafficking in women in North Korea and China, uncovering the identities and characteristics of traffickers and victims, and explaining cross-border trafficking routes and procedural networks of human traffickers' operations. The second was by Chu (2011), examined the causes, nature, and impact of human trafficking, smuggling efforts through the black market on the border of North Korea and China. It also discussed the efforts of the Chinese government and NGOs to overcome human trafficking and smuggling. The last was a research by Pacheco (2022), focused on reviewing UN monitoring reports, Human Rights Watch, US Department of State. It also analyzed the terminology, statistic reports, and context of human trafficking in North Korea-China. Each of the studies mentioned above provides an in-depth understanding of the dangers, impacts, characteristics, and operationalization of North Korean women trafficking.

2.2 Genetic Structuralism

This research uses the theory of Genetic Structuralism by Lucien Goldmann. Goldmann revealed that every literary work has a relationship between humans and their experiences which are the products of continuous history. Therefore, to analyze a literary work, I do not only look for historical information in literary works but also looks for the author's biography. Genetic Structuralism emphasizes that structure, as a universal aspect of all human thought and behavior, cannot replace humans as historical subjects. Goldmann, a French literary expert, initiated the genetic structuralism approach. It is the only approach that can reconstruct the author's worldview.

Goldmann uses the term structuralism because he is more interested in the structure of categories that exist in a world of vision and less interested in its content. Meanwhile, the term genetic was used because he was interested in understanding how these mental structures were historically produced. In other words, Goldmann focused on the relationship between a vision of the world and the historical conditions that gave rise to it. Then by the author, the analysis of the vision of the worldview can be compared with the data and social analysis of society. Goldmann constructed a set of interrelated categories to support his theory, thus forming something called genetic structuralism. Goldmann believed that literature is a structure. The structure is the product of a historical process that continues to change, the process of structuring and destructuring the community of origin of the literary work concerned.

In the book entitled *Essays on Method in the Sociology of Literature* (1980) Goldmann, said there are three characteristics of human behavior, namely (1) Man's tendency to adapt himself to his milieu and, thus, the significant and rational characters of human behavior in relation to it, (2) Man's tendency to coherence and to global structuring process, (3) The dynamic character of his behavior and the modifying tendency of the latter, are found at the base of all positive research into the literary creation (Goldmann, 1980: 11).

2.2.1 Human Facts

Human facts are all the results of human activity or behavior, both verbal and physical. These facts can be in the form of social, political, and cultural creations such as philosophy, fine arts, sculpture, and literary arts. Human facts can be divided into two, namely individual facts and social facts. Social facts have an essential role in history, but individual facts do not have it because it results from dream-like behavior, the behavior of crazy people, and so on (Goldmann, 1980).

Meanwhile, social facts impact community members' social, economic, and political relations. According to Goldmann, all human facts constitute an essential structure. These facts have a specific structure and meaning because they result from human efforts to achieve a better balance with the world around them (Goldmann, 1980: 15).

The literary work used in this thesis is the primary source in the form of a novel that is a product of human fact. An author creates a novel, a literary work, to express her experiences in real life. The experiences are related to the experiences of collective subjects. As a result, the author expresses her thoughts and ways of thinking through literary works to inform the reader about the phenomena that occur in a particular society. This way, the author wants to inspire readers to use literary works. In this research, Park, the author of *In Order To Live*, creates her literary work based on social facts, namely the social conditions in China.

2.2.2 Collective Subject

Collective subjects are subjects related to social or historical facts. The great social, political, economic, and cultural revolution is a social fact. The collective subject can be family group, group of students, group of worker, and so on. The author of literary works as a collective subject can be

used to analyze the literary work. In this study, Park, a former North Korean citizen, wrote an memoir novel entitled *In Order To Live* to show her experience as a victims of human trafficking. In this case, Park could not create her novel without the influence of the collective theme. This study analyzes Park's social background as a writer with the help of a collective subject and her relationship with the subject and the surrounding environment. Therefore, the creation of literary works is always correlated with certain socio-cultural conditions of the subject and the collaborative environment.

2.2.3 Significant Structure

The significant structure is a crucial research tool in understanding the humanities and is based on human reality. Everyday events transmit it through human behavior. Important structures represent reality and ideology. Literary creation is seen as a structure related to historical themes. The structure of a literary work is a citation structure that occurs in reality. In this case, a vital reality structure inspires the author. Structural environmental processes occur because of the interaction and relationship between humans and the environment. The social conditions surrounding the author influence the author's ideology and her work. It causes a relationship between the structure of society and the structure of literary works. It means that the structure of literature and society is influenced by human behavior. Human behavior can weaken social cohesion because behavior can change social thinking in making judgments. The reorganization process is a new perspective that leads to the formation of a structure because the adaptation process influences it. In the process of adaptation, human thinking changes and causes the process of destruction. The purpose of the significant structure used in this analysis is to find the relationship between Park and society in China as an essential social structure in the reality of the phenomenon of human trafficking.

2.2.4 Worldview

The worldview is a total understanding of the world that tries to capture the meaning as a whole. Goldmann states that the worldview is closely related to social class, which means that the worldview is always the view of social class. A worldview is a form of consciousness that unites individuals into a group with a collective identity. Worldview is not only an expression of social but also social class. This concept can be seen through the author because an author is a social member. It is through this social class that the author interacts with and is directly related to significant social and political changes. Literary work as a meaningful structure will represent the author's world view as individuals and as members of society. With this, it can be stated that genetic structuralism is literary research that connects the literary structure with the structure of society through the worldview or ideology it expresses (Goldmann, 198: 163).

Worldview is the result of thinking from social problems encountered by collective subjects. In this case, the worldview describes the author's sociological efforts in creating his literary works (Goldmann, 1980: 23). The author must face all the phenomena that occur in the environment as a collective subject. Therefore, a literary work is a criticism shown by the author's creativity associated with social phenomena. Genetic Structuralism uses the dialectical method to reveal the structure of literary works containing texts and society related to these four concepts. This method connects the significant structure of a literary work with the contextual background. In this method, knowledge of empirical facts is needed to interpret the meaning of the essence as a unit.

Based on the Genetic Structuralism theory by Goldmann, the technique used in this research is the dialectic method with two concepts, namely whole-part and understanding-explaining. The definition of whole-part is analyzing a literary work starting from smaller parts and then connecting them with general

hypotheses to find a coherent and comprehensive structure, which according to Goldmann (1980), is the worldview of the novel's literary work. Meanwhile, the concept of understanding-explanation is understood as an attempt to describe a literary work's structure and seek its meaning by connecting it with a larger structure. This larger structure can represent a worldview as a determining tool because literary works are considered expressions of a larger structure.

2.3 On Human Trafficking

Human trafficking is a process by which a person is placed or used in an exploitative situation for economic gain. Human trafficking can occur within a country or across borders from one country to another. Women, men, and children are trafficked for various purposes, including forced and exploitative labor in factories, agriculture, and private households, sexual exploitation, and forced marriage. This trade operates in all regions and most countries of the world (United Nations, 2014). However, North Korean women trafficking in China is a severe problem because it violates human rights. The United Nations maintains that most people are trafficked illegally across national borders, and they join businesses run by criminal gangs (United Nations, 2014). Most victims are women because they have more job opportunities than men. Most North Korean female buyers are Chinese farmers because their low social status makes it difficult to find Chinese female partners. Based on the United Nations, about 4 million people are traded annually with estimated profits ranging from \$7 to \$10 billion (Kim et al., 2009). According to the US Department of State Trafficking in Persons Report 2007, 800,000 women and children are trafficked across borders each year (Kangaspunta, 2003).

Poverty and suffering is the main reason North Korean leave their homeland. Trafficking in persons and poverty are closely related. Initially, traders offered assistance in the form of food and shelter. Then the women were frightened and threatened that they would be deported back to North Korea if the

Chinese government caught them. After the trafficker had the women's trust with money and shelter, they were emotionally manipulated and raped until they became sex slaves (Kim et al., 2009). Meanwhile, the victims are lured by several things to escape poverty. For example, offers to work abroad with fantastic salaries, offers of forced marriage to improve economic conditions, and others.

Operationalization of human trafficking from North Korea to China is the first through brokers. These brokers are usually North Koreans who have crossed the border and worked illegally with gangsters in China to achieve better financial needs. These brokers then sell the women to mid-level traffickers. Mid-level traffickers then sell the women they have bought to high-level traffickers in the form of criminal gangs with price ranges that vary according to age. Young women aged 17-28 have a very high price, especially when they are still virgins. These high-level traffickers then resell the women to their consumers. Usually, their consumers are Chinese farmers living in rural areas who have difficulty finding brides. Chinese women do not want them because they are poor or have disabilities. So they bought brides who were North Korean women to be enslaved and worked in their fields (Kim et al., 2009).

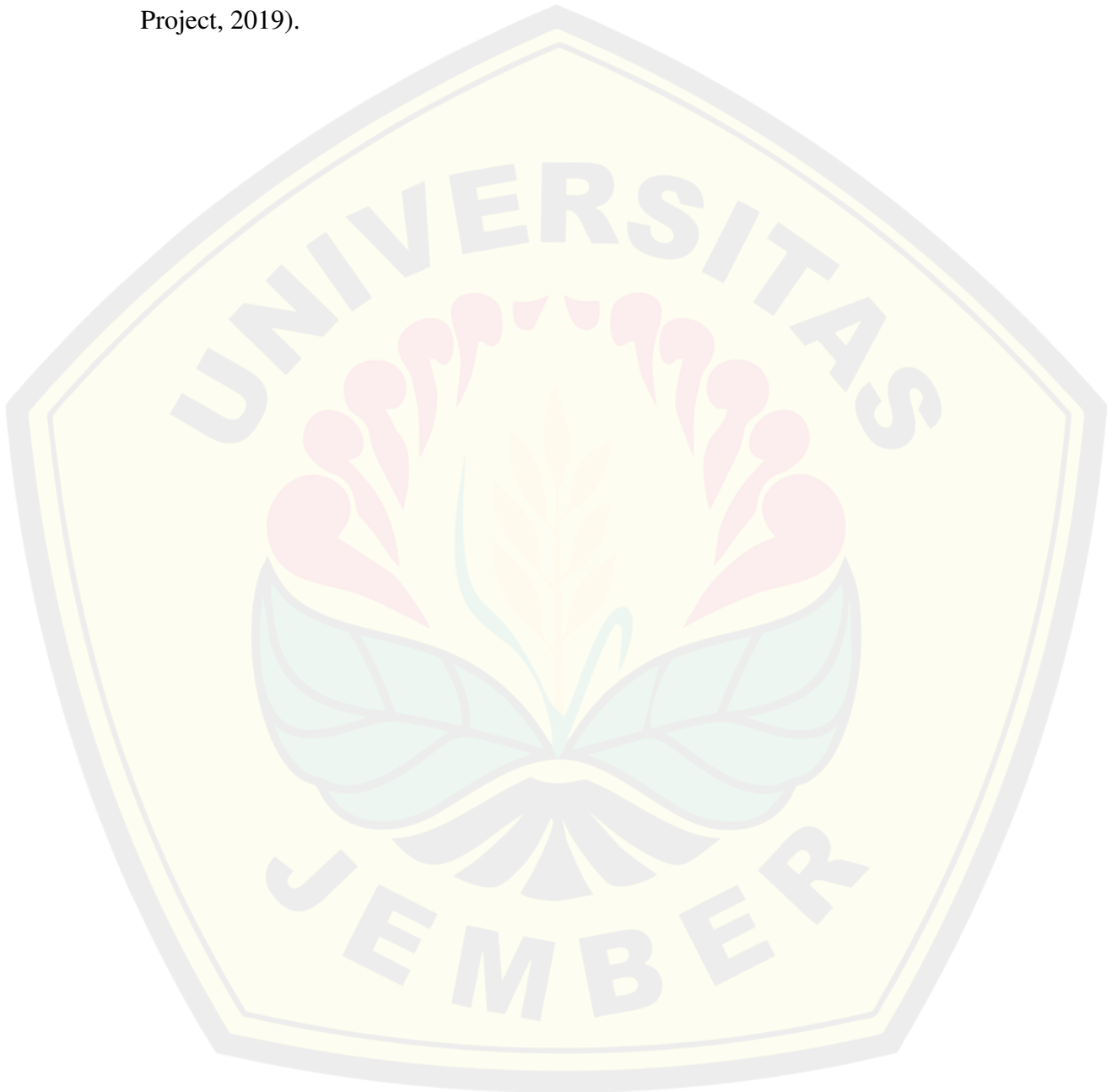
In India, human trafficking is closely related to underage child marriage (Vidushy, 2016). Thousands of women and girls have suffered as a result of this crime. The traffickers' target is young girls who live in rural areas with poor and low economic backgrounds. The following is an example of a low-income family having difficulty espousing their daughter. Then traffickers will approach the family with a marriage proposal and offer monetary rewards ranging from Rs. 1000-5000, which the family finds hard to refuse. The girl's family did not know that the offer was a way of working from human trafficking due to a lack of education and awareness. The patriarchal social environment is also a factor causing this crime to continue to exist. Most men in India want obedient girls who do not have a high educational background and do not have a voice, so they do not fight easily. The younger the women, the lower their level of education, and the more vulnerable they become victims. Thus, once the girl is married, she will be

