International adoption discourse analysis: interdisciplinary approaches to media discourse

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A Dissertation

Submitted to the Graduate Faculty of the
Louisiana State University and
Agricultural and Mechanical College
in partial fulfillment of the
requirements for the degree of
Doctor of Philosophy

in

The Interdepartmental Program in Linguistics

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This dissertation is dedicated to my mother, Sunsoon Lee
and my father, Moonsu Lee.
ACKNOWLEDGEMENTS

This dissertation would not have been possible without the assistance of my committee members, my family, and my friends. Foremost, I am grateful to my advisor, Dr. Jill Brody. She always encourages me to move forward whenever I physically and mentally feel weak, and respects my ideas and research. I also would like to thank Dr. Michael Hegarty. He advised me to continue working with patience and sharpness for my research. I also owe my deepest gratitude to Dr. Brook Rollins. As my minor advisor, she guided me toward growing my insight for Women’s and Gender Studies. Additionally, I would like to show my gratitude to Dr. Ann Mulkern. She gave me a wonderful idea when I was lost in the theory of Coherence Relations. It is an honor for me to be instructed by these brilliant scholars at Louisiana State University.

I am indebted to my family in Korea. My family has financially and psychologically supported me while studying. Although my father is in heaven, I know that he would be happy for my achievement. I also would like to express my gratitude to the Sons in San Jose, CA. Mr. and Mrs. Son are old friends of my parents. They took care of me as a member of their family.

Furthermore, I am thankful to my best friend, Sohyun Lee, Kerri Decker, my cell group members, my friends in Baton Rouge, and professors in Sangji University. They always cheer me up.

Finally, to all the birth and adoptive mothers across the world, thank you.

To you all, I appreciate your kindness, support, and dedication. God bless all of you.
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ABSTRACT

This research is focused on media discourse analysis with interdisciplinary perspectives in language, culture, and gender studies. The purpose of this study is to analyze the media discourse of live interpreter-mediated events with distinctive perspectives involving socio-cultural, structural, and linguistic approaches. The discourse used as data is collected from a live Korean TV program called “I Miss That Person” (IMTP). From IMTP, I titled the first clip “Han, Youngwoong’s Discourse” as Data 1 and the second clip “Lee, ChunShik’s Discourse” as Data 2. Two clips of each data can be seen at www.youtube.com. The analysis of the media discourse is comprised of three interdisciplinary fields: the maternity of birth and adoptive mothers as a content-based analysis, an interpreter-mediated event as a structure-based analysis, and coherence relations as a corpus-based analysis.

As a contextual analysis, I investigate ‘Maternity’ of Korean birth mothers and American adoptive mothers in international adoption through a lens of feminist viewpoint in Chapter 4. In addition, I applied the mothers’ bodies to maternal female bodies in postmodernism with Michel Foucault’s (1977/1995; 1978/1990) theory of power. As a structural analysis, in Chapter 5, I analyze the Data 1 and 2 of the Korean interpreted discourse within the framework of Alexieva’s interpreter-mediated event (1997; 2002). It presents an application of the discourse events and implies that each section has an explanation of each parameter. As a discourse text analysis, in Chapter 6, the ‘coherence relations’ of Kehler (2002) are used as a tool to analyze the English texts as a source language to Korean as a target language. From the analysis, I find two types of classifications, discrepancy and match, and two types of patterns, elaboration to elaboration and multiple relations.
CHAPTER 1. INTRODUCTION

We have plenty of opportunities to communicate with people face to face. In contemporary society, however, we have more opportunities to communicate with people by the media. The media has become an inseparable part of people’s lives. The media conveys a great deal of information, in which people hear more language than direct communication (Bell 1991). In the media, language is used as a device for the communication of media messages. We are permeated by media language without realizing it. At the beginning of the 21st century, old media devices such as the press, television, and radio, and the digital new media such as the Internet are treated as a means of communication. This electronic media became a major means to transport messages to people around the world. Any type of message transferred via a medium rather than face-to-face interaction is “mediated communication” (Rodman 2006:6). In particular, television as a broadcast media is a mediational medium in the production of a mass culture and it has the power to reveal and build a conceptual uniformity (Wegar 1997). Mediated interpersonal messages are produced across the media, and the Internet is a chief medium of congregate for them. The Internet is already significant in the lives of people as a major example of a converging medium and has become an indispensable medium to connect the world to an individual as a communication network in modern society.

The digital media such as the Internet and any medium that uses computer-based technology recode the culture (Perkinson 1995 cited from Gozzi 1999). Since media create cultural forms, which refer to layout, configurations, and ways of telling stories (Grossberg et al 2006), cultural theorists examine the media as circumstances for culture (Rodman 2006). Cultural forms perform denotation that the media make. Language and connotations are formed by cultural form with the code of culture. Media reflects the culture as well as the language of society.
Language in the media plays a central role in representing people’s realities (Talbot 2007) as a significant source of understanding of the world through personal blogs, emails, chatting, and social-networking sites such as Facebook and Twitter. O’Keeffe (2012) refers media language to communications that occur through a broadcast board, in which the discourse is positioned to a reader, listener, or viewer. She claims that media discourse is invented in terms of a literal sense and an ideological idea, it is public with respect to the form of an institutional talk, and it is on record in relation to the online availability of newspapers, radio stations, television programs and so on. It is increasingly important both for media studies and for discourse analysis. For linguists, media language provides relevant data to questions of theoretical importance for media discourse. Media language can be seen in the activity of interpreting in the media.

As an oral form of translation, interpreting refers to the mediation of bilinguals and intercultural communication in the spoken modality. Interpreting is seen as an interactive or collective activity (Wandesjö 1993b) and as a form of translational activity (Pöchhacker 2010a). In interpreting, the main speaker and the listener usually share the communicative context with interpreter, while in translating, the reader can only access the translated text (Christoffels and Annette 2005). Known as broadcast interpreting, media interpreting indicates a mediational activity of an interpreter. Media interpreting is defined as “a form of language transfer in the media” and is predominantly used “for live mass media broadcasts” (Pöchhacker 2010b:224). It is fundamentally “set within the institutional context of a specific socio-cultural community and is therefore community-based as well as international” (Pöchhacker 2004:162). The exemplary indication of media interpreting is live-broadcast simultaneous interpreting. In live interpreting, the interpreter not only needs to be familiar with the culture of the spoken language community (Frisberg 1990), but is also required to be competent in both cultures and languages in order to
mediate communication between participants speaking different languages across language and culture boundaries. That is, the interpreter signifies an intermediary (Pöchhacker 2004), who is involved as a mediator in an interpreter-mediated event.

An interpreter-mediated discourse event is regarded as a speech event in interpreting (Roy 2000). The interpreted event takes place in a speech community, which Hymes defines as “a community sharing rules for the conduct and interpretation of speech, and rules for the interpretation of a least one linguistic variety” (1972:54). All primary participants in an interpreter-mediated event are members of one or more speech communities, and the interpreter belongs to the speech community which is expressed by the primary participants. Any event between two main speakers follows one speech community’s culture and regulations.

The type of interpreter-mediated speech event in the media depends on the place of the event. On-site interpreting includes a studio-based communicative event, whereas off-site interpreting for broadcasts occurs in a different location (Pöchhacker 2010b). The interpreter-mediated discourse is divided into two types of events: single speaker interpreted event and conversational interpreted event (Roy 2000). When a speaker is a single participant in an event such as lectures, the main focus for both the speaker and the audience is the delivery of the speaker’s message. In particular, the speaker selects the topics and resolves when to both begin and finish. Also, an interpreter concentrates on transferring the content of the speaker’s talk. The audience and the interpreter are typically limited in the interaction. However, their roles are subject to the speaker’s need for them to either be passive or active in the event. In a conversational interpreted event, a bilingual interpreter mediates between two parties of monolingual speakers through the process of consecutive or simultaneous interpreting. The mediator’s role as a third party in the communicative interaction is continually negotiated and intensively centered on the interlocutors’
intentions and expectations (Pöchhacker 2004). The interpreter shares several characteristics of a mediator’s style of mediation (Knapp-Pottoff and Knapp 1986). The first feature is that the mediator is very selective. He decides to review and reorganize the primary interlocutor’s contributions. He also takes part in negotiating solutions for the clients’ problems and acts as an adviser for them. Moreover, the mediator allows the primary interlocutors to hold the floor for long turns while talking. He does not disrupt them to constrain turns to a certain length. Besides, he has an authorship of his statements by using formulations such as “He wants to know if,” “She proposes that,” “He agrees,” “She says that,” etc. Since the main participants have specific interactional goals to accomplish, the interpreter as a mediator plays an active role in the mediator discourse event.

This dissertation is focused on media discourse analysis with interdisciplinary perspectives of language, culture, and gender studies. The purpose of this study is to analyze the media discourse of live interpreter-mediated events with distinctive perspectives such as socio-cultural, structural, and linguistic approaches. The discourse used as data is collected from a live Korean TV program called “I Miss That Person” (IMTP). From IMTP, I titled the first clip “Han, Youngwoong’s Discourse” as Data 1 because the primary speakers talked about a Korean adoptee, Han, Youngwoong. In addition, the clip is under the label of Han, Youngwoong in the Korean language at www.youtube.com. Even though his English name is Theo Daniels, his Korean name is more familiar with the Korean viewers than his English name since this program is oriented to the Korean audience in S. Korea. With the same reason as the first clip, the second clip is named “Lee, ChunShik’s Discourse” as Data 2. He is a half-Korean and half-African American adoptee. His English name is not represented in the clip. Two clips of Data 1 and Data 2 can be seen at www.youtube.com. The theme of the program is ‘Family Search and Reunion,’
which can be exclusively understood within Korean culture. The story of the clips is focused on searching for the birth parents of Korean adoptees in the international adoption practice. In the interpreter-mediated discourse event, the primary clients are an adoptive mother (Julie Daniels) in Data 1 and an adult Korean adoptee (Lee, ChunShik) in Data 2. The analysis of the media discourse is comprised of three interdisciplinary fields: the maternity of birth and adoptive mothers as a content-based analysis, an interpreter-mediated event as a structure-based analysis, and coherence relations as a corpus-based analysis.

As a contextual analysis of the interpreted-mediated event, I investigate ‘Maternity’ of Korean birth mothers and American adoptive mothers in international adoption in Chapter 4. Through a lens of feminist viewpoint, the Korean birth mothers in the three phases are defined in historical circumstances within the ideology of Confucianism and patriarchy in section 1. The American adoptive mothers in the three categories are described in the western patriarchal society in section 2. In section 3, I applied the mothers’ bodies to maternal female bodies in postmodernism with Michel Foucault’s (1977/1995; 1978/1990) theory of power.

In Chapter 5, I analyze the Data 1 and 2 of the Korean interpreted discourse within the framework of Alexieva’s interpreter-mediated event (1997; 2002). The proto-typology framework of an interpreter-mediated event consists of six parameters, which are mode of delivery and production, participants in interpreter-mediated events, topic of an interpreter-mediated event, text type and text building strategies, spatial and temporal constraints, and goal of an interpreter-mediated event. These parameters are exceptionally significant in determining the degree of a culture specific event, which has a crucial impact on the role and status of interpreters in different types of discourse interactions. Chapter 5 presents an application of the
discourse events and implies that each section has an explanation of each parameter such as mode of interpreting, participants, language, the topic and goal of the event, text type, etc.

