

Propaganda in North Korea

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ABSTRACT

This study investigates the use of art, propaganda posters in specific, and how it is used as a political gateway by the North Korean government to inspire and influence the population to whom it is exposed, in a particular way. It attempts to examine the background of propaganda, from a historical, social, sociological and psychological vantage point and thus analyze three different posters, each representing the main aspects of the political ideology, Juche. By utilizing a semiotic approach along with a 10-step analysis method developed specifically for propaganda, the main elements of the propaganda posters are disclosed, such as influential color schemes, gender roles and gender representation, as well as the presumed target audience and source of the propaganda. The prominent linguistic aspects are also taken into account. Having already taken into account the notion of intention and interpretation, an assumption on the wanted outcome of the propaganda is executed.

The study furthermore deals with the psychological causes and influences, which are inevitably influencing the population of North Korea. By using the Milgram experiment the underlying social and psychological implications are addressed. The historical, political and social dynamics are used in order to establish how the propaganda is influenced and created.

Lastly, the study will discuss the notion of Western propaganda, thus comparing it to the previously analyzed North Korean poster (along with North Korean propaganda in general) and debate whether or not it is justifiable to examine North Korean propaganda from a Western perspective.

KOREAN ABSTRACT

본 보고서는 북한 내 선전이 이루어지는 배경과 그 구체적인 과정을 선전 수단 중 하나인 북한 포스터를 분석하고, 그것이 북한 주민에게 미치는 심리적 영향과 그 원인에 대해 논의하고자 한다. 서양화된 사회에서 살아가는 사람들 또한 은근한 선전에 항상 노출되어 있지만, 북한 내 선전은 타국과 교류가 거의 없다는 뚜렷한 양상을 드러내고 있다. ‘선전’이란 많은 사람들에게 급속히 사상을 전달하기 위하여 사용되는 방식이다. 북한은 6.25 전쟁 이후 국가 안정화를 위해 다양한 선전 수단을 사용해왔다. 북한 선전의 가장 기본이 되는 사상인 ‘주체 사상’은 김일성에 대한 찬양과 복종을 직/간접적으로 요구한다. 선전의 효과는 철저한 교육과 선전 수단을 적극적인 활용을 바탕으로 한다. 북한은 대표적인 선전 수단으로 거리 곳곳에 붙은 포스터를 활용하는데, 이 포스터는 자극적인 언어 표현, 상징적인 색감과 그림들을 사용하여 선전의 효과를 높이고 있다. 포스터를 비롯한 선전 도구들은 북한 주민이 당국에 순응하도록 하는 효과를 내는데, 이는 밀그램의 실험을 통해 증명될 수 있다. 포스터 이외에도 태어날 때부터 철저하게 이루어지는 우상 교육이나 철저하게 검열되는 미디어는 선전 효과를 극대화 하고 있다. 앞선 논의들은 제한된 자료들을 자의적으로 분석한 측면이 있어 신뢰도가 다소 떨어질 수 있다는 한계가 있다. 그러나 북한 내 만연하게 이루어지고 있는 선전물을 직접적으로 분석하고 그것이 북한 주민의 심리에 어떤 영향을 끼쳤는지 탐구했다는 데 의미가 있다고 본다.

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1. Introduction

This paper aims to investigate the use of propaganda posters as political tools in the North Korean society, taking into account the prominent political, social and cultural dynamic.

The main target is to examine the notion of ideology in general, in order to acknowledge and establish the political aspects of the chosen posters.

Furthermore the aim is to address recent North Korean history and especially the history of propaganda in North Korea, as a way of creating a more elaborate context for the analysis, as well as outlining the main aspects of the Juche ideology. Another focus is to briefly set the outline of the concept of intention, propaganda and the Juche ideology, since this is a vast part of the analysis and the study in general. Furthermore, an examination of the correlation between the messages within the posters and the main values of the Juche ideology is established.

By choosing to focus on North Korea as our main case study, we are simultaneously assuming that there is in fact a correlation between the prominent political dynamics and the art produced therein.

Within the analysis of this project we intend to examine, initially using a semiotic and discursive approach, and further applying a 10 step propaganda analysis method developed by Garth and McDonnell (2005). Propaganda is used as a political tool in order to maintain the main ideology of the North Korean society, and thus the main goal is to disclose how the messages of the central values of the ideology is portrayed through North Korean propaganda. An attempt has been made in order to find three posters, which each represents the different aspects of the ideology.

In order to successfully execute the presented task, the wish is to investigate several realms of studies; linguistic representation, culture and the production of meaning within a culture. We also aim to present the prominent aspects of a semiotic analysis, and thus, with this knowledge functioning as the foundation, we will analyze the chosen posters.

Following the analysis and the introduction of the external forces presented, we will attempt to obtain a broader understanding of propaganda by introducing the internal structures; the sociological and psychological aspects behind propaganda, such as social control. An intention is to include the Milgram experiment, since the army in North Korea is rather prominent, and thereby hope to gain an understanding of the psychological dynamic present in the nation.

As a final conclusion the goal is to have discovered some kind of connection between the cultural, social and political dynamics, which has taken place in the North Korean society within the recent decades and the propaganda that has been chosen as representatives.

1.1 Motivation

Since we, as westerners, presume that the amount of propaganda we are exposed to is minimal and not influencing our opinion and beliefs, we found it interesting to look at, with our own background in mind, one of the presumed most propagated populations in today's civilization. Keeping in mind the preceding conditions of the country, we wanted to take a look at what kind of art is produced in a society so vastly different from the one we live in, and whether or not the prominent ideological dynamics were to detect within the chosen posters.

North Korea as a nation has been the subject of much speculation for over half a century, since the country became independent from the Japanese empire as a result of the end of the Second World War, and later separated from South Korea as a result of the victory of the Allied during the Second World War. The nation's secrecy and its isolated nature combined with the occasional first hand narration from within the borders – such as the speeches and television appearances by social activist and reporter Yeon Mi Park, a young North Korean woman who managed to defect by crossing the Gobi desert and hide from the North Korean government in China – has been a vast focus of the western world for decades; North Korea has been present on the United States' list of State Sponsors of Terrorism for more than 30 years, from 1987 to 2008 (<http://www.state.gov/j/ct/rls/crt/2013/224821.htm>, first visited 22/5 2015).

Yeon Mi Park reports, in her speech held in Dublin, Ireland in 2014, about the raping of her mother and imprisonment of her father and how she was made to believe that the North Korean 'dictator' could read her mind. (Park, 2014)

The debate on North Korea recently gained momentum once again as Sony announced the release of the movie "The Interview" in 2014. The movie, portraying North Korea, its leader and most importantly the conditions of the population, in a satirical and demeaning way, caused for great controversy – more so about the government's treatment of its citizens than the actual movie itself. People began educating themselves on the issues of the country in order to defend their opposition to the movie, and this public acquisition of knowledge further sparked the debate.

1.2 Delimitation

Our interest in examining propaganda is based upon the fact that it is a method of communication argued as being present in every country worldwide. With the common aim to influence the population in the given society, propaganda offers various messages (often with concealed agendas), which are meant to influence and change the mind or belief receiver.

Propaganda appears in different shapes such as speeches, movies, advertisements and posters. If more time had been available, the other political tools such as speeches or other forms of propaganda could as well have been used in order to investigate and clarify how propaganda is used as a tool to maintain or change an ideology. Since propaganda occurs universally it has been necessary to narrow the field of research down, in order to form a compelling and contemporary assignment. An investigation on the history of propaganda was performed with the result that propaganda through time has developed quite a negative connotation and nowadays is associated with historical events such as massive monuments building in ancient Egypt and the ethnic cleansing during the Second World War.

Finally the research led to an interest in using the socialist and Juche-oriented Kim dynasty, North Korea, as a case study. Since the 1950s propaganda has developed in the North Korean society and is currently used to control and affect the whole nation in order to maintain the ideology of Juche. The dominant form of propaganda used in North Korea is posters, therefore it was decided to narrow the field of propaganda research down to a focus on posters. Often the Propaganda posters offer textual or graphic components as an attempt to transfer a message to the public through eye-catching images. Many different forms of messages - such as constitutional, social or emotional can be present. Therefore it is likely to approach the propaganda from various angles. Our main interest point has been on modern and contemporary propaganda artwork.

Related to that, another country worth mentioning is the United States of America. In the same way as North Korea, the US introduces modern artwork as a political tool.

Most vital to highlight is the presidential campaign of Barack Obama. In the campaign the most essential rhetorical devices used is the words hope and change – two strong words together acting relatable and creates unity. If more time and space had been available the campaign had possibly been investigated as a second approach to the use of propaganda as a political tool.



Nonetheless in order to look at two nations with widespread cultural values, as North Korea and America, an analysis of different historical events as well as an understanding of the central values within the societies, would be necessary in order to compare the meaning and representation of propaganda as a political and societal tool.

As this study has been written from a western point of view, it could be interesting to examine, in far more detail than what is presented to the reader within the scope of this particular project, how we ourselves are exposed to propaganda, and whether or not it is executed for the same assumed reasons and if the public reactions bear any resemblance whatsoever with the North Korean response.

This could also be an interesting subject, as the United States is considered one of the North Korean governments biggest public enemies (Heather, 2008). For this particular reason, the same study could easily be carried out with the South Korean government as the ‘protagonist’, as they also seen as an enemy of North Korea.

Taking a look on the literature and webpages used to gain information and knowledge, it has again been necessary to narrow the field of research down. At the same time it has been particularly vital to remain critical to the sources from where information has been selected and an investigation on both the cultural and historical background on the different authors/journalists has been required. To demonstrate the importance of keeping a critical view when investigating an isolated society as North Korea follows two contradictory statements describing the country, based on North Korea's own point of view and the American journalist, Suki Kim, who worked undercover 6 months at the all-male University of Science and Technology, PUST in Pyongyang.

1. *“The Democratic People’s Republic of Korea is a genuine workers’ state in which all the people are completely liberated from the exploitation and oppression. The workers, peasants, soldiers and intellectuals are the true masters of their destiny and are in a unique position to defend their interests”* – found on the official webpage of the DPR of Korea, <http://korea-dpr.com/index.html>
2. *“Sometimes the longer you are inside a prison, the harder it is to fathom what is possible beyond its walls.”* – a description of North Korea by the American journalist Suki Kim in her book; *Without You, There Is No Us: My Time with the Sons of North Korea's Elite* from 2003.

1.3 Problem Area

North Korea is a country at the center of much controversy and the problem we will attempt to address is the government’s use of propaganda, mainly the ideology represented through posters, of which the population is the target. The propaganda in North Korea comes in many shapes and forms, through different media with posters being one of the most impactful as it engages the receiver from a visual aspect. Therefore we have chosen to focus on three posters that best portray

the ideology of North Korea; Juche. Juche plays an important role in the control of the country, which begs the question of how this has come to happen? The reactions and mental consequences of being subjected to propaganda is also a problem that requires specification and investigation. The motivation behind utilizing propaganda as a political tool is interesting as well. The problem definition of our project based on the above mentioned points is as follows:

1.4 Problem Definition

How is the Juche ideology portrayed through propaganda posters in North Korea?

How does the propaganda differ from western, and is it justifiable to judge North Korea and its use of propaganda?

1.5 Sub Questions

In order to be able to answer the problem definition to the fullest extent possible we have listed a number of questions, thus serving as an aid to doing exactly so;

1. What is the context in which the propaganda takes place?

- a. Introduction to North Korean history (primarily focusing on political and social dynamics) propaganda as a general term and propaganda as it occurs in North Korea throughout recent history.

2. What prerequisites will be necessary to establish in order to analyze propaganda sufficiently?

- a. Introduction to linguistic representation, culture as well as the production of meaning.
- b. Introduction to the notion of intention and how we wish to go about this concept when analyzing the posters, thus interpreting and assuming the desired effect.

3. How is the predominant political ideology, Juche, presented in the propaganda?

- a. A presentation of three posters chosen based on their assumed correlation with the ideology.
- b. A semiotic analysis of the posters, attempting to disclose the predominant color schemes, gender representation and so forth, thus establishing the target audience and the presumed desired effect.
- c. A different approach to the notion of propaganda in a more general understanding, by utilizing a theory developed by authors Jowett and O'Donnell.
- d. A more in depth introduction to the language which is used in the posters.

4. What are the psychological dynamics behind propaganda?

- a. Including the notion of social control along with the Milgram experiment and how it correlates to the general mindset that will presumably be produced when a population is consistently exposed to propaganda.

5. Are there other forms of propaganda and how do they possibly correlate with Juche propaganda?

6. Are there examples of westernized propaganda that are comparable to North Korean

propaganda and if so, how are we as westerners entitled to have a prejudiced opinion?

- a. Using an example from Nazi Germany during the Second World War, we look at how examples of western propaganda are comparable to North Korean propaganda.
- b. The North Korean perspective of why propaganda is used, and whether it is justifiable for us as westerners to have a prejudiced opinion about the country, or not.

1.6 Dimension

Text & Sign and Subjectivity & Learning

We have chosen to cover the dimension Text & Sign and Subjectivity & Learning, due to the fact that a lot of the study has been based upon theories and methods, from both dimensions.

We have examined and analyzed three North Korean propaganda posters, by using a semiotic analysis based upon Ferdinand De Saussure's theory of the signifier and signified. The semiotic approach aims to show how signs are presented through the posters in order to maintain a certain perception of the country and the nation's 'enemies', the US soldiers and South Korea. It is vital to highlight how the text attached to each poster, explains what the poster visualizes and can be argued as explaining the wanted message (often with a hidden agenda).

Roland Barthes' theory of denotation and connotation provides us with the knowledge of the diverse political tools represented in these North Korean posters. Furthermore it explores the correlation between North Korean propaganda, and the ideology of Juche. Through the dimension Text & Sign, a 10-step analysis of propaganda also has been made, in order to gain knowledge about the purpose of the propagandist as well as the wanted outcome.

In correlation with the analysis and how the posters portray certain guarantees and opportunities for the people in the North Korean society, it became relevant to perform a research of the country's ideology (Juche) and history. Related to that it was suitable to cover the dimension, Subjectivity & Learning. In order to measure the effect and consequences of the posters from a sociological and psychological approach a discursive approach has been taken. Through the discursive approach the aim has been to investigate how the North Korean citizens are being affected by power from the

authorities in their aim to reconstruct the minds of the public to follow a specific ideology (Juche). In order to create an understanding of the general concept of propaganda, both used in the historical perspective as well as the subjective, focus has been put upon certain social psychological aspects. The social psychological will mainly feature the school system and how it is set up in order to reproduce certain societal and socially valuable attributes, so the individual later can become a successful member of the North Korean society. To delve deeper into the social psychological aspect, a comparison of the North Korean army, and thus the society, and the Milgram's obedience experiment has been made, as tendencies of obedience are found in the North Korean society, under its government regime.

1.7 Methodology

Under these dimensions, various methods and theories can be applied, and a short presentation as to which ones are used throughout this project will follow.

In this project there will be an analysis of three propaganda posters from North Korea, which each has a significance or relation to the way that the country is controlled or to the ideals that lie within the ideology. Due to the fact that the posters are of a visual, provocative and signifying nature, the dimension of Text & Sign calls for a semiotic analysis to the posters. Furthermore to analyze the message of the posters a '10-step propaganda analysis', based on a theory of Jowett and O'Donnell, will be applied. To account for the Subjectivity & Learning dimension the Milgram obedience experiment' will be applied to the situation of North Korea. To understand the theories and methods and apply them properly, a discursive approach and a understanding of social control, will be applied to the project in order to interpret the visual communication of the posters.

Representational theories

Representation is a vital term to examine, when dealing with understanding different cultures. The way we represent meaning through language in culture is a socially constructed phenomenon, and differs from society to society and culture to culture. The idea that a culture creates a specific meaning to a word or an image can be essential for understanding the true meaning represented. It is therefore critical that, to some extent, we are able to translate what 'you' say into what 'I' understand. By looking at different theories within representation a deeper and more full understanding of representation is established.

The Discursive Approach

A discourse is regarded as an utterance, being it written or spoken, and is understood in various

ways by different linguistic theorists. Michel Foucault, whose view on discourse is utilized in this assignment, establishes how power and knowledge is vital in order to understand discourse. A discursive approach is closely related to how representation in language is understood, but discursive approach is more concerned with the effect and consequences of the utterance. It is important to notice that representation in language is purely produced and reproduced by the society in question. Foucault believes that discourse is the reason for representation, and thus forms a foundation in how meanings are understood in a culture.

Semiotic Analysis

Saussure's semiotic theory will be applied to the poster analysis, and as mentioned above, so will a '10-step propaganda analysis'. The semiotic analysis revolves analyzing all the signs of the posters and what they signify. In order to examine the meaning of the signs in the propaganda posters, there must be established an understanding of what is meant by the particular signs. Yet again another difficulty unveils, as interpretation is non-universal and therefore specific receivers may not perceive the meaning of a message similarly. Especially in a society that is so isolated and different from the western world this becomes a problem. This will be covered later in the project and the problem will be addressed by looking at representations of culture through language. A focus will be placed on the different techniques utilized in order to enlarge the assumed effects, such as color-schemes, gender representations and messages. By using the theory of the signified and signifier as well as denotation and connotation, a deeper comprehension of the message will be created.