sold again and exploited physically and sexually. Apart from child marriage, the mode of human trafficking in India involves kidnapping, adoption, and fake recruitment by offering better living conditions in cities (Vidushy, 2016).

In Nigeria, human trafficking is closely related to baby factories and is a lucrative business on the black market. Baby factories are the most common form of crime in Nigeria after drug dealing and fraud. The factor that causes this crime to exist still is due to social stigma (Ombelet & Johnson, 2016). Teenagers who become pregnant out of wedlock are seduced and given money to give up their babies. The perpetrators are usually infertile couples who do not wish to adopt or use surrogate mothers. Poverty also contributes to the cause of baby factory crime. Based on a report by the National Bureau of Statistics, around 83 million people (40% of the total population) live in poverty (BANK, 2020). Traffickers force young women to sell their babies and have described the operation as an easy way to make money. Young girls are also kidnapped and raped to produce babies (European Asylum Support Office, 2021). Baby boys cost around 700,000 nairas (around \$1,500 at current writing), more expensive and more valued than baby girls, which sold for 500,000 nairas (around \$1000) (Jr., 2020).

In the US, human trafficking can occur in the campus environment. The traffickers targeted students who have economic difficulties, consume drugs, or are experiencing severe stress at music festivals, sporting events, or crowded places where students gather. They also use dating apps and approach their potential victims there. Approximately 5,359 of the 22,326 human trafficking victims identified by the National Human Trafficking Hotline in 2019 in America were under the age of 18. Cases of child trafficking are found in every region, such as urban, suburban, and rural areas (Polaris Project, 2019). Traffickers will observe their victims if the victim does not have access to proper housing, does not receive family support, or has difficulty buying food. In that situation, traffickers try to step in and fill the shortfall by offering assistance. Then when the victim has entered the trap, these traffickers will act. Traffickers also approach their victims by manipulating them by wanting to become boyfriends or

girlfriends and provide fake support or love in order to gain the victim's trust. Other victims were also given false promises such as modeling or dancing jobs. Based on a report by the Polaris Project, in 2014, Urban Institute estimated that the profit generated from human trafficking was between \$39.9 million and \$290 million. The traffickers earn an average profit of about \$32,833 per week (Polaris Project, 2019).



CHAPTER 3. METHODOLOGY

Chapter three consists of three subchapters. First explains about research methodology. Second explains the data collection. Last subchapter gives the explanation about data processing and analyze.

3.1 Type of Research

This research used qualitative research methods. Qualitative research can be understood as a research procedure that utilizes descriptive data in the form of written or spoken words from observable people and actors. According to Creswell (2009), the qualitative research is a method that describe, explore, and understand a meaning that comes from social or human problems. The qualitative research process involves essential efforts, such as asking questions or procedures, collecting specific data, analyzing data, and interpreting the meaning of data. Thus, qualitative research begins with developing the basic assumptions and framework (Creswell, 2009). I used qualitative research method because this research focuses on collecting data in the form of words, texts, narrations, and sentences in the memoir novel, books, journal articles, interviews, and youtube channels related to the human trafficking taken from other sources outside the novel.

3.2 Data Collection

This research uses Park's *In Order To Live* as the data source. The data are divided into two kinds of data; primary data, and secondary data. The primary data are taken from the intrinsic elements contained in the novel. The intrinsic elements of the story are the building elements in the book, such as themes, characters and characterization, plots, settings, points of view, moral values, and

language style. The intrinsic elements examined in this research are the plots, settings, characters and characterization of the memoir novel *In Order To Live*. The forms of these intrinsic elements are texts, narratives, and dialogues that focus on human trafficking, the way of survival, and human trafficking operations that experienced by Park and her mother in the novel. Data taken from this intrinsic element will be relevant to secondary data, which is an extrinsic element. The extrinsic element is a picture of a reality of life that has happened or is happening. This extrinsic element helps the reader to understand or interpret the stories in the novel. The meanings contained in the memoir novel can be seen from the author's background and the author's point of view. Wellek and Warren, (2009) revealed that the extrinsic elements in the story are divided into four parts, namely: (1) the relationship between literature and biography, (2) the relationship between literature and psychology, (3) the relationship between literature and society, (4) the relationship between literature and society thinking. Extrinsic element data in this research focuses on the historical background, especially human trafficking in China that occurred in North Korean women, North Korean regime, case study of human trafficking in actual life in China, which are taken from books, journal articles, news, and YouTube. The data are sorted and reprocessed by adding or subtracting the required data.

3.3 Data Processing and Data Analysis

In this research, the data analysis techniques follow the theories, concepts, and methods. Technical analysis was carried out to describe the four concepts of genetic structuralism, namely human facts, collective subject, significant structure, and worldview in the memoir novel *In Order To Live*. The steps in analyzing the data are (1) collecting human trafficking data in the form of texts, dialogues, and narrations, (2) analyzing and classifying the data of human trafficking used genetic structuralism with relating to the concepts of human facts, collective subject, and significant structure, (3) relating the contextual background

of human trafficking in China, the social condition of North Korean refugees in China, and information of North Korean regime, (4) analyzing the information of the author and relating to the human trafficking issue. Genetic Structuralism believed that the structure of literary work had similarities to the structure of the society.



CHAPTER 4. DISCUSSION

This chapter discusses surviving human trafficking in *In Order To Live*. It is analyzed using the Genetic Structuralism theory by Goldmann, (1980). Human trafficking in the memoir novel *In Order To Live* is elaborated by the comprehension of the significant structure through the novel and historical information in actual life. Analyzing the novel's structure using genetic structuralism helps to find the worldview presented in the novel.

4.1 Human Trafficking in the Memoir Novel *In Order To Live*

Human trafficking is the act of recruiting, transferring, or receiving persons utilizing the threat of violence, use of force, and the abuse of power or a position of vulnerability, or benefit, to obtain the consent of those who control another person. The most common forms of human trafficking are prostitution and sexual exploitation, including child sexual exploitation (pedophilia), becoming a migrant worker, drug distribution, trafficking organs, foreign brides, and other forms of exploitation. Women and children are the most vulnerable victims because they can be exploited in many ways, such as slavery, force labor, and sexual exploitation. Also, there is a transaction in it (UNHCR, 2000).

Human trafficking separates victims from their families, then takes them to foreign places to make money. The lives of victims are unjustly controlled and used to meet their needs in the sex industry, domestic work, agriculture, work in hazardous industries, illegal smuggling, selling drugs, begging and hawking, adopting babies, and forced marriages to young girls. Human trafficking occurs because there is a huge demand. Demand in human trafficking is usually in the form of exploitation of labor or services to gain profit by violating human rights. The existence of requests on three stages is evidence of human trafficking. First are employer demands, consumer demands (clients in the sex industry,

manufacturing, or domestic work), and third parties involved in the process (recruiters, agents, transporters, and others who participate knowingly in the movement of persons for exploitation). Domestic work is the main and highest source of labor demand with minimal wages. In many Asian countries, women and children are used as domestic workers by families with middle to upper incomes who live in their employer's houses. Nonetheless, they remain vulnerable to exploitation and harassment. Women can get cheaper wages because of over-supply, while children can get minimum wages because they are young and inexperienced (ILO, 2006).

There is a supply or supplier of human trafficking. The supply exists because there is a demand. Supply is a trading process starting with the root cause of the vulnerability. Children and women are the most vulnerable victims for various reasons: social, economic, cultural, family factors, domestic needs, and gender discrimination. Due to these factors, they may put themselves in a place where it is easier to fall into the hands of human traffickers. In Park's case, she and her mother became victims of human trafficking due to family factors, wanting to find Park's older sister, who had disappeared, and economic factors because they lived in poverty in North Korea, so they wanted a better life in China. The plot in the memoir novel *In Order To Live* is Park is assisted by a lady who lives in North Korea and goes to China with a man the lady knows. After Park and her mother arrived in China, they were trapped in human trafficking. Then, Park and her mother saved themselves from human trafficking by working in a sex chat room until missionaries assisted them to go to South Korea via Mongolia. In actual life, the lady and the man usually look for potential victims with deplorable social conditions to lure potential victims by offering jobs and promising a better life in China. However, they tricked and trapped the potential victims in human trafficking when the victims arrived in China. There is no education about human trafficking in schools or the community. This lack of education makes them vulnerable to becoming victims (ILO, 2006).

“Looking back, I wonder how we all could have been so naive. None of us even knew the concept of “human trafficking,” and couldn’t imagine anything so evil as selling other people. And we weren’t really capable of critical thinking because we had been trained not to ask questions. I actually thought that if we could just cross that river without being arrested or shot by the soldiers, Eunmi and I would be okay. But then, when you are so hungry and desperate, you are willing to take any risk in order to live” (Park & Vollers, 2015: 79).

The quotation above shows that people do not really understand about human trafficking in North Korean schools or society. Lack of education makes them vulnerable to becoming victims. They become easily manipulated by brokers or traffickers. Lack of access to quality education exacerbates vulnerability and places children and adults at risk of trafficking. It is because North Korea always instills propaganda at all levels of education so that students who later enter society are constantly reminded of this propaganda. North Korea educates its future generations, intending to raise them to be staunch revolutionaries fighting for their people and nation. It also aims to educate them as whole individuals with a communist mentality. To achieve this goal, Kim Il-Sung demanded absolute obedience from society through idolization education since the 1970s. Idolization education begins in kindergarten. Although not a regular class, a North Korean kindergarten teacher teaches Kim Il-Sung and Kim Jong-Il. The elementary and middle schools, which are part of the curriculum, tell about the childhood and revolutionary activities of Kim Il-Sung, Kim Jong-Il, and their biological mother, Kim Jong-Suk, emphasizing the greatness of 3 generations of Baekdu Mountain leaders (PSCORE, 2021).