As a discourse text analysis, I explore the spoken discourse text of Data 1 and 2 in Chapter 6. The ‘coherence relations’ of Kehler (2002) are used as a tool to analyze the English texts as a source language to Korean as a target language in the interpreted-mediated events. Coherence relations consist of Resemblance Relations, Cause-Effect Relations, and Contiguity Relations. After applying coherence relations to the text, I find two specific features such as discrepancy and match. A discrepancy of class shows that coherence relations have three different types of modifications and a match of class presents the same type of relations. From these characteristics, I discover two types of patterns, which have elaborations and multiple relations in the text.

Since the analysis of interpreter-mediated discourse as a language-based activity has not been used widely as a method in research especially on the theme of international adoption, this research can contribute to the possibility that media interpreting as a discourse event plays a crucial role not only in the context of broadcast interpreting but also in the perspective of more substantial understanding of transnational adoption. These approaches also contribute to Interpreting and Translation studies in terms of showing the different text styles of interpreting from the different interpreters.

The transcription of the two clips is shown in Appendix A and B in detailed Korean and English versions with strictly my translations. The examples of Coherence Relations are displayed in Appendix C.
CHAPTER 2. REVIEW OF LITERATURE

2.1 International Adoption

As a significant institution, adoption is regarded as a legitimate method to create families (Bartholet 1999) and to forge the relationship of a family rather than through blood ties. Adoption is a means to create a typical family (Pertman 2000; Moonsnick 2004) with adjustments made by each member of the family throughout the adoption process (Modell 1994). Domestic adoption in Korea was historically considered to be one method to maintain the family bloodline or property in accordance with the Confucian patriarchal ideology (Chun 1989; Perry 1998). In the traditional society of the past, adoption was regulated within a lineage with the same family name or a near relative to continue the blood lineage (Lee 2003). On the other hand, domestic adoption in America was viewed as a method to replicate or expand a family (Hoksbergen 2000) in order to sustain a heterosexual family according to the western patriarchal ideal. Unlike domestic adoption, international adoption was initially started by a benevolent intention to help homeless orphans after World War I, World War II, the Korean War, and the Vietnam War. Agency-sponsored adoption was initiated by U.S. citizens of European and Japanese children after World War II (Stolley 1993). Especially, the Korean War (1950-1953) enabled dislocated children to relocate transracially by a program initiated by Harry Holt, an American farmer (Silverman 1993). The Holt Adoption Program (HAP) office was established in the Salvation Army Headquarters in 1956 and developed into Holt Children's Services, Incorporated (HCSI) in 1972 (http://www.holt.or.kr). Through the agency, more than 38,000 Korean children were adopted in the United States, usually by white Americans, between 1953 and 1981 (Silverman 1993). Today, since the HCSI places children not only in the United States but also in Canada and Europe, South Korea became the major source country for foreign adoptions in the United States (Stolley 1993). The children were resettled from the developing or
Third World nations to the developed or First World states. In spite of the initial charitable purpose, international adoption has become a human rights dispute as well as a welfare issue (Raymond 1993), where feminists have started to support the rights of both adoptees and birth mothers (Rothman 1989).

Regarding the ideal terms for adoptive members, it is decided that the woman who gives birth or relinquishes a child is called birth mother, and the child who is adopted is called an adoptee. The woman who adopts the child is called the adoptive mother. According to Lifton (1998), the woman who gave birth to a child was historically called the natural mother, the first mother, or biological mother. Since these terms imply that the adoptive mother is unnatural and the mother who relinquished her children is a biological creature with no maternal love, it was agreed upon to use the term birth mother. However, there is a battle of adoption terminology between the adoption supporters and the adoption opponents. According to Jensen (2008), the adoption supporters are the National Council for Adoption (NCFA) and Perspective Press Inc. (PP) and the adoption opponents are the Canadian Council of Natural Mothers (CCNM) and the website Adoption: Legalized Lies (ALL). These organizations give motivation for lexical choices to designate participants in an adoption. For example, both NCFA and PP encourage using the term ‘birth mother,’ in contrast, both CCNM and ALL decline to use it. They prefer the term ‘natural mother’ instead. In this study, the term ‘birth mother’ refers to a Korean birth mother who relinquished her child in South Korea. The term ‘Korean adoptee’ indicates a child who was born in Korea and migrated to the US. The term ‘American adoptive mother’ signifies a woman who adopted a child of a different race and ethnicity, including a Korean child into a heterosexual family of the United States. I make it clear that domestic adoption takes place only for heterosexual parents in Korea. Single parent or homosexual parents are not allowed to adopt
children. Likewise, Korean-born children are put up for adoption exclusively to heterosexual family in international adoption.

From a positive perspective, adoption has been viewed as a moral solution to tripartite figures that consist of a birth mother, a child, and an infertile woman. For a birth mother, adoption is a way to provide a better life for the child whom she is not able to bring up herself. A teenage birth mother who puts her baby up for adoption is more likely to maintain her education and less likely to remain impoverished (Williams 2006). For a child, it is a survival practice from a point of view that he was given to parents with the means to support him. Spivak (2006) supports international adoption as a life-saving form of care for children who do not otherwise have permanent families. For an infertile woman, it is a path to be a mother (Rothman 1989) and provides the happiness of motherhood. International adoption also enables adoptive parents to give the best opportunity to provide loving families to orphaned children and helps them become healthy members of society (Spivak 2006). Since adoptive heterosexual parents are taught to learn about the child’s heritage, the policy and social workers recommend that they learn the child’s birth language (Lev 2006). Furthermore, the interpretation of adoption has shifted from a child being rescued by adoptive parents to a child as being a gift from birth mothers (Kim H. 2007). The idea of being a gift from birth mother can be seen in U.S. cultural discourse of adoption (Rothman 1989; Solinger 2001). International adoption is regarded as a problem-solver for both the receiving and sending nations in the sense that the First World countries have demand for children which are fulfilled by the Third World countries as sending nations. International adoption also simultaneously helps the sending nations to reduce their own social problems (Hurdis 2007). The main children-exporting states are Latin America and Asian countries. The major children-importing nations are the United States, Canada, and many
European countries (Raymond 1993). Through the adoptions that occurred between 1975 and 1980, the majority of children from Asia and Latin America were migrated to the United States (Francisco 1985).

From a negative perspective, adoption in the U.S. has been seen as a second-best way of becoming a family (Schaffer and Lindstrom 1989 cited from Terrell and Modell 1994). Transracial adoption is observed as a Band-Aid solution where more essential clarification is required (Rothman 2005). It was also understood that adoptism as a stigma was described by adoptees and adopters (Gailey 2000). Adoptism is the idea that forming a family by birth is superior to forming a family by adoption (Hall and Steinberg 2008), and attitudes of unawareness, intolerance, and discrimination against the adoption triad can be found in the adopter’s writings as well as adult adoptee literature (Martinson 1993). Adoption is seen as a lifetime process of suffering faced by all the triangle members as major performers in the adoption process (Smith et al. 2006; Wegar 2006), in terms of the birth parents’ chosen loss by displacing their offspring, the adoptive parents’ unproductiveness in losing the possibility to have a genetic child and the continuation of their blood line, and an adopted child missing its natural heritage and experiencing the sensitivity of abandonment in the U.S. adoption institution. Since the feeling of abandonment makes most adoptees have the same emotional vulnerability, they distinguish themselves as strangers from society (Carangelo 2006). With regards to international adoption, Bartholet (1988) argues that international adoption symbolizes exploitation of the governments of the Third World. Hübinette (2006b), a Korean adoptee who grew up in Sweden, alleges that “intercountry adoption has been the last resort to have a child for infertile couples belonging to the elite who feel a strong social pressure to fulfill the standard of the nuclear family” (123), mentioning that intercountry adoption is nothing else but an unaccountable
experimentation. Herrmann and Kasper (1992) criticized that international adoption actualizes and manifests the exploitation of women and children within the male-dominated society.

International adoption is often not the best alternative, and children are merely products of an elaborate system that sells them from the Third World to adults in developed nations. ... International adoption, influenced by traditional patriarchal perspectives, violates the interests of women as well as children (49-50).

An American journalist pointed out a critical view about the West being deprived of sugar, coal, silver, and gold, and now it also extorts babies from the East (Rothschild 1988). Mi Ok Bruining, who was Korean-born and U.S.-adopted, denounced intercountry adoption as exploitative and racist, “Children of color are the commodities and products and victims of ownership and living human property, and this process is being disguised as the desire to parent a child” (Raymond 1993:150). In addition, the image of the birth mother reflects the oppression of women and their vulnerable status in the birth mother’s country (Solinger 2001). Hence, adoption is viewed as a mechanism for governing women’s behavior and sexuality in order to maintain the patriarchal family (Rothman 1989; Wegar 1997b). Besides, as the birth mother procreates without marriage and the adoptive mother does not procreate within marriage, adoption also deconstructs natural motherhood from the failed mothers so that the U.S. adoption triad consists of two violative mothers and a rejected child as the major performers (Gailey 2000). Adoption is a territory in which elements such as race, class, and gender are contested within the American society (Patton 2004), and hence adoption portrays how the inequalities of these elements affect the meaning of motherhood within the institution of adoption.

2.2 Linguistics and Interpreting

Translation is a general term that describes transferring a source language to a target language or vice versa without changing ideas or concepts. Translation presents in the various forms of
languages, which are written, oral, or signed. In a narrow usage, it implies the process of altering a written form of a message from one language to another (Berislın 1976). Translation is divided into two particular forms of translational activities: translating and interpreting (Salesvsky 1993). Translating refers to the process of converting a written message from one language to another and interpreting denotes the process of transforming a spoken message produced in one language immediately into another language (Frishberg 1990). Simply speaking, translating is the visual transformation of written language, and interpreting is the auditory alteration of spoken language. Otto Kade (1968 cited from Pöchhacker 2004) defines interpreting as a concept that the text of a source language is given only once and thus cannot be reiterated, and the text of a target language is produced under time pressure with little chance for modification (Pöchhacker 2004). Since linguistics is the study of language, it is considerably significant to stress that linguistics closely relates to interpretation (Torsello et al. 1997).

According to Christoffels and Groot (2005), there are three common factors between translating and interpreting. First, they are bilingual modes of mediated communication via a third participant. Second, translators and interpreters are purely expected to convey the meaning of the message that they transfer. Finally, the content of a source text has to be consistent with the content of a target text through translators and interpreters. In contrast, the most significant difference between interpreting and translating is the live and immediate transmission (Frishberg 1990). Interpreting occurs directly in front of an audience all the time, whereas translating has a break to access a dictionary or to seek advice from experts. Since interpreting requires a real-time performance as an oral translation (Pöchhacker 2010a), the speedy rendition causes a lower-quality interpreted text than translated text.
The most prominent applicability of disciplines is the connection between linguistics and the psychology of language, which brings about cognitive linguistic approaches. The hypothesis of cognitive psychologists deals with mental structures and procedures, which are responsible for the processing of verbal data as a metaphor of the human information processing system. Within this framework, Herbert (1952), an experimental psychologist, highlights the interpreter’s performance of facilitating mutual comprehending in global communication. Gerver (1971 cited from Pöchhacker 2004) defines the interpreting task as “a fairly complex form of human information processing involving the reception, storage, transformation, and transmission of verbal information” (Pöchhacker 2004:55), so simultaneous interpreting signifies human information processing. The prevailing research in the field of psycholinguistics is deeply concerned with the capacity of human information processing, multi-tasking, memory structure and function, etc. The paradigm of cognitive processing, which is rooted in the innovative work of Gerver, assists in explaining the relationship between language and cognition.