10-step propaganda analysis

The following ten points, are what consists of Jowett and O'Donnell's 10-step propaganda analysis which can be applied to both texts as well as pictures and posters; virtually every form of propaganda. This will partly be used to analyze the chosen posters:

1. The ideology and purpose of the propaganda campaign.
2. The context in which the propaganda occurs.
3. Identification of the propagandist.
4. The structure of the propaganda organization.
5. The target audience.
6. Media utilization techniques.
7. Special techniques to maximize effect.
8. Audience reaction to various techniques.
9. Counterpropaganda, if present.
10. Effects and evaluation.

North Korea is a secluded and isolated country, which could prove to be a problem when gathering information to use to analyze the posters with the 10-step analysis. This will of course go into consideration while using any type of analysis. The theory will be applied in order to explore the diverse political tools presented in North Korean artwork, as well as the correlation between North Korean Propaganda and the main ideology Juche. Because of the difficulty of answering all ten there may have to be some left out. For example the 8th point 'Audience reaction to various techniques' is shrouded by the fact that accessibility to the country and the people, who live within it, is almost non-existing. To this end, this particular theory of analysis will be applied to an extent that fit the possible.

Othering

'Othering' is an idea derived from 'the other'. 'The other' has been a dominant concept in the agency-centered flow of philosophy inspired by theorists, such as Sigmund Freud, Jacques Derrida, Jacques Lacan, and Emmanuel Levinas (Kim, 2005). However, Michel Foucault, who also has defined the term, is regarded as being the most relevant for this project; the case of propaganda in North Korea is concerned with the 'social' meaning of othering.

According to Foucault, 'the other' cannot exist without the concept of 'the same'. 'The same' is understood to be the people who have internalized the values regarded as normal in a society. As the contrast idea of 'the same', 'the other' can be portrayed as 'the patient', 'the madman', 'the criminal', and so on (Foucault, 1965). It means that 'the other' is a specific group of people who is categorized as abnormal, compared to the 'normal' group based on dualism standards. The existence of 'the other' often contributes to a society or a group for maintaining their own conventions and reinforcing the group cohesion (Lee, 2007). Therefore, othering can be used as means of obtaining the effect of cohesiveness.

Likewise, one of the crucial policies that the North Korean government focuses on is that of 'othering' the outside world from North Korea; this is promoted by using various forms of propaganda. The policy of othering against other societies would emphasize the growth of the hostility towards the outside world - encourage groupthink, and enables the cohesion of the North Korean population to be maximized at the same time (Forsyth, 2010).

The term othering is essential for the project because, not only do the North Korea use the approach towards the outside world, but we, as westerners also have an 'othering' kind of approach towards North Korea.

Milgram Experiment

Having an interview or survey with a source inside of North Korea would be desirable to get, so a deeper understanding of the mindset of the people could be understood. However, due to the situation in North Korea, secondary sources and the theories that already exist are used instead, in order to understand the level of control happening in North Korea. The Milgram experiment, as the secondary source, is used as a parallel to the military, and shows how conformity, in some extent, is a critical factor in order to comprehend the mindset of the North Korean population. The way people are controlled by propaganda can be indirectly understood by the examination of the result of the Milgram experiment.

Source Criticism

On the course of writing an exhaustive and thorough project, it is very important to have sources, from which one would draw knowledge. Sources are often books, which may be biographies or an expert opinion on a certain subject. In this case, a usage of web pages, documentaries and academic articles has been utilized. This assignment will mainly deal with two types of sources - primary sources and secondary sources. Primary sources are original texts and autobiographies, which has in no way been altered, these are also called first-hand sources. The second form of sources, are referred to as secondary or second-hand sources. These types of sources, unlike the primary source, have under gone some sort of altering process, such as translation. When measuring the reliability of the sources used in this project, certain criteria has to be addressed. In order to clarify which sources are considered reliable, the need for a reliability check is vital. A full criticism of tabloid magazines, used in the project, will be presented later.

The Hermeneutic Theory

When looking at posters, or any given language from another society and culture, it is important to notice that it is nearly impossible to be completely objective. All acts of understanding are grounded in and guided in advance by certain presuppositions or prejudices of the subject matter at hand. There is no total impartially understanding of a subject in human understanding. Everything that has a meaning is interpretive, perspectival, and constituted by one's presuppositions.

The hermeneutical concepts, and thus the hermeneutic theory, are an appropriate approach when investigating the propaganda of another culture. The hermeneutics are concerned with the understanding and interpretation of the subject chosen (Forster, 2002).

The hermeneutics are built on the assumption that behind every meaningful phenomenon there is an intention. The hermeneutic theory can be traced back to ancient Greece, but is primarily known as the work of the German philosopher Georg-Hans Gadamer (Forster, 2002). In this project, the

hermeneutic circle is utilized by the way we look at the propaganda posters as a whole; an interpretation is made based on what is shown and represented in the posters.

Next, an in depth comprehension of parts and different components of the posters is interpreted; this makes for a clearer understanding of, not only the propaganda message, but the culture and values within. Furthermore, by investigating and exploring the history of North Korea an even deeper comprehension of the culture, and the overall message in the propaganda posters, is produced.

2. Context

This paragraph will mainly deal with a factual approach to the chosen case, and will therefore contain an objective description of the North Korean society as it has developed throughout the recent decades, thus providing the reader with a better understanding of the underlying dynamics that have inevitably influenced the current social and political movements. Furthermore an introduction to propaganda as a concept and propaganda as it occurs in North Korea will be included.

2.1 Definition of Ideology

As already mentioned, a part of this project will focus on the ideology of North Korea, Juche, in order to understand the ways in which the government operates and how the states situation has unfolded. Has this ideology been instrumental to the government in order to ‘control’ the population and if so, how has this come to pass? Before going further into an analysis, as earlier, a definition must be made. The problem with defining ‘ideology’ is that it is such a lucid term, describing something intangible. There is no distinct denotation to the word as it must attach to something existential.

The term ‘ideology’ came to life during the French Revolution, where the word was coined by Antonie Destutt who combined the words ‘idea’ and –logy, which purpose was to describe the science of ideas (Kennedy, 1979) Since then, many philosophers and psychologists have had their own take on how the term is to be understood.

Louis Pierre Althusser, a Marxist philosopher, describes the term as ‘*an imaginary relation to the real conditions of existence*’ (Kaplan, 1994) - A combination of the conscious and unconscious that can make up the goals, expectations or motivations of an individual as well as a whole nation that share the same beliefs. This may fit very well within the borders of North Korea as the investigation on Juche continues. In line with this description of the term, is the one in ‘Lenin and Philosophy and Other Essays(2015)’ where it is stated that ‘*Ideology represents the imaginary relationship*

between individuals to their real conditions of existence’ – which basically say the same thing. In the text, it is argued that ideology ‘has no history’ and that in order to define or theorize ideology, there must be a specific ideology to focus on. The theory of ‘general ideology’ is problematic to explain, but a specific or particular ideology always expresses ‘class positions’.

The Juche ideology is used in ways to advance the North Korean government’s position with its people and in such ways can be understood as a political ideology. It consists of certain ways, ideas or myths that act as guidelines to the Juche ideology that can explain how society should work. North Korea was founded through this type of ideology, following it very closely and using its influence to gain control of its people. There are two pillars to political ideology and one concerns itself on how society ‘should work’ and what the goals are.

The other is concerned with the best way to achieve the goals set by the ideology. In North Korea’s case, there are a lot of questionable methods involved, which will be included later in the project. A psychological viewpoint is also to be considered as ideology has a power of the mind and also plays a part in the Juche ideology. With the government of North Korea shutting off its people from the rest of the world, it can be argued that the Juche ideology is utilized to bring the people of North Korea some sort of existential value (Jost, John T., Ledgerwood, Alison, & Hardin, Curtis D. (2008). The ideology is such an impactful part of the North Korean government that it can be viewed as an ‘ideocracy’.

Now to define ideology the Oxford dictionary uses the sentence; “*The set of beliefs characteristic of a social group or individual*” (<http://www.oxforddictionaries.com/definition/english/ideology> - visited 24-04-15). This is the closest one will get to a denotation of the word. It is indeed very broad, and is why there must be a specific ideology to define. In the text *Lenin and Philosophy and Other Essays* it is argued that the ideology is nothingness and that it is but a dream that comes to life through something existential. “Ideology is conceived as a pure illusion, a pure dream, i.e. as nothingness. All its reality is external to it. Ideology is thus thought as an imaginary construction whose status is exactly like the theoretical status of the dream among writers before Freud. A combination of the Oxford’s dictionary and the quote above seems oddly sufficient to describe and define ideology; it is nothing and everything. And in the case of North Korea, it will be discussed in full, what impact it has, and just how instrumental it is to the country.

2.2 Definition of Intention

One of the recurring notions within the analysis of this project and also a fundamental part of the problem definition is the concept of intention. This text often deals with an attempt to define the propagators intention and desired outcome. This particular notion is a one of the cornerstones of the project, but is also a great weakness if unmentioned, as it is impossible to actually address the propagators, in this case the North Korean governments, desired outcome.

This realm of study has been the cause of much debate, as some argue that the intention of a work of art should directly conform to the interpretation, whilst others, on the diametrically opposite end of the spectrum, argue that the creator's intention should in no way interfere with the understanding of the creation. (Maes, 2010)

The French literary theorist and philosopher, Roland Barthes (1915-1980) argues in one of his most well-known works, the essay "The Death of the Author" (1968), that in the case of any given text, the reader must attempt to understand it autonomously from its creator, stating that the "*... reader has never been the concern of classical criticism; for it, there is no other man in literature but the one who writes*" (Barthes, 1968). Barthes therefore expresses his vast opposition to the notion of biographic reading along with any kind of interpretation based on the life and actions of the author. The act of attempting to understand a given text in the light of the author directly maps into the attempt of understanding said authors' intention – whether it be a conscious or subconscious act.

We have within the scope of this project decided to take a different approach and view the propaganda posters as a result of the society in which it exists – as stated in the article "Art And Revolution" (2011) written by Lauren Mele and Alfredo Cramerotti; "Art is not and cannot be separated from contemporary life; [...] it is a reactionary discipline and does not exist in a vacuum." (Mele; Cramerotti, 2011). We thereby go against Barthes' philosophy – however, we found it essential to acknowledge the existence of this approach to (any kind of) artistic outlet.

We do wish to acknowledge the fact that the specific intention of the posters are somewhat impossible to map out – however we have taken on the task of outlining the common public reaction the propaganda could potentially provoke and thus evaluate whether or not this reaction will prove to be beneficial to the North Korean government.

2.3 Definition of Propaganda

To work with propaganda and how it is used to control or affect the whole of North Korea there must first be a definition as to what propaganda actually is. When defining any sort of term, it is a necessity to investigate the respective history behind it, discovering why said term is given the connotation it has. Connotation has a way of diverting from the original meaning of a word whether it is in a negative or positive manner; this does not make the general perception of the word any less real. An elaborate historical exploration of propaganda in North Korea will follow shortly.

The term 'Propaganda' stems from the word 'propagate' which means to multiply, which in itself is not that frightening a thing, if used in a way that is neutral - the problem is, things usually are not. The multiplication of any message can be either a good or a bad thing, and propaganda is used to spread information, rumors, ideas or opinions to a larger population, making it act accordingly to the agenda of the user, whether knowing or unknowingly. That is one of the reasons why there is a negative connotation to it; people do not like being told what to do. And this is also why if propaganda is to be successful, as seen throughout history, the victims have to be unaware that they are being affected. That is why we must differentiate between the connotation and the explicit and direct meaning of the word, without portraying one's own ideas or thoughts associated to it.

The negative connotation of propaganda is, as mentioned, also caused by the usage of it through history. It is associated with periods such as Ramses in Egypt building massive monuments, Hitler's prosecution of the Jews during World War II and the Kim dynasty in North Korea where propaganda is currently used to such an extent, we felt the need to investigate it. It is also such a major part of everyday life in the forms of ads, commercials and the daily television.

Whether negative or positive information is spread opens up a different angle, which will be discussed later on in the project. Are we, our selves unaffected by propaganda in the western culture? As mentioned above, successful propaganda might not be noticeable by those affected. Going forth, when using the word propaganda, the assumption will be that the term is neither a negative nor positive; simply a word used to describe what is propagated by the particular case discussed. For instance in the case of North Korea an objective view will attempted to be upheld at all times, so that the same objective view can be applied when discussing any form of propaganda used in western society.

The subject of propaganda in the North Korea is going to be analyzed from various angles throughout the project, but mainly focused on three posters displaying just one form of the many types of propaganda used in the republic.

An analysis of the three posters will be conducted using different theories and methods, such as Ferdinand de Saussure's semiotics, propaganda techniques, icons, index, image analysis and of course source criticism.

In addition, the general ideology of North Korea, 'Juche' and the Kim dynasty itself will be looked upon, with the purpose of trying to discover just how big of an impact and influence that particular way of thinking has on the people of North Korea. This will help in answering questions regarding propaganda as well as achieving background knowledge to analyze the posters chosen.

In order to cover more ground, the aim is to also investigate other and maybe more physical variations of propaganda practiced by the North Korea such as different concentration camps scattered over the country of North Korea. In context to the concentration camps, a view on the psychology behind propaganda will be done to further add to our understanding of how it is utilized, the effect and the consequences.

2.4 The History of Propaganda in North Korea

This paragraph will contain a brief outline of the North Korean history, from the colonial times until today, in order to provide the reader with a better understanding of the nation and therefore the art, which is produced thereof.

Korea was under the Japanese government as a result of the Japanese colonial times from 1910 until the beginning of the fight to regain independence which began in 1940 when the future leader of South Korea, Syng Man Rhee, put together a set of conditions that were to be fulfilled if Korea was to gain independency. Despite the Japanese colony's effect on the country – expanding the infrastructure and bettering the healthcare and education system – the Korean population rebelled against their oppressors many times. The first protests took place in 1919 as approximately two million people participated in a demonstration that lasted for several weeks. 23.000 people were killed and injured by Japanese authorities.

As the Second World War ended in 1945, the Russian army entered North Korea and three weeks later, on the 8th of September, American troops went into South Korea. A few years later, in 1948, when the Russian and American troops left Korea, the country remained politically polarized by the two world powers, each representing an opposite side of the iron curtain. (Frederiksen, 2005)

The country has, throughout the last few decades had three prominent leaders, all extremely vital and essential to the national self-perception and the opinions of the rest of the world. All three leaders have been vastly characteristic in their political and social approach.

The history of propaganda within North Korea emerged in the 1950s as the Kim Il Sung developed the Juche ideology. Juche is a political thesis in which Kim Il Sung states that the North Korean masses are masters of the country's own development. In short terms the Juche ideology declares that the Korean military, political and economics are independent, making them non-reliant from other countries. (<https://www.marxists.org/archive/kim-il-sung/1955/12/28.htm>, 04-05-2015).

Kim Il Sung was the first, and potentially the most important, leader, who governed the country from 1948 until his death in 1994. Kim Il Sung is regarded as the founder and protagonist in the creation and establishment of the North Korean political ideology, Juche, and is perceived as the 'father' of the nation (<http://www.europaworld.com.bib167.bibbaser.dk/entry/kp.dir.24>, first visited 21/5-15).

The first impressions made by Kim Il Sung in relation to Juche came from a speech held in 1955. In the speech he says: *"To make revolution in Korea we must know Korean history and geography as well as the customs of the Korean people. Only then is it possible to educate our people in a way that suits them and to inspire in them an ardent love for their native place and their motherland."* (<https://www.marxists.org/archive/kim-il-sung/1955/12/28.htm>, 04-05-2015).

Furthermore, he focuses on the importance of education and learning. In this way, they are – as Kim Il Sung says – able to educate the upcoming generation in the exact way they want. It is fair to say, that Juche laid the foundation for what today is their well-known propaganda and ideology.

Although the ideology and propaganda of North Korea is fairly unique, parallels can be drawn to other events in global history – the most prominent is the Nazi propaganda from Germany during the Second World War, which will be discussed later in the assignment.

As mentioned, Kim Il Sung took charge as a result of the Second World War in which he rebelled against the Japanese. Taking this position, he naturally allied himself with the Soviet Union whom backed the North region's provisional government. As a result of the position of the Soviet Union, Kim Il Sung joined their army and rebelled against Japan. This eventually led to him succeeding as the first premier of this newly formed government in 1948, which was now known as North Korea. In his – roughly speaking – first action, he led the Korean War in order to reunify the regions. After succeeding in becoming the first premier, Kim Il Sung generated a so-called personality cult which basically means that the Kim-dynasty is the solitary leader of North Korea – including members of the family (<http://global.britannica.com/EBchecked/topic/317881/Kim-Il-Sung>, 07-05-2015).

Therefore it was unsurprisingly that his son, Kim Jong Il, succeeded him following his death in 1994. Kim Il Sung was though recognized as the Eternal President of North Korea and thus retiring the term 'president' – his successor, Kim Jong Il, would be known as 'The Dear Leader'. Kim Jong

Il had, beforehand, a central role in North Korean military in which he was appointed in 1980 (<http://www.oxforddictionaries.com/definition/english/ideology> - visited 21-05-15). Following the Juche ideology, it is paramount to possess an absolute leadership consisting of a solitary great leader. The subsequent designation of the following leader was predictably the son of Kim Jong Il – Kim Jong Un.

Continuing the dynasty, Kim Jong Un was the natural appointment and is nowadays the leader in function as well. Though having received a vast amount of criticism from the outside world, the Kim dynasty maintains that a personality cult does not surround the Kims. Instead of designating themselves as a dynasty they claim that the inhabitants of North Korea are applauding the genuine hero worship surrounding the Kims (<http://www.vision.org/visionmedia/history-kim-dynasty/3696.aspx>, d. 07-05-2015).