4.1.1 Human Facts

Human facts are the result of human behavior to acquire a better balance in relation to the surrounding environment. Human facts are all the results of human activity or behavior, both verbal and physical. These facts can be in the form of social, political, and cultural creations such as philosophy, fine arts, sculpture, and literary works. Human facts can be divided into two, namely individual facts and

social facts. Social facts have an essential role in history and impact community members' social, economic, and political relations, but individual facts do not have it because it results from dream-like behavior, the behavior of crazy people, and so on (Goldmann, 1980: 15).

1) Social Facts

Social facts in particular society impact several aspects of life, comprising social, economic, and a political within the community members. The social revolution, which comprises political, economic, and cultural works of social facts, are the social facts that can be created by trans individual subjects in the form of literary work (Goldmann, 1980: 19). The memoir novel *In Order To Live* can be categorized as a specific group of literary works based on facts that occur in society, in this case, the North Korean people as illegal refugees in China. In the memoir novel *In Order To Live*, there are social activities such as human trafficking practices carried out by Chinese people.

There are similarities in the practice of human trafficking in the memoir novel and actual life, such as how to recruit victims. In the memoir novel *In Order To Live*, without the knowledge of Park and her mother, a man who helps them cross the river to China is a broker connected to the human trafficking network in China. That broker brought Park and her mother to China with the promise that Park and her mother would find Eunmi, Park's elder sister and her mother's first daughter, that was missing. Before disappearing, Eunmi stated that she would go to China with her friend to work, and her parents approved that plan because they could not let their children live without a promising future in North Korea. After arriving in China, right across the river, another broker who was a North Korean defector and had connections with Chinese mid-level traffickers awaited their arrival. It can be seen in the data here, "Our guide told us to keep moving, so my mother and I followed him up the icy bank to a small unlit shack. A bald, heavysset man was waiting for us there" (Park & Vollers, 2015: 89).

Escaping to China is a process that most defectors other than Park and her mother have experienced. Most of the defectors fled via the Yalu River, including Park and her mother in the memoir novel *In Order To Live*. The Yalu River is the natural border separating North Korea and China that flows from Mount Baekdu to the Yellow Sea. Apart from escaping via the Yalu River, there is another route which is also an escape route for North Korean defectors, namely via the Tumen River. The Tumen River is a river that also separates North Korea and China, like the Yalu River, and is the most dangerous river in the world to cross because North Korean soldiers heavily guard it. This river is filled with residents daily to carry out daily household activities such as washing clothes and vegetables, fetching water for their daily needs, and even bathing. However, the Tumen River would be an escape route during the night. If a resident was caught or caught running across the river, the soldiers immediately shot that person dead according to the regime's orders. However, the citizens of North Korea still challenged the danger and crossed the river to go to China and be free from the North Korean regime (Campbell, 2021).

“If you want to stay in China, you have to be sold and get married,” she told us. We were stunned. What did she mean, “sold”? I could not imagine how one human could sell another. I thought people could sell only dogs, chickens, or other animals, not people. And what did she mean, “get married”? I could not believe what was happening” (Park, 2015: 90).

The quotation above shows that in the text, Park and her mother were forced to decide whether to marry or return to North Korea. It is the beginning of the operationalization of North Korean women trafficking that occurs in the memoir novel *In Order To Live* has a similarity to actual life. If they decide to get married, they will be free from the pressures of living in North Korea, but they do not know who to marry and their identity. Everything was confusing for Park and her mother. If they do not agree to marry as suggested by the broker, they will be taken back to North Korea, and the broker will not guarantee their safety. They can be caught, put in a prison camp, and even tried with the death penalty because they are considered to have betrayed the country and the regime. In the practice of

human trafficking in actual life, North Korean women are also forced to marry Chinese men who live in rural areas and are promised false promises such as jobs and a good married life (Davis, 2006).

Nevertheless, these women were sold to Chinese men and tortured. There was no excellent marriage life as promised by the traffickers. The traffickers threatened the victims by returning them to the NK so that they would be arrested and put in a prison camp if they refused to marry Chinese men. The victims, frightened after being threatened, were finally forced to accept the forced marriage offer to live in China and be free from hunger and poverty (Davis, 2006).

“Finally, they reached a deal. My mother, who had been sold by the North Koreans for 500 Chinese yuan, the equivalent of about \$65 (the value in 2007), was being bought by Zhifang for the equivalent of \$650. My original price was the equivalent of \$260, and I was sold to Zhifang for 15,000 yuan, or just under \$2000. The price would go up each time we were sold along the chain” (Park & Vollers, 2015: 91).

The quotation above shows that Park was sold for \$260, and her mother had sold \$65 from North Korean traffickers to mid-level Chinese traffickers after they decided they were willing to get married, meaning they would stay in China and not return to North Korea. Park gets a higher price because she is a young girl who is still a virgin. Girls who are still virgins will get high prices because traffickers will exploit these girls in many ways. She could be sexually exploited for a high price or sold to a Chinese man for a high price too (Kim et al., 2009). Korean NGOs estimate that 70% to 80% of North Korean women who make it to China are victims of human trafficking and are sold for between 6,000 and 30,000 yuan (\$890 to \$4,500), depending on their age and beauty. The younger the girls, the more expensive they are, especially if they are virgins (Zaugg, 2019).

“Men with physical or mental disabilities were particularly unlikely to find wives, and these men and their families created the market for North Korean slave-brides. But brides weren’t cheap, sometimes

costing thousands of dollars, or the equivalent of a year's earnings for a poor farmer" (Park & Vollers, 2015: 94).

Chinese men or families with low social status are the most extensive bridal buying and selling business consumers. The low social status or disabled condition of Chinese men makes them unwanted by Chinese women. Another factor that causes this business to have more prospects is the ratio of gender differences that occur in Chinese society. China has a one-child policy rule, a government rule that aims to control the total population of the people. All couples are prohibited from having more than one child. It impacts the number of men more than women because sons are more valuable than daughters in inheriting the clan. Finally, in the future, men in China will have difficulty getting women to marry because of this rule. Buy-bride from North Korean women is a solution for men living in rural areas because many women migrate to big cities (Chu, 2011: 11). "Meanwhile, my mother and the North Korean woman who stole our bread had been sold to a *da laoban*, a "big boss" in the trafficking world who went by the name of Hongwei" (Park & Vollers, 2015: 96).

Park's mother was sold to high-level traffickers, which resulted in Park having to separate from her mother. Meanwhile, Park settled with mid-level traffickers named Zhifang, a Chinese man, and Young Sun, a North Korean woman who helped Park adapt to China. Park and her mother could not be sold together because Zhifang bought them at separate prices, which was the only way for Zhifang to get his money back. As a trafficker who prioritizes profits, Zhifang certainly does not want to forfeit, especially since Zhifang knows that Park and her mother are a pair of mother and child. Zhifang held Park to stay with him because Zhifang knew that Park was a young girl who was a virgin, so that he would sell Park at a very high price. "Finally, a family of farmers arrived with a son who was in his early thirties and still unmarried. My mother was sold to them for the equivalent of about \$2,100" (Park & Vollers, 2015: 97).

While with Hongwei, a high-level trafficker, Park's mother was sold to a farming family for \$2,100 to marry her son, who was in his early thirties. Park's

mother does not have the ability or power to fight when she is in a condition she does not want. He had no choice and was forced to accept the situation. Life with the "Chinese husband" was another prison for Park's mother. Her Chinese husband's family did not give her communication access to contact Park. She was not given food, had to work in the fields, and had to cook for her Chinese husband's family. The life of Park's mother with her Chinese husband has similarities with the experiences of other human trafficking victims. Around 60-70 percent of North Korean women experience physical and psychological violence from traffickers, Chinese husbands, or other men. Traffickers and buyers lock up women, physically assault them, rape them, and manipulate them emotionally to discourage them from living, humiliate them, and turn them into sex workers. Those who refused were often severely beaten, left to starve, and even killed as a warning to other women. Severe domestic violence is also experienced by North Korean women who are sold as brides by their Chinese husbands. Their illegal status meant they could not escape or report the situation, as with Park's mother. Park and her mother have always tried to escape from China but have not found the right moment. It is because they are always under the watch of Hongwei so as not to be caught by the Chinese police. If the Chinese police catch them, they will be deported back to North Korea and sentenced to death. Hongwei is a Chinese man and a high-level trafficker who has clients and sells North Korean women to Chinese men. However, one day, the moment they had been waiting for to escape finally came.

“During this time my mother called the cell phone number of our friend Myung Ok, the woman who kept running away from her Chinese husband. Myung Ok was back in Shenyang, she said. And she had a job.

“What kind of job?” my mother asked.

“Nothing too strange,” Myung Ok said. “If you come to Shenyang, I’ll introduce you to my boss” (Park & Vollers, 2015: 127).

The quotation shows that Park and her mother are trying to find a job as long as they no longer live under the shadow of human trafficking in Hongwei. Of

course, the jobs they get are illegal, and it is a prostitution business in China. They cannot find legal work because they are illegal refugees and have no identity. They also cannot force them to get a legal job because it is too risky to be caught by the Chinese police. For Park and her mother, it is okay to do any work as long as they do not have to be sold and become sex servants for traffickers and Chinese men. They have no choice and are determined to survive in China if they do not return to North Korea. They work there with Myung Ok while looking for information about the escape route to South Korea. Myung Ok is a North Korean woman who is also a victim of human trafficking and more or less has the same conditions as them.

“Shortly after we started working, Myung Ok, who was incredibly clever and resourceful, left the Chinese boss to buy her own chat-room franchise. She offered us a better deal, so we followed her. The more I worked, the more money I could make. If I stayed online all the time, I could earn about 4,000 yuan, more than \$500, a month after the bosses took their 70 percent. Finally, my mother and I had enough rice to eat, and we weren’t afraid of being raped every night. But we were not free. The chat room was just another kind of prison. If we left the apartment, we had to look over our shoulders constantly to make sure we weren’t recognize” (Park & Vollers, 2015: 130).

Park and her mother finally settled after breaking away from Hongwei. They also felt safe after breaking away from Hongwei and do not have to worry about being raped every night. However, they still cannot roam freely in their neighborhood because they do not have official identities and are afraid of being caught by the Chinese police. According to the data above, the work done by Park and her mother from the help of Hae Soon is a chat room sex. Chatroom sex is one of the places where human trafficking victims escape from the traffickers who restrain the victims. The endgame of North Korean women trafficking is mostly prostitution, and there are three places where the North Korean victims might end up in China. The first path is a chat room. The traffickers detain the North Korean women in small and rundown apartments and make them work in front of computers and cameras by showing their bodies to men through the camera. Then, the men pay the money in minutes or hourly, and the North Korean women inside

get fed by the traffickers (Roommates, 2021). Other than being sent to chatroom, they might be end up in the remote village or poor village where men cannot find women; this is where Park's mother passed to go. Usually, Chinese men sometimes buy one girl and share the girl with the entire men in the town, or the older brother of three brothers buys a girl and shares her with the brothers. The second path is the girls are sent or going into nightlife, brothels, and prostitution. If North Korean girls or women refuse to do prostitution, the traffickers give them drugs and make them become drug addicts. Therefore, these girls and women do whatever it takes to get the drug from them. The third path is organ harvesting. China is the biggest organ-owning country. So, the traffickers get the North Korean women and men and then take them to go underground. They take the organs out and kill them right away (Roommates, 2021).