Based on a psycholinguistic model of speech comprehension, Moser (1978) formulates a model of memory structures and processing operations within simultaneous interpreting. Her model considers input processing not only in long-term memory but also at the syntactic level. Moser’s conceptual base, which consists of conceptual networks, contextual knowledge, and general knowledge, functions to activate target-language elements for the processing of syntactic and semantic words and phrases in the level of output. In Chernov’s model (1979/2002), the comprehension process is underlined with the essential mechanism, which deals with redundancy-based anticipation of sound patterns, grammatical structures, and semantic structures. His model is also demonstrated on the semantic level of comprehension as a process of cumulative dynamic analysis. In order to justify syntactic divergence between the source and
target language, Kirchhoff (1976/2002) postulates a variation relating to short-term storage of input segments in memory. In this respect, his multi-phase model is connected with linguistic surface structure. On the accuracy of interpreting English to French, Dillinger’s (1994) study links propositions to their syntactic environment in terms of clause density and embedding. It displays a negative effect of propositional density and lower accuracy for propositions in embedded clauses, which has a significant effect on performance.

Finally, the interpreter’s output as texts has been fixed on text linguistics, and is focused on by Breaugrande (1980). Seven standards of textuality, which involve cohesion, coherence, intentionality, acceptability, informativity, situationality, and intertextuality, serve as the foundation for the text-linguistic approach to Translation by Hatim and Mason (1997). Shlesinger (1995b) investigates various types of cohesive connections such as lexical cohesion, substitution, and conjunction in an experimental corpus of producing English into Hebrew. Kusztor’s (2000) semantic network mapping is applied to the coherence of consecutive interpretation from English into German and lexical cohesion is increased by repetition in the interpretation (Pöchhacker 2004).

Interpreting has two different methods of delivery: simultaneous interpreting and consecutive interpreting. The key difference between these two forms is the timing between input and output (Christoffels and Groot 2005). In simultaneous interpretation (SI), the target text is almost immediately delivered by the interpreter with no interruption. It is a nonstop presentation of the source text. The interpreter is essential to comprehend the source language and to produce the target language at the same time. On the other hand, in consecutive interpreting (CI), the target message is produced either when the source text breaks or when the entire source discourse is
completed. The segmental presentation of the source text is determined by the speaker and it is paused by the interpreter for the production (Salevsky 1993).

Interpreting has two main theoretical frameworks: “the conception of interpreting as a cognitive process and the conception of interpreting as an interactive discourse process” (Pöchhacker 2010:156). Moser-Mercer (1997/2002) advocated interdisciplinary research on interpreting and she emphasized psychological research on issues relating to interpreting in cognitive psychology, focusing on the cognitive mechanisms rather than on the verbal activities (Pöchhacker 2004). On the other hand, interpreting as the process of cooperative discourse was set forward by Roy (2000) with a new methodology and theory. Her Ph. D. thesis in 1989 has an analysis of a video-taped corpus dedicated to the interactive turn-taking discourse process. She stresses that “an interpreter’s role is more than to just translate or just interpret” (2000:66), claiming the interpreter’s dynamic participation in the interaction. An interpreter is a crucial mediator as a third person for the two people to communicate. When the two people who speak different languages are involved in cross-cultural communication, the interpreter must mediate the primary interlocutors. The mediator must be a speaker of the languages of the primary interlocutors in order to make the communication collaborative. The type of discourse that happens among these three people is called mediator discourse and the condition in which this discourse happens is called a mediator situation (Knapp-Potthoff and Knapp 1986). Consequently, a discourse that the interpreter mediates within intercultural communication as an active third party is called an ‘interpreter-mediated discourse.’

The model of interpreter-mediated interaction, or ‘The Type-Case-Three Party Interaction,’ was initially demonstrated by Anderson (1976:211; 2002). This prototypical constellation of interpreting is that “a monolingual speaker of language A communicates with a monolingual
speaker of language B via an interpreter commanding both languages” (Pöchhacker 2004:88). He considers his ideal as three-party interaction with a bilingual interpreter playing the central mediating role between two monolingual clients. This is generally regarded as dialogue interpreting or bilateral interpreting.

The study of dialogue interpreting was initiated by Wadensjö (1998), who achieved discourse-based observation on Russian-Swedish immigration and medical interviews mediated by state-licensed Swedish dialogue interpreters. Her theoretical framework for interpreter-mediated discourse is based on Goffman’s (1981) participation framework, which works to describe an individual’s contribution and status of participation in communicative interaction. Wadenjö (1993a; 2002) claims that the interpreter shows an enhanced performance over relaying rendition and coordinates the primary parties’ utterance. Accordingly, the interpreter is a significant factor encouraging the primary parties’ communication and attaining shared knowledge (1993b).

Further methodical distinctions for interpreter-mediated discourse events at the macro level are recommended by Alexieva (1997; 2002). She introduces a proto-typology of interpreter-mediated events and attempts to categorize such events in terms of two broad parameters: mode of delivery and elements of the communicative situation. Based on these scales, she summarizes a multi-parameter typology of the events and applies the variables to Bulgarian interpreter-mediated events with respect to their degree of culture-specificity. These parameters are exceptionally important in determining the degree of a culture specific event, which has a crucial impact on the role and status of interpreters in different types of discourse interaction. Another study was directed on the basis of data collected from the live TV interpreting used in Bulgaria (1999). The live televised interpreting is analyzed with four characteristics: the dominant role of the participants, the communicative goals and strategies of the primary participants, the
specificity of the TV product as a poly-semiotic text, and the aspects finalizing the option of the optimum mode of interpreting.

The most recent investigation on interpreter-mediated events is Przepiorkowska’s (2010) indication of the use of interpreting in interview-based research. The event is a focus group interview (FGI) which involves an interpreter in cross-cultural social research and is applied to the typology of Alexieva (1997; 2002).

Interpreting study is researched in the areas of cognitive approaches, semantic and syntactic processing, and text linguistic approaches. Besides, interpretation research is intertwined with bilingualism, social-cultural approach, neuropsychology, discourse analysis, sociolinguistic pragmatics, etc.

2.3 Postmodern Female Body

The human body is seen as a significant transporter and register of culture. Before postmodernism, the body was dominantly conceptualized as a fixed, unitary, and biological reality, whereas the body is regarded as a historical, plural, and culturally mediated form in postmodern society (Bordo 1992). According to Grosz (1994), women’s bodies are particularly rooted in their natural reproductive biology and women’s powers of reproduction, along with female sexuality, are defined as cultural features of women, and therefore, women are designated to be vulnerable figures as imposed by patriarchy. Simonde de Beauvoir first protested that the female body trapped within nature was derived from men’s control of women’s lives (Teman 2003). In post-structural technological society, the body is considered to be “constructed in unison with the discourses and artifacts of science and technology” (Haraway 2000: 385).
Poststructuralism refers to a loose collection of theoretical positions influenced by, for instance, post-Saussurean linguists, the ideology of Marxism as conveyed by Althusser, Lacan’s psychoanalysis, feminism of the new French feminists such as Cixous, Kristeva, Irigaray, and the theory of Derrida, Barthes, and Foucault (Gavey 1989). Poststructuralism proposes a valuable conceptual basis for feminist practice (Weedon 1987) and has tried to deconstruct the relationship between power, language, and the body throughout the 1980s and 1990s (Spencer 2006).

Feminist poststructuralism is described as “a mode of knowledge production which uses poststructuralist theories of language, subjectivity, social processes and institutions to understand existing power relations and to identify areas and strategies for change” (Weedon 1987:40-41). Feminists and philosophers have a common vision of the human subject as a dualism: “mind and body, thought and extension, reason and passion, and culture and nature” (Grorsz 1994:3). The primary metaphor that links these concepts and engraves them as powerful is the female body.

According to postmodern feminist theorists, in traditional and prevailing views, the female sexed body holds the subordinate position in the male/female dichotomy and the female body is essentialized as more fragile, more emotional, more biological, more corporeal, and more natural than the male body (Grosz 1994). Feminist poststructuralism deconstructs these dichotomies and finds ways of rendering the world that differently exist together (Spencer 2006). In other words, they pursue a different way of thinking in order not to be represented as the One or the Other. In contemporary society, since the technology determines the reproduction of the female body (Pandolfi 2001), the female body becomes a cyborg that is a creature in a post-gender world (Haraway 2005).
In this section, the female body as the mother’s body in contemporary post-structuralism is defined with a new dimension of the body. First, the theory of Michel Foucault (*Discipline and Punish* 1977/1995; *The History of Sexuality* 1978/1990), a postmodern French philosopher, about the female body is presented in terms of ‘biopower’ and ‘disciplinary power.’ In addition, the views of Essentialism about the body are compared to those of constructionism by Diana Fuss (*Essentially Speaking: Feminism, Nature, and Difference* 1989). Also, the description of the female body for poststructuralist feminists such as Elizabeth Grosz (*Volatile Bodies: Toward a Corporeal Feminism* 1994) and Judith Butler (*Gender Trouble* 1990) are displayed. Grosz describes three positions of investigation of the body and three categories which make clear both historical developments and different views of the body. Finally, Butler depicts the gendered body as performative which is considered as repetitive acts.

2.3.1 Michel Foucault (1977/1995; 1978/1990)

Foucault is particularly concerned with the relations between political power and the body. The body is an element to be managed in relation to strategies of the economic and social management of populations (O'Farrell 2007). For Foucault, the body is the object, target, instrument of power, field of greatest investment for power’s operation, and the agent of knowledge (Grosz 1994). In *Discipline and Punish* (1977), Foucault mentions that “the body is directly involved in a political field; power relations have an immediate hold upon it; they invest it, mark it, train it, torture it, force it to carry out tasks, to perform ceremonies, to emit signs” (25). This power through bodies is existent as a system of relations, in continual tension, in activity.

Foucault insists on the corporeal reality of bodies. In *The History of Sexuality* (1978), he argues that this complex reality is oversimplified by the biological category of sex which groups
together in an artificial unity a range of unrelated biological functions and bodily pleasures. He intends to locate the process through which women’s bodies were controlled through a set of discourse and practices governing both the individual’s body and the health, education and welfare of the population, namely, the discourses and practices of ‘biopower’ (144). Biopower emerges as a benevolent, but invasive and effective form of social control (Sawicki 1991). It evolves in two basic forms (139). One of these is disciplinary power, which is a knowledge of and power over the individual body - its capacities, gestures, movements, location, and behaviors. Disciplinary practices represent the body as a machine. They aim to render the individual both more powerful, productive, useful and docile. The other form of biopower is a regulatory power inscribed in policies and interventions governing the population. This is called bio-politics of the population, which is focused on the species body, or the body that serves as the basis of biological processes affecting birth, death, health level and longevity. The regulatory power is also called ‘disciplinary power’ which denotes the way the human body is regulated to fit the requirements of modern societies (Howson 2004).

As an object of power, technology of the body steadily forms in different places. Foucault categorizes these developing practices as disciplinary technologies. Disciplinary technologies control the body through techniques that render it more useful, more powerful and more docile (Sawicki 1991). The pregnant female body in our postmodern technological society is the ideal setting to test Foucault’s ideas about biopower and sexuality (Cranny-Francis et al. 2003) because the new reproductive and genetic technologies can be considered as disciplinary technologies regulating the pregnant female’s body.
2.3.2 Diana Fuss (1989)

Throughout her book, *Essentially Speaking: Feminism, Nature, and Difference* (1989), Fuss inquires what function essentialism plays in a particular set of discourse. Essentialism can be arranged effectively in the service of both idealist and materialist, progressive and reactionary, mythologizing and resistive discourses. She also makes the claim that there is no essence to essentialism that we can only speak of, and that constructionism really operates a more sophisticated form of essentialism.