Since no official biography has been published about Kim Jong Un, there is no known exact birthday – only attempts of guessing based on the reports of defectors and people who went to the same boarding school as Kim Jong Un in Switzerland. He is still to this day the supreme leader of North Korea. (<http://www.europaworld.com.bib167.bibbaser.dk/entry/kp.dir.24>, first visited 21/5-15)

As mentioned further above, Juche has the three fundamental principles; political independence, economical self-sustenance and self-reliance in defense. These three principals were outlined during the speech in 1955 and are considered to be the ground rules in the independence of North Korea. As for independence, Kim Il Sung explained the reasons behind introducing Juche – he said; *“Establishing juche means, in a nutshell, being the master of revolution and reconstruction in one’s own country. This means holding fast to an independent position, rejecting dependence on others, using one’s own brains, believing in one’s own strength, displaying the revolutionary spirit of self-reliance, and thus solving one’s own problems for oneself on one’s own responsibility under all circumstances”* (Lee, 2003, p. 105). (<http://web.stanford.edu/group/sjeaa/journal3/korea1.pdf>, 08-05-2015)

The political factor stresses the importance of each country’s principle right to be self-determined in order to secure happiness for its people. Juche emphasizes this right as sovereignty and non-intervention would cause security and respect towards this relatively small country being North Korea. Furthermore, yielding to other countries is believed to be of risk as it would be impossible to maintain self-defense and independency while intervening with other countries. Kim Il Sung saw the political independency as a critical point in order to maintain military self-defense and economic self-sustenance.

The economic factors of Juche are depending on North Korea's ability to be strong in industrial, agriculturally and transporting. Kim Il Sung feared that dependency on foreign countries would place North Korea in a vulnerable position, preventing them from creating a socialist republic. He argued that the material and technical foundation in North Korea would derive from an independent economy. To achieve economical independency, Kim Il Sung said: *"Building an independent national economy means building an economy which is free from dependence on others and which stands on its own feet, an economy which serves one's own people and develops on the strength of the resources of one's own country and by the efforts of one's people"* (Lee, 2003, p. 107) (<http://web.stanford.edu/group/sjeaa/journal3/korea1.pdf>, pp 3).

The very last principle of independency, according to Juche, is military independency. Although Kim Il Sung claims that North Korea is not afraid of war nor begs for peace, they do not seek it. According to Juche, the best way to successfully defend national independency is to fight the enemies of the nation. This belligerent policy is believed to avoid any intervening from so-called 'imperialists' and 'aggressors' and thus achieve military independency. Furthermore, the inhabitants of North Korea must somehow contribute to the military forces – if not by actively engaging with the military then contributing to the development, maintenance and construction of the defense industry (Lee, 2003). (<http://web.stanford.edu/group/sjeaa/journal3/korea1.pdf>, 15-05-2015).

These three factors are the main points in the Juche ideology in order to achieve and maintain self-reliance. With these factors, Kim Il Sung argued that North Korea had the best prerequisites for achieving independency through Juche.

As clarified by Kim Il-sung himself, North Korea made itself non-reliant from any other country, which has a great impact on their development. The fact that Juche is taught at the very beginning of life in North Korea, means that all residents are outwardly in harmony with the ideology. Clearly taking such drastic measures into use has put North Korea in a difficult spot. In a world that is hugely characterized by globalization, the country of North Korea has several struggles on a daily basis. Though North Korea is painting a rather beautiful picture of themselves to the outside world, it is also known to be a country suffering from class inequality and famine. Especially coordinating how North Korea should succeed in being non-reliant in terms of food was a huge factor. As mentioned, North Korea had to develop a great way of succeeding agriculturally and thus quickly came a society based on peasants. Though it was an initial success during the 1980's, the intensive farming is very difficult to maintain – intensive farming is productive of relatively short time since the yields are lowered as a consequence thereof. Another struggle causing the failure of being self-sufficient is North Korea's heavy investment in their military section. Obviously investing that

much in one sector means to lower one's priority in other areas – agriculturally this meant that North Korea are now dependent on outside assistance. What initially looked like a strong step in order to become self-sufficient ended in the complete opposite (Dixon, 2011) (<http://www.e-ir.info/2011/08/07/assessing-the-success-of-self-reliance-north-korea's-juche-ideology/> 12-05-2015)

Famine and inequality are obviously an indirect consequence of having established Juche in practice. When declaring an entire country independent and non-reliant, one's ability to be self-sufficient is tested to the absolute limit – thus North Korea faces a great amount of difficulties. As pictured on one of the posters, North Korea claims to be well working in the field of agriculture. This might be the case, but their necessity to be exactly that is a result of them being independent. Whereas other countries are transporting food and supporting each other, the position of North Korea forces them to be superior and self-sufficient agriculturally which – as described – is a tough task to take upon.

We have already described the fact that the country is suffering from famine and societal inequality, but what is another consequence are the concentration camps existing in North Korea. The camps seem to be a natural consequence of a regime trying to be in total control of its residents. When disobeying the regime and thus differ from the Juche ideology, concentration camps are perhaps unavoidable as it is a brutal, yet effective way, to control those who failed to obey. As discovered in Germany during the Second World War, concentration camps were used to apprehend those falling out of norm – obviously the reason for having concentration camps is different from North Korea, the purpose of them is more or less the same. As said, it is a very effective way of controlling residents due to the brutality, forcing them to obey the regime – especially since North Korea practices the 'Three Generations of Punishment' in which the family of a criminal must be imprisoned as well (Cooper, 2012).

In the article by Cooper, published by CBSNews, Shing Dong Huyk explains the brutality and indicia that captures you and sends you to Camp 14 – a horrifying concentration camp placed 50 miles outside the capital of North Korea, Pyongyang. Shing Dong Huyk claims to have been born inside the camp in which he lived for 23 years before escaping. The article furthermore clarifies the three generation punishment practiced in North Korea – in the article Shing Dong Huyk claims that the reason for him being imprisoned was due to two of his uncles defecting to South Korea. As a result, three generations will be imprisoned and their children will not only be born inside the prison – they will also live there for their entire life. Shing Dong Huyk reveals the brutality going on inside the camps which for instance is being forced to watch the execution of possible defectors. The three-generation punishment was introduced by Kim Il Sung as a way to avoid people for

rebelling against the regime. As mentioned, Juche is supposed to indoctrinate people to believe in the eternal leader who derive from the Kim dynasty. Using the word 'claim' is because the reliability of Shing Dong Huyk has been questioned since he appears to have changed his explanation in subjects believed to be the key to his story. The article states: "[...] *questions have been raised about the truthfulness of some of the account that Shin Dong Hyuk gave about growing up in a North Korean prison camp. In January 2015, Blaine Harden, who had written a book about Shin's experiences, said that Shin had changed key parts of his story, including the timing and circumstances of his time in prison, his torture, and his eventual escape.*" (Cooper, 2012, p. 1) (<http://www.cbsnews.com/news/north-korean-prisoner-escaped-after-23-brutal-years-15-05-2013/>, 19-05-2015, line, 1-6.)

Though questions has been asks and Shing Dong Huyk is obviously a second hand source, his statements are the closest the outside world will get in order to understand the facts surrounding the concentration camps (Cooper, 2012). Due the fact that his statements has been questioned, one have to be cautious if presenting them as the truth which is why it is a necessity to raise awareness regarding the critique.

Despite the fact that Juche has been a subject to lots of criticism, North Korea did in fact succeed in making themselves non-reliant to the USSR and Soviet Union, which of course was their main goal. Later during the Korean War, 1950-1953, they became reliant on the Chinese support and nowadays they are reliant on aid from the outside world and even more from South Korea (Dixon, 2011). Clearly it is not easy to label that as a direct success, but when partially succeeding agriculturally and in separating themselves from USSR and the Soviet Union there is a hint of success. As described, the intense farming has a natural consequence, which is why they simply cannot function without support from the outside world. (<http://www.e-ir.info/2011/08/07/assessing-the-success-of-self-reliance-north-korea%E2%80%99s-juche-ideology/>, 14-05-2015)

As well as Juche is an ideology to the North Korean people, it is also a way for North Korea to present themselves; it is indisputably that North Korea wants to picture their country as a somehow ideal country. According to the book "*The Founding of a Dynasty in North Korea*" by Lim Un (1982), that is exactly what Juche is also meant to do. In short, the book has been written by the former active member of the Kim Il Sung regime, Lim Un, whom now lives in exile in Mongolia. Lim Un clarifies the consequences of having introduced Juche together with an explanation of what Juche strives to achieve. As said, Juche was not only introduced as a way in which North Korea should develop, but a way for them to picture the country to the outside world as well.

In opposition to other reports of inhabitants suffering in concentration camps, Lim Un says that the fatherland of Juche perceives itself as a country in which: *“There are no burglars and no thieves and no night watchmen at banks and stores, and there are no alcoholics and no drug addicts”* (Un, 1982, p. 5). Along with this absurd claim, Lim Un continues and describes how the streets, roads, plazas and parks are in perfect condition – the people are well presented to foreign politicians who are treated perfectly as well. The statement that no burglars, thieves and so on are present in North Korea seem fairly absurd since residents are apprehended and sent to existing concentration camps – why would you have concentration camps if no such thing as criminals existed? As nice as this might sound, Lim Un perceives this as an ‘abnormal society’ rather than a ‘ideal society’. Despite the fact that he claims this type of society has never been seen in human history making it fairly unique, he cannot avoid phrases such as ‘abnormal society’ and ‘inhuman society’ – the picture perfect scenery is overshadowed by the cruelty towards the inhabitants whom he says are living in conditions where: *“[...] children have to get permission from the state to visit their parents living in a neighboring village. The jobs, schools and houses are selected by the state regardless of their own desire and intent.”* (Un, 1982, p. 6-7).

Above it is concluded that Juche somehow succeeds in a few areas such as agriculturally and the desire to obtain self-reliance, but Juche is still very much crossing the lines of what we in the western world perceives as human rights. Having discussed the purposes of Juche, we know what the government of North Korea wants to achieve and what they want to be perceived as. It is fair to say that their propaganda fails to be accepted by the outside world, when having learned from inside sources – such as Lim Un – that this is simply not the case – emphasizing that Juche is unwillingly build around values such as societal inequality in classes.

3. Prerequisites

In order to be able to fully comprehend and thus analyze the chosen propaganda, the following section will contain introductions to several essential concepts such as representation through language (along with other kinds of representation), the notion of culture, the act of producing meaning and so forth. The reader will thus be equipped to understand the analysis to the fullest extent possible.

3.1 Representation

When exploring the world of propaganda, the necessity for understanding more than a single aspect is important to fully comprehend a message within a piece of propaganda. Propaganda varies from culture to culture and can represent different meanings to different cultures. Language, consisting of more than just signs and symbols, is important for a culture to understand each other and thus share

a common worldview. Language is the essential medium for making sense of things, in which *meaning* is produced and exchanged (Hall, 1997). An individual's feelings or ideas can be represented through language, in the shape of sounds, written words, or body language.

Representation through language is a central process by which a meaning is produced within a culture (Hall, 1997). In this part of the project, a definition and understanding of culture, language, meaning and representation within the semiotic approach is being examined before entering the analysis of the chosen propaganda poster from North Korea.

3.2 Culture, Language & Meaning

The word 'culture' can be defined in many ways; it can be said to be the ideas, customs and social behaviors of a certain society or a group of people. It is a learned concept and it is continually being changed, produced and reproduced by the members within the culture.

The anthropological definition of culture is claimed to be whatever is distinctive about the 'way of life' of a people, community, nation or social group (Hall, 1997). People, who belong to the same culture, interpret the world in roughly the same way; they need to be able to communicate, and share approximately equal ideas in order to express themselves and be understood successfully. Language is therefore a vital feature in which feelings and ideas are represented in a culture, and can be understood in more ways than the uttered communication between humans.

Language can be numbers and symbols for a computer programmer, musical notes for a musician and images for the propagandist. Language can create a sense of meaning within a community, and Stuart Hall (1997) uses an example to explain the way a society gives meaning to things, which in itself would not have a fixed meaning. The example is: "*It is our use of a pile of bricks and mortar which makes it a 'house'; and what we feel, think or say about it that makes a 'house' a 'home'*" (Hall, 1997, p. 3). In society we give objects, symbols and words meaning, by the way they are represented. To the extent in which culture is being shaped by the members of it, so is meaning. Meaning is constantly being produced and exchanged in every social interaction we participate in, and it gives a sense of identity to the subject (Hall, 1997).

Media reserves a big part in producing and reproducing meaning within a given culture - the projection of a culture through media, be it the internet, newspaper or television, can change the view of our own as well as other cultures, and thus affects our opinion about it. Propaganda, which often is biased and generally aimed towards changing attitudes, opinions and beliefs of a group of people, is projected through these various kinds of media, and therefore manifests a particular view, be it positive or negative. Therefore, propaganda keeps an essential part of constructing a meaning within a culture. Moreover, culture is not only established by language but is also influenced by historical, geographical and biological principles as well.

Language, therefore, provides only one general model of how culture and representation work, in what has become to be known as the semiotic approach.

3.3 Theories of Representation

Stuart Hall presents three theories on how representation of meaning through language works (Hall, 1997); the first theory is the reflective or mimetic approach, which understands meaning to rest in the object, subject or event in the 'real' physical world, and language function as a mirror and thus reflects the true meaning as it already exist in the world. A visual sign (iconic sign), such as a picture of a flag, bears resemblance to the real object which it represents. But the two-dimensional picture of the flag must not be confused with the actual 'real' object; it is a sign of the object, a representation.

Furthermore, not only visual images can represent objects; written words and spoken sounds can just as easily be understood to the object in question, but these words and sounds are fictional and live within the system of the language and cultural codes as culture possesses. The second theory consists of the intentional approach. It supports that the speaker imposes his or her own unique meaning through language, and therefore words mean what the speaker intends them to mean - this has been mentioned and elaborated on earlier, within the paragraph concerning the notion of intention. Hall recognizes a flaw in this approach; the nature of language is communication, and thus a social system: *"We cannot be the sole or unique source of meaning in language, since that would mean that we could express ourselves in entirely private languages"*. (Hall, 1997, p. 25)

Lastly, the third theory is the constructionist approach. This approach recognizes the public and social character of language, and acknowledges that neither concepts in themselves, nor the individual users of language, can create meaning in language. The constructionist approach claims that it is not the material world in which meaning is conveyed, but it is the language or symbolic system we use to represent our concepts. Meaning is therefore constructed in and through language: *"We construct meaning, using representational systems - concepts and signs."*(Hall, 1997, p. 25). Hence, representation is a procedure, which uses material objects, but the meaning depends, not just on the material quality of the sign, but on its symbolic function as well. It is because a specific sound or word represents a concept that it can function, in language, as a sign and convey meaning - signify (Hall, 1997).

From these three theories, a more comprehensible understanding is obtained, of how the concept of representation connects meaning and language to culture. From the constructionist point of view it could be argued that in representation we use signs, which are organized into language of different kinds, to communicate meaningfully with others. Language can use signs to symbolize objects and event in the 'real' world, but they can also reference imaginary worlds or abstract ideas which are not an obvious part of the material world (Hall, 1997).

An imagined world could be the world of 'traffic'. In itself, traffic is not very imaginary, but the language within traffic, such as traffic lights and road signs, are imaginary since they possess a particular meaning formed by the representation of certain shapes or colors. Participants need to understand these codes or meanings in order to be able to actively understand and exist in the world of traffic.

Therefore, language can be argued not to work like a mirror. "*Meaning is produced within a language, in and through various representational systems which, for convenience, we call 'languages'.*" (Hall, 1997, p. 28). The intentional approach would also be challenged in the 'traffic world'; individuals need to share a common view in order to successfully function, and therefore a unique meaning of a language cannot end up with a positive outcome. The meaning of many everyday signs have been decided through convention, and after centuries of perfecting this meaning, society has ended up with a set of rules which must be followed in order to manage/survive everyday life. Abstract and imaginary words, such as love or hatred, can also be understood differently from individual to individual and from culture to culture.

3.4 The Production of Meaning

How is meaning produced in the first place? Two different systems of representation are made, as described by Hall (1997), to provide an answer to that question. The first system describes how concepts that are formed in our mind functions as mental representations, which classifies and organize the world into meaningful categories (Hall, 1997). The concepts and thus meanings we acquire from the first system cannot be transferred without the second system. The second representational system is therefore communication or language. Signs, which a language is constructed by, can convey meaning if we possess the right codes and therefore allows us to translate our concepts into language and vice versa. These codes are therefore a crucial part of our culture; codes do not exist in nature but are the result of social conventions (Hall, 1997).