Under the 1986 repatriation agreement, China does not recognize North Korean defectors as refugees. China is also not allowed to grant asylum to defectors and argues that North Korean defectors are economic migrants, so they must be deported if caught. Monitoring of North Korean defectors has been stepped up since 2002 due to the increasing number of North Korean defectors seeking asylum. The Chinese government will give Chinese citizens incentive money if they hand over North Korean defectors to the police or the authorities. Conversely, Chinese citizens will be sentenced to prison if they are caught helping North Korean defectors. Increasing detention and interrogation have been carried out by the Chinese government against humanitarian activists, religious activists, and the media by accusing them of espionage, human trafficking, and helping North Koreans in China (Davis, 2006: 7).

Because China is a relatively close ally of North Korea, the defectors typically seek asylum in a third nation. Since North Korea has only a few economic partners and has been subject to U.N. sanctions for many years, China is the most significant and has consistently provided help to prevent escalating the delicate situation with the Korean Peninsula. Chinese authorities view North Korean defectors as unlawful economic migrants and refuse to grant them refugee

status. If the defectors are arrested in China, they are sent back to North Korea, where they endure torture, prolonged sentences, or even execution in prison or re-education camps. (Davis, 2006). However, China is the typical escape route from North Korea because it only splits with a long-wide river. The summer and winter is the highest escape season because, in the winter, the river is frozen so that the defectors can run across the river (Peel, 2017). Meanwhile, the water is not cold and robust in the summer, so that the defectors can swim to China. However, real nightmares began for North Korean defectors when they arrived in China. The defectors could catch by the Chinese police and send back to North Korea because China is an ally of the North Korean regime and has a deportation policy. Therefore, escaping from North Korea to China is unsafe, but it is the easiest route and place to find a way to get out (Peel, 2017).

According to Park's youtube channel, apart from China, there are five other routes to escape from North Korea. First is escape through DMZ. The DMZ or Demilitarized Zone is a border between North Korea and South Korea which is heavily fortified by the two countries and includes a heavily militarized zone in the world. Millions of landmines are buried in this tiny space, and millions of soldiers guard this DMZ. On this border, there is a shoot-to-kill order for anybody who sees crossing the DMZ, and the soldier has a right to shoot them and kill them. If the soldiers do not kill the defectors, the land bar will blow up, or the wild fences with flowing electricity can even be attacked. Therefore, it is impossible to escape through the DMZ. However, a North Korean soldier named Chong-Song Oh drove the car near the border and ran across the DMZ (Berlinger, 2017). He got shot five times by North Korean guards and lost his half-blood during that journey. Miraculously, he was rescued by South Korean soldiers and now lives in South Korea. The second way to escape from North Korea is through swimming in South Korea. North Korea is a peninsula upwards of China and Russia. Both the east and west sides are ocean; below is South Korea which is heavily guarded by the DMZ and armed forces, so North Korea is locked within these countries. To escape from North Korea to South Korea by sea, the defectors

need a boat and cannot easily swim across North Korea to South Korea. Nevertheless, nobody has and can afford a boat because the regime does not allow them to buy a boat and does not permit them. However, some defectors were father and son that survived to escape to South Korea by swimming in the winter without using litter even though it was a risky journey and nobody would dare to try (AFP in Seoul, 2014)

The third way is escaping to Japan. It may seem easy, but the problem is that there is a big ocean, and North Koreans cannot get a boat and need an identity card or even a passport. The only way they can make it to Japan is by getting a boat illegally. It is also an arduous journey because, during the trip, there are many typhoons. Only three people have made it to Japan safely in the last 80 years. Fourth is escaping to Russia. Russia has a 17 kilometers long border with North Korea in the northern part. The Russian and North Korean armies heavily guard the 17 kilometers border. As we know, Stalin designed North Korea. Russia is an ally of the North Korean regime. Therefore, when the North Korean defectors fled to Russia, they were deported. They did not accept North Korean as refugees. They catch and deport them back to North Korea when North Korea faces unimaginable punishment (Park, 2022). Therefore, going through all the mountains, hiking, and going to Russia, the chance of getting caught by the guard is so high. Most of the defectors do not make it. However, if somebody crosses the border, they must walk the bloody foster avoiding the Russian police. Then they can jump into the South Korean consulate. It is an unknown path, and we are still determining how many people have gone through that journey. It is possible, but Russia guards the border, so no one can escape that way and successfully journey to Vladivostok and the South Korea consulate. So the Russian option is limited to North Korea, and most do not choose that path (Park, 2022).

Fifth way is escaping to Mongolia. To be able to arrive in Mongolia, the defectors must first go to China and then travel multiple days overland from Jilin Province, then transit in Shenyang, Liaoning Province, and pass through the Gobi desert to Mongolia. This route is shorter and is taken by Park, her mother, and

other North Koreans in the memoir novel *In Order To Live* (Peel, 2017). Mongolia has a good relationship with North Korea and South Korea. If the defectors get lucky, the Mongolian soldier will help them, but if not, they will be sent back to North Korea. In Park's case, she, her mother, and other defectors begged a lot of Mongolian soldiers to let them in because if they were not helped, they threatened to commit suicide with the poison they carried until the Mongolian soldiers took sympathy and sent Park and her mother to South Korea. The sixth and last route is escaping to Thailand. It is the route that Park's sister took, and the danger of this journey in Thailand is far. So, the North Korean defectors usually go to China first, then to Vietnam, Laos, or Myanmar, and then to Thailand because there is no direct border from Thailand to China. Those three countries are also former communist countries that support the North Korean regime, and if the defectors get caught there, they are also sent back to North Korea. This route is the most arduous journey because the defectors have to walk the mountains, jungle, and the Mekong River because they cannot use public transportation and do not have a passport or ID documents. When the defectors pass the six thousand miles of the journey and arrive in Thailand successfully, they must find the South Korean consulate in Bangkok to go to South Korea or other countries that accept North Korean refugees (Park, 2022).

Park saw an opportunity to escape to South Korea, and she was determined to go there. Even though her mother doubted this opportunity, Park continued to convince her mother to go with her. Park and her mother cannot continue to live in China. If they were caught and deported to North Korea, their lives would be over. They are illegal refugees and have no official identity, so it is a crime to seek work in China. However, escaping to South Korea is a form of treason and a high-level crime. Criminals can be put in prison camp or immediately executed. However, Park had no other choice. She wanted to escape to South Korea and live a better life there, so she dared to take that risk. "As soon as I heard this woman's story, I knew we had to get to Mongolia. My mother was

very afraid. We had a good thing in Shenyang, she said. It was too risky to leave, she said, and she tried to talk me out of it” (Park & Vollers, 2015: 131).

“Hae Soon gave us the cell phone number of a missionary contact. When my mother called him, he told her that he was also a North Korean defector, and because of God’s mercy his life was blessed and he had found freedom. She told him about our hopes to escape to South Korea, and how we were trying to find my sister, who might already be there waiting for us. He told her that God is almighty, and he could do everything. If we prayed to God then everything would be fine. He gave her a number to call in Qingdao. The people there would teach us more about God, and they could help us to find a way to go to South Korea” (Park & Vollers, 2015: 131).

The quotation above shows that missionary is essential for North Korean people to escape to South Korea. The missionary struggled to help defectors because China repatriated North Koreans who entered the country illegally. So they have to carry out their mission in secret and be very careful not to be found out by the Chinese police or the Chinese government. The missionaries are South Korean citizens sent by churches in South Korea on a humanitarian mission to rescue the North Korean defectors. In 1992, South Korea and China formed diplomatic relations, and the South Korean churches sent missionaries to China to carry out missions through the mission's strategic point in the northeastern region of Samsung. It became a natural point of contact with many North Korean defectors. Missionaries provided food, business funds, or goods and sent them back to the North after preaching the Gospel to them after diplomatic relations were established. As more and more people occasionally wanted to come to Korea, missionaries started teaching the Bible (Choi & Kim, 2020). Christianization that carried out by missionaries is the activity of converting people with the aim that customs and associations in society reflect the teachings of Christianity. The goal is for someone who is Christianized to embrace Christianity. Christianization is a part of escaping North Korean defectors to South Korea through Mongolia or Southeast Asia. The involvement of certain religions, such as Christianity, aims to support Christians in North Korean government structures and emphasizes that North Koreans can still have freedom

in their internal spiritual life even if they do not have the freedom to practice it physically. The relationship between migration and religion is very close in the context of escaping North Korean defectors. Religion is believed to provide shelter and space for help to vulnerable people such as North Korean defectors. It can be seen with the missionaries who provided shelter and food to North Korean defectors.

Meanwhile, North Koreans stay in safe houses near the Sino-Korean border for at least three to four days. The missionaries then guided the North Koreans across the border into Southeast Asia via the Kunming region in southern China. It was an early form of missionary work for North Korean defectors. In actual life, missionaries are also tasked with picking up and transporting North Korean defectors directly across the border and operating shelters where North Korean defectors can hide temporarily. Rescue teams at the shelter provide North Korean defectors with food and shelter. They also preach the Gospel, bear defectors' travel expenses, and help them cross the border safely (Choi & Kim, 2020).

After Park and her mother traveled to Qingdao, they were accommodated in a missionary shelter and joined several other defectors with the same goal: escaping through Mongolia. They are not allowed to roam freely and are not allowed to make noise. The missionary asked them to learn about the Bible and Jesus Christ there. It is a missionary way of spreading Christian teachings to defectors. Park had difficulty understanding Jesus Christ because she is not religious and North Korea is an atheistic country. Constitutionally, North Korea states that its citizens have freedom of religion, but this freedom does not exist. North Korean people believe in Shamanism, communication between humans and the spirit world. It was popular in North Korea and usually took the form of divination. North Koreans usually ask astrologers to give input or advice about the best day or the best date to get married and move house. The North Korean defectors asked astrologers to advise them on the best date to cross the border to escape from North Korea with their families. The North Korean regime recently

sentenced a 2-year-old baby girl to a political prison camp because her parents got caught having the Bible in their home. It was nonsense and a gross human rights violation committed by the North Korean regime against its people (Smith, 2023). Therefore, North Korean citizens are not allowed to believe in and worship anyone other than Kim Il-Sung and Kim Jong-Il as their God. The North Korean regime hates Christians and punishes them most harshly because they expose what the true God is. “When we arrived, my mother and I had never heard of Jesus Christ. We got some help from one of the other defectors who explained it this way: “Just think of God as Kim Il-Sung and Jesus as Kim Jong-Il. Then it makes more sense” (Park & Vollers, 2015: 134).

Park and her mother were included in a group created by the missionaries that included Park, her mother, three other women, and a family consisting of a father, a mother, and a child. The defectors planning to start the journey on winter night. Winter is the best season for summer, spring, and autumn because the temperature can be colder. It was the safe season to make an escape trip because the Chinese border patrols were lighter in winter, and they would not expect anyone to take a journey in the cold Gobi Desert. However, for defectors, there is a good chance, but they still have to be wary of the Chinese police. “Our group was planning to cross the border into Mongolia at night, on foot, during one of the coldest times of the year, when temperatures in that part of the Gobi Desert can drop to minus-27 degrees Fahrenheit” (Park & Vollers, 2015: 136).