Fuss begins the project of rethinking the essentialist and constructionist opposition by demonstrating how essentialism and constructionism are deeply co-implicated with each other. Essentialism is defined as a belief in true essence – that which is most irreducible, unchanging, and therefore constitutive of a given person or thing. Essentialists are Simone de Beauvoir, Shulamith Firestone, Mary Wollstonecraft, and other liberal, conservative, or humanist feminists, and ecofeminists (Grosz 1994). Essentialism can be located in appeals for a pure or original femininity, or female essence, which lies outside social boundaries and is thereby untainted by a patriarchal order. It can also be read in the accounts of universal female oppression.

On the other hand, constructionism insists that essence is itself a historical construction. Constructionists are the majority of feminist theorists such as Juliet Mitchell, Julia Kristeva, Nancy Chodorow, or other Marxist feminists, and psychoanalytic feminists (Grosz 1994). Constructionists take the rejection of essence and proceed to demonstrate the effects of complicated discursive practices. Anti-essentialists are involved in questioning the complicated processes which work together to produce all natural or given objects. In short, constructionists are implicated in the organization of differences, and therefore, they decline the idea that any essential or natural givens precede the processes of social determination.
A problem which separates the essentialist from the constructionist is the question of the body. For the essentialist, the body is real, accessible, and transparent; it is always there and directly interpretable through the senses. For feminist epistemologists and ecofeminists, the body is seen as a unique means of access to knowledge and ways of living. The female body is regarded as more natural, less detached, more engaged with and directly more related to its objects than male bodies. For the constructionist, on the other hand, the body is never simply there. Rather, it is comprised of a network of effects subject to sociopolitical determination. The body is always already culturally mapped; it never exists in a pure or un-coded state. Constructionism has a much more positive attitude to the body than essentialism, setting it not so much as an obstruction to be overcome as a biological object (Grosz 1994). The strength of the constructionist position is its assertion on the production of social categories like the body and its attention to systems of representation. However, this power is not constructed on the grounds of essentialism’s end. Rather, it works its authority by accepting the encounter with essence and displacing it onto the notion of sociality.

2.3.3 Elizabeth Grosz (1994)

The body remains an abstract shady area in both mainstream Western philosophy and contemporary feminist theory. There are three positions of investigation of the body in contemporary thought. They indicate the conceptions that feminist theory needs to move beyond in order to challenge its own investments in the history of philosophy. The first position refers to the body being regarded as an object for the natural sciences, biology, and medicine. The body is not only valued as an instrument in the natural sciences but is also conceived as an object in the humanities and social sciences. The second position sees the body as an instrument, a tool, or a machine at the disposal of consciousness. The body is typically viewed as an object over which
struggles between its inhabitant and others/exploiters may be possible. The third position defines the body as a signifying medium and a vehicle of expression. Through the body, the subject can both express his or her interiority, and collect, code, or translate the inputs of the external world.

Feminists exhibit a number of diverse attitudes and responses to perceptions of the body and attempt to position them at the core of theoretical framework and political mechanism. There are three categories which make clear both historical elaborations and different views of the body (15-19). The first category is called egalitarian feminism, in which the body is seen as a unique means of access to knowledge and ways of living. On the positive side, women’s experiences are seen to provide women with the specificities of the female body such as menstruation, pregnancy, maternity, and lactation, while women’s bodies are viewed as an innate limitation on women’s ability for equality on the negative side. The second group is social constructionism. Social constructionists include a biologically determined notion of the body and retention of the mind/body dualism, stressing the ways in which the social system gives meaning to biology that is oppressive to women. The third category is poststructural feminism, to which Luce Irigary, Helen Cixous, Gayartri Spivak, Vicki Kerby, Judith Butler, and Monique Wittig belong. For them, the body needs an understanding of woman’s psychical and social existence. The body is no longer a biologically given object. As a social and discursive object, the lived body is intermingled with signification and representation, and bound up in the order of desire, signification, and power. Within post-structural feminism, the body is viewed as a cultural object, not just a natural object. Instead of being tied to a fixed essence, the body is socially inscribed (Spencer 2006) and produced within a network of socio-historical relations.
2.3.4 Judith Butler (1990)

Butler’s *Gender Trouble* is less a commentary on postmodernism than itself a postmodern approach to gender (Bordo 1992). Butler argues the body politics of Julia Kristeva, who describes the maternal body as bearing a set of meanings that are prior to culture itself. Butler’s naturalistic descriptions of the maternal body effectively reify motherhood and preclude an analysis of its cultural construction and variability. She claims that Kristeva’s insistence on a maternal instinct that precedes culture as a return to the maternal body is an essential trap.

Insofar as Kristeva conceptualizes this maternal instinct as having an ontological status prior to the paternal law, she fails to consider the way in which that very law might well be the cause of the very desire it is said to repress (122).

In the cultural moment, the maternal body is repressed, rather than being a mechanism for the compulsory cultural construction of the female body as a maternal body. The maternal body in its original signification is considered to be prior to signification itself.

Butler questions the notion that the body itself is a natural entity such as “how is that identity shaped?, what circumscribes that site as the female body?, is the body or the sexed body the firm foundation on which gender and systems of compulsory sexuality operate?,” and so forth (175). Acts, gestures, and desires produce the effect of an internal core or substance, but produce this on the surface of the body through the play of signifying absences. Such acts, gestures, and enactments, generally construed, are performative in the sense that the identity is fabrications manufactured through corporeal signs and other discursive means. That the gendered body is performative indicates that it has no ontological status apart from the various acts which constitute its reality.
Butler’s performative body is emphasized as repetitive acts. In other words, the gendered body is an act, a performance, and a set of manipulated codes, rather than a core aspect of essential identity. Gender requires a performance that is repeated. This repetition is at once a reenactment and re-experiencing of a set of meanings already socially established. It is considered as the mundane and ritualized form of the bodies’ legitimation. Gender is an identity tenuously constituted in time, and instituted in an exterior space through a stylized repetition of acts. Butler’s main metaphor for this is ‘drag,’ which describes dressing like a person of the opposite sex. All gender is a form of drag. Butler concludes that all bodies are gendered from the beginning of their social existence, which means that there is no natural body that pre-exists its cultural inscription. All gender is scripted, rehearsed, and performed. Gender is thus not a primary category, but an attribute, a set of secondary narrative effects. Butler denaturalizes the categories of gender and suggests how gender trouble is culturally agitated through subversive bodily acts that reveal the artificiality of gender (Bordo 1992).

2.4 Coherence Relations

Coherence is a property of a discourse or text which is relevant to how it is processed. As a property that is constitutive of texts (Hellman 1995), coherence is what makes a discourse intelligible to a listener or reader. Planned written discourse can be usually coherent, whereas spontaneous spoken discourse is sometimes not coherent (Hobbs and Agar 1986). Coherence in written and spoken texts is partially distinguished by a set of coherence relations. However, the coherence relations are frequently not revealed in the texts. Coherence can be equalized to discourse comprehension in terms that comprehending discourse denotes creating a coherent representation of that discourse (Sanders, Spooren and Noordman 1990) although the coherence relations are not discovered in a real communicative context. Perception of the coherence
relations is a significant attribute in understanding of a discourse (Hobbs 1985). The view of discourse coherence has lately become influential in the field of discourse processing (Hellman 1995).

Coherence can be distinguished from, and contrasted with, cohesion. According to Baker (1992:190), “cohesion is the network of surface relations,” that is, “the network of lexical, grammatical and other relations which provide links between various parts of a text,” whereas “coherence is the network of conceptual relations which underlie the surface text” namely, “coherence is a network of relations which organize and create a text” (230). She claims that both cohesion and coherence apprehend the way stretches of language are linked to each other; in the circumstance of cohesion, the sections of language are connected to each other by way of lexical and grammatical reliance and in the occasion of coherence, they are connected by means of meaning dependencies as recognized by language users. Likewise, Louwerse (2005) mentions that as a smaller unit of language in the text, cohesion is relevant to the surface structure of the text. In contrast, coherence is an interconnected relation in the text and is pertinent to the concepts and relations underlying its meaning. Renkema (2004) also states the difference between cohesion and coherence; cohesion is the connections that have their indicators in the discourse, but coherence is the connections which can be constructed by comprehenders grounded on information outside the discourse. Similarly, Hoey (1991:12) theorizes that as a property of the text, cohesion is “objective, capable in principle of automatic recognition,” while as a facet of the reader’s evaluation of a text, “coherence is subjective and judgments concerning it may vary from reader to reader.” In the process of translation, Blum-Kulka (1986) declares that cohesion is measured as an overt correlation by the language-specific markers between parts of the text. On the other hand, coherence is regarded as a covert, hidden, and latent relationship
among parts of a text. Cohesion, thus, stresses ‘discourse-as-product’ as a linguistic paradigm and coherence emphasizes ‘discourse-as-process’ as a communicative method (Louwerse 2005).

On coherence research, there are two different leading discourse structures: the intentional and the relational (Sanders and Spooren 1997). The intentional approach has a key concept of discourse purpose or intention and the intentional structure takes the discourse-relevant purpose (Grosz and Sidner 1986). The purpose provides the means of distinguishing discourse when discourse coherence is described with respect to the intention of each segment in the discourse. On the other hand, the relational approach is designated in terms of the relation among discourse segments. The relations are constraints on the type of relation that a connective such as and or but can articulate.

The coherence relation is characterized by what is unstated between sentences or utterances in both written language and spoken communication. Coherence relations are found not only between main and subordinate clauses, but also between successive main clause sentences in a discourse. The relation has been called ‘rhetorical predicate’ (Grimes 1975), ‘sequiturity relation’ (Fillmore 1974), ‘conjunctive relations’ (Halliday and Hassan 1976), ‘paragraph types’ (Longacre 1977), ‘relation functional’ (van Dijk 1981), ‘coherence relation’ (Hobbs 1985; 1990), or ‘relational propositions’ (Mann and Thompson 1986).

Coherence relations hold at two different levels: global coherence and local coherence (van Dijk 1981). Global coherence is defined as the theme, idea, or passage of the discourse, while local coherence expresses relations between sentences of textual sequence. However, it can also be split into threefold approaches: global coherence, local coherence, and themal coherence (Agar and Hobbs 1982). Global coherence refers to global goals that a speaker is trying to
achieve by speaking, that is, the utterance of the speaker’s overall plan. Local coherence indicates coherent continuation moving to the next utterance. It is referred to as the structure that logical relations convey to the text. Themal coherence represents recurrent existences of themes across the text. Themal coherence, which belongs to global coherence in van Dijk’s method, makes a difference between these two researchers’ ideas.

There are linguistic analyses of the notion of coherence (van Dijk and Kintsch 1983). Syntactic coherence pertains to the syntactic resources to express semantic coherence such as the uses of pronouns or definite noun phrases. Stylistic coherence signifies that a speaker of a discourse makes use of the same style register, lexical choice, sentence complexity and length, etc. Semantic coherence has a relationship between the consecutive sentences of the discourse because the second statement functions as supplementary information or specification of the first statement (van Dijk 1981). Pragmatic coherence describes a sequence of speech acts since speech acts are tentatively related and fulfill the appropriate conditions holding for an assumed pragmatic context.