Moreover, meaning also regulate and organize our behavior and practices; they help to set rules, norms and conventions by which social life is ordered and governed (Hall, 1997). Language, again, plays an important role, for participants to fully comprehend a meaning and understand how

it is communicated. People, within a community or culture, must be able to share, broadly, the same 'cultural codes' in order to understand each other and what message is being communicated. The codes can refer to the fixation of the relationship between concept and the sign (Hall, 1997). Likewise, in order to express meanings to other people, participants, to any meaningful exchange, must be able to use the same linguistic codes, or rather, speak the same 'language' (Hall, 1997). Language is not only understood as written signs or spoken words, but can be understood in a broader sense; participants need to be able to translate what 'you' say, into what 'I' understand, and vice versa (Hall, 1997). This also refers to visual images, such as propaganda posters, body language and facial expressions. Representation is the production of the meaning of the concepts in our minds through language. It is the link between concepts and language which enables us to refer to either the *real* world of objects, subject and events, or the *imaginary* worlds of fictional objects, subject and events (Hall, 1997). In the semiotic approach, representation is understood by the basis of the way word function as signs within language. Subsequently, a deeper understanding of sign, signifier and signified, as described by Saussure, as well as an understanding of myth by Ronald Barthes will be accounted for in the semiotic analysis of the North Korean propaganda posters. When analyzing propaganda posters from another culture, it is important to understand and take into consideration that some cultural codes may clash and not conform to one another. A vastly different culture, such as the North Korean, may understand the signs in propaganda in such a particular way that we, westerners, might not be able to get the full understanding of it. It is difficult to know what 'being' North Korean, Danish or American is, when most individuals only experience a single 'being', within this dimension. It is individuals in society who makes things have meaning. Meanings will always change from one culture to the other, and from one period to the next, therefore, an object or a phrase might not have the same meaning, not just in different cultures but in different historical periods as well.

3.5 Discursive Approach & Michel Foucault

Where the semiotic approach is based more on how a language produces meaning, and how signs generally carries meaning in culture (Hall, 1997). The discursive approach is more concerned with the effect and consequences of representation, and emphasizes the historical specificity of a particular form of representation (Hall, 1997). A discourse can be said to be a written or spoken communication, but it can also be seen as a wider range of social practices that includes nonlinguistic examples of language, such as the clothes people choose to wear.

Foucault believed that not just the language of an individual communication, which he would regard more like a sample of a discourse, but he thought of discourse as the larger systems of thoughts within a particular historical location that can make certain things 'thinkable' and 'sayable,' and regulating who can say them (Hall, 1997). He called this *episteme*.

The French philosopher and social theorist Michel Foucault is an important character when trying to understand representation in discourse. He is focused on the power relation within discourse as well as he is more occupied with the historical specificity (Hall, 1997).

To fully understand a message, be it in propaganda or any other given utterances, a knowledge of the society or circumstances the utterance takes place in, is essential for the understanding and interpretation of the 'real' message. So as the semiotic approach seems to be concerned with the process of representation in language, discursive approach is dealing with representation as the production of social knowledge (Hall, 1997).

Foucault believed that the cultural understanding, and shared meanings of a culture is based more on the relation of power, than the relation of meaning. Knowledge is a form of power, Foucault argues and thus his notion of discourse is related to power and knowledge and explained that discourse, in his view, meant: *"a group of statements which provide a language for talking about - a way of representing the knowledge about - a particular topic at a particular historical moment. ... Discourse is about the production of knowledge through language"* (Hall, 1997, p. 44).

Whatever language is used is a way of getting power over those who read it, because language, whether used by the government, press, school or advertisement equals power. In that sense: *"Knowledge linked to power, not only assumes the authority of 'the truth' but has the power to make itself true."* (Hall, 1997, p. 49).

According to Foucault, every society creates a 'regime of truth' based on discourses of their values, norms and morals, and therefore, in relations to the society of North Korea, it is evident to notice that the North Korean truth is just as 'true' as the western 'truth'.

Moreover, according to Foucault, power is not seen as arranged in a hierarchal system, where the monarch possesses the greatest power, but likewise he is considered to be circulated.

He suggests that we are all caught up in its circulation, and are continuously being the oppressed and the oppressors (Hall, 1997). Furthermore, power relations exist on all social levels; it is evident in the private sphere between family members, as well as in the public sphere of constitutions and politics. Power is not to be perceived in only a negative way; power is also productive, and can create things, knowledge and discourses (Hall, 1997).

Foucault argues that discourse construct the topic of a certain utterance, and thus defines and produces the objects of our knowledge. The view of Foucault is inspired by the constructionist approach; he believes that the physical things and actions exist, but they only take on meaning and become objects of knowledge within discourse (Hall, 1997).

The semiotics has a general ahistorical approach, whereas Foucault's main idea is rather historical. He believed that only within a specific historical context would things make meaning and be true

(Hall, 1997). Power is also used to influence how ideas are put into practice and used to regulate the behavior of others. Therefore, discourse can be said to produce and reproduce power and knowledge, as Foucault believes that they are rooted in particular context and histories.

Based on Michel Foucault view on discourse and how power and knowledge are vital in order to understand discourse, a greater comprehension is made when looking and interpreting at propaganda in North Korea. The subject within propaganda is produced by ‘their’ discourse and ‘their’ regime of truth, and therefore it is important to note that the representation has to be understood and accepted as cultural relativism between one culture and another. There is a possibility for the lack of equivalence, an hence the need for translation as we move from one culture’s mind-set, codes and conceptual universe to another.

4. Analysis of Propaganda posters

By understanding linguistic representation and the production of meaning etc. and having the preceding concepts functioning as an informational foundation, it is then made possible to execute a sufficient analysis of the posters

This section contains an analysis of three Propaganda posters build on Ferdinand De Saussure’s theory on semiotics, and the signifier and the signified. Following a 10-step analysis based upon a theory of Jowett and O’Donnell will be made, in order to explore the diverse political tools presented in North Korean artwork, as well as the correlation between North Korean Propaganda and the main ideology Juche. The 10-step analysis will contain an identification of the purpose of the propagandist as well as the desired outcome in order to examine how art functions as authority in the North Korean society. There will be focus a on the techniques to enlarge the (assumed) wanted effects, such as color-scheme, gender representation and messages.

4.1 Introduction to the posters

The three posters has been chosen from the book; *North Korean Propaganda Posters*, written by David Heather in 2008. David Heather is an expert on North Korean art and propaganda, and his book covers a collection of 400 hand-painted propaganda posters dated back to the 50’s (Heather, 2008). Through the artworks an unusual sight into the isolated society of North Korea and its worldview is presented. This book deals with a collection consisting of a presentation of the beautiful cities, the lush nature, the brave and compassionate Dear Leader as well as a wide depiction of the heroic, happy and healthy citizens of the North Korean nation. The propaganda posters portray the current political slogans, social and historical declarations and could be argued as offering an image of the country as wanted by its government and leader rather than the actuality.

Amongst the 400 hand-painted posters present in the book, the three chosen ones have been selected for the reason that they each represents both the national values as well as a distinct aspects of the North Korean culture in regards to self-perception, ideology, enemy depiction, patriotism etc., and is therefore relevant in the context of propaganda, as they serve to provide the North Korean population with a certain perception of the nation itself and the world around it, in order to maintain the existing ideology and somewhat shape the opinions of the North Korean citizens. They are symbolic and represent the art of the Democratic republic of Korea (DPRK), which in the medias is referred to as the make-up of the North Korean revolutionary system.

The posters are in their own individual way portraying the stubborn conviction and firm determination of the Dear Leader; to stick to one ideological path (Juche ideology).

This is argued as being fundamental in order to maintain the three essential national values of the Juche ideology; political autonomy, economic self-reliance and a strong position of self-defense.

The three posters have, like all art in a revolutionary society such as North Korea, a social function.

The artists has through their work inoculated attitudes and morals aiming towards implanting individuals with a new ethos, as well as creating a national feeling by depicting North Korea as a picture perfect country in contrast to the tyrannical sides of the American soldiers.

4.2 Introduction to Semiotic analysis

In order to analyze the posters, an understanding of the theory of semiotics and the relationship between the signifier and the signified is vital.

Ferdinand de Saussure (1857-1913) was a Swiss linguist and semiotician. He is known as the creator of many developments in linguistics and semiotics and the relationship between the signifier and the signified. In his theory he emphasized that the two do not certainly have a rational correlation to each other. Where the term signifier is known as the physical concept of semiotics, the term signified is recognized as the psychological concept (Fiske, p. 47)

In other words the signifier or significant is the shape or motif the sign has taken - a person, a thing or a sign. In opposition the signified is the concept, which the signifier represents (Charles Sanders Peirce 1931-58, Semiotic for beginners).

In semiotics Barthes also presents the terms denotation and connotation as being the relationship between the signifier and its signified (Chandler, 2014). Shortly the denotation and connotation are argued as being *“levels of representation or levels of meaning”* (Barthes 1957).

To simplify it, denotation and connotation are diverse directions within signification. The level of

denotation focuses on a sign involving both a signified and a signifier. Connotation is opposite the level of signification where the sign has derived from a signifier related to a denotative sign - in other words, a denotation produces connotations. In relation to understanding the term ‘myth’ presented in the following analysis, it is basically what Roland Barthes refers to as connotation. Shortly myths are by Barthes what support our understanding of an experience within a specific culture.

In the following analysis, a focus on the signifier and signified will through the terms denotation, connotation and myth be present in order to examine signs, colors and language and decode the purpose and message of the posters.

Keeping in mind that analyzing propaganda is a complicated task that requires historical research and knowledge, it is important to highlight that North Korea does not provide the rest of the world with much information and first hand narrations regarding the social, political and economic dynamics of the country. It is therefore nearly impossible to obtain an objective point of view through statistics and impartial reports, since most, if not all, information about North Korea is, to some extent, influenced by the nations desire to appear a certain way. For that cause the following analysis is based upon second hand sources and a western worldview.

4.3 First poster - *“The sovereignty and dignity of the republic are more important than life “*

When taking a glance at the first poster with the title; *“The sovereignty and dignity of the republic are more important than life“*, the extensive color scheme is instantaneously mesmerizing. When addressing color in an analysis using a semiotic approach, it is worth mentioning that any given color has no actual meaning, and that the connotation it has been given, as it serves as a symbol of various themes (the color red representing love, danger, sacrifice and so on), has been decided through convention, by participants of a given society. The connotation of a color might therefore differ from society to society as well as from one culture to another – as earlier mentioned, this analysis will perchance take a western approach, due to the fact that it will be influenced by our own biography.



Looking at the denotative level of the poster, it is a group of people containing the vital roles of the North Korean society, unified in front of the North Korean flag. It is vital to highlight how the frog perspective, in which the protagonists of the poster are presented, produces associations to pride, however emphasizes the importance of the flag, which is representing the North Korean nation or the government, is showing that the people must always obey the rules of the country.

Moving on to the connotative level we associate these people with unity, strength, wisdom and power (assumptions based on our 'western' knowledge about the values of North Korea) but also war, death and aggression, again based on our western knowledge on North Korean history.

Lastly moving on to a mythical level, where the signs of the poster are triggering the myth of North Korea: The suffering, the division, and the violent system controlling a whole nation.

The first immediate motive that catches the eye is the Korean flag appearing in the top center of the poster. The flag consists of a bright red star, surrounded by white, red and blue. In the color scheme of the North Korean art, red is a recurring theme many of the propaganda posters. It is worth noting that red is a strong color, which often, especially in this context, is directly connected to socialism and communism. As the differences in political ideology, North Korea as a socialist nation and South Korea as a capitalist nation, were one of the main reasons for Korea splitting up, it makes sense that the color representing socialism is essential to and very dominant in the North Korean population, and therefore the North Korean art. The red star indicates conviction, fortitude and viciousness which has a clear connection to the text in the foreground, translated to; work harder and harder. The blue color acts like a frame surrounding and uniting the flag and the mix of gender in the center. Blue is another often-repeated color in North Korean artwork and by contrast to the dominant red, it suggests peace, quiet and harmony.

The color combination of the red and blue, does only in the history of the North Korean art appear in the shape as a flag, even though it is a recurrent feature, the color mix symbolizes the reunification of Korea. It is important to highlight the size of the flag compared to the people below, due to the fact that it gives the impression that the country is more important than the individual. This color-scheme represented in the North Korean flag is as well recognized in artworks from other cultures. As an example is it seen in South Korea as representing the sun and the ocean where it in America likewise is a connotation of patriotism.

Taking a closer look on the group the presentation of gender is mixed. This could be argued as producing associations to unity, yet the male soldier holding a big gun, is placed higher than the rest, in front of the flag, which gives an impression of his higher status and importance in the society as a male and a servant of the military. He is wearing a cape, which gives him a hero aspect

and supports the claim that the male soldiers play a vital role in the society of North Korea.

Underneath the male soldier appears a female teacher, dressed in pink clothing. Looking at the color definitions, pink signifies sympathy, nurturing, and love (<http://www.empower-yourself-with-color-psychology.com/color-pink.html>, visited 23/4).

It relates to the understanding and the giving and receiving of nurturing. In relation to the teacher, it shows her passion for teaching and help developing the future generation. The color pink is also known as the color of friendship and a color, which can evoke earlier childhood memories, associated with nurturing and comfort from a mother or a mother figure, in this relation the leader and his great effort to develop the nation of 'happiness'. It is important to mention that pink is a non-threatening color, and is in this case used to illustrate peace and diplomacy. Underneath her arm she is carrying a book, which shows tradition, wisdom and talent amongst the contemporary as well as the future generation of North Korea. Translating the text on the front page of the book, it becomes clear that it is the biography of Kim Il Sung, based on the ideology of Juche (translated by a group member with South Korean background).

Behind the female teacher another soldier appears, but this time it is a woman. It is vital to highlight the position in which she is placed. She is vaguely placed above the female teacher, offering the message of the importance of the North Korean military and the importance of maintaining a strong self-defense, which is one of the vital values of the Juche ideology. Nonetheless she is placed underneath the male soldier, which could be argued as creating the connotation that the male gender has the authority in the North Korean society and has the most important role.

Finally, the two last males presented in the poster are a male authority and a male builder/constructor. The male authority is wearing a tie, and could be a headmaster of a school, and therefore represents leadership and hope for the future of North Korea. The red, white and blue medal chain placed around his neck has a clear similarity to the North Korean flag and could indicate the importance of loyalty towards the country.

The builder/constructor represents the development and growth of the country. He has, like the rest in the group, an upright. They all have a proud posture, with head faced up and eyes gazing in the same direction, towards light and bright future of the North Korean nation.

Their attitude exemplifies that every single person in the country has an important part to play and a big obligation towards upholding the beauty, wisdom and peace in the Democratic Peoples Republic of Korea. In relation to the Juche ideology this picture is relevant, due to the fact that it represents the first important value in the ideology based on; political autonomy.

By depicting North Korean workers from different social and academic backgrounds, it serves to disclose the versatility, discipline, importance and high status of the country's labor force - this could be argued as presenting a message aiming to encourage the people to work harder.

Looking at all five protagonists presented in the poster, one could argue that the appearance of them standing together, offers the picture of a big mountain. A mountain can be associated with something grand, strong and majestic, which offers a connotation of the North Korean people as respectful and undefeatable. One could argue that the poster therefore offers a message of how North Korea, when standing together as one nation, follows the rules of the ideology and supporting the Leader, they become an unbreakable nation no one should underestimate.

4.4 Second Poster - “As demanded by the Juche agricultural techniques, let's farm responsibly in a scientific and technological manner “

The second poster titled; “As demanded by the Juche agricultural techniques, let's farm responsibly in a scientific and technological manner “ presents a message of freedom, wealth and development. It has quite a few aspects in common with the earlier mentioned poster, especially regarding color schemes and gender-representation. Looking at the denotative level of the poster it is a woman, holding a beautiful transparent piece of vinyl sheet. At the connotative level of signification she could be argued as presenting beauty, lush nature, wealth and happiness. The piece of transparent fabric could be associated with how nothing is kept a secret; everything going on in North Korea is visible and honest and the knowledge of Juche.



This could trigger the myth of North Korea once again: How seen from a western point of view nothing is honest or visible, opposite everything seems deceitful and deceptive.

By using a woman as the protagonist, a focus on gender equality is presented. The protagonist of the poster is placed right in the center, which gives her a vital meaning. Based on the work of Pierce, it could be argued that the mere fact that a woman is in the field does not in itself hold a lot of meaning; but when taking into account the inevitable issues of inequality, this will be given an

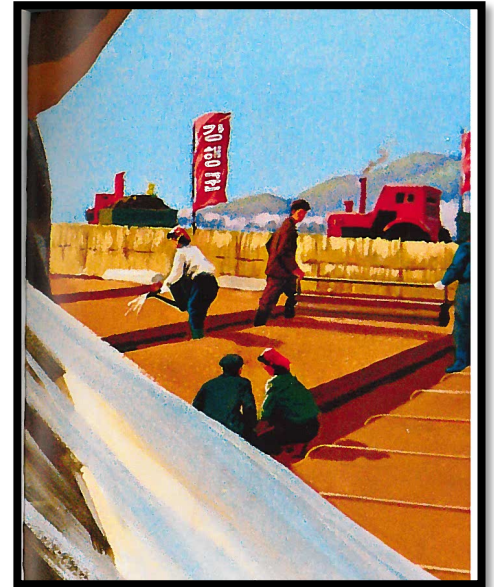
almost symbolic meaning, in the sense that it has then been decided through convention, that a woman doing this type of work and being presented in this type of media, conveys a certain sense of gender equality. In regards to this topic, Saussure also argues that a sign is defined by what it is not – “a man is not a boy” – and in this case; a woman is not a man. According to Saussure, the system of signs is often presented through body and face impressions, and taking a closer look on the female protagonist, she is smiling, seems healthy and her happy eyes direct a message to the receiver that working in the field is an appreciated job, which makes the country stronger and the North Korean people vigorous. At a connotative level the smile is associated with pleasure and joy but the reality makes the smile fade. At a mythic level we therefore comprehend the smile as starting the myth of North Korea: the assumed rich and healthy dream, but the fake smile is just makeup on a broken nation build on disorder and façade.