Park, her mother, and other defectors were evacuated and rescued by the Mongolian soldiers. They were transported using army vehicles to the nearest military base that temporarily accommodated them. “We had been breathing the free air of Mongolia for only a few minutes when a soldier in camouflage gear ran up to us. He raised his rifle and shouted something in a language we’d never heard before. This had to mean he was Mongolian. We were rescued!” (Park & Vollers, 2015: 142). The defectors are guided to a building that looks like a prison or jail. Park, her mother, and other defects were examined after arriving in Mongolia at the Mongolian army base. The defectors declared clean and not carrying

prohibited items such as drugs, were evacuated to Ulaanbaatar and accommodated at the military headquarters. The governments of Mongolia and South Korea have quite an agreement to provide shelter for defectors until they can finally come to South Korea. At the shelter, the defectors will be examined again by employees of the South Korean embassy in Mongolia by interrogating them and writing their life histories. The embassy staff could not confirm when they would be flown to South Korea, so they had to stay at the military headquarters until their departure arrived.

“On April 20, 2009, a South Korean representative picked us up at the facility and drove us to Ulan Bator’s International Airport. Because we had no identity, we were given South Korean passports with fake names on them to get through Mongolian customs and immigration” (Park & Vollers, 2015: 145).

Park and her mother finally came to South Korea accompanied by National Intelligence Service agents. Upon arrival, they and other defectors were accommodated in a remarkable refugee base similar to a prison. The defectors were interrogated again to prevent spies from North Korea posing as defectors. It is a severe problem because South Korea has repeatedly caught North Korean spies disguised as deserters and ordinary citizens. After the defectors stay in shelters for interrogation and health checks, they are transferred to the Hanawon Center to be taught how to be South Koreans. Hanawon Center is a rehabilitation and re-education center established by the South Korean government specifically for refugees from North Korea. North Korean defectors will stay in Hanawon for three months and be given training and education on essential South Korean society and its language before entering society, such as how to use an ATM, take the subway, and use a cell phone or smartphone. The defectors also get a health check, both physically and mentally. After the defectors graduated from the Hanawon Center, they received South Korean citizenship, 8M Korean Won for living expenses, subsidized housing, elderly benefits, and education allowances (Eschborn & Apel, 2014: 12)

2) Individual Facts

Individual facts refers to libidinal act such as dream and the action of crazy man. Because the focus of individual fact in one individual, it does not have any impact toward the historical process of society (Goldmann, 1980: 19).

“Once again he tried to rape me. He pinned my arms to the bed, but I bit him and kicked him hard and got away. I ran to the kitchen and grabbed a knife, then held it to my throat as I stood on the balcony. I was raving and screaming in Korean, “If you come near me, I’ll jump!” He couldn’t understand what I was saying, but he could see in my eyes that I was ready to die” (Park & Vollers, 2015: 103).

The quotation above shows that Park fought against Hongwei, the trafficker who tried to rape her. It shows that Park has little power to fight against rape, which is improper for her heart's beliefs. Park felt she would instead jump out of the apartment and die than be raped. Even though Park was young and did not have an excellent educational background at that incident, she knew it was inappropriate. It was not the first time Park had fought Hongwei when she was about to be raped. Previously, Park had almost been raped by Hongwei several times with the mode that Hongwei was her Chinese husband, but Park did not believe it and continued to fight back when Hongwei tried to rape her.

Hongwei had raped Park. However, Park feels it was not an act of rape but a business deal between herself and Hongwei because Hongwei had promised to repurchase her mother from the Chinese farmer so that Park could be reunited with her mother. The rape incident left Park traumatized. Park begins to hurt herself to overcome her trauma. Park had a hard time after the rape, vomiting, feeling numb, and unable to eat much, even though food is the main reason Park came to China. She even rubbed her hands in the shower until they bled, hoping the traces of the rape would disappear from her body. She felt relieved but could not erase her memory of the rape. It can be seen in the data here, “As soon as Hongwei was finished with me, I went to the bathroom and showered for what seemed like hours. I felt so dirty. I felt such despair. I rubbed my skin until I bled, and that made me feel a little better” (Park & Vollers, 2015: 104).

“We both tried hard to forget the bad memories and move on. I wanted to erase my old life, but its horror would come back to visit me as soon as I fell asleep. My dreams were all nightmares and they usually had the same theme: water was flowing around me and I needed to escape across the river. Someone was always chasing me, but no matter what, I couldn’t get away” (Park & Vollers, 2015: 155).

The data above show that Park, who lives in South Korea, always has nightmares when she sleeps. The incident always overshadowed her when she was about to escape and cross the river. Park sometimes still cannot believe that she has arrived, lives in South Korea, and feels everything is just a dream. It made Park often hurt herself until she felt pain and realized that it was not a dream but a new reality that Park had to face. "In North Korea, we don't have words for "depression" or "post-traumatic stress," so I had no idea what those things were or whether I might be suffering because of them" (Park & Vollers, 2015: 155). The data show that Park is having difficulty accepting that she is no longer in North Korea, and she points out that adjusting to life in South Korea is a complicated process. Park mentioned feeling numb as if her current experience was not real, and she struggled mentally. About 75% of North Korean refugees experience mental illnesses such as depression and PTSD (Park & Vollers, 2015: 155). Depression is a mental health disorder characterized by a depressed mood. Depression is characterized by specific mood changes such as sadness and loneliness, self-blame and negative perceptions; a desire to punish oneself such as self-harm, running away, hiding, and dying; changes in physical condition such as anorexia and insomnia; and changes in activity significantly slow and chaotic. Meanwhile, Post-Traumatic Stress is a syndrome experienced by a person after experiencing a traumatic event, such as a natural disaster, accident, terrorism, war/battle, sexual harassment, violence, and others. This condition can last for months and will have psychological effects in the form of behavioral disturbances such as excessive anxiety, irritability, sleeplessness, tension, and other reactions (Evans et al., 2022).

4.1.2 Collective Subject

Collective subjects or transindividual subjects are subjects related to social or historical facts. The great social, political, economic, and cultural revolution is a social fact. The collective subject can be family group, group of students, group of worker, and so on. The author of literary works as a collective subject can be used to analyze the literary work (Goldmann, 1980: 41). The collective subjects contained in the memoir novel *In Order To Live* are the North Korean women as the victims, and the traffickers who sell these women to their consumers.

“There were a hierarchy gangsters who specialized in North Korean bride trafficking, starting with the suppliers on the North Korean side of the border, through wholesalers like the bald Korean-Chinese broker in Chaingbai, and the couple in Chanchung.” (Park & Vollers, 2015: 96)

“The fat man, Zhifang, was another mid-level broker along the chain of traffickers who would eventually sell us to our husbands.” (Park & Vollers, 2015: 91)

The data above shows that in the practice of human trafficking, there is a social class among traffickers. Based on the theory of Marxism, social classes are divided into two, namely the bourgeois class and the proletarian class, which compete for power. The bourgeois class or ruling class are groups of people who have capital and power so that they gain profits by exploiting the power of workers. Meanwhile, the proletariat or working class sells their services and labor to get wages. People from the working class usually do not have capital and property, so they have to work for employers (ruling class) to survive. As the dominant class, the upper-class people have the power to regulate and control the social life of the lower-class people. The relationship between these two classes is one of class struggle and exploitation, which means that there is domination and oppression from the ruling class to the working class or from the upper class to the lower class (Eagleton, 2016). In the memoir novel *In Order To Live*, the traffickers act as a ruling class that oppresses, dominates, and exploits North Korean women as a working class.

In a capitalist society, sexuality is not only a matter of reproduction and pleasure but also a commodity. The orientation is to get economic benefits for their sexual activity. Sexuality, as a commodity and pleasure, can be seen in prostitution and human trafficking practices. Sexuality and prostitution are inseparable parts of human life. It is the construction that experiences changes or differences from one society to another, from one time to another. Everything is influenced by the social and cultural context that surrounds it. There is a society that considers sex and prostitution taboo, while there are also people who allow or even encourage it to happen. Everything is influenced by the sociocultural context and also, of course, the power relations that play in the construction process. However, its relationship with human life can never be separated.

The identities and characterization of the traffickers involve people from two countries, North Korea and China. Low-level traffickers, such as the working class, are the brokers or intermediaries whom are North Koreans living on the China-North Korea border. They provide and search for commodities; in this case, the commodities needed are a human, especially a woman. A mid-level trafficker, also the working class, is a Chinese man who will buy North Korean women from brokers to be used as sex slaves or resell North Korean women to high-level traffickers at high prices. The younger a woman, the more expensive it is. High-level traffickers are the top network of traffickers and the ruling class. High-level traffickers are Han Chinese and have a more comprehensive business network and many clients. Han Chinese make up the ethnic majority in China. Han Chinese traffickers mostly range from early 20s to late 40s. Han Chinese traffickers will buy North Korean women from mid-level traffickers according to the client's request. Clients of high-level traffickers are Chinese men with low social status who work as farmers or field owners and become clients in buying and selling brides because Chinese women do not want them. The bride is a North Korean woman who is a victim of human trafficking and the last stop for the victims (Kim et al., 2009).

The traffickers of North Korean women trafficking are men and women involved in crimes that violate human rights. One of the traffickers involved in the memoir novel *In Order To Live* is Park herself. Park is forced to become a trafficker when Hongwei takes her life prisoner, and she is forced to do it to survive while her mother takes care of the apartment where they live. As a North Korean, Park can speak Mandarin, although not very well. Hongwei, a high-level trafficker, uses this ability to help run his business. In the practice of North Korean women trafficking, Park served as a translator between Hongwei and the victim, took the victim to Hongwei by buying bus or taxi tickets, convinced the victims to cooperate if the victim wanted to live in China, and brought the victim together with the potential Chinese husband. It can be seen in the data here, “I tried to make it easier for the women I sold, but sometimes I could not. The brokers were rapists and gangsters, and many of the women suffered grievously” (Park & Vollers, 2015: 109).