The theory of coherence is evolved from Longacre (1976), Hobbs (1985), Sanders et al. (1990), and Kehler (2002) in terms of the coherence relational structure. The approach of their research on coherence concentrates not on the intentional structure or the content of the discourse segments, but on the relation between discourse segments. Longacre (1976) declares that his formulations are revised from the ‘taxonomy of the deep structure of inter-clausal relations’ which has already been given by Ballard, Conrad, and Longacre (1971a; 1971b) with subsequent expansion (Longacre 1972). From Longacre’s establishment of relations, Hobbs (1985) develops the internal structure of the coherence relations, in which their connection with the knowledge of the speaker and listener is investigated. His major concern is giving correct definitions to the
coherence relations with respect to inferences that a listener has to draw. Sanders *et al.* (1990) propose a taxonomy that categorizes coherence relations and show that a set of classes of coherence relations in the taxonomy perform to be cognitively acceptable and relevant. They also claim that a justification of the relations forming coherence should be psychologically conceivable, as coherence relations are linked to cognitive relations. The term ‘coherence relation’ is used with the view that the relations determine coherence in the perceptive representation. The definition of a coherence relation is “an aspect of meaning of two or more discourse segments that cannot be described in terms of meaning of the segments in isolation” (2). The meanings of the segments must be equivalent to the coherence relations which bond to representations of discourse fragments. Kehler’s framework (2002) is directly derived from Hobbs (1985). In *Coherence, Reference, and the Theory of Grammar* (2002), Kehler claims that the process of regulating the coherence of a discourse can be called coherence establishment. He displays his more organized relations with inference processes and a fundamental set of crucial principles that adapt from Hobbs’ (1985) relations. Kehler systemically divides the relations into three classes such as Resemblance Relations, Cause-effect Relations, and Contiguity Relations. This classification is presented in terms of the type of argument over which the coherence restrictions are employed and in terms of the type of inference procedure that underlies this employment.

In this section, the coherence theory is depicted within the frame of Kehler’s organization, compared with constructions of Longacre (1976) and Hobbs (1985). Some relations of Kehler’s are exactly originated from their relations, but some cannot be seen in their frameworks. The examples are cited from samples of these researchers’ structures.
2.4.1 Resemblance Relations

In Kehler’s coherence relations (2002), the first class is Resemblance relations, which include Parallel, Contrast, Exemplification, Generalization, Exception, and Elaboration. Resemblance relations correspond to the expansion relations of Hobbs (1985), which contain parallel, generalization, exemplification, contrast, and violated expectation. They all involve inferential relations between segments of the text. He emphasizes shifts between specific and general assertions. Parallel and contrast relate specific to specific, generalization relates specific to general, and exemplification relates general to specific.

Kehler’s coherence relations require that commonalities and contrasts among corresponding sets of entities and relations should be recognized. For each relation, he claims that “the hearer identifies a relation \( p_1 \) that applies over a set of entities \( (a_1, \ldots, a_n) \) from the first sentence \( S_1 \), and a corresponding relation \( p_2 \) that applies over a corresponding set of entities \( (b_1, \ldots, b_n) \) from the second sentence \( S_2 \)” (15). Inferring a common or contrasting relation \( p \) produces coherence, along with a suitable set of properties of the arguments.

(1) **Parallel** relation is the basic example of resemblance relation. Parallel structure has an *and* conjunction. Longacre (1976) calls a non-temporal *and* relation ‘Coupling.’ He shows several varieties of Coupling. In *He runs track and plays tennis*, two predications (*runs track* and *plays tennis*) from the area of sports are coupled. In *He’s short and he’s fat*, the sentence, *He’s short* is conjoined with the sentence, *he’s fat*. In addition, Coupling can occur with different first terms as in *She lectures to him and he listens*. In this case, since it may infer reciprocity, the second term of the first predication (*him*) and the first term of the second prediction (*he*) are coupled. The first term in the first predication (*she*) is not stated as the second term of the second predication.

Hobbs (1985) declares that two entities \( (a_1, b_1) \) from the assertions of the first and the second
are related if they share some explicit property.

(a) Set stack A empty and set link variable P to T.

In Example (a), set is a three-place predicate, X sets Y to Z (Agent, Theme, Goal). However, the agent, X, is not overtly stated as an imperative form. The first entity \((a_1)\), stack A, and the second entity \((b_1)\), link variable P, are considered to be similar in terms of sharing the predicate \(p\) and \(Empty\) and to \(T\) also indicate both initial settings in the sentence. Thus, the parallelism is in the Theme-Goal sequences, (stack A, empty), and (link variable, to \(T\)).

Likewise, Kehler’s description of Parallel is analogous to Hobbs’. Kehler (2002) represents more systematic parallel structure in example (b).

(b) \(S_1\) [Dick Gephardt organized rallies for Gore], and \(S_2\) [Tom Dashle distributed pamphlets for him].

Since the argument \(p_1\) (organized rallies for) is parallel with \(p_2\) (distributed pamphlets for), the common relation \((p)\) could be denoted by ‘do something to support.’ Equally, the element \(a_1\) (Dick Gephardt) is parallel with \(b_1\) (Tom Dashle) by sharing the common property of being people. Another element \(a_2\) (Gore) is parallel with \(b_2\) (him) by sharing a minor common property with respect to denoting the same person.

(2) **Contrast** relation includes but conjunction as a negative relation. According to Longacre (1976), deep structure contrast needs at least two lexical items and the opposed lexical pairs that play a central role in creating contrast oppositions can be antonyms. In *I abhor hamburgers but my wife loves them*, two antonyms (*abhors* and *loves*) are managed in place of the positive and negative use of the same predicate and two subjects (*I* and *my wife*) are contrasted.

Hobbs and Kehler present two occasions of the Contrast relation. Example (c) shows that two subjects (Gephardt and Armey) and predication (supported and opposed) are contrasted with the
same reciprocity entities (*Gore* and *him*), whereas example (d) displays that two pairs of entities (*Gephardt* vs. *Armey* and *Gore* vs. *Bush*) are contrasted with the same predication (*supported*).

\[
\begin{align*}
  (c) & \quad S_1 [\text{Gephardt supported Gore,}] \quad \textbf{but} \quad S_2 [\text{Armey opposed him.}] \\
  & \quad a_1 \quad p_1 \quad a_2 \quad b_1 \quad p_2 \quad b_2 \\
  (d) & \quad S_1 [\text{Gephardt supported Gore,}] \quad \textbf{but} \quad S_2 [\text{Armey supported Bush.}] \\
  & \quad a_1 \quad p_1 \quad a_2 \quad b_1 \quad p_2 \quad b_2
\end{align*}
\]

The difference between Parallel and Contrast is controlled mostly by whether the similarities or differences among a set of units or events are emphasized (Kehler 2002). The same set of clauses, thus, can often take part in either relation. In many circumstances, the conjunctions such as *and* and *but* indicate *Parallel* and *Contrast* structures respectively.

(3) **Exemplification** retains a relation between a general statement and an example of the generalization. An Exemplification relation demands that a corresponding entity (*b_1*) from the second sentence (*S_2*) is a member or subset of an entity (*a_1*) from the first sentence (*S_1*). A conjunction such as *for example* or *for instance* connects two clauses. Hobbs (1985) does not propose any conjunctions in his illustration. Since Exemplification could happen without a conjunction in natural language, this relation may be assumed in the context. However, Kehler (2002) clearly presents an example with a conjunction.

\[
\begin{align*}
  (e) & \quad S_1 [\text{Young aspiring politicians often support their party’s presidential candidate.}] \quad \textbf{For instance}, \\
  & \quad S_2 [\text{Bayh campaigned hard for Gore in 2000.}] \\
  & \quad a_1 \quad p_1 \\
  & \quad b_1 \quad p_2
\end{align*}
\]

In example (e), *Bayh* (*b_1*) from *S_1* is inferred as one of *young aspiring politicians* (*a_1*) from *S_2*, since a conjunction, *for instance*, notifies that a general statement is *S_1* and an example of the generalization is *S_2*. 
Longacre (1976) exhibits examples both with and without a conjunction in the Exemplification relation.

(f) He has had an innovating career as seen in his introduction of the Mariachi Mass into the Sunday morning service at the Cathedral.

(g) Nations which lose the sense of self-preservation perish. Take Carthage, for example, which failed to realize in the years of the Second Punic War the seriousness of the struggle in which she found herself engaged….

Example (f) does not have a conjunction, but one can assume that the introduction of the Mariachi Mass indicates a member of innovating career as a universal set. Example (g) shows that exemplification can be extensively developed within the paragraph or the discourse of an explanatory variety.

(4) Generalization is a converse relation to the Exemplification relation. Simply speaking, a general statement comes after an example of the Generalization.

(h) \[ S_1 \text{ [Bayh campaigned hard for Gore in 2000.]} \quad S_2 \text{ [Young aspiring politicians often support their party’s presidential candidate.]} \]

Example (h) indicates that an example of the Generalization is \( S_1 \) and a general statement is \( S_2 \). Even though it does not show a conjunction between clauses, one can infer that a conjunction, in general, implies by linking two sentences.

In Longacre (1976) classifications (1976), Specific-Generic Paraphrase is similar to Generalization. He explains that information can be lost in the second clause. In they did some excavation, dug up Assyrian ruins is more specific than did some excavation. On the contrary, Generic-Specific Paraphrase is similar to Exemplification because a more specific lexical item is used in the second clause than in the first clause. In He cooked it; he fried it in vegetable oil, the
predicate, *fry*, is more distinctive than the generic verb, *cook* and *fried it in vegetable oil* gives a more detailed description just than *cook*, adding the information *in vegetable oil*.

(5) **Exception** is a negation relation within the constraints for Exemplification and Generalization. It includes two cases of Exception. The first paradigm shows in example (i) that a conjunction, *however*, is a negation of Exemplification as the corresponding entity, *Rudy Guiliani* (*b*)1, is a member of *Young aspiring politicians* (*a*)1. The second paradigm displays in example (j) that a conjunction, *nonetheless*, is a negation of Generalization since the entity, *Rudy Guiliani* (*a*)1, is a subset of the corresponding entity, *young aspiring politicians* (*b*)1. In these two examples, Kehler cautions to infer that *Mario Cuomo* was not Rudy Guiliani’s party’s candidate.

(i) \( S_1 [\text{Young aspiring politicians} \text{ often support} \text{ their party’s candidate}.] \) **However,** \( S_2 [\text{Rudy Guiliani supported Mario Cuomo in 1994}]. \)

(j) \( S_1 [\text{Rudy Guiliani supported Mario Cuomo in 1994}.] \) **Nonetheless,** \( S_2 [\text{Young aspiring politicians often support their party’s candidate}.]. \)

(6) **Elaboration** is restatement or confirmation. Whereas the analogous relations and entities are constrained to be the same, the view from which they are designated will commonly be different.

(k) \( S_1 [\text{A young aspiring politician was arrested in Texas today}.] \) **(That is)** \( S_2 [\text{John Smith, 34, was nabbed in a Houston law firm while attempting to embezzle funds for his campaign}]. \)

In example (k), the first entity, *a young aspiring politician* (*a*)1, is identical to the second entity, *John Smith* (*b*)1. From the assertions of two sentences, these two entities (*a*1 and *b*1) can be matched when the event is only one and the second assertion (*S*2) gives the superfluous
information. The inference that only one event is being described instead of two is crucial for understanding this passage.