Focusing on the color-scheme; the color red is again represented throughout the entire artwork and offers a message of communism and, even as subtle as the tractor in the background. It also plays a much more prominent role in the case of the reoccurring flags, with the very powerful and characteristic phrase “*Work harder and harder*”, as seen on the previous poster, along with the actual text which goes across the entire poster reading “*As demanded by the Juche agricultural techniques, let’s farm responsibly in a scientific and technological manner*”.

Another aspect of the color scheme worth mentioning is the golden field, representing the rewarding the workers will obtain for doing the hard physical labor. On a connotative level we associates this golden color of the fields with money and wealth, which can be argued as the message the propagandist wants to offer; the more productive a person is, the more money the person achieves. Taking the whole nation into perspective, the message could be argued as being; if every person takes responsibility to farm in a scientific and technological manner, the whole nation will be awarded with food and wealth.

This, along with the blossoming cherry tree in the upper left corner, both indicates and symbolizes fertility and a prosperous agriculture. However, that presentation of the country goes radically against reality. The North Korean population suffered from severe starvation in the 1990’s during the famine - it is estimated that up to 3.7 million people were killed during this period of time. Even as recently as 2008, The World Food Programme (WFP) estimated that roughly 6.5 million people (approximately 30% of the entire population), did not have enough food (<http://www.northkoreanow.org/the-crisis/mass-starvations-in-north-korea/> visited 25/4). These statistics therefore serve as a massive contradiction to the harmonious and carefree environment, which is depicted in the poster.

In regards to the background it is worth noting, that both men and women are working together in the field (the picture to the right is an enlarged version of poster 2). This creates an assumption of that this again serves as an attempt to present the North Korean culture, especially in regards to physical labor, which is most commonly perceived as a male dominated field, as equal for all genders. This particular presentation of the North Korean society corresponds with statistical evidence conducted in 1980, proving that women occupy up to 56 % of the working force within the country's agriculture



(https://repository.library.georgetown.edu/bitstream/handle/10822/557700/Gill_georgetown_0076M_11966.pdf?sequence=1, visited 26/4)

Gender equality in theory is therefore found in North Korean agriculture, however, despite this fact, harmful gender roles are still enforced in the country, as boys and girls are separated from an early age, to attend different schools. This directly maps into the expectation of women to do all the housework and emancipation is therefore not quite reached.

Even in regards to equality in agriculture, women are still paid less than men, and yet again the poster discloses a quite romanticized version of the society.

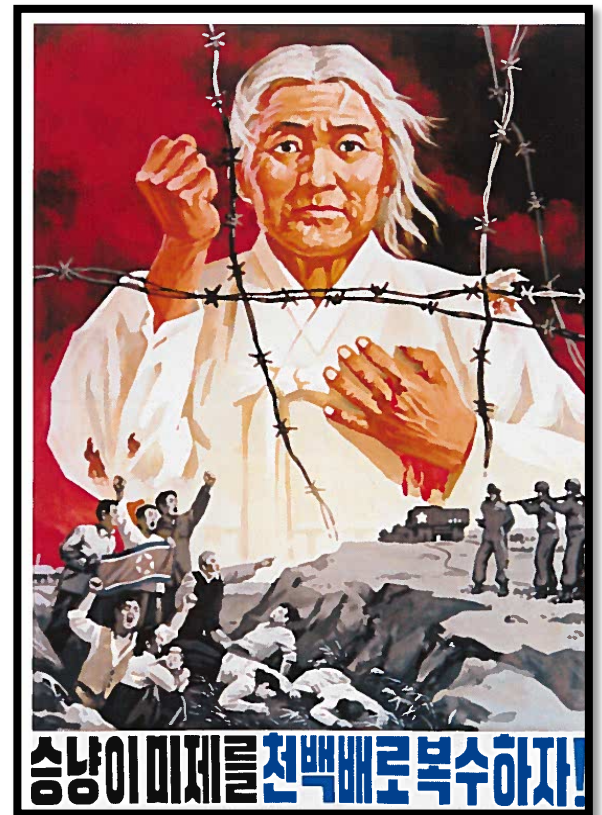
To explore the second poster to the fullest it is vital to highlight the building presented in the left side of the background. On a denotative level the building is green and looks modernized with two chimneys, one in bright red and one in yellow. One could claim that the building is a factory, which on a connotative level could be argued as a symbol of the sturdy, wealthy and well functioning North Korean labor market. The use of bright colors can be associated with North Korea as a modern, globalized and forward moving country. The presentation of the green colors on the walls can be associated a lush nature making them a self-reliant nation where the use of the red color on the chimney can be argued as a symbol of how the socialism and communist makes the nation wealthy. The factory could be discussed as a symbol of the agricultural techniques, Juche proposes and how workplaces are created in the industrialized nation of North Korea.

In relation to the Juche ideology this picture is relevant, due to the fact that that it represents the second vital value of the ideology based on; upholding an economic self-reliance. When depicting a group of people working in a field, it provides the audience with an impression of the environment along with the working culture, and the ability to be self-sufficient, and rely solely on the country's own resources and capability of extracting said resources, such as, in this case, various products and

outcomes of agriculture. The poster thereby functions as a representation of North Korea's self-perception.

4.5 Third Poster - *"Let's take revenge a thousand times on the US imperialist wolves"*

In the third and final poster with the title; *"Let's take revenge a thousand times on the US imperialist wolves"*, the presentation on a denotative level is an elderly Korean woman with a closed fist and a wounded bleeding chest. By first glance she is either being protected or separated from the world by barbwire. On a connotative level we associate her age with wisdom, loyalty and motherland. The closed fist and bleeding heart produces associations to war, strength and willpower - she is ready to sacrifice her life for her nation. The Barbwire could be argued as a sign of a strong position of self-defense - one of the important values in the Juche ideology. Moving on to a mythic level, the different signs the poster contains are triggering the myth of North Korea's history: How the US soldiers are hostile, violent and unfair.



With the western knowledge we possess the elderly Korean woman could be argued as representing North Korea as a nation, and in relation to that a connotation of innocence and purity appears. A mother is willing to sacrifice her soul for her loved ones, just like the elderly Korean woman is willing to sacrifice her life for her country.

Taking a look on the colour scheme the colour white is dominant in contrast to the red and black background.

The white colour of the clothing could be argued as producing associations to the country as being pure, innocent and peaceful. The protagonist is wearing a traditional North Korean dress called a Hanbok. A Hanbok typically consists of an upper garment called jeogori worn with trousers (baji) or a wraparound skirt (chima). Conventionally, the open arms of the jeogori have been said to represent the warmth and embrace of the Korean people while the voluminous skirts symbolize

space and freedom. The traditional attire is not form fitting but rather free-flowing; so that it is convenient to wear, no matter one's body type

(<http://www.korea.net/NewsFocus/Culture/view?articleId=100729>, visted 23/5)

Another aspect worth mentioning is how the white color is in contrast to the a bright red dominating, which can be argued as a symbol of power, strength and that North Korea are ready to defend their country. The protagonist is presented with a healthy skin color, showing a strong wellbeing in opposition to how the 'the US imperialist wolves' presented with grey and faded colors on the right side of the gap.

In the background, the red color - representing socialism and communism in North Korea, is being overtaken by the black color, which represents the US and indicates evil, war, and death. In relation to this it is once again essential to focus on the barbwire in the foreground. As previous mentioned the barbwire could be argued as representing how North Korea is being protected or separated from the unknown. On one hand it could symbolize the division of North Korea and South Korea and the complications associated with a reunification, but keeping in mind how the US soldiers is referred to as 'imperialist wolves' in the slogan of the poster, the idea of it symbolizing feelings as imprisonment, pain, being captured and concentration camp is more likely.

Looking at the foreground it is vital to highlight how the gap between, on one side North Korean people and the other side US soldiers, 'US imperialist wolves', separates the two countries. The North Koreans are unarmed, hurt and only 'protected' by their flag, which shows how they trust in their nation in good and bad. In opposition the US soldiers opposite is the barbarians attacking and executing the innocent North Koreans.

The messages presented through the third poster disconnects from the two previous ones by introducing a depiction of the 'surrounding world' and its enemies. In opposition to the two previous, where the main focus was to present the 'inside' of North Korea, this poster serves as an attempt to define the enemy of the country – the United States, or as written in the caption for the poster; the 'U.S imperialist wolves'.

Looking at the final poster in relation to the values of Juche ideology, this poster could be argued as representing the importance of a strong position of self-defense.

By depicting North Korea as an innocent, elderly and pure woman one achieve a more sincere and reinforced enemy picture. The closed fist is the most vital sign supporting the claim that this third poster represents the Juche value; having a strong self-defense, by creating the myth of North Korea

(seen from a western perspective) as a country with missiles and weapons not hesitating a second when it comes to protecting the believes.

4.6 Ten-step propaganda analysis by Jowett and O'Donnell

Using Jowett and O'Donnell's theory on how to analyze propaganda from their book *"Propaganda and Persuasion"* (2015 – printed in 1986), this paragraph will deal with the correlation between the North Korean propaganda presented earlier and the dominant ideology in said country – Juche. The aim is furthermore to examine the purpose of the propagandist as well as the reaction of the receiver.

As earlier mentioned, any type of art is a direct product of the society it is made in, and since Juche is, as described in earlier paragraphs, such a profound and comprehensive part of any political, social and cultural aspect of North Korea as a nation, it is therefore interesting to look at the art in the light of the ideology to get an impression of how this affects one another.

The 10 steps presented by Jowett and O'Donnell reads as follows;

- 1. The ideology and purpose of the propaganda campaign**
- 2. The context in which the propaganda occurs**
- 3. Identification of the propagandist**
4. The structure of the propaganda organization
- 5. The target audience**
- 6. Media utilization techniques**
- 7. Special techniques to maximize effect**
8. Audience reaction to various techniques
9. Counterpropaganda, if present
- 10. Effects and evaluation**

As this theory of analysis is aimed at a very general understanding of the concept of propaganda, it can be difficult to force upon any specific case, and all ten divisions might therefore not fit with the three posters. In correlation to that, the focus has therefore been placed on the divisions believed to be most relevant for the given analysis (highlighted above). Even that the use of the model is not to the fullest extent, a clarification and outlining of the ideological and political aspect, along with the assumed intention of the propagandist will be made. As the authors proclaim, this way of approaching the notion of propaganda takes into account *"to what ends, in the context of the times, does a propaganda agent, working through an organization, reach an audience through the media*

while using special symbols to get a desired reaction? Further, if there is an opposition to the propaganda, what form does it take? Finally, how successful is the propaganda in achieving its purpose?" (Heather, 2008 p. 280)

The answer to the first division about the ideology and purpose of the propaganda campaign is vastly explained in the preceding paragraphs. To sum up; there are three main aspects of the Juche ideology,

1. Political autonomy
2. Economic self-reliance
3. A strong position of self-defense.

Each aspect is very much present in all three posters, some more than others, however the purpose of the propaganda could easily be claimed as being the act of empowering and inspiring the people to acknowledge and reinforce these particular values. By presenting a depiction of the happiness one will attain by working hard, defending the motherland and striving towards sovereignty, the propaganda artwork inspires the nation to follow the Juche path.

In cooperation with the propaganda posters slogans covering subjects as food production and threats against the 'enemies' of North Korea is used to maintain the power of the current leader Kim Jong-Un. In an article by BBC News service, North Korea has presently launched more than 300 different slogans, argued as encourage the working class to fill the country "with the fragrant smell of fish" and they are being told that "fertilizer means rice and socialism" all these slogans covers the Juche ideology values by encouraging the nation to "Turn the whole country into a socialist fairyland by the joint operation of the army and people!" (<http://www.bbc.com/news/world-asia-31438061> visited 14/5 - 23.08)

Proceeding to the second and third part concerning the context in which the propaganda occurs and the identification of the propagandist, it is essential to emphasize that there is no direct source to the pictures and it is therefore not possible to know in which context each of these specific posters have been presented. Regardless, based on the introduction to the book; *North Korean Propaganda Posters*, in which these posters are presented, one can assume that they have been placed in a prominent position in the North Korean cityscapes, as the author states; "[...] others are reproduced in journals and magazines, on postcards, and sometimes even on stamps. A number of them appear on oversized billboards along city boulevards." (Heather, 2008, p.13). In this context, it is also worth noticing that propaganda will serve no purpose unless it is exposed to as vast a part of the population as possible.

The identification of the propagandist is based upon assumptions due to the fact that none of the

posters presents the originator. However the assumption is the North Korean government is presumably the propagandist considering the hostile demonstration of US soldiers, the rosy depiction of the Leader as well as the luxurious portrayal of the North Korean people and nature. This assumption is furthermore based upon the fact that the North Korean government is the ultimately rewarded entity, which will inevitably benefit of the outcome and actions provoked by the posters.

Jumping to the fifth paragraph dealing with the target audience, it is assumed that there is being alluded to the general population of North Korea “[...] *originally meant for a domestic audience*” (Heather, 2008, p19). Nonetheless the first and the second poster are potentially concerned with the labor force in specific, as they portray that exact demographic. The last poster is targeted towards the vast majority of the population, as it unites the people by creating a process of ‘othering’ and alienating the soldiers of the United States through enemy pictures.

The people will hopefully react in a certain way to the propaganda, and if successful, the government will benefit of this reaction. It is a fact that the revolutionary society of North Korea, artwork has an significant social position. In order to encourage the civilization to follow a specific ideology (Juche) the artists/government must include political slogans and concealed messages in the artwork, in order for this “*human engineering project*” (Heather, 2008, p.10) to be fruitful and achieve the goal of inculcating accurate mindsets and behavior amongst the citizens.

“*Art is not a realm by itself, but is subordinate to the revolution [...] paintings seek to inspire pride and love for the beauty of the nation, they also often carry an indirect political message*” (Heather, 2008. Pp 10-11)

Keeping in mind that it is nearly impossible to gain any kind of first hand impressions, objective narrations and statistics from the North Korean country itself, the attempt to answer the sixth, seventh and tenth paragraphs concerning the media utilization techniques, the special techniques used to maximize the effect and the effects/results, is marked by predetermined western assumptions.

In regards to the media utilization techniques, Megan L. Gill states in her thesis “*North Korea: The Role of Propaganda in the Sustainability of the Kim Regime*” that “*from the beginning of his rule Kim Il Sung appealed to broad nationalistic ideals when he came into power over the country. He manipulated the news and media to emphasize only his prominence*” (Gill: 2012, p 6). This statement, along with the fact that North Korea has continuously been placed amongst the lowest ranked countries on the Press Freedom Index (annually executed by the Reporters without Borders), paints a picture of a very censored and isolated nation. This deliberate lack of information also

contributes to the outcome of the propaganda, as there is no way to obtain knowledge to support any other mindset.

The sharpest and most vital special techniques used to maximize the effect are the composition of the posters, such as color-scheme, gender, perspectives and motion. Considering North Korean artwork in general, the purpose is to arouse feelings, inspire and rousing the public. This is attempted by presenting artwork offering the receiver a clear, explanatory and comprehensible message. The aim is to achieve a desire to act upon the given message offered through the piece of artwork. As an example does motives as landscapes, lush nature and blooming fields seek to portray North Korea as a “*workers’ paradise*” (Heather, 2008. p. 11), and produce a desire to work amongst the population.

Another special technique used to maximize the effect of the artwork is the clear grammar and slogans. These slogans are very often simplified to one specific, short, and clear catchphrase. One could argue that these propaganda posters simply are optical depictions of the slogans build on governmental declarations and statements, which through constants appearance in the media and the public constructs the desired reality - from a western point of view, the false perception of the reality.

4.7 Sub Conclusion on Analysis

To sum up, the aim of this section was through an analysis of three Propaganda posters, build on Ferdinand De Saussure’s theory on semiotics, and the signifier and the signified, followed by an identification of the purpose of the propagandist and the desired outcome, to explore the diverse political tools presented in North Korean artwork. Another aim was to explore the correlation between North Korean Propaganda and the main ideology Juche.

Firstly when combining the three posters from the first section, it becomes clear that there is a connection between the messages presented through the posters and the values of the Juche ideology.

Each poster represents one of the three vital aspects of the Juche ideology; political autonomy, economic self-reliance and a strong position of self-defense. One will get the message of the importance of political autonomy in the first poster, the representation of North Korea’s self-perception in the second poster and lastly the focus on a strong position of self-defense in the third poster. Through the use of a semiotic analysis we have found that the utilization of color-scheme, gender representation and the depiction of the labor force altogether play a vital role in the act of encouraging, and even inspiring, a nation to follow the national ideology.

When using each propaganda poster in isolation as the only source of information about the North

Korean society, one achieve quite a positive perception of the nation itself, as a harmonious country of hardworking people – along with an equally negative perception of ‘the enemy’, the United States of America, as a threat to the North Korean people.

The second part of the analysis has mainly concerned an identification of the purpose of the propagandist and the desired outcome. This has been done by presenting the posters with a set of questions, put forth by Jowett and O’Donnell, examining these specific aspects.

Throughout these it has become clear that the different propagandists through their artwork inoculates approaches and morals aiming towards implanting individuals with a new ethos. Furthermore by depicting North Korea as a picture perfect country in contrast to the tyrannical sides of the American soldiers, one achieves the wanted perception of the nation and not certainly the truth.

The analysis has been executed on the basis that no art exists in a social and cultural vacuum and it must therefore be a product of the certain dynamics taking place in the society. In the aftermath of the analysis one could argue that the general of North Korean artwork such as propaganda posters, not only present a depiction of landscapes, lush nature and blooming fields painted with a cheerful selection of colors, but in order to provoke national feelings and pride, but often contains a concealed politic message as a power to maintain the ideology.