Besides Park, there is another character of woman trafficker in the memoir novel *In Order To Live*, namely Young Sun. Young Sun is the right-hand woman of a mid-level trafficker named Zhifang. Although she is not a victim of human trafficking, she is a smuggler in North Korea who is bankrupt and works with Zhifang as a broker bringing North Korean women to Zhifang. It has similarities with the actual human trafficking in China. Even though the average identity of traffickers is male, a handful of women also work as women traffickers. The women are usually in charge of recruiting victims from North Korea and play an essential role in controlling the emotions and fears of victims. They also act as translators between traffickers and victims because of their language skills and also play a role in helping find hiding places for victims (Kim et al., 2009). Young Sun also helped Park adapt to social life in China, taught the primary language of Mandarin, and taught Park personal hygiene. It was all new to Park. According to an interview with Ryan, Park does not understand how to take care of and maintain personal hygiene because Park lives very poor in North Korea and only thinks about how not to starve. Park has never showered in her life because, in

North Korea, there is not even a shower word. North Koreans do not have running water or the technology to heat the water. They still had to go into the river because they did not have an indoor bathroom, so they had to go outside (Ryan, 2023). It can be seen in the data below,

“Young Sun started teaching me some lessons in hygiene. I had never seen a toilet before, and she explained to me how to use it. I thought you were supposed to perch on top of it, like the drop toilets we used in North Korea. She showed me how to wash my hand in a sink, and reminded me of the proper way to use a toothbrush and toothpaste” (Park & Vollers, 2015: 96)

The victims of North Korean women trafficking in the memoir novel *In Order To Live* are not only Park and her mother but also a woman who experience the same suffering; Myung Ok, who are sold to abusive disabled farmers by Hongwei. She was from Hyesan and early forties when she had twice escaped from North Korea. On her first try, she crossed the river with her thirteen-year-old daughter, and they were sold together. However, they were caught by the Chinese police and deported back to North Korea. She was sent to a labor camp, while her daughter was sent to a re-education camp under deplorable conditions, starved, tortured for weeks, and worked until she almost died. Myung Ok conducted the second experiment without her daughter after she was released from the camp and trafficked by Zhifang to Hongwei. Her Chinese husband mistreated her and followed her everywhere, even into the bathroom. Myung Ok does not like it, so she escapes to Shenyang. Nevertheless, Hongwei found her with his gangster connections, abused her, and returned her to the farmer (Park & Vollers, 2015: 111). It can be seen in the data below,

“Myung Ok was in her early forties, from Hyesan, and had escaped from North Korea twice. The first time she made it cross the river with a daughter who was around my age, and they were sold together. But while they were living with her Chinese husband, the police captured and repatriated them. Her daughter was too young for a prison camp, so she was sent for “reeducation”. Myung Ok was sent to a labor camp. After her release, Myung Ok decided to risk another escape, although her daughter was too afraid and stayed behind. Hongwei sold Myung Ok to a handicapped farmer who

treated her badly. The man was nervous about her running away that he followed her everywhere even into the bathroom. She couldn't make it anymore and managed to escape to the bustling northeastern city of Shenyang, where there was a large population of North Korean defectors in hiding. But Hongwei had underworld connections in Shenyang, and his men found her and beat her up. She was sent back to the farmer again" (Park & Vollers, 2015: 111).

4.1.3 Significant Structure

Significant structure is the social structure of society found in the novel and is related to the social structure of society in actual life. So, literary works can be seen as a product of the structure of society in actual life (Goldmann, 1980). Literary work is seen as a structure correlated to historical issues. The structure of a literary work is a citation structure that occurs in reality. In this case, a crucial reality structure inspires the author. Structural environmental activities occur because of the interaction and relationship between humans and the environment. The social conditions surrounding the author influence her ideology and work. It causes a relationship between the structure of society and the structure of literary works (Goldmann, 1980: 14).

In the memoir novel *In Order To Live*, the class struggle can be seen in social structures in three countries, North Korea, China, and South Korea, that become the story's settings. In North Korea, the Kim regime classifies its people as *songbun*. *Songbun* is a social status system used in North Korea (Park & Vollers, 2015: 14). The *songbun* system is similar to the theory of the class struggle of Marxism, where struggle means there are domination and oppression from the ruling class to the working class. Based on ancestral and family political, social, and economic background, *songbun* is used to determine whether or not an individual is eligible to be allowed to live in North Korea, receive an adequate amount of food, education, work, and the opportunity to join the ruling party in North Korea, namely the Labor Party. Since the 1950s, the Kim regime has

divided its people into three main social classes to show their loyalty to the party: core class, wavering class, and hostile class. The core class is a group of descendants of anti-Japanese fighters, relatives, and people close and loyal to Kim's regime. This group got permission to stay in Pyongyang and access decent housing, food, health, education, and jobs. The Wavering class was a family class of artisans, small shop owners, traders, farmers, and low-level laborers closely monitored by the regime. Meanwhile, the hostile class is people considered hostile and opposed to the Kim regime, working with or pro-Japan, religious leaders, former landlords during the Japanese colonial era, and people whose families fled to South Korea. Communities belonging to the hostile class lack access to education, health, and decent jobs. They were assigned to do forced labor and placed in remote areas, received low food rations, were discriminated against in their environment, and were closely monitored (Park & Vollers, 2015: 14). It can be seen in the data below.

“When Kim Il-Sung came to power after World War II, he upended the traditional feudal system that divided the people into landlords and peasants, nobility and commoners, priests and scholars. He ordered background checks on every citizen to find out everything about them and their families, going back generations. In the songbun system, everyone is ranked among three main groups, based on their supposed loyalty to the regime” (Park & Vollers, 2015: 14).

Park's mother is included in the hostile class because Park's great-grandfather owned land during the Japanese occupation. This stigma persisted for three generations, and Park's mother and her family did not receive any privileges from the regime. Instead, according to the interview with Ryan on Youtube, Park's father was from the core class when he was a party member, but it was not an extraordinary thing but better than other people. He lost his social status because of his brother's sexual harassment scandal. So Park's father and his family lost their social status and privileges, experienced a struggle to survive, and were expelled from the party by the regime (Ryan, 2023).

According to the interview on Youtube with Ryan (Ryan, 2023), Park said her grandfather, from her mother's side, was the land owner, and the regime took

the land. Therefore Park's mother and her family did not have or give any privileges by the regime even though they were loyal to the regime. The regime abolished private property so nobody could not own a home or anything. The regime promised the North Korean people to abolish poverty and inequality in any form. Everything that the government will take care of will be free, such as health care, housing, education, and even food. North Koreans believed it was a paradise at that time because there was no battle between people. Those who disagree get executed with the three generations (Ryan, 2023).

In China, the class struggle can be seen in the memoir novel *In Order To Live*, which is experienced by Park as the main character and her mother, Geum Sook. Park and her mother are illegal refugees who must face human trafficking, and traffickers control their lives. The class structure in China is divided based on political power, wealth, and prestige, which reflects that the Communist Party plays a significant role in social life in China. The top classes are a group of state officials and conglomerates who have the power to set national and international policies. The middle class is city-level party leaders, professors, doctors, managers, lawyers, engineers, and celebrities connected to upper-class people. The lowest class is the underclass: workers, poor farmers in rural areas, the unemployed, and illegal immigrants. The data below shows that Park's mother, as an illegal immigrant, does not have the power to fight and struggle against acts of rape and sexual violence by human traffickers. North Korean refugees without legal citizenship and an excellent educational background are easily fooled and tricked by traffickers like Park's mother. In this situation, if the victims dare to resist, they will receive more sadistic violence, such as being beaten or kicked so that they obey the trafficker's orders.

“An old man arrived and built a fire for them, and Hongwei gestured my mother that this was her husband; she had to sleep with him. But they had tricked her: it was just another broker. This ring of human traffickers always used the women before they were sold, including Hongwei. My mother had no choice but to accept it.” (Park & Vollers, 2015: 97)

The structure of the memoir novel *In Order To Live* is built by the problems of problematic characters that arise due to their relationships with other characters or their environment. The character studied in the memoir novel *In Order To Live* is Park as the main character. Park experienced various conflicts as a victim of human trafficking, with other characters, and conflicts with China's social environment, which is very different from North Korea. Park's conflict with the social environment in China can be seen from the data below.

“During that first walk, Young Sun had to explain traffic patterns to me to keep me from walking into the road. We didn't have traffic lights in Hyesan, and there were very few cars anyway. In Pyongyang, I was too young to notice how it was done. But here you had to look up and watch a signal before crossing or you would get run over. Before long it all became too overwhelming. I got dizzy seeing so many bright, different colors and people. The smell of gasoline and barbecue and car exhaust made me so sick I almost threw up in the street.” (Park & Vollers, 2015: 95)

The quotation above show that Park experienced culture shock while in China. Culture shock is natural when someone moves from one country to another with different cultures and habits. Park had to adapt to traffic lights when she walked, and that was something she had never known before. No traffic lights exist in Hyesan or most areas outside Pyongyang because only a few cars go by. Traffic lights are usually found in Pyongyang because many high-ranking party officials live there. Few people own cars because the government owns all, while bicycles are considered private property (Lee, 2017).

The Chinese social structure has changed and is regulated in a regulation called the social credit system in 2020. The social credit system is one of the Chinese government's policies in controlling the behavior of its citizens. This system aims to measure the eligibility of the population, not just credit, but also all aspects of their lives. Online behavior, criminal records, employment history, expense reports, and annual taxes are things that the Chinese government has been recording since the law was issued. Every person's behavior, both big and small actions, will be assessed. The social credit system requires Chinese citizens to

compete to show suitable behavior. It is because all aspects of their lives will depend on the scores obtained, such as creditworthiness, subsidy eligibility, access to public procurement, and investment feasibility. The way the social credit system works is that the Chinese government will monitor all activities carried out by its citizens in all aspects of life both during travel, when shopping, and many more through various media such as CCTV, which has been prepared as many as 200 million throughout China and also through an identification number that is connected directly to the behavior records of each citizen. This rule will be implemented in 2020 but has been studied and prepared by the Chinese government since 2014 (Drinhausen & Brusse, 2021). Park and her mother came to China in 2007 and stayed there for two years until 2009 so that this social credit system would not impact Park and her mother.

Park experienced class struggle in South Korea as a North Korean citizen intimidated by native South Koreans. Social class in South Korea is usually called silver spoon and dirt spoon. The "spoon" metaphor is a sharp satire of Korean society in the era of modern capitalism. It shows South Korea's social and economic inequality and high unemployment rates because someone with the privilege of financial support from parents can be more successful. A person born into a wealthy family with many privileges is called a silver spoon, while someone from a lower-middle-income family is called a dirt spoon. Young people disapprove of this picture of social class because the middle to lower class has difficulty finding work and arbitrary acts or abuses use power in low-economic social class society by upper-class people (Kim, 2017)

The position of North Korean refugees in South Korea is classified as a minority group even though, legally, they are recognized as South Korean citizens. Refugees often experience discrimination from native South Koreans in social life, for example, finding work and getting an education. On the other hand, North Korean refugees have difficulty adapting and adjusting to South Korean culture, so employers prefer to recruit native South Koreans (Sung, 2011). So the

North Korean refugees usually only get menial jobs such as laundresses, waiters in small restaurants, or odd jobs.

“I’d like to use this PC...” I said. As soon as he heard my accent, he knew I was not from South Korea.

“We don’t allow foreigners in this place,” he said. “Okay, I’m from North Korea, but I’m a South Korean right now,” I said, utterly shocked. I could feel tears stinging my eyes.

“No, you’re a foreigner,” he said. “Foreigners are not allowed here!” I turned and ran down the stairs, and I didn’t stop running until I got back to our apartment. I felt gutted” (Park & Vollers, 2015: 158).

The data above show that Park experienced social problems through discrimination by native South Koreans. Native South Koreans tend to have difficulty accepting the presence of foreigners around them. They do not hesitate to discriminate against these foreigners even though those people have the same background, for example, what happened to Park, a Korean with a different background. The reason for this discrimination has to do with stereotypes. Racial discrimination or racism can occur due to significant physical differences such as differences in skin color or hair color, differences in speech and accent, and also depictions of characters seen in media such as the internet, movies, or from other people's stories. South Korean citizens may think black people are scary and evil because many Western movies feature black characters as criminals, mafia, drug dealers, and other evil characters. Because of this media portrayal, there is a stereotype that black people are bad people, and South Koreans generalize it to all black people. Park experienced discrimination because her accent was still thick with a North Korean accent, and the man who had PC room was aware of that. In actual life, North Korean people are often seen as spies, considered stupid and backward because they cannot adjust to living in South Korea, which is capitalist and has a fast culture (Cho, 2022).