In a sense that further information is added in the second clause, the Elaboration relation could be developed from Longacre’s Amplification Paraphrase (1976). The first part is repeated in substance and a supplementary phrase is inserted which gives the additional information.

\begin{align*}
(1) & \quad S_1 [\text{He was unconscious.}] \quad S_2 [\text{Dabonay, a woman, had knocked him unconscious.}]
\end{align*}

\begin{align*}
\begin{array}{c}
(\text{m}) \quad S_1 [\text{He sang.}] \\
\quad S_2 [\text{He sang two songs.}]
\end{array}
\end{align*}

\begin{align*}
\begin{array}{c}
(\text{n}) \quad S_1 [\text{He went away.}] \\
\quad S_2 [\text{He went away two weeks ago.}]
\end{array}
\end{align*}

In example (l), (m), and (n), the second assertions ($S_2$) amplify information from the first assertions ($S_1$). Example (l) shows that the unconsciousness was due to a woman called Dabonay, example (m) specifies that it was two songs that were performed by him, and example (n) magnifies that it was two weeks ago that he left. The entities in each example are identical and it is only one event.

To sum up, in order to set up a Resemblance relation, the hearer distinguishes a common relation $p$ that applies over a set of entities $a_1, \ldots, a_n$ from the first sentence ($S_1$) and a set of entities $b_1, \ldots, b_n$ from the second sentence ($S_2$). While the analysis of the establishment of Resemblance is in the process of semantic activity, the process of relational configuration makes use of cues from the syntactic structure of the statement. As a result, speakers can assist hearer’s understanding by constructing their utterances.

2.4.2 Cause-Effect Relations

The second class is Cause-Effect relation. This category includes Result, Explanation, Violated expectation, and Denial of Preventer. The formation of a Cause-Effect relation is
established on which “the hearer draws a path of implication connecting a pair of propositions $P$ and $Q$ identified form the first and second sentences $S_1$ and $S_2$ respectively” (Kehler 2002:20). Presupposition is a prerequisite for forming Cause-Effect Relations in order to comprehend the relationship between two propositions $P$ and $Q$.

(7) **Result** is a relation that a conclusion is drawn between two assertions. The conjunctions can be *therefore, hence, thus, so, as a result, as a consequence, accordingly, or consequently*.

(o) $S_1$ [George is a politician,] **and therefore (as a result)** $S_2$ [he’s dishonest.]

The proposition ($P$) of the first sentence ($S_1$) is compatible with *George is a politician* and the proposition ($Q$) of the second sentence ($S_2$) corresponds to *he’s dishonest*. By the conjunction, *and therefore or as a result*, the supposition of example (o) establishes the Result relation that *being a politician implies being dishonest*.

(8) **Explanation** is a cause relation that is derived from two assertions. The order of clauses is reversed to the Result relation. The conjunctions could be *because, since, or as*.

(p) $S_1$ [George is dishonest] **because** $S_2$ [he’s a politician.]

(q) $S_1$ [George is dishonest,] $S_2$ [He’s politician.]

In example (p) in which the participant (*George and he*) is identical, the reason of the proposition ($Q$) explains the corresponding proposition ($P$). The conjunction, *because*, indicates an Explanation relation in example (p), but two clauses without a conjunction in example (q) suggest that a conjunction is not necessarily needed. The deep structure of the examples without conjunctions from Hobbs (1985) also implies the Explanation relation.

(r) He was in a foul humor
(s) He hadn’t slept well that night
His electric blanket hadn’t worked.

Example (s) tells the reason of the state described in example (r) like *He hadn’t slept well that night (because) he was in a foul humor.* In addition, example (t) gives us the cause of (s) as *He hadn’t slept well that night (because) his electric blanket hadn’t worked.*

The Explanation relation is advanced from Causation, especially Efficient Cause (Longacre 1976). As the deep structure *because* relation, Efficient Cause has an antecedent consequent relationship. The idea *You didn’t go because you were afraid,* can be expressed using either a result sentence or a reason sentence. In the result sentence, the result clause (expressing the Efficient Cause) is presented first: *You were afraid so you didn’t go.* In the reason sentence, the Efficient Cause is presented second: *You didn’t go for you feared the outcome,* or *You didn’t go, because you were afraid.*

(9) **Violated Expectation** is a relation that contrasts an actual result with an expected or desired effect in view of a potential reason. This relation is directly adapted from Hobbs (1985).

(u) \[ S_1 [\text{George is a politician.}] \text{ but } S_2 [\text{he’s honest.}] \]

(v) \[ S_1 [\text{John is a lawyer.}] \text{ but } S_2 [\text{he’s honest.}] \]

In example (u), it is implied that most politicians are dishonest except George, and in example (v), it is presupposed that most lawyers are dishonest except John. One would normally expect that George and John are dishonest from the first sentence \(S_1\); however, the second sentence \(S_2\) violates that expectation. The conjunction, *but,* makes the proposition \(Q\) from the second sentence \(S_2\) reversed from an expected result.

The Violated Expectation is closely comparable to Frustration from Longacre (1976). Frustration denotes expectancy reversal or counter-expectation. The deep structure involves a
proposition \((P)\) that implies the opposite (positive to negative or negative to positive) value proposition \((Q)\), rather than an anticipated value proposition. In particular, from the varieties of Frustrations, Frustrated Efficient Cause is close to the Violated Expectation. In *He was poisoned but didn’t die*, the presupposition is that poisoning is followed by death. However, the proposition \((P)\), *He was poisoned*, suggests the second proposition \((Q)\), *didn’t die* by the conjunction, *but*.

(10) **Denial of Preventer** has a converse relation to Violated Expectation. The proposition \((Q)\) of the second sentence \((S_2)\) implies the opposed proposition \((P)\) of the first sentence \((S_1)\).

\[
\begin{array}{c}
S_1 \text{ [George is honest,]} \quad \text{even though (despite) } S_2 \text{ [he's a politician.]} \\
\hline
P \\
\hline
Q
\end{array}
\]

In the deep structure of example (w), it can be expected that George is not honest, since the participants indicate the same figures (*George and he*).

In order to establish the four Cause-Effect relations, the hearer has to characterize propositions \(P\) from sentence \(S_1\) and \(Q\) from sentence \(S_2\). Moreover, an implicational relationship between them is required in order to make the inference. Cause-Effect relations differ from Resemblance relations in that they emphasize the recognition of the clause-level semantics for each statement.

2.4.3 **Contiguity Relation**

The third class is Contiguity relation. It involves the Occasion relation, which connects between descriptions of situations that take place in sequence. It needs human knowledge about eventualities in terms of conceptualizing such eventualities and changing outcomes from them. Kehler’s (2002) concept of Occasion is exactly the same as Hobbs (1985).
(11) **Occasion** is a relation in which eventualities occur in series. Even though it does not have any conjunctions, one can infer Occasion (i), “a change of state for a system of entities form $S_1$, inferring the final state for this system from $S_2$, ” and Occasion (ii), “a change of a change of state for a system of entities form $S_2$, inferring the final state for this system from $S_1$” (22).

(x) $S_1$ [Larry went into a restaurant.] $S_2$ [The baked salmon sounded good and he ordered it.]

(y) $S_1$ [Walk out the door of this building.] $S_2$ [Turn left.] $S_3$ [Go to the corner.]

Kehler’s example (x) is coherent although a number of events are not stated between two clauses. Before ordering, it is presumed that Larry was seated, looked at a menu, and was told about the salmon by a waitperson. These inferences are based on the knowledge of normal sequences of events in a restaurant. In Hobb’s (1985) example (y), $S_1$ defines a change of place whose final state holds during the event described in $S_2$. That site is the first state in the alteration of location describe in $S_3$. Likewise, as a positioning, $S_1$ is the initial sate in a change of orientation described in $S_2$ and the last state of that change is believed in $S_3$.

Table 1: Kehler’s Coherence Relations

<table>
<thead>
<tr>
<th>Relations</th>
<th>Relation</th>
<th>Conjunctions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Resemblance</td>
<td>Parallel</td>
<td>and</td>
</tr>
<tr>
<td>Relations</td>
<td>Contrast</td>
<td>but</td>
</tr>
<tr>
<td>Exemplification</td>
<td>for example</td>
<td></td>
</tr>
<tr>
<td>Generalization</td>
<td>in general</td>
<td></td>
</tr>
<tr>
<td>Exception</td>
<td>However, nonetheless</td>
<td></td>
</tr>
<tr>
<td>Elaboration</td>
<td>that is</td>
<td></td>
</tr>
<tr>
<td>Cause-Effect</td>
<td>Result (as a result), therefore</td>
<td></td>
</tr>
<tr>
<td>Relations</td>
<td>Explanation</td>
<td>because</td>
</tr>
<tr>
<td></td>
<td>Violated Expectation</td>
<td>but</td>
</tr>
<tr>
<td></td>
<td>Denial of Preventer</td>
<td>even though, despite</td>
</tr>
<tr>
<td>Contiguity</td>
<td>Occasion</td>
<td></td>
</tr>
</tbody>
</table>

Longacre’s (1976) Succession corresponds to Kehler’s Occasion. Succession contains deep structure *and then* relations. The four variations of Succession are span-span, event-span, span-
event, and event-event. Span-span is that prolonged activity is followed by another prolonged activity like *They played tennis for an hour, then swam for another hour*. Event-span is an event followed by a prolonged activity like *He put wood in the stove and then sat there for an hour*. Span-event is a prolonged activity followed by an event like *He watched TV for two hours then got up and walked out*. Sentences in Span-event variation cannot be switched in Event-span relation. In other words, the sentence, *He started the fire, then sat there for an hour enjoying its warmth*, cannot be transported to *He sat there for an hour enjoying its warmth and then lighted it* because of the deep structure of Succession. The last relation is event-event, in which several events are informed within a sentence like *He grabbed the axe, hit the door, and broke it down*. While these examples of Longacre’s (1976) Succession reveal the conjunction, *and then*, the examples (x) and (y) of the Occasion relation from Kehler (2002) and Hobbs (1985) do not indicate it. That suggests a possibility that Occasion could have many gaps between events although the events occur in a row, thus, the conjunction could not function in various situations.

In conclusion, Kehler’s relations (2002) are noticeably developed by combinations of Longacre’s (1976) predications and Hobbs’ presentation (1985). Table 1 exhibits the summary of Kehler’s precise agenda (2002:19-20). Each relation has clear constraints and conjunctions to straightforwardly determine the relations.
CHAPTER 3. METHODOLOGY

3.1 Methods of Data Collection

3.1.1 I Miss That Person

“I Miss That Person” (IMTP) is a live Korean TV show, of an interview form, for S. Korean people who were separated from their biological families. The original program of IMTP was named ‘Isan-gajok-chakgi’ (separated-family-searching, 이산가족찾기), which aired as a project on Korea Broadcasting System (KBS) in 1983. It was designed for Korean people that experienced the pain of separation caused by the Korean War (1950-53). IMTP started as a segment of the ‘Achim-madang’ (morning-forum, 아침마당) talk show in 1996 and it became an official television program as a family search service on the channel, KBS 1TV, in 2008. As the longest-running weekly show, IMTP has contributed largely to reuniting Korean people with their lost family.