5. The Understanding of Messages through Language

This section contains an understanding of the language in the propaganda posters in order to highlight the importance of an interpretation of the messages in a given language in order to comprehend any foreign culture or society.

When analyzing a text or a photo in a foreign language, the cultural context and actual meaning might become lost in translation. It is possible to miss or overlook certain meanings of words and phrases when translating it. This is due to the fact that a language is created in a social context within a particular culture, and, therefore, translation might lead to the loss of metaphors, allegories and other symbols which possibly can have a vital factor for understanding the text or photo successfully. This section contains an understanding of the language in the propaganda posters in order to highlight the importance of an interpretation of the messages in a given language in order to comprehend any foreign culture or society

5.1 Language in the Propaganda Posters

The texts used in the North Korean propaganda posters have two unique characteristics. To begin with, when looking through the all posters in North Korea, no text contains foreign language and loanwords, but only pure North Korean words. In case of inevitable situation of using foreign words

in the posters, the foreign words are changed into pure North Korean language as their own ways (Koo, 1999). In fact, North Korea has continuously progressed the project named 'Refining the foreign language' from right after emancipation from Japan, which is the social work that change all loan words into pure North Korean ones (Jeon, 2000).

The project intends to make people's identities solely North Korean, reinforce the unity, and exclude the outside world. Reflecting the idea of the project, the posters employed in the public sphere have also been written in pure North Korean characters.

In addition, aggressive words appear frequently on the posters, for example, the phrase in the third posters, "*Let's take revenge a thousand times on the US imperialist wolves*" portrait the US as wolves" (Heather, 2008). When the topic of the posters is related to foreign worlds and patriotism, those attractive and provocative words, such as wolf, are used often to express hostility.

The words such as '깃부시다', '불벼락', and '찢어부시다' are repeatedly used in the propaganda posters in North Korea, and it is not easy to translate corresponding into English that can describe the strength of these words. The three words can roughly be translated to 'weigh down and smash enemy', 'fire thunderbolt', and 'tear off and smash'.

These words are so aggressive that people never use them in a daily context, and these words do not even exist in South Korea. The reason for using such strong language, tends to be rather complex; in the propaganda posters, as well as in other forms of media communication, the purpose could be to control the people of North Korea (Koo, 1999), create a sense of fear and obedience, and intensify the importance of the message. We, as westerners, will never fully understand the reason why such an aggressive utterance is necessary within the political dimension, but when considering the fact that the North Korean government is controlling the population with fear and a strict ideology such as Juche, the language chosen might make sense.

6. The Sociological and Psychological Approaches to Propaganda

At this moment, an understanding of representation in culture through meaning and language has been made. Furthermore, a comprehension of a Foucauldian discourse approach is constructed, and with those two ways of analyzing language, an analysis of the three chosen propaganda posters has been constructed. As Foucault argues, the contextual and historical factor for a discourse is vital in order to fully understand what is being communicated. The Juche ideology and thus the Kim-dynasty play an essential part of the discourses in North Korea. But does the propaganda really help and inspire people to regulate their behaviors? Other means may be utilized in order to conduct the behavior of the North Korean population.

By beforehand mainly having dealt with the external forces, which have influenced propaganda and the general societal conditions in which it is produced, this paragraph will cover a psychological approach, thus placing the focus on the internal dynamics. Furthermore, whereas the preceding paragraphs have dealt predominantly with the acts and motifs of the propagators, this will deal with the responses and reactions of the people who are exposed to the propaganda

In the next section of the project, two different examples is investigated in order to make an assumption on how the population in North Korea could be controlled by the Kim regime.

First, the sociological term of social control is examined; social control happens in every nation on various level, and thus is relevant when investing what methods could be used in order to control the North Korea public.

Secondly, an analysis of an obedience experiment is conducted; this can be used on a more psychological level. By applying the Milgram experiment to that of the North Korean army, a focus is displayed on the process of mind control in one's psyche.

6.1 Social Control

Social control is a concept that is concerned with the ways in which a subject's thoughts, emotions, appearance, and behavior are controlled in social societies. On a formal level, these controls are manifested in the laws and conventions of a given system and controlled by officials with power, such as police officers. Social control is presented through direct communication, in which the activities of one individual, as they happen, stimulate other members of the group, and thereby modify their activities (Dunlap, 1925). The informal level is regarding an unofficial and casual reaction on normal behavior or that of a deviant behavior, e.g a smile, thumb up, high five or a frown and avoidance.

Considering these facts, social control is mainly accomplished through socialization, in which people conform to the social system and its agreed values and norms.

Another way of social control is through coercion, either from imprisoning those who commit a violation against the rules, or managing people, who does not behave according to the system, with medicine or other prescriptions.

In Knight Dunlap book, *Social Psychology* (1925), it is mentioned that there is two overall problems with social control. First, certain standards and laws are already established among the adult population, and a major change or heavy social control can therefore best be obtained through the education of the children. This is referred to as the pedagogical problem and it occurs in all societies.

The second problem is referred to as the problem of propaganda; when standards already are established among the population, it is the problem of how to add to them, adjust them or discontinue them (Dunlap, 1925). Propaganda is the problem of influencing opinions. The problem of propaganda affects only changing civilizations, such as revolutionized nations or countries of war.

North Korea is a unique case of social control; it is a fairly new formed country and with its rapid change from one ideology to the current ideology of Juche, it is exposed to both of the problems above. The pedagogic problem occurs by the way the country has to educate, and also reeducate, the population. The Juche ideology is taught in the educational system to children of young age, and thus indoctrinates the ideology and the constitution of the nation. Moreover, while the country is closed off from most other countries, the pedagogic problem is even more evident because it is the only source of education formed within the country.

The older population, who already has certain standards, and thus conventions, needs to be persuaded and reeducated in order for them to conform to the new approach of the country.

Propaganda is a big help for coercing and changing the opinion of the older population. The country of North Korea uses propaganda as a method of adjusting the opinions and beliefs.

Even though, one cannot deny that there might be people criticizing the propaganda, and some ultimately decides to escape the propaganda by defecting, the assumption is, that most of the population believes the propaganda as the only truth. Regardless of the message and content in the propaganda being either true or false, the majority of the North Korean population may believe whatever the poster represents.

Additionally, since the country is so isolated and has prevented any outside and no controlled sources to gain access to the population, no counterpropaganda is available in the country. With the power to focus all information and propaganda in one desired theme, the risk of being influenced from the outside is very little.

As much as propaganda is being displayed on posters, propaganda also exist between people. We're influenced by the people around us and have a tendency to conform to people with either higher status or if greater in number. Conformity is a psychological tendency to change perceptions, opinions, or behavior in ways that are consistent with group norms of behaviors of other people (Brehm, Kasson & Fein, 1999). The core concept of conformity is that people's minds not only work as their own, but is also highly affected by other people. Among various theories, Milgram experiment can be applied to understand the psychological working process of North Korean propaganda.

6.2 The Army of North Korea

From the analysis of the propaganda posters, and as well as the history of North Korea, it is perceived that the military is ranked highly. The military duty in North Korea is compulsory, and generally a job in the military is said to be an occupation consisting of protecting the nation and following an authorities orders. More than seeing the military as a job, it could be seen as a part of the education in North Korean; since everybody, including women (Choi, 2015) have to join the military.

By examining Milgram's experiment from 1963, a deeper understanding is acquired of the way the North Korean government controls the army, and therefore the population of the nation. The main intention with Milgram's experiment was to prove the obedience level people have towards an authority. The experiment tests the theory that the majority of the chosen participants will not oppose to unfair acts if a powerful authority forces or watches them (Myer, 1999).

Next, a thoroughly examination and comparison will be made to that of the Milgram experiment to the North Korean military.

6.3 The Milgram Experiment

The Milgram experiment was created by the American psychologist Stanley Milgram, who was interested in the conflict between obedience to authority and personal conscience. Milgram was influenced by the trial of Adolf Eichmann¹ in 1960, and how the defense was based on obedience, or the following of orders from their superior. Milgram believed that obedience to authority mostly happens in situational conditions. To prove this, he recruited forty male participants in the age-range 20 to 50 years, and with different occupation.

The experiment was presented as examining the 'learning effects by punishment' externally, and divided the participants into two categories: Teacher and student, also called learner. Even though a draw would take place, to make the experiment seem unsystematically, random and realistic, the roles were always predetermined as an actor played the part of the student and the participant being the teacher, and thus the real test person. The experiment took place in Yale University, and was a payed experiment. The teacher and the student was divided into separate rooms. The experimenter, who was to simulate the 'authority' in the experiment, was staying with the teacher and giving orders.

¹ One of the major organizers of the holocaust during the Second World War.

The actor, disguised as the student, was sat in a chair and connected with electrodes, which was linked to some switches the teacher had. The experiment was then conducted as the student had to memorize and answer question. For every wrong answer, which was preplanned, the teacher had to give the student a slight electric shock. The strength of the shock was increased by 15 volt per wrong answer. The shock would start with 15 volt and end in the dangerous strength of 450 volt. Whenever the teacher refused to continue with the experiment, the experimenter gave four ready-made prods, which was: "Please continue.", "The experiment requires you to continue.", "It is absolutely essential that you continue.", "You have no other choice but to continue." (McLeod, 2007). However, the shock generator was fake, and as the student participant was an actor - pretended to get electrocuted. The shock generator's switches was marked with different names such as, moderate shock, danger and XXX, which explained the intensity of shock levels (McLeod, 2007).

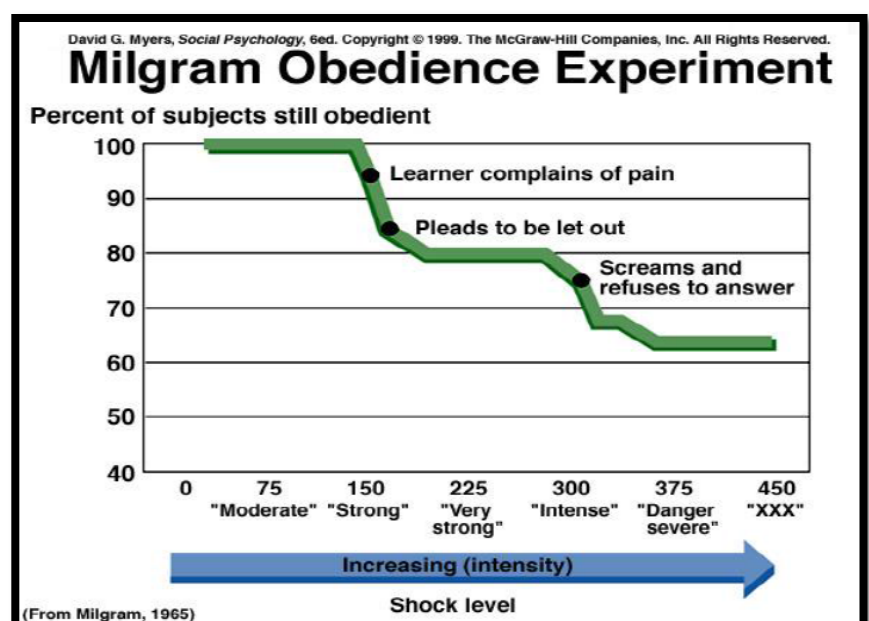
6.4 Results of the Milgram Experiment

As a result, 62.5% delivered the maximum shock of 450 volt that in reality would be fatal. All the participants continued to 300 volt and, on average, the maximum shock executed by the teachers were 360 volt (Myers, 1999). Moreover, it is important to notice that many of the participants became agitated and angry at the experimenter, yet they continued to follow orders until the end.

Even though this experiment should be affected by participants' individual personality, the situational factors of the experiment would make a huge contribution to the result. There are some important points that emphasize the effectiveness: First of all, behind the high

percentage of obedience, there was a certain and visible authority - the experimenter.

The participants acting as a teacher would sit right in front of the experimenter, who commanded him to give shock to the participants acting as a student. The experiment was sponsored by Yale University, which is an authorized and trustworthy institution, and this fact could be a reason why the teacher-role participants would continuously give shock whether they wanted to or not. They



were paid to do the experiment as well, which could result in participants' 'need' for an income, and thus continuing the experiment.

Furthermore, if the teacher-role participants hesitated, the experimenter would give them the ready-made prods to ensure the participant continued. This can be interpreted as the orders of the authority, and it implies that the authority's commands are powerful enough to make people obey without regarding the contents of the commands. Moreover, the participants were told that the shocks would not be dangerous, just painful. They also must have assumed that the experimenter was a competent expert and thus trusting the experiment fully. Another reason for this strong obedience could be that the participants were scared of failing and afraid to disappoint in the experiment.

In addition, there were a few extra Milgram experiments, which were conducted in various changed environments, and one of them was done in the environment where the experimenter was removed and placed in a remote location. In this case, the obedience rate was much lower than the original experiment (original: more than 60%, in this case: less than 20%). This really emphasizes the importance of space between the authority and the inferior.

In North Korea, there has been an absolute authority since the nation was founded. Three generations of dictators (the Kim-dynasty) are maintaining the powerful authority thoroughly, and the three Kim's authorities can be compared to the power of the experimenter in the Milgram experiment. Their orders and laws influence what the population of the nation believes in and comply with. Since the army's lead commander is also the ruler of the nation, a trustworthy relation, and comradeship is established, which could be a reason why individuals would continue to follow orders. According to Manzaria and Bruck, when someone appears and seems trustworthy and credible, it is more likely to follow and believe in the information one is provided with. (Manzaria & Bruck, Stanford Education).

In the case of the army of North Korea, there might not always be a visible authority, but the consciousness of knowing e.g. the rule of the three-generation punishment; one might be forced to do what is being ordered to stay safe.

Secondly, the situation of being exposed to an authority's comments or orders can be compared to that of peer-pressure. In everyday life, people are affected by a lot of things around them; people can be affected by other people or groups, advertisement in television can influence you, as well as propaganda can persuade and change meanings.

A sub experiment to the Milgram experiment was conducted. It was set up as the original experiment, without changing the core foundation, but two additional peers were placed next to the teacher. These two peers, too, were actors, but had to pretend to be a teacher. The two confederate peers obeyed the experimenter, and therefore influenced the 'real' participant to continue without doubt. In this case, 92% of the participants obeyed. This comes to show how easily people will conform under pressure of the majority. In reverse, if the other two peers disobeyed to the experimenter, 90% of the participants disobeyed as well.

In comparison to the original experiment, these extra experiments, can establish the importance of one or more peers nearby. It can be a powerful factor in process of obeying the authority; even if the participants wanted to act a certain way, the pressure of either acceptance or the fear of standing alone, made them prone to follow the peers (Forsyth, 2010).

In this context, any individual could also be influenced by what they attend closely, such as families, friends, and even media. If the people the individual are surrounded by are obeying the authority, in the North Korean case, Kim Jong Un, and thus the government, there is a strong possibility of following and conforming to them.

However, the experiment still has some limitations in general. The Milgram experiment was carried out targeting only males. Since both male and female represent the army, this could be an important flaw in the experiment. If the experiment was to be realistic, female participants should have been included. The result could plausibly have been very different from the original when including women. However, one reliable aspect of the experiment is in the way the ages and occupations varied among the participant; this makes the experiment somewhat reliable, and can be compared to the North Korean nation, since its population varies in both age and profession.

6.5 Sub Conclusion of the Sociological and Psychological Approaches

Summing up, this part of the project is concerned with the underlying sociological and psychological factors of propaganda. Social control exists in every society and is formed to regulate individuals' or groups' behavior in order to acquire conformity and compliance with the conventions of the nation. This can easily be paralleled to the North Korean society, where social control exists on both an informal level as well as a formal level. The pedagogic problem is evident in the North Korean society, since the education is an essential aspect for social control.

Additionally, the problem of propaganda is also apparent within the society; propaganda is made for adjusting peoples beliefs and morals, and at the same time keeps reminding the public of the Juche values, which the society regards as the truth.

A hypothesis on how the North Korean military and general population works can be established by the examination of the Milgram experiment. The result of the experiment, which overall indicates a high level of obedience when exposed to an authority, is comparable to the way the military works. The experiment implies that a personal conscience is, more or less, left out when following orders of a superior, and is usually affected by situational conditions. Even though, it is not certain that the military in North Korea apply exactly these principles, it is safe to assume that the experiment can reflect fundamental concepts within the army. The sub experiments, supports the fact that individuals are likely to conform under pressure and to a greater number of people. Even though, flaws can be found in the experiment, it is still relevant and reveals tendencies of the North Korean society.

7. Multiple Representations of Propaganda

This section deals with a representation of how propaganda through time has appeared in different forms, primarily in the North Koreans society. The main aim is to make a somewhat comprehensive search and analysis of the different forms of propaganda used.

7.1 Forms of Propaganda

To contextualize the following explanatory analysis of images, TV, media outlets and et cetera, when writing a project one might feel inclined to briefly summarize the historical aspects (which have been outlined in the former sections of this project) in which these tools of deception of the masses were created.

There are certain stories about the supreme leader, which are used to glorify Kim Jong-il.

The most outrageous one are the case of the alleged 'facts' and astounding achievements surrounding the supreme leader. These facts are said to derive from his official biography, and according to The Huffington Post, some of these things include Kim Jong-il being born under a double rainbow, being the world's greatest golfer, being able to control the weather by mind and even being unable to defecate (Rundle, Huff Post, 2011).