Park experienced discrimination from a local educational institution when he was about to enroll in school in South Korea. It is because North Korea's and South Korea's living conditions are very different. Three months of rehabilitation

in Hanawon is insufficient to turn North Koreans into South Koreans. Also, the media portrayal of the two countries creates mutual distrust and alienation over time (Eschborn & Apel, 2014). It can be seen in the data below,

“Then I was led away to meet some of my new classmates. All the girls were wearing their smart uniforms, and I was dressed in a hand-me-down outfit given to me by a social worker. I tried to talk to a few kids, but they just looked at me and walked away. Later, I heard some of the girls talking about me, not caring that I could overhear.

“What’s that animal-thing doing here?” said one.

“What’s wrong with her accent?” said another. “Is she a spy or something?”

At the end of the day, I walked home with my mother and never came back (Park & Vollers, 2015: 159).

There are many doubts about their colleagues or relatives in the North from South Koreans, especially regarding the ideology of the refugees in the North Korean regime and that North Korean refugees are in direct contact with the underworld because of living illegally in China. For South Koreans, these things are so immoral that suspicions arise among them. Apart from that, South Korean citizens are worried about the increasingly complicated and competitive conditions of the job market, so they are worried that North Korean refugees will take their positions and jobs. The North Korean refugees also get easier access to the education sector due to more relaxed entry requirements. In contrast, South Korean citizens have to try and work harder and take entrance exams (Eschborn & Apel, 2014). After experiencing many difficulties in formal education, Park finally decides to take the GED and pass the exam.

“In April 2011, just two years after my mother and I landed in South Korea, I took my high school GED exam and passed. It was a sweet victory. I thought about all those people who had written me off: the pastor in Qingdao, the agent who interrogated me, the principal who dismissed me, and the many teachers who told me this day would never come. Being told that what I wanted to do was impossible had motivated me, and earning the GED showed me, for the first time,

that there could be justice in my life. Hard work would be rewarded.” (Park & Vollers, 2015: 164)

In South Korea, the GED or General Educational Diploma is a test covering 4 subjects: science, art and language, mathematics, and social sciences. When passing the GED test, the person can get a high-school diploma (Koreaboo, 2018). Park proves that a North Korean defector deserves the same education and that Park can graduate high school even with a GED, not formal education. Getting the opportunity to pursue an education is something that Park wanted to do since he dropped out of school in North Korea. Park cannot attend formal schooling in China because she is an unidentified illegal refugee. Her movements were limited, so if Park attended school in China, she would be arrested by the Chinese police and deported back to North Korea. Park took the GED because she was unable to socialize well with native South Koreans, and she also was unable to catch up on many lessons. Graduating from GED is a significant achievement for Park to be able to continue higher education at university. The thing that motivates her is the bad memories he has experienced.

4.2 Worldview in the Memoir Novel *In Order To Live*

Worldview is the result of thinking, feeling, and acting when humans are forced to be in certain social conditions or situations and forced by certain social groups (Goldmann, 1980: 23). In *The Hidden God*, Goldman states that it is important to establish homologous relationship between the world vision of a particular social class and the world vision in the literary works (Goldmann, 1969: 500). The theory of Genetic Structuralism explains that the author's life experience influences social issues or events in literary works. Park, who created the memoir novel *In Order To Live*, tells of the North Korean regime, human trafficking in China, and new life in South Korea as the contextual background of her literary work. However, in this study, I focus on discussing human trafficking experienced by Park and her mother while living illegally in China and how they survived and escaped to South Korea. The focus of Park's writing

comprehensively tells about the pressures of the North Korean regime, which made its people suffer and eventually flee to China before reaching South Korea, the practice of human trafficking in China, which still exists today, and the suffering experienced by North Korean women in China as the commodity of human trafficking. Park used the setting of the memoir novel as similar to the tragedy that happened in reality, in which the historical situation and social transformation occurred in the 21st-century era. *Juche* ideology is the typical propaganda, and the most prevalent theme of all was a reference to the Kim family as a hero figure who saved North Korea from the cruelty of capitalism and the war against America, which North Korea won. The Kim family became the center of the North Korean universe and the heroes of North Korea. North Korea, or the DPRK, claims that the modern political reality in North Korea is based on Kim Il Sung's Marxist-Leninist principles. *Juche* ideology was used by Kim Il Sung and his son, Kim Jong Il, as a political motto to promote strong nationalism for North Korean independence and self-denial in the face of famine and economic stagnation in North Korea. The four *Juche* principles are ideological autonomy, political independence, self-sustaining and self-sufficient economy, and national defense. However, the effect of this ideology is hunger, poverty, and the pressures of life on North Koreans, especially those with low social status or *Songbun*. Finally, they defected to China and South Korea to end the suffering. The residents who were caught defecting were put in a labor camp or re-education camp and punished along with their three generations (Lee, 1997).

Park was born in 1993 in Hyesan, a village near the border of North Korea and China. She was born when Kim Il-Sung led the country, but one year later, he died. North Korea's social and economic changes changed under Kim Jong-II's leadership. In her childhood, her parents had a good social status. However, her family's social status changed when her father was arrested for illicit business a few years later. Park and her family struggled to survive poverty, and this condition made Park, her mother, and her sister escape to China and defect to South Korea. However, while in China, the life of Park and her mother became

suffering because they were victims of human trafficking, rape, and the practice of buying and selling brides. When Park's mother was sold as a bride to a Chinese man, Park lived with Hongwei, a high-level trafficker. Park, who can speak two languages, Korean and Chinese, is used by Hongwei. Hongwei forced Park to get involved in human trafficking operations with Hongwei and become an interpreter between Hongwei and the victim. She managed to escape to Mongolia with the help of the missionary in Qingdao and then to South Korea with the help of the Mongolian and South Korean governments. After gaining freedom in South Korea, Park remembered her compatriots in North Korea who were still trapped in the regime and human trafficking in China. At that time, Park had no power to fight human trafficking crimes. However, now, Park has the power to fight human trafficking crimes and has the power to voice the voices of North Korean citizens and become an enemy of the Kim regime.

In this research, the author's worldview is described through Park as the main character, and the worldview relates to the contextual background of Chinese society, which is the place where Park and her mother experienced the practice of human trafficking. Park is a young woman who is intelligent and full of ambition. She chose to live independently with her mother after deciding to leave Hongwei, a trafficker who also helped Park and her mother survive in China without getting arrested by Chinese police because she felt she did not have the freedom to determine her future. This reason became one of the things behind the big decision taken by Park to break away from the shadow of life with Hongwei. On the other hand, Park felt moved to see the social conditions of the North Korean refugee community in China who experienced difficulties and did not have the happiness to live a decent life. Park wants to show her aspiration to fight against all human rights violations in China, especially North Korean women trafficking. Park represents her society by criticizing the problems and conditions of human rights violations that occurred at that time. This condition made Park tell about her terrible life experience when she lived as an illegal refugee in China

through literary works. She voices her thoughts and criticizes the problem of North Korean women trafficking in Chinese society through her work.

“You have to tell the world that North Korea is like one big prison camp,” she said. She wanted people to know why he had to escape, and what happened to North Korean women who were sold in China. “If you don’t speak up for them, Yeonmi-ya, who will?” she said. My sister agreed. In the morning, I made my decision. I would write my story fully and completely, holding nothing back about my own trafficking. If my life was to mean anything, it was my only choice” (Park & Vollers, 2015: 188).

The data above show that Park is an individual subject and that her social community or collective group influenced her. She voiced the condition of her collective group, which experienced violations of human rights through the practice of North Korean women trafficking. As the author and the main character of her memoir novel, Park describes her opinion on human trafficking in China and freedom. She started her anti-trafficking practice with her actions to combat and fight traffickers who carried out North Korean women trafficking practices. She also spoke about humanity and freedom. This humanity is an evolutionary movement in which no part of human existence is detrimental to the other, and none of us restricts the other from getting a better life. She thought humans were created differently, but we are all alike. We must respect each other to be free in all aspects. Everyone has the right to the same freedom and opportunity. After defecting from North Korea and experiencing human trafficking in China, until finally living in South Korea, Park's ideology changed into liberalism. Park, as an individual subject and a part of a specific social class, voiced her opposition to the practice of human trafficking and criticized the North Korean regime, which was considered to have failed to protect its people, so many residents were disabled. Park also has a different ideology from the North Korean regime. Park believes in the ideology of liberalism by fighting for and upholding individual freedoms in all fields, be it in the political, economic, or religious fields. It can be seen from Park's attitude in fighting for the individual rights of North Korean citizens limited by the North Korean regime.

According to Park's speech in TED Talk, Park thinks that freedom is when humans know what is right and wrong, the difference between justice and injustice, and what we deserve and do not deserve. Freedom is fragile. If we do not fight for human rights for the oppressed and those who do not have a voice as free people here, who will fight for us when we are not free? Park thinks it is beautiful that people care about climate change, animal rights, and gender equality. North Koreans right now cannot speak for themselves. They do not have internet in the 21st century, do not have electricity, and it is the darkest place on earth right now (Park, 2019). Park wants her fellow North Koreans living in that darkness to be free.

Park wrote the memoir novel *In Order To Live* to resist and fight against the injustice of a society in China where young girls and women are trafficked and sold as brides to Chinese families. There is a heavy demand for NK women, especially in rural China, and the fundamental reason for that, apart from the desire for labor, is that China instituted a one-child policy back in the 60s, and many female fetuses were more aborted than males. So there is a disproportionate number of young Chinese men with no partner and no probability of acquiring one because there is an absolute shortage of women. So Park and her mother were valuable commodities because of the shortage of women. The North Korean women trafficking practice makes the victims oppressed in their position and limits them from getting a better life. This condition is exacerbated by the Chinese government, which denies their existence. In China, around 30 million young men have no hope of finding women in their lives. The Chinese regime does not crack down on this human trafficking because it does not want these people to rebel against their dissatisfaction with their lifestyle. Human trafficking was something that Park did not hear about in her life, and she did not know what rape was. She was so scared because North Koreans are bizarrely innocent people, and there was no bad news. Every news is happy news, like how amazing North Korea won in the revolution, the victorious North Korean army, and the mother nation thriving

under communism. There is no place for North Koreans to go outside of the country. In an interview, Park told that if North Korean people leave the country, whatever the condition is, it is better than being in North Korea because, at least in China, we are being fed, and that is how North Korean refugees stay in China.

The social revolution, which comprises political, economic, and cultural works of social facts, is a social fact that can be created by trans individual subjects in the form of literary works (Goldmann, 1980: 19). The suffering condition of North Korean women happened during their stay in China, and the effect is still going on until now when they should be separated from their families or relatives. Park tells the reader about how she and her mother survived human trafficking and suggested to the reader how to respond to the actions of some of the characters in the novel. Park was inspired by how Kim invested in the loyalty of the next generation through the Kim regime and North Korea. The lessons that the North Koreans would take from labor camps, re-education camps, or punishment with three generations are what Kim's regime wants: loyalty, devotion, and compliance to Kim and the power to do what Kim's regime believes need to be done.