IMTP usually consists of three or four segments during an hour-program. It provides personal stories broadcasted live, new media such as internet and video conferencing, scientific methods including DNA testing, and collaborations with the police and social welfare system in order to produce successful reunions. The service exists not only for separated families, but also missing children and overseas adoptees. All clients invited as participants are interviewed by two announcers, one female and one male, to help tell their stories from a small amount of memories because they were separated when they were young. Besides the announcers, there is a panel and studio audience for the program. Especially, adult Korean adoptees that were migrated to the First World have a common goal, which is to reunite with their birth mothers. More than 470 adult Korean adoptees, consisting of 13.4% of all participants, appeared on the IMTP by 2011 and 67 reunions were successful (Kim H. 2012). In the past, participants had to visit Korea to participate in IMTP but now, they can join in the show airing in Korea real-time through
Universal Copyright Convention (UCC) and video calls. Family Search and Reunion is a theme that can be exclusively seen in Korean culture. Picture 1 below can be seen on the KBS homepage in English as a main background (http://english.kbs.co.kr/tv/program_view.html?sec=1&No=135). Most segments are shown on www.youtube.com.

![Image of I Miss That Person](image)

**Picture 1: I Miss That Person**

IMTP is translated from ‘Keu-sarami-bogosipda’ (that-person-want to meet, 그 사람이 보고싶다). I call this program ‘I Miss That Person,’ since it is the official English title used on the website. Recently, the name was changed to ‘Saramul-chakseumnida’ (person-search for, 사람을 찾습니다) with the same format and the same announcers as IMTP. The broadcasting time has changed from 11:20 a.m. on Thursday to 11:00 a.m. on Friday as well.

The reason that I choose IMTP for my research began with a curiosity about how Korean children are adopted, why western adoptive mothers want to adopt children of a different race, and how the adoptees grow up in a different culture, etc. while watching the program in Korea. My interest in the subject of international adoption became more than simple curiosity when I started to teach Korean language to Korean adoptee children as a volunteer at Baton Rouge School of Korean Language, where their American adoptive mothers took them. While socializing with the adoptive families, I found out that the adoption itself is the open practice in
America and the adoptive mothers are open-minded, whereas in Korea, the domestic adoption is closed and the Korean birth mothers want to hide their existence from the adoption.

While looking for a clip to be used as data at www.youtube.com, the segment involving Julie Daniels as an adoptive mother was impressive to me for the reason that she came to IMTP as a client in order to search for the birth parents of her Korean adoptive son. In the closed adoption culture, it could be an exceptionally unfamiliar situation to a Korean audience, including me. Julie’s presentation on the stage motivated me to select this clip to be Data 1: Han, Youngwoong’s Discourse. For the second data, I decided to choose Lee, ChunShik’s clip since Lee, ChunShik’s life and his birth mother convey the gloomy Korean adoption history through his migration. The stories of two adoptees; Hang, Youngwoong and Lee, ChunShik, follow within the next sections.

3.1.2 Data 1: Han, Youngwoong’s Discourse

As seen in the title, the data 1 is about Han Youngwoong’s story. However, Julie Daniels and Mathew Daniels are on the stage at the studio as clients. Picture 2 is a capture of the clip from www.youtube.com and shows them standing with an interpreter at the center of the studio. Figure 1 gives a more detailed description of Picture 2 where they are on the screen. Picture 3 displays a closer scene of the primary speakers, a female interpreter standing with Andrew and Julie shoulder to shoulder on the left, and two announcers standing on the right of the screen. Besides them, there are three other clients sitting on the left as a group, a panel sitting at the right end of the group, and the studio audience as addressees in the foreground. Transcription of the data 1 is attached with linguistic features and translation in Appendix A.
Julie Daniels is the adoptive mother and Mathew Daniels is the adoptive brother of a Korean adoptee, Han, Young-woong, whose English name is Theo Daniels (18 yrs.). Since Han, Young-woong suffers from leukemia, his American adoptive mother and brother visit IMTP in his place to find his biological family for a bone-marrow transplant. The communication between the clients as interviewees and announcers as interviewers is achieved through consecutive interpreting of a bilingual interpreter who is a Korean native speaker. As a ten-minute-clip, it is not a full segment. Because this segment is stopped at www.youtube.com before the actual ending, the last five minutes can be found at the homepage of KBS. The video is number 73 and it aired December 19 in 2008 and it was posted at www.youtube.com under the label of Han, Youngwoong with the broadcasted dates.

Three clients/ one panelist
Interpreter/ Andrew & Julie
Announcers

TV

Studio audience

Picture 2: Participants at the studio
Figure 1: Participants’ layout of picture 2

Picture 3: The primary speakers
Han, Young-woong was born in Seoul, Korea in 1990 and adopted five months after birth to live in Philadelphia in the U.S. Since he could not come to the studio due to his treatment, he introduces himself on the previously taped video letter in Picture 4. He now searches for his birth mother or biological family in order to kill the cancer for him. Any names related to his birth family are not presented. While being interviewed, Julie answers all information about him such as when he was adopted, how they found out about his sickness, how he is currently, etc. The recorded video shows his playing Lacrosse at high school, seeing his doctor, and looking into his room at home. Julie makes an appeal for help to the Korean audience with tear-filled eyes and Mathew requests for help for the bone-marrow transplant.

Picture 4: Han, Youngwoong on the taped video

3.1.3 Data 2: Lee, Chunshik’s Discourse

A client named Lee, Chunshik looks for his birth mother, Sunae Lee. He is a half-Korean and half-African American man as an adoptee. Only Lee, Chunshik, his Korean name, is presented during the interview. Lee, Chunshik was born in 1955 in Korea and adopted by an American family in 1958 after staying at an orphanage that his birth mother took him to. It has been over fifty years since he was separated from his birth mother. Living in Atlanta in the U.S., he can be seen on a video call to communicate with the studio and the TV screen in Picture 5 which is displayed throughout the segment. The same panelist as Data 1 shortly appears on the screen to
ask him questions. The screen does not expose the entire studio in this clip. By consecutive interpreting, a male interpreter mediates the conversation between him as an interviewee and two announcers as interviewers during a live dialogue type interview. This segment was broadcasted on March 27 in 2009 and re-broadcasted under the title of Lee Chun Shik Part 1 and 2 as about a 14-minute-clip at www.youtube.com. Picture 5 is a capture of the clip from www.youtube.com and Figure 2 provides a sketch of the primary speakers in the clip. Transcription of the data 2 is attached with linguistic features and translation in Appendix B.

![Image](https://via.placeholder.com/150)

**Picture 5: The interview on the video call**  **Figure 2: Participants’ layout of picture 5**

After being adopted, correspondence with his birth mother was stopped and no memory of her is left, since he was too young. Picture 7 displays young Lee, ChunShik at three years old when he was adopted. As seen in the picture of letter 1 below, a letter which was sent from his mother is introduced on the screen, written in Korean. Since he lost his command of the Korean language, he became a native English speaker. His English name is never used during the segment. The reason for this is because his birth mother can recognize only his Korean name since she gave his Korean name to him. The adoptive parents of Lee, ChunShik adopted three children and he is a middle child. Currently, he is working as a software consultant for the PeopleSoft product made by Oracle and is a grandfather of five grandchildren.
3.2 Methods of Data Analysis

Discourse analysis of the media contains the study of content, structure, and text, such as the organizing of the information and lexical varieties (Renkema 2004). Following the characteristics of media discourse, the analysis of the TV spoken media discourse for Data 1 of
Han, Youngwoong’s discourse and Data 2 of Lee, ChunShik’s discourse approaches three interdisciplinary fields, as seen in Figure 5: maternity of birth and adoptive mothers as a content-based analysis, interpreter-mediated event as a structure-based analysis, and coherence relations as a corpus-based analysis. These approaches are a qualitative type of analysis which relates to the scrutiny of language, culture, and gender.

![Figure 3: The three approaches to media discourse](image)

The first socio-cultural approach is related to the representational identity of birth and adoptive mothers as content-based analysis. Content-based analysis is achieved by words, phrases, sentences, themes, or units specific to the type of discourse such as spoken and written language (Wood and Kroger 2000). The spoken text of the data 1 and 2 is coded by an index of a theme, ‘maternity’ in Chapter 4. The first data shows that Julie Daniels, the adoptive mother, comes to the show as a client instead of her Korean adoptee in order to search for the birth parent. Since an adoptive mother is usually not seen in the show, her presentation is impressively recognized by the Korean audience. In the data 2, Lee, ChunShik on the video call introduces a letter from his birth mother and a picture of her. Through the process of interviewing the clients,
I can see the motherhood of the birth and adoptive mothers. Accordingly, first of all, cultural identities of Korean birth and American adoptive mothers in the international adoption practice are investigated in the context of historical background and patriarchal family ideology. And then, the theme of motherhood of the Korean birth mother and the American adoptive mother is examined through a lens of feminist perspective in the section 1 and 2. As seen in Figure 3, the Korean birth mother is identified by the three types such as military women, female factory workers, and teenage girls (Kim H. 2007). Their motherhood is represented as the abuse of traditional Confucian-patriarchy family ideology. The motherhood of the birth mothers is misused by the patriarchal and Confucian states in order to surrender their children. The American adoptive mother is classified into three categories such as the pre-war generation, the post-war generation, and the modern time generation, as shown in Figure 4.

Their motherhood is characterized as a misusage of western patriarchal ideology within capitalism in order to maintain a patriarchal heterosexual family. Furthermore, the maternal female body of both the birth mother and the adoptive mother is explored within postmodernism in section 3 with the concepts of Michel Foucault (1926-1984) such as power, normalization,
surveillance, and resistance. In a patriarchal society, the maternal body is the mark over which patriarchal power reigns. The maternal bodies of the birth mother and the adoptive mother are engraved by the disciplinary power in the international adoption practice. Through historical context and cultural ideology, the representation of the maternal body is applied to Han, Youngwoong’s birth and adoptive mother in the data 1, and Lee, ChunShik’s birth and adoptive mother in the data 2.

The second constructural approach considers ‘interpreter-mediated event’ (Alexieva 1997: 2002) as a structure-based analysis. As a structure of media discourse, frameworks such as Labov’s (1972) narrative framework, Bell’s (1991) global narrative structure, and van Dijk’s (1988a; 1988b) discourse schemata have been applied to written news discourse in order to analyze their structures. Unlike the written news media, Data 1 and 2 is a spoken media discourse which is produced by an interpreter. Accordingly, the structure of the data 1 and 2 is analyzed in Chapter 5 by the framework of Alexieva’s interpreter-mediated event. Alexieva’s framework includes six parameters, which are mode of delivery and production, participants in interpreter-mediated events, topic of an interpreter-mediated event, text type and text building strategies, spatial and temporal constraints, and goal of an interpreter-mediated event. In particular, participants in events are leveled into five features such as command of language, involvement in the textual world, status, role, and number of participants. In addition, text type and text building strategies include five fundamentals such as degree of planning, shared knowledge, lexis, degree of involvement, and the role of non-verbal behavior.

As a crucial factor, the definition of each parameter is described in each section and then, the parameter applies to the TV interpreter-mediated discourse of the data 1 and 2 in each application part with reference to culture-specific norms of behavior. Through consecutive
interpreting and liaison interpreting, the native Korean interpreters mediate in two communicative channels between speakers and addressees of the on-screen cast. The spoken media text, which is constructed by two different interpreters, is presented with an explanation for the text in the process of applying the parameters to the discourse. In particular, it is distinctive that the interpreters’ text is culturally marked and extended since the intercultural communicative interview takes place in a studio for the Korean TV audience in South Korea.

The third text linguistic approach is ‘coherence relation’ of the discourse text as a corpus-based analysis. As a spoken corpus, the data 1 and 2 are naturally occurring language in the live media. That is, the interpreter-mediated discourse can be a corpus of spoken Korean and English, and the corpus consists of Korean text and English text in the process of consecutive interpreting. A distinctive feature of the texts is made by face-to-face conversation in the data 1 and video call communication in the data 2 with a form of interviewing. The examples are exclusively excerpted in rendition from English as a source language to Korean as a target language. They appear in Appendix C.

Discourse relations are encoded by Kehler’s coherence relations. In *Coherence, Reference, and the Theory of Grammar* (2002), Kehler asserts that the process of adjusting the coherence of a discourse can be called coherence establishment. He analytically divides the relations into the three classes such as Resemblance Relations, Cause-effect Relations, and Contiguity Relations. This classification is represented with respect to the type of argument over which the coherence constraints are employed and in relation to the type of inference process that underlies this employment. In analyzing the spoken interpreter-mediated discourse, Kehler’s coherence relations are an efficient technique in reference to systematically suggesting more specific relational principles with appropriate conjunctions. With or without indication of conjunctions,
coherence relations are identified in English text, whereas they are modified in the Korean text which is constructed by two different interpreters using the process of interpretation. In Chapter 6, as a result of the application of Kehler’s (2000) coherence relations to the interpreting communicative texts, the analyses are classified into two specific characteristics, discrepancy and match. A discrepancy part shows that coherence relations have three different types of modifications on the process of interpretation from English to Korean. Analysis 1 is no relation to a relation (⌀ → a), analysis 2 is a relation to no relation (a → ⌀), and analysis 3 is relations to different relations (a → b). As a match part, analysis 4 is the same type of coherence relations that occur in the interpretation from English to Korean (a → a). Moreover, two patterns are discovered from the four types of classification. Pattern 1 is elaboration to elaboration and pattern 2 is that relations in Korean appear more than relations in English.

A consequence of the approaches to this media discourse creates a common feature, as shown in Figure 6. The shared part is in the center of the discourse text and integrates all methods into a comprehensive whole, by connecting to one another. The core portion contains the lines of two clients. One is line 210 of Julie Daniels, the adoptive mother, in Data 1. When she pleads with the Korean audience to save the life of her adoptive son, Han, Youngwoong, from leukemia, her narrative, “if you are out there, if you know my son, you gave him life before, I’d like to keep him longer,” naturally expresses the motherhood for her son as an adoptive maternal body in section 3 of Chapter 4, ‘Maternity.’ In interpreting Julie’s English text in Example 10, the Korean interpreter employs the highest degree of the honorific formal polite forms to earnestly deliver to the TV audience in order to assist her maternity. Her honorific lexis is related to text type and text building strategies of Chapter 5, ‘Interpreter-Mediated Event.’ In addition, the interpreter’s Korean text consists of five coherence relations (parallel+ elaboration+.
explanation+ result+ result), whereas Julie’s English text contains only one coherence relation (violated expectation). The comparison appears in Example 6 as Pattern 2 of Chapter 6. The interpreter’s usage of more than one coherence relation is enough to convey Julie’s maternity and maximizes the atmosphere of the discourse event at the studio before going to the end of the program. Accordingly, Julie Daniels’ line #210 correlates with the analyses.

![Figure 6: The common elements for the three methods](image)

The other part of the core portion is the lines 125 to 127 of Lee, ChunShik, the adult Korean adoptee as a client, in Data 2. Lee, ChunShik’s line also links to the three approaches in the same context as Julie’s narrative. As the male announcer asks when the contact between his birth mother and him was stopped, he gives information about her.

125. Lee, ChunShik: I am not really sure. My birth mother got married, uh shortly after I was adopted, so I think
126. probably after she got married, communication stopped. She married a much older gentleman that couldn’t
127. have any more children, so I am only the child that she had.

From his line, I feel her motherhood of the single birth mother. A traditional unmarried Korean woman who has a child is forced to be a second wife for a much older man than her, due to her blemish of having had a child. Likewise, the birth mother relinquished young Lee, ChunShik and got married to an older man, since she could not afford to bring him up without economic power.
Simultaneously, she wanted to give him a better life through adoption. Although Lee, ChunShik reveals her private life history without any disgrace on the TV show, the Korean audience, including the announcers and the interpreter, recognize that it was a shame for her in the 1950s. The cultural understanding makes the interpreter produce plenty of the reverential honorific lexis in his Korean rendition text. It shows his respect for the birth mother and polite attitude toward Lee, ChunShik. This is analyzed as Example 8 in ‘Interpreter-Mediated Event’ of Chapter 5. Moreover, compared to coherence relations in two texts of Example #7, the interpreter’s Korean text has one more elaboration and explanation relation than Lee, ChunShik’s English text has. From this point, I consider that the interpreter defends the birth mother from her situation in the context of historical background, by clarifying the information and justifying the reason.

As for the conceptual order of the media discourse, I suggest ‘Maternity’ as the first in terms of a background of the discourse event, regarding the maternal bodies in International adoption. The second is the ‘Interpreter-Mediated Event’ approach in relation to the crucial essentials for the structure of the event, such as the topic of the event, the status or role of the participants, or the mode of interpreting. The last is ‘Coherence Relation’ with respect to evaluating the two spoken texts, which is produced by the two different interpreters.
CHAPTER 4. DISCOURSE ANALYSIS OF MATERNITY

Motherhood, in patriarchal culture, pertains to the patriarchal institution of motherhood which is male-defined and restricted and is intensely oppressive to women (O’Reilly 2006). Motherhood is known as a natural stage of female’s growth into parenthood (Thurer 1994). Since it is created as a biological tie with a child through pregnancy and birth, motherhood refers to biological motherhood or natural motherhood (Gaily 2000). The definition of motherhood is observed as a crucial measure of a woman’s moral responsibility and social capability from the feminists’ perspective (Wegar 1997b). Adrienne Rich (1986) described the institution of motherhood as not indistinguishable from bearing and caring for children.

International adoption is often not the best alternative, and children are merely products of an elaborate system that sells them from the Third World to adults in developed nations. … International adoption, influenced by traditional patriarchal perspectives, violates the interests of women as well as children (49-50).

She also emphasized that motherhood makes patriarchy persist (43). Motherhood plays a significant role in women’s subjection to men (Roberts 1993). The ideology of patriarchy that shapes motherhood is a system of social configurations and practice in which men govern and oppress women (Walby 1990). In contemporary European and American gender relations, the term ‘patriarchy’ substitutes for the phrases ‘male hegemony’ or ‘hegemonic masculinity’ with reference to the dominant position of men and the subordination of women in the economic, social, and cultural fields (Connel 2005). This hegemony survives through the institution of motherhood in the family as well as business, government, and the military. From a viewpoint of radical feminist such as Kate Millett, Shulamith Firestone, and Charlotte Bunch regarding patriarchy, patriarchy dominates women and controls women’s labor power in any patriarchal social system where men rule (Hartmann 2005). Rothman (1989) asserts patriarchy as a hierarchical institution that regulates woman’s reproduction and motherhood. According to
O’Reilly (2006:36), “as the dominant ideology, patriarchal motherhood becomes the mode of motherhood by which all mothers are regulated and judged,” claiming that “motherhood operates as a patriarchal institution to constrain, regulate, and dominate women and their mothering.” Specifically, international adoption is influenced by traditional patriarchal traits (Herrmann and Kasper 1992). Rothman (1989) states that we come to recognize motherhood if we comprehend adoption.

The maternity of Korean birth mothers symbolizes the maternity of birth mothers in Third World countries. As one of the major children-sending nations (Stolley 1933), South Korea is identified as a typical conservative patriarchal society based on Confucianist concepts. Although South Korea has sustained a speedy social change through the processes of industrialization and globalization, South Korea is still an exemplar of East Asian Confucianism (Lee 1997; 1998; Lee & Linskey 2003; Breen 2004). In the rigid patriarchal family structure (Lee 2003; Hurdis 2007), the young single birth mother is the woman who fails to fulfill the ideology of a traditional patriarchal family and who does not fit into the unbending Korean notion of appropriate mothering. Due to the restrictive maternal fitness standards (Moonsnick 2004), patriarchy encourages the unmarried birth mother to surrender her child for adoption to the married adoptive mother (Perry 1998). As a culturally objective figure, the unmarried birth mother is categorized as an immature, irresponsible, unfit, illegitimate, and shameful mother since the unmarried birth motherhood belongs to out-of-wedlock motherhood in patriarchal society. Korean unwed young birth mothers are accused of being the source of foreign adoption (Kim H. 2007). In the Third World countries, the lack of a welfare system discourages single mothers from keeping their children (Selman 2000), hence they are accordingly persuaded to abandon their children to the western societies. They are told that the material and educational benefits for
the children are of greater value than their love and care (Barrett and Aubin 1990). In this sense, maternity of a Korean birth mother is specifically abused by the ideology of Confucian-patriarchal culture in the international adoption practice. The Korean birth mother is doubly oppressed: by the ideology of Confucianism and by the ideology of patriarchy. Her maternity has been distorted, misrepresented, and tainted by the traditional patriarchal thought.

While birth mothers in Third World countries who are mostly single, unmarried, immature, and poor are urged to stop reproducing and encouraged to relinquish their children, the adoptive mothers in the First World countries who are mostly middle class, married, heterosexual, mature, and rich are supported by the legislative authorities to fulfill their desire in becoming parents through adoption and reproductive technologies (Solinger 2001). The adoptive mothers have more dominant power than the birth mothers have in a patriarchal capitalistic society. Nonetheless, adoptive parents in inter-racial families are often marginalized by white families as well as families of color (Smith et al. 2006). By accepting foreign children, the adoptive mothers sustain a normative middle-class family under a dominant ideology of patriarchal heterosexuality that shades adoptive motherhood. In the continuation of maintaining the patriarchal domesticity, both birth mother and adoptive mother are recognized as victims of male domination and oppression.

In this chapter, I discuss maternity of Korean birth mothers and American adoptive mothers in international adoption. In the first section, I introduce who Korean birth mothers are and claim how they should be understood within both contexts of Korean historical background and the ideology of Korean traditional Confucian-patriarchy family configuration through a lens of feminist perspective. In addition, I argue that the conservative Korean government misuses the birth mothers’ maternity when she makes a choice of relinquishing her child. In the second
section, I explore how American adoptive mothers who adopted children from the Third World countries are introduced within the American historical circumstances. Moreover, American adoptive mother’s maternity is conferred in the context of the ideology of western patriarchy, stressing capitalism, on which American motherhood is based. In the third section, I describe the maternal female body in postmodernism. My claim is that all maternal bodies, the single birth mother’s body and the married adoptive mother’s body, are transformed to be docile bodies under disciplinary patriarchal power in the international adoption practice. The bodies of the unmarried birth mother and the married adoptive mother are examined by the concepts of Michel Foucault’s disciplinary power (1977/1995; 1978/1990).

4.1 Maternity of Korean Birth Mother

A birth mother is generally a woman who gives birth to a child and is genetically related to the child. In adoption practices, the birth mother is called a biological mother, natural mother, or real mother. Unlike adoptive mothers, the birth mothers are powerless, passive, and hidden because they are considered to fall under the status of illegitimate and immoral. The birth mothers are hence portrayed as an “excluded figure” (Giberti 2000), a hidden presence, or an invisible character in the closed adoption practices. The figure of adoptees’ genetic mothers is present and simultaneously not existing (Kim H. 2007). As a birth mother herself, Reyman (2001) argues that birth mothers are arguably the most vulnerable in the adoption triad. As an adoptee