This form of propaganda is called an appeal to authority

(http://www.foothill.edu/bss/people/peterson-david/ct/Module09_00_00.html - visited 19-05-15).

An almost god-like figure of authority is being presented, as mentioned by Rundle, and his authoritative position is being employed in order to support certain ideas to the public. Some of these ideas promote one perfect ideal to what North Koreans should strive to pursue. These ideas are the ideal of The Supreme Leader. Also this type of propaganda further emphasizes the appeal to conformity, and it is set to homogenize the formation of opinion.

Another way of exercising propaganda is through the use of imagery – imagery which incites feelings, appealing to pathos (http://www.foothill.edu/bss/people/peterson-david/ct/Module09_00_00.html - visited 19-05-15). Following elements are present when talking about: Appeal to motives(http://www.foothill.edu/bss/people/peterson-david/ct/Module09_00_00.html - visited 19-05-15), typically appealing to the national spirit in the form of a united and hard working North Korea, people who will die for the protection of their motherland. Often it also goes on to Demonization of the opposition (Halfin, 2001), very black and white cutout – them vs. us; the opponent is often seen as the oppressor to a somewhat idyllic situation.

According to Ph.D. Social psychologist Richard E. Petty, repetition has been a widely applied form of communication and propaganda (Petty, Ostrom and Brock, 1981) to gain an acceptance of an idea; from Nazi Germany to advertisements in television, radio and posters.

Through the repetition of certain ideas and the thought-processes, ideas are manifested into the minds of the North Korean public. This already begins in the early age of the individual, where North Korean children are taught to hate the United States or more specifically the Americans (Daily Mail UK, 2013).

According to the Daily Mail UK the systematic indoctrination of children already starts in kindergarten, where it is prioritized in the same extent as learning to count or spell (Daily Mail UK, 2013). The children are taught that they have two main enemies; The United States of America due to their interference in the Korean War (1950-53) and the Japanese, who colonized the country (1910-1945),

In a description of the class room, according to the article, it is stated that an anti-Americanism wall poster shows an American with a noose around his neck and a text at the top, which is translated to *‘Let’s wipe out the U.S. Imperialists’* (Daily Mail UK, 2013).

7.2 The reproduction of propaganda ideals in the school system

The school system is often the institution of children’s first encounter with other children and other sympathetic adults, other than their parents and family. The school system is in many cultures used as a facility of learning and socializing, but is mainly regarded as a facility of reproducing the societal values and norms, which are of great importance on a larger scale, on the sociological and social psychological levels. The role of the teachers is to enforce these structural entities which are created to ensure the continuous reproduction of the social implications (Gillian, L – (Subjectivity and Learning compendium)).

In the North Korean school system there is no question about the agenda of the day: the children are from kindergarten-level taught songs in which Kim Il Sung is referred to as ‘Korea’s sun’ (Daily Mail UK, 2013); representing the life nurturing forces of happiness and prosperity which enriches the moral of the people of the country. This comes as no surprise as he is still considered the country’s leader, North Korea’s eternal leader(<http://www.nytimes.com/1998/09/07/world/death-doesn-t-end-rule-of-kim-il-sung-eternal-president.html> - visited 19-05-15). He was and still in some way or another, the embodiment of the Juche ideology, he is considered to be the founder of this ideology (Lee, 2003). According to the Daily mail UK children at the kindergarten level are also taught uni-cycling, music and what seems most relevant for this project; history, with the North Korean version of the events, wars and national- as well as international history (Daily Mail UK, 2013).

As established earlier, the school reproduces certain societal traits and this reproduction is reinforced by the teachers and often parents, who supposedly are a successful product of the reproduction; this is crucial for the social and structural education of the students, this will also help reproducing their ideals to represent the ideals of their teachers, parents and the general society. This role of the school is very general; as this is also typical in Denmark, as well as the common western society.

7.3 Media censorship in North Korea

Article 67 in the North Korean constitution states that “*Citizens are guaranteed freedom of speech, of the press, of assembly, demonstration and association.*” (Const. Art 67 – 1998 pp.8) This article points out that the public has the right to express itself. Also the freedom of the media providers, such as newspapers, television stations, radio and internet and their independency from the North Korean government, is emphasized.

According to Savada only 10 percent of radios and 30 percent of the televisions in North Korea are owned by private households (Savada, 1994), even according to the World Bank there were only 80 radios in North Korea per 1000 people, in 1970. In 1997 the number was 153 per 1000 people. In South Korea the number of privately owned radios was 6 to 9 times higher (Schwekendiek, 2011). The other respectively 90 percent and 70 percent of radios and televisions in North Korea, are mostly installed in the public vicinity, and used as means of spewing patriotism and propaganda throughout the streets. In fact the televisions and radios are preset to only receive governmental frequencies, Furthermore, they are sealed with labels, so no modification or tampering may take place; “*North Korea has the world's least free media, according to Freedom House and Reporters without Borders. TVs and radios are fixed to receive only governmental broadcasts, and then sealed.*” (Branigan, The Guardian, 2013 pp.1).

According to Daniel Schwegendiek, the press and broadcasting networks are under direct governmental control (Schwegendiek, 2011), which might make one suspect that these only exist, in order to create a biased image of the country's current state, which will be fruitful to government. The reason for this excessive use of propaganda is, according to Schwegendiek, "... *the socialist regime is largely dependent on public propaganda and total indoctrination*" (Schwegendiek, 2011, pp. 75).

In regards that the television market in North Korea had become self-sufficient in the production of black and white television, sets, and even surpassed the production-rate of South Korea. The reason for this might have been, according to Daniel Schwegendiek, an attempt to "*strengthen political education in the households, or as a result of overworked people stimulating domestic demand for escapism from reality.*" (Schwegendiek, 2011, pp. 76). According to Daniel Schwegendiek, the television mainly consists of documentaries of the resistance against national enemies such as Japan in the early 20th century, resistance against the United States of America, and South Korea, which is in some regard is viewed as being a puppet of USA, during the Korean War (Schwegendiek, 2011).

The author David Heather recalls a visit to North Korea, when he was a young schoolboy. He states the following: "*There are loudspeakers on street corners, patriotic music at 6 a.m. as workers walk to their offices, streets free of traffic, not a McDonalds in sight, no advertising or graffiti.*" (Heather, 2008, pp. 67) He also goes on to recall the propaganda posters filled Pyongyang's buildings. In fact the speakers installed in the public vicinity, as well as households, are used to announce governmental news and agendas of North Korea, and cannot be turned completely off, only turned down (Schwegendiek, 2011).

BBC calls the nation of North Korea, the most secretive nation in the world, and questions the current condition of the country (Lee, 2012). The article the BBC, goes on to explain the limited connection-possibilities the citizens of North Korea have through to the outside world.

Additionally, the North Korean internet's content is very controlled, and there have even been signs of Kim Jong Il's name written in larger lettering than other words in the same text (Lee, 2012).

The main news sites on the Korean internet are the *Voice of Korea* and the *Rodong Sinmun*, which acts as the official organ for the state (Lee, 2012).

8. Discussion

Having accounted for the media bias within North Korea, it is clear that the constraints on the freedom of information within the country, has reinforced their isolation from the rest of the world. When we, as westerners, judge North Korea, and perceive them as a country that uses propaganda as a one of the ways to control the country, a discussion of whether this is justifiable or not has to be accounted for as well. In addition, a comparison between North Korea and Nazi-Germany has been made in order to examine the similarities, as well as the uniqueness of North Korean propaganda, and to what extent this level of propaganda has been used before

8.1 Part One, Propaganda through time

As briefly mentioned earlier, North Korean propaganda is fairly unique and goes without comparison nowadays. Although, propaganda campaigns this hostile and aggressive have been seen before during the Second World War in Germany. The Nazi propaganda was known for its hostile approach towards Jewish people and for successfully convincing a great amount of residents to agree with it.

What has been discovered this far, is that the everyday life in North Korea is affected by propaganda. Examples of radio broadcasts have been heard, and the educational materials are clear illustrations of what is propagated in North Korea. The same scenarios were visible in the Nazi propaganda during the Second World War, but obviously with other goals in mind – though the intention is quite the same. The intention of the German propaganda was to ‘enlighten’ the population. Hitler established a ministry called the *Reich Ministry of Public Enlightenment and Propaganda*, and was led by the infamous Nazi, Joseph Goebbels (<http://www.ushmm.org/wlc/en/article.php?ModuleId=10005202>, visited 17-05-2015). The intention in North Korea today is quite comparable since the Kim Dynasty strives to convince the population to believe in their wish to become self-reliant. When Hitler established himself as Chancellor of Germany and leader of Nazi Germany, he began his campaign against the Jewish through the ministry led by Goebbels. The same reaction came from Kim Il Sung whom presented the Juche Ideology to the population of North Korea. Although their wishes were and still are rather incomparable, their approach is arguably the same.

Hitler unquestionably wished to spread hatred towards Jews in order to establish himself – and Germany in general – as superior to other countries. This is widely documented by the film, which is being elaborated below. Though the Kim dynasty, as said, is quite comparable regarding their approach, it seems that the Kim dynasty governs for selfish reasons. Outwardly their reign appears

as a dictatorship emphasizing their own position as leader, whereas Hitler governed in order to lead Germany to superiority. As mentioned, their wish to propagate and their way to do so were fairly comparable, but their goal and what they strived to achieve appears to be different.

This project has focused on propaganda through posters, which was everything but unfamiliar in Germany at the time. Though, the perhaps most preferred way to propagate came through movies. Nazi Germany had great success in propagating through these movies, which portrayed Jews, as inferiors and emphasizing the superiority of the Nazi ideology. *The Eternal Jew* from 1940 directed by Fritz Hippler, represented Jews as parasites to the community and a people hungering for sex and money. Afterwards, Hippler has insisted that he in fact had very little to do with the making of the movie as Goebbels and Hitler forced the movie to be produced. Hippler has since claimed that the movie was: “[...] *the most disgraceful example of anti-semitism*” (<http://topdocumentaryfilms.com/eternal-jew/>, 15-05-2015).

As revealed, the educational system of North Korea emphasizes the importance of educating the young students in the Juche ideology. This is shown in the educational system which aims to reproduce the values of the ideology into the student through schooling. Doing that ensures that the students, from a very young age, does not question their societal state, since they have been taught in this specific manner and not to be critical towards the regime.

The same idea went for the students educated in the German school during the Second World War. At the age of 14, the German students finished their required schooling, and were now to be taught the Nazi ideology (<http://research.calvin.edu/german-propaganda-archive/du.htm>, 08-06-2015). The education focused on the belief towards the great power of Germany and emphasized the importance of each citizen – therefore encouraging the youngsters to have lots of children in order for them to be members of the great European power, Germany was to become:

“The fatherland’s age of distress is past. The machines are running again, the chimneys are smoking. There is work and food. People are happy again and have found new faith. And all are working in the same direction. The people make up a great community, tied together a million-fold by common blood, and faces its future with heads held high” (<http://research.calvin.edu/german-propaganda-archive/du.htm>, 08-06-2015)

This quote derives from the book *Du und Dein Volk (You and Your People)*, and accentuates the greatness of Germany as a country. The togetherness and well-working society are of course underlined by saying how happy the people of Germany were, and how well the society was running. This is very comparable to the ideology of Juche is the phrase: *“The fatherland’s age of distress is past”* (<http://research.calvin.edu/german-propaganda-archive/du.htm>). By using this in an educational book, students will understand their country as the beginning of a new chapter. In North

Korea, Juche transformed the formation of the country, which is the same phenomena that happened in Germany at the time when Hitler succeeded as leader. The countries are propagated in a *manner* in which the self-belief and understanding of national identity are very strong.

The understanding of their national identity of being the absolute best without comparison is emphasized in both countries. Although, the main goal differs from each other, the way of educating and propagating are similar. Whereas Germany sought to execute a specific group of people by teaching young students to sacrifice their lives in order to do so, North Korean propaganda is used to spread hatred towards, primarily, Americans in order for the people to believe in the independency of North Korea. Moreover, this approach emphasizes the greatness of their own country – when pointing out the flaws of others one automatically accentuates its own greatness. This approach seems fairly logical, as inhabitants of both Germany and North Korea will easily consider themselves to be the greatest country.

As seen previously, the method of the current propaganda in North Korea is very comparable to what was done during Second World War in Germany. Though it would be difficult to find similar types of propaganda as practiced in North Korea nowadays, their situation is not an isolated incident; Germany did practice a somehow similar type of propaganda, although their main goal differs from what North Korea seek to achieve

8.2 Part Two – Western view versus North Korean View

There are different aspects of this discussion, which must be accounted for: Our understanding of culture and history are very different from the ones in North Korea, which can make our perception of the country narrow sighted. We are part of a different continent, a different part of the world, where organizations like EU and NATO unite a large part of the western world. North Korea is a country that stands alone, because of its respective history with South Korea. The division between the two countries might have created an identity problem for the people within North Korea, therefore the Juche ideology has been created, where agriculture, wealth and unification of the people in North Korea is thought to be achieved if the ideology is followed. So would a promise like this be enough to win the affections of the people? The simple answer would be yes, but like in many other cases it is not that simple.

The affection of the people is an essential power for all state leaders, but in North Korea the affection has not been won only by this promise. Rewriting the history of North Korea is one of the stepping stones in the process, and the Kim Dynasty is the central power of the country and according to their history, they have always been so (Chance, 2012). According to several stories,

and to North Korean history, when Kim Il Sung died in 1994 the entire population, and even the birds were crying, because of the affection for their supreme leader (Chance, 2012). To the western culture this might seem out of proportion, but people who share a different world view, might tend to have a bigger belief in supernatural stories.

Another piece of North Korean history tells us that there were a double rainbow and birds were singing when Kim Jong Un was born, which is another evidence on the process of winning the peoples affection, because it creates a God-like picture of the supreme leader. One would raise the question

– Is this justifiable, is it true, and is it that simple to gain control over a country?

As established previously North Korea is an isolated country, and the term othering can be argued to fit upon the situation of the country. One could discuss that the people of North Korea have been under severe exposure of propaganda, which has resulted in that they see other countries, and more interesting South Korea as ‘not one of us’, even though they are the same origin. The propaganda is portraying the people living in USA and South Korea as being less human, less worthy of dignity and respect, as monsters to be precise; they are being portrayed as North Korea’s two biggest enemies. (Krzyzanowski, Wodak, 2009)

Othering is a process defined by Krzyzanowski and Wodak that when individuals or groups creates a distance from other individuals or groups, and in this case North Korea has not only isolated themselves from other countries, but for any other form of information, controlling what goes in and what goes out.

One could argue that fear plays an essential role when wanting authority over a country or a group of people, which North Korea has implanted into the heads of the people. This is obtained by the strict ideology of Juche, such as the concentration camps.

If an individual or a group tries to rebel against the system by criticizing the leadership, North Korea has concentration camps, which can be associated with the holocaust, and the infamous concentration camps during the Second World War. The purpose of the concentration camps is to re-educate the individuals who does not follow the Juche ideology, and thus the North Korean regime use torture to the extent of starvation, physical abuse as well as psychological abuse (Walters, 2014). There are several examples of people who have fled from North Korea, and telling about the atrocities and clear violations upon any human rights.

These stories have been brought to light by western media, but even though they are fascinated by this remote country, they struggle with the difficult task of getting this information inside North Korea, which would raise the public demand for information. (Cooper, 2012)

By isolating themselves, one could deduce that the government of North Korea aims to keep this kind of information from entering the country, as it could intrigue the North Korean people to question the leadership, as well as the Kim dynasty. By isolating the public and constantly feeding them with the same type of propaganda, such as posters portraying The United States and South Korea as cruel and violent, one could argue that the North Korean government brainwashes the people, as they are unable to receive information about the outside world, key factors also include; no existing counterpropaganda, and the restraints on informative media such as the internet and newspapers etc.

One could argue that we as westerners tend to be quite prejudiced in the perception of North Korea. The aggressiveness from the supreme leader against western media, could be a sign that points towards that some reliability and credibility are attached to the stories from refugees, who speaks about the concentration camps, but also about the system in particular (Walters, 2014).

Suki Kim, who is an American citizen with a Korean background (Kim, 2003), went undercover as an English teacher in North Korea, and wrote a book about their education system, where she describes the curriculum and rules of the educational systems. It supports the claim that North Korea has rewritten the history of the country, with the Kim dynasty as the central power, and thus produces a culture around them. Therefore it could be argued that we as westerners can judge North Korea, because the information we receive, constructs a picture of a country with severe violations of human rights as the western world knows them, as well as massive use of propaganda in order to control and adjust the country. On top of that they have isolated the population with the intention of keeping the public's knowledge of the rest of the world limited, as the propaganda portrays it.

9. The need for a reliability-check

When writing a project and using sources which often have monumental value and consequence for the outcome of the project, it is very important to make sure that these sources are true to the story which the sources represents. If nothing else is said, one may assume that these sources are to be one hundred percent correct and true to the events which they surround. However, this may not always, and less than often be the case. The importance of source and factuality checks, is important in the regards that the project is being written might as well be fabricated.

In order to correctly examine the reliability of the given sources, one must question the very statements of the given source, and compare them to others, in order to draw similarities and differences. By looking at the motives of the statements, the real 'message' of the statement can possibly be extracted. If no direct statements are made, one could look for an indirect insinuation of a certain perspective on the behalf of the author. This would be carried out by reviewing the

meaning of the text and questioning the points of view, which are being represented; is it only one perspective or does the author keep a neutral position and examine both points of view?

The opinions expressed in the given sources can be pointed in a certain way, to enhance a certain point of view, political agenda or something else which might, and in most cases will, aid to the interest of the author – thereby distort and affect the opinions of the recipient to acknowledge these statements and opinions as factual evidence or truth.

9.1 The Accumulation Process – Gathering Sources and its limitations

This project deals with propaganda as one of its main areas of focus, and deals with North Korea as a case within the field of propaganda. The benefit of this approach is the possibility of limitations, which also happens to be the disadvantage. The benefits in that the project does not become too preoccupied with the propaganda on an international level, which could make the project appear extremely superficial, as propaganda as a term encompasses many fields in the whole world from a very direct, to a more subtle form.

This project deals mostly with secondary sources, and therefore needs to be thoroughly examined as the access to primary source as well as exploring the inside of North Korea is not possible, due to limitations of travel and entry, it must be assumed that certain sources, for instance the literature in form of books used, are somewhat reliable. Moreover, it is important to notice that some of the books and resources might be outdated, and biased. With this assumption established, the focus transitions from books to our second form of sources; Internet pages. Before continuing, it must be mentioned that certain web pages have a higher reliability than others, and thus the use of source criticism will uncover the feebler source, and will strive to deliver an overall picture of the validity of the sources in question. In addition, it must also be mentioned that updated facts on the country of North Korea are more challenging to come by, and the most exhaustive, most reliable and latest facts are from the Central Intelligence Agency, from 2012 (CIA.gov, 2015). When researching a field, timeliness of the sources is very relevant and might be very critical. The sources used for this assignment are more than often not current, as it is very hard to gather reliable information from North Korea. Therefore the non-current sources serve as limitation, to the current relevance of the foundation of the assignment.

Going back to the mentioning of the more feeble sources i.e. mainly one of the websites used – in the project there has among others, been included an article by the British tabloid online magazine *The Daily Mail UK*. The problem with tabloid magazines is that they have been on multiple occasions accused of falsifying information, and manufacturing it in a more sensational and shocking way in order to increase the income of the magazine. According to nature.org, this is

because the focus on certain articles changes from an academic setting to a company setting i.e. from interesting to 'marketable' (Nature.org, 2011). In this article the claim is made that to promote certain cases, authors, publishers or companies might 'fiddle' with the true nature of the results, if it is regarding an experiment or case.

To clarify the reliability of the article from *The Daily Mail UK*, and on its take on the school system or more specifically; the kindergarten system in North Korea where the kids are taught anti-Americanism, there are certain approaches there should be considered.

The analysis of *The Daily Mail UK*'s article deals with the comparative and logical approach. This analysis will begin at the visual layout of *The Daily Mail UK*'s website. When first entering the web page, one might be astonished or taken back by the cloud of information which resides in the layout, eye-catching and they heavily rely on the 'shock-value' by having articles about death and terrorism. Under their 'Don't Miss' section, there are many articles about celebrities, scandals, couples, break ups etc. From a logical point of view, the values of this online magazine seems clearly to be non reliable, since it mostly creates its content around click bait (Oxford Dictionary, 2015). Regarding the article in question, after have had established the logical value-set of the tabloid magazine, it is important to look at the references used by *The Daily Mail UK*.

The article bases its statements upon the empirical data collected by three journalists of *The Associated Press*, who were granted access to a North Korean kindergarten. *The Associated Press* is, according to their website (Associated Press, 2015), one of the largest and most trusted independent sources of news-gathering. It goes on to further state, that it is funded nor by the government or a privately owned, but it is instead represented "[...]as a not-for-profit news cooperative owned by its American newspaper and broadcast members, it can maintain its single-minded focus on news-gathering and its commitment to the highest standards of objective, accurate journalism." (Associated Press, 'About Us', 2015).

Through an analytic and critical approach, the validity of the *Associated Press* is not to be trusted, based on statements on their official website; to further back up the claims made by the *Associated Press*, the web page states to have won the Pulitzer Prize 51 times, since its annual launch in 1917. This seems to confirm the validity of the *Associated Press* as a reliable news source. There have been examples of rewriting certain sources in order to make them more 'marketable' as established earlier. This knowledge led to a more thorough form of research, as the original article to which *The Daily Mail UK* and other tabloid magazines were referring to, was not easy to find.

Through the website of the *Associated Press*, the case and experiences of the three journalists was clarified. In 2012 the *Associated Press* opened their first full service bureau in North Korea – the

president of the *Associated Press*, Tom Hurley, made it clear that the North Korean bureau would live up to the international standards of the *Associated Press* (Daniszewski, 2012). The article also contained a hyperlink to the North Korean department of the *Associated Press*, where it was possible to find the article on anti-Americanism in kindergartens (Lee, 2013). When examining the two articles side by side, there seems to be no apparent difference apart from certain wordings – the *Daily Mail UK* article is very true to its *Associated Press* counterpart and that proves the validity of the *Daily Mail UK* as a reliable source of information, on behalf of this project.

9.2 The implication of Mass Medias

The question from here could be; why did this project use a source from a tabloid magazine? Here the answer would be elaborated by considering the possibility of influence from the media. In simpler terms, it can be claimed ‘you are what you read’. As mentioned earlier in the project, there is a certain othering process taking place in society, perhaps also intra-socially, but to a greater extent inter-socially, much of this othering process is being reinforced further through mass media: “Lazarsfeld, Berelson, and Gaudet (1948) conducted a panel study during the presidential election of 1940 to determine whether mass media influenced political attitudes. They found that the media tended to reinforce people's existing attitudes rather than introduce new ones.” (Jowett and O'Donnell, 1986, pp. 189).

Mass media is easily accessible and eye-catching, this is true for tabloid magazines, in fact, and according to media outlet Press Gazette the *Daily Mail UK* is the most purchased newspaper in the United Kingdom, having total reader numbers around 23,5 million readers in February 2015 (Ponsford, Feb 2015). Having established that tabloid magazines often cater to the majority, it can be looked upon as being propaganda, in the sense of creating and enforcing stereotypes, prejudices and fear. Therefore the need for using a widespread tabloid magazine was important for the project and discourse of propagation and persuasion of the public, while at the same time offering a different perspective.

10. Conclusion

After investigating several types of studies such as linguistic representation and the production of meaning using different methods and theories, only one thing is left to be answered; does the project provide a solution to the objective set by the problem definition? The sections below will attempt to conclude on the various problems presented in previous parts of the project.

When examining the chosen posters, it was, first of all, important that it would be carried out by the theory of semiotics, which was established by Ferdinand De Saussure. Rather than only focusing on the visual presentation and the analysis of the given posters, it was necessary to focus upon the sign and thereby the signifier, and the signified. The analysis process was in need for a more thorough analysis than estimated, and a clarification and identification of the purpose behind the posters was needed, which had a great amount of political tools employed into them.

The chosen posters catered to different aspects of the North Korean ideology, historical brutality, industrial and economic prosperity, and brotherhood or a sense of belonging to a homogenous society, under the protection of the military and the great leader. On the superficial level the posters appealed to different aspects, but essentially had the same main appeal of a united and homogenous entity against an outside force or competition from the oppressor, simultaneously dehumanizing the enemy through an othering process. It is also important to mention, in regards to the chosen posters, that the importance of the all-encompassing Juche ideology is exceedingly present.

A greater analysis is also based on the assumption that no art, perceived by any number of people, exists in vacuum. Therefore the propaganda posters are assumed to have had an intention behind them or else their publication and existence would simply be pointless; this would be called hypothetical internationalism (Maes, 2010), as the actual intention is estimated on mere speculation on the group's behalf.

The mental state of the nation in question is important to understand in order to deeper comprehend the message behind the propaganda. When looking at the language in the propaganda posters, it is clear that by removing all foreign language and loanwords, and thereby only using pure North Korean, the country's goal is to take distance from the rest of the world, but especially South Korea and USA. North Korea's goal is to make the people's identity solely North Korean, so that a stronger unification of the country can be obtained. As mentioned in the discussion the term othering can easily be applied; by attaching aggressive words to the posters, North Korea emphasizes the intention of using fear, as a method to control the population, and it goes hand in hand with the ideology Juche.

The sociologic understanding of social control can also be utilized to comprehend a possible way North Korean society works. The problem of propaganda, as well as the pedagogical problem, is

evident in the society,

The pedagogical problem is present in the nation, since North Korea is educating and re-educating the population through the school system. With the heavy indoctrination of Juche, as well as the idea of isolating the country, it is easier to make sure no influence from the outside or critic thinking is prominent among the population, and thus a total control of the nation as well as a prevention of rebellion is assured.

To prevent the education and re-education from failing, the use of propaganda is also an essential method; the country's goal is to adjust and control the opinions and beliefs of the population. Using propaganda and Juche, North Korea has obtained the intended goal, all though people are still defecting, the majority of the population is accepting and keeps believing what the posters represents.

Since the military occupy such an important role within the country and is considered to be a part of the education, the Milgram experiment is examined. This obedience experiment establishes an idea of how obedience from authority is situational, and that subjects are more likely to conform when more peers are obeying orders, as well as when the authority figure is present. The three Kim's authorities and powers, have similarities with the Milgram experiment; by making orders and laws that shapes the country, it is not a coincidence that the power would affect the country, making it one of the reasons to why the encountered propaganda has been accepted and believed in. People are affected by different things, right from family members to advertisement, which shapes them and makes them change their view upon certain things, and in this case propaganda is the means used to persuade and change the people of North Korea's meanings and views.

North Korea controls the public by a combination of Juche, fear and propaganda. All three represents some form of psychological or sociological influence, in which the people of North Korea are being exposed to. The exposure is in their everyday life; the majority of the population accepts it, because like watching commercials, we let it unconsciously change and adjust our minds.

In the final remarks of this project, it must be concluded that certain limitations might have affected the way the project was carried out. Some assumptions might have been based on false grounds, as the limitation for primary sources was far too great. Without the permit to enter the country and empirically confirm the statements, which were stated in the books and articles, used, it was extremely difficult to rely on the given sources and the project had to be based on assumptions mostly, assumptions on the reliability of the sources that is.

It is however important to mention that some sources might have been more reliable than others, and they were chosen through comparative and logical approaches. A focused and tight view on the

source collection process proved extremely important, as some inconsistencies appeared within what should be known as facts; one example would be that according to one webpage, the given article in the North Korean constitution was, number-wise, a different article than proclaimed. With everything said and done, it seems as though the sources applied were sufficient enough, in their extent of possible knowledge, which then could be extracted and used by the group by applying the hermeneutic theory, resulting in a broader understanding of the subject as whole.

In the early stages of the project it became clear that the definition of certain terms, which the project would employ throughout and work as its foundation, had to be clarified, defined and distinguished between. The issue here was that certain theorists would describe a term or idea differently from other theorists, which sometimes creates inconsistencies, even when they were essentially applying the same term or word, but meaning something considerably different. Apart from this issue, the problematic nature of the difficulty to prove terms had to be specified, and addressed in accordance to certain academic standards, here dealing with the question of the intention behind propaganda. The difficulty of analyzing posters, speeches and other forms of propaganda would be far too great; therefore, since it seemed very imprudent to base the foundation of the project, merely on assumptions, the theory of hypothetical intentionalism (Maes, 2010) was employed.

Seeing as the current world is hugely characterized by globalization, the existence of North Korea appears to be quite unusual to say at least. Trading between countries, whether it is produce, industry, etc., is a part of globalization. The world today, would struggle to live without trading as countries interdependent on each other one way or another.

Throughout the assignment, it has been discovered that the introduction of Juche, has had great success for the government of North Korea. They have indeed succeeded in controlling the majority of the population, and thus are preventing rebellion. Through extremely harsh punishments, execution, and a view to a life in a concentration camp, there are no signs of a rebellion as of yet. However, it has been ascertained that North Korea are facing struggles, such as famine and agriculture that are no longer of great standard - this has partly meant that they are depending on support from other countries.

Since Kim Il Sung succeeded in becoming the president of North Korea, and thereby starting the Kim-dynasty, it is all but possible for the outside world to commence a confrontation – the consequences by doing so would be drastic. First of all, it is uncertain to which extend North Korea have nuclear power and what their exact plan is regarding putting them into use. Obviously, North

Korea would have quite a lot of trouble in a possible confrontation since their two main enemies, South Korea and the United States, would have a great amount of support in relation to North Korea.

Furthermore, the practical issues would be rather severe. Partly because of the unavoidable civilian losses, but indeed because of the great refugee problem the neighboring countries would have. South Korea would imaginably be taking in a vast amount of refugees to which their economy would be tested to the limit, as well as housing thousands, maybe millions, of new citizens. North Korea is obviously a problem having documented their violation of basic human rights.

Throughout the project the Juche ideology has increasingly proved to be the center of the problem, and the North Korean government is continuously using this ideology as part of the propaganda machine, towards the population. It has such a large impact, and the fact that it is being utilized the way it is, it can be concluded that it is one of the major components to maintaining control of North Korea.

We are unconsciously influenced by propaganda daily. As soon as we are confronted with another culture, the propaganda present is more outstanding. We are rather conscious when we experience other cultures, and their way of portraying a certain theme. We are exposed to advertisement on arguably the same level as the North Korean population is exposed to propaganda. Propaganda is just some sort of advertisement, which goal is to change and adjust our beliefs of a particular matter. Because of our differences, cultural codes, and languages, a fixed conclusion can never be fully obtained, but will always be influenced by the underlying understanding we possess.

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Appendix

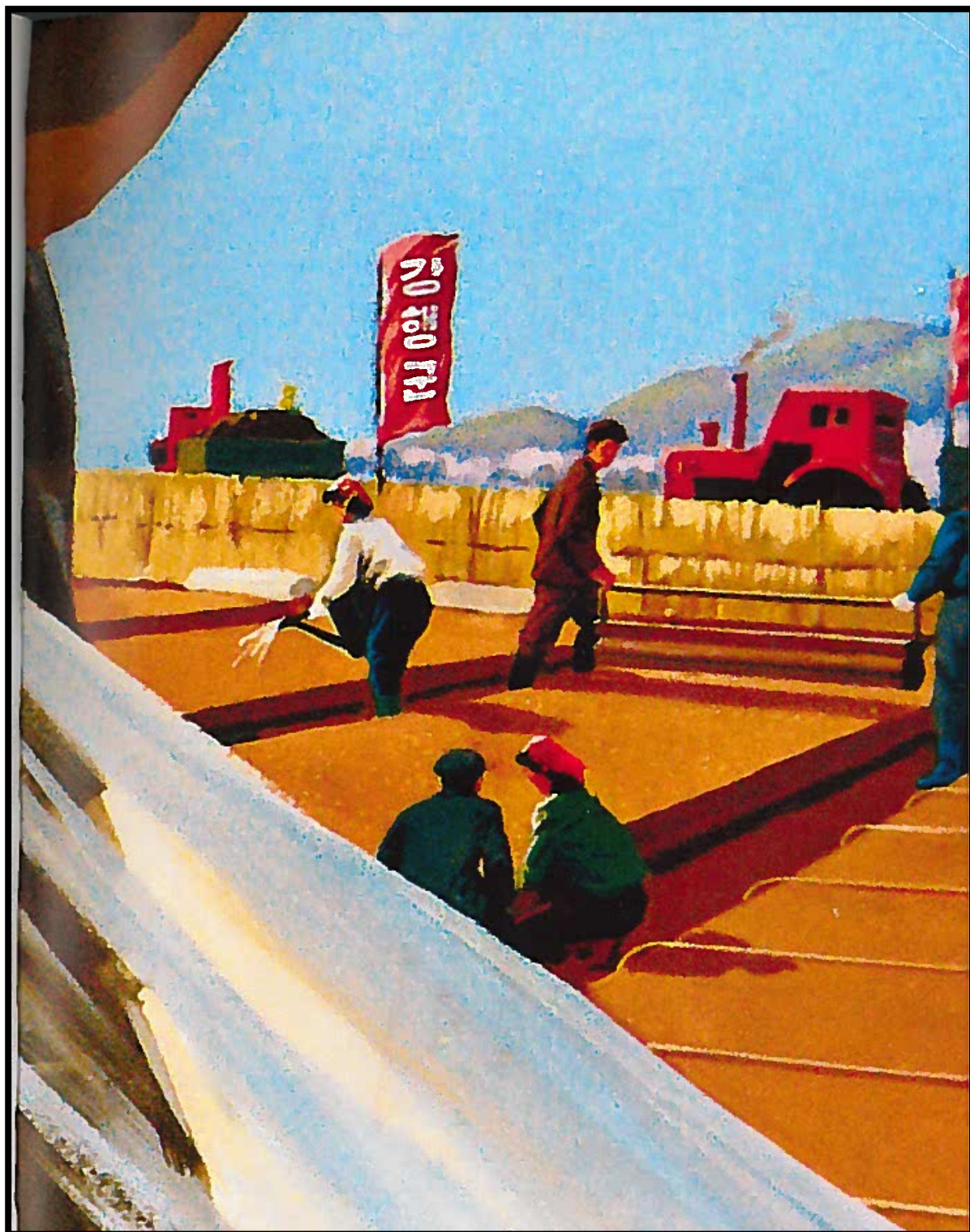
Poster 1 *'The sovereignty and dignity of the republic are more important than life'*



Poster 2 - 'As demanded by the Juche agricultural techniques, let's farm responsibly in a scientific and technological manner'



Enlarged version of Poster 2 - 'As demanded by the Juche agricultural techniques, let's farm responsibly in a scientific and technological manner'



Third Poster – ‘Let’s take revenge a thousand times on the US imperialist wolves’