Park faced the misery of human trafficking, but she never knew Kim Il Sung and Kim Jong Il directly. However, she sympathized with people from the same country and economic background, North Korea, who were subjected to being tormented. Park wants to make a social improvement for the victim's status, which is how Park declares the class or social group Park belongs to. As a North Korean, she seriously cares about the existence of North Korean victims in this society. The author agrees with the spirit of freedom by making social improvements for the victims in the novel. This spirit is intended for people who want to live free from all social barriers and oppression, such as human trafficking, discrimination, and trivialization. Park wants her views on North Korean people and refugees to be erased and fights for freedom and equality. Park stated that her (North Korean) class minority was the victim, while the Chinese were described as the perpetrator. The relationship between the novel's memoirs,

biographies, and the history of the trafficking of North Korean women in China is very close. The memoir novel *In Order To Live* explains how the suffering conditions of the victims through North Korean women trafficking were caused by poverty and totalitarian politics in North Korea.



CHAPTER 5. CONCLUSION

Based on the analysis of the memoir novel *In Order To Live*, it can be concluded that the memoir novel shows the different way of thinking of the main character on North Korean women trafficking. The process of surviving human trafficking explained in human facts showed that Park as the main character does not agree with the practice of human trafficking which deprives her of freedom and Park has the right to determine her own path in life without being restrained by the traffickers. The characteristics and identities of the traffickers and the victims are explained in collective subject. Significant structure explained the social structure of the society in three countries, North Korea, China, and South Korea that become the contextual background of the memoir novel. The author position is explained in the worldview. Worldview discusses Park's idea against human trafficking such as escaping from the trafficker, established the new life, and voice the injustice that happens in North Korea to the world.

After investigating the social condition of North Korea in the 21st century, we can know the society where Park lives and understand the human trafficking problem at the border of China and North Korea. Human trafficking occurs due to economic, legal, and socio-cultural factors. The Kim regime that led North Korea failed to supply its people until rampant poverty existed. Thus, Park and her mother, who did not want to continue living in poverty and misery, fled to China for a prosperous life. However, when Park and her mother arrived in China, they became victims of human trafficking. North Korea and China deny and do not recognize human trafficking on the border of North Korea and China. The North Korean regime instructed the soldiers guarding the border to immediately shoot dead if a citizen was caught wanting to defect.

Through the memoir novel *In Order To Live*, Park wants to voice her aspirations and opinions against the practice of North Korean women trafficking

that has occurred in China. Park represents her society to criticize the conditions in 2007-2009 when she lived in China and became a victim of human trafficking. The suffering condition at that time prompted Park to write about his bad experiences through literary works. As the main character and author, Park portrays her opinion on human trafficking in China. Park opposes the action and fights against the traffickers who run the business of human trafficking practices. She also voiced humanity and supported North Korean women trafficking victims and North Korean defectors to get the freedom to choose their way of life. For Park, North Korea is a country like one big prison camp. Anyone who dares to criticize, oppose, or insult the regime and regime rules will be imprisoned and punished for three generations. Thus, Park also asks people to understand and help fellow human beings to help North Korean people who are still trapped in North Korea with regime rules that are detrimental to their people.

REFERENCES

- Alobeytha, F. L., Mohamed, A. H., & Rahman, F. A. (2018). The Identity of The Trafficked Child in Young Adult Literature: Patricia McCormick's *Sold*. *International Journal of Education, Psychology and Counseling*, 3(9), 1–9. www.ijepe.com
- Amar, F., & Kusumayanti, D. D. (2017). Women Trafficking in Somaly Mam's the Road of Lost Innocence: Genetic Structuralism Analysis. *Publika Budaya*, 5(2), 63–67.
- Berlinger, J. (2017). Dramatic video shows North Korean soldier's escape across border. *CNN*. <https://edition.cnn.com/2017/11/21/asia/north-korea-defector/index.html>
- Cho, E. A. (2020). Speaking mouth, writing hand: The english-language autobiographies of north korean defectors and the concept of author vocal-writing. *Situations*, 13(2), 97–123.
- Cho, S. Y. (2022). The effect of social identity on integration of social minorities: The case of North Korean refugees in South Korea. *International Area Studies Review*, 25(1), 3–20. <https://doi.org/10.1177/22338659211052268>
- Choi, H., & Kim, H. J. (2020). Overcoming Stress: A Phenomenological Study of Field Missionaries Rescuing North Korean Defectors. *International Journal of Advanced Culture Technology*, 8(3), 73–83. <https://doi.org/10.17703/IJACT.2020.8.3.73>
- Chu, C. Y. Y. (2011). Human trafficking and smuggling in China. *Journal of Contemporary China*, 20(68), 39–52. <https://doi.org/10.1080/10670564.2011.520842>
- Creswell, J. W. (2009). Research Design: Qualitative, Quantitative, and Mixed Methods Approaches. In *SAGE Publications Inc* (Vol. 3rd). <https://doi.org/10.1093/nq/s4-l.25.577-c>
- Davis, K. (2006). Brides, Bruises and the Border: The Trafficking of North Korean Women into China. *SAIS Review of International Affairs*, 26(1), 131–141. <https://doi.org/10.1353/sais.2006.0004>

Drinhausen, K., & Brusse, V. (2021). China's Social Credit System in 2021: From

fragmentation towards integration. *MERICs China Monitor*, 25. https://merics.org/sites/default/files/2021-06/MERICs_ChinaMonitor_67_Social_Credit_System_final3.pdf

Eagleton, T. (2016). *Concept of Literary Criticism of Marxist by*. 3(2), 4–7.

Eschborn, D. N., & Ines Apel, B. . (2014). North Korean Refugees in South Korea Refugee Movements on the Korean Peninsula since 1945. *ISPSW Strategy Series; Focus on Defense and International Security*, 49(292), 1–17.

European Asylum Support Office. (2021). *Nigeria: Trafficking in human beings (country of origin information report)* (Issue April). <https://doi.org/10.2847/777951>

Evans, H., Sadhwani, S., Singh, D. N., Robjant, D. K., & Katona, P. C. (2022). Prevalence of complex post-traumatic stress disorder in survivors of human trafficking and modern slavery: a systematic review. *European Journal of Psychiatry*, 36(2), 94–105. <https://doi.org/10.1016/j.ejpsy.2022.01.005>

Goldmann, L. (1969). The Hidden God. A Study of Tragic Vision in the Pensees of Pascal and the Tragedies of Racine. In *The Modern Language Review* (Vol. 62, Issue 3). Routledge. <https://doi.org/10.2307/3722158>

Goldmann, L. & W. B. (1980). Essay Method in the Sociology of Literature. In *The British Journal of Sociology* (Vol. 34, Issue 2). <https://doi.org/10.2307/590755>

Hyoungah, P. (2013). *North Korean Migrants in China: A Case Study of Human Smuggling and Trafficking*. October.

ILO. (2006). *Demand Side of Human Trafficking in Asia: Empirical Findings*.

Kangaspunta, K. (2003). Mapping the Inhuman Trade: Preliminary Findings on the Database on Trafficking in Human Beings. *Focus on Crime and Society*, 3(1–2), 81–103.

Kim, E., Yun, M., Park, M., & Williams, H. (2009). Cross border North Korean women trafficking and victimization between North Korea and China: An ethnographic case study. *International Journal of Law, Crime and Justice*, 37(4), 154–169. <https://doi.org/10.1016/j.ijlcj.2009.10.001>

Kim, H. (2017). Spoon Theory and the Fall of a Populist Princess in Seoul. *Journal of Asian Studies*, 76(4), 839–849.

<https://doi.org/10.1017/S0021911817000778>

Lee, G., & Lee, G. (1997). *The Political Philosophy of Juche*. 105–112.

Ombelet, W., & Johnson, M. (2016). Baby factories in Nigeria: A new and challenging source of abuse. *Reproductive BioMedicine Online*, 32(1), 4–5. <https://doi.org/10.1016/j.rbmo.2015.11.010>

Pacheco, V. (2022). Discourse Analysis of International Reporting on Human Trafficking of North Koreans at the Border with China. *Journal of Human Trafficking*, 8(3), 309–333. <https://doi.org/10.1080/23322705.2020.1823770>

Park, Y. (2019, September 27). What I learned about freedom after escaping North Korea | Yeonmi Park. *TED*. <https://www.youtube.com/watch?v=mLzTo-y8Ef0&t=54s>

Park, Y. (2022). *Voice of North Korea by Yeonmi Park: 7 Ways to Escape North Korea and Why None Are Any Good*. <https://www.youtube.com/watch?v=oAbbXRZ4cgs&pp=ygU3NyBXYXlzlzIH RvIEVzY2FwZSBOb3J0aCBLb3JIYSBhbmQgV2h5IE5vbmUgQXJlIEFueSBHb29kIA%3D%3D>

Park, Y., & Vollers, M. (2015). In Order To Live. A North Korean Girl's Journey to Freedom. In *Paper Knowledge . Toward a Media History of Documents* (Vol. 3, Issue April).

Polaris Project. (2019). *Polaris 2019 Data Report* (Issue March). <https://www.nmc.org.uk/about-us/reports-and-accounts/annual-reports-and-accounts/>

PSCORE. (2021). How does the North Korean education system operate? *PSCORE*. <https://pscore.org/life-north-korea/forced-to-hate/>

Roommates, T. (2021). *Defector Yeonmi Park sold as slave in China after escaping NK*. <https://www.youtube.com/watch?v=u2PRw2gId6Q&t=663s&pp=ygU-RGVmZWN0b3JgWWVvbm1pIFBhcmsgc29sZCBhcyBzbGF2ZSBpbjBDA GluYSBhZnRlciBlc2NhcGluZyBOSyA%3D>

Ryan, S. (2023). *Yeonmi Park - Escaping the Horrors of North Korea & the Kim Dynasty* | *SRS* #54. <https://www.youtube.com/watch?v=wGw22OjB4Ko&t=4595s>

Seoul, A. in. (2014, August 14). North Korean pair “swim across sea border to defect to South Korea.” *The Guardian*.
<https://www.theguardian.com/world/2014/aug/14/north-korea-pair-swim-defect-south-korea>

Smith, N. (2023). Toddler in North Korea ‘sentenced to life in prison after parents caught with Bible.’ *The Telegraph*. <https://www.telegraph.co.uk/world-news/2023/05/29/toddler-north-korea-parents-bible-life-prison/#:~:text=Toddler in North Korea 'sentenced,after parents caught with Bible'&text=A toddler was sentenced to,by the US State Department>.

UNHR. (2000). *Protocol on Trafficking*. November, 2.
<https://www.ohchr.org/Documents/ProfessionalInterest/ProtocolonTrafficking.pdf>

United Nations. (2014). Human Rights and Human Trafficking: Fact Sheet No. 36. *United Nations Human Rights Office of the High Commissioner, Fact Sheet(36)*, 70.

Vidushy, V. (2016). Human trafficking In India : An analysis. *International Journal of Applied Research*, 2(6), 168–171.

Wellek, R., & Warren, A. (2009). Theory of Literature. In *Theory of Literature*. HARCOURT, BRACE AND COMPANY.

Widiarti, E. P. T. (2018). *Tragic Life of Child Labour Seen In Marsha Forchuk Skrypuch's Making Bombs for Hitler*. Universitas Jember.

Zaugg, J. (2019). These North Korean defectors were sold into China as cybersex slaves. Then they escaped. *CNN*.
<https://edition.cnn.com/2019/06/09/asia/north-korea-defectors-intl-hnk/index.html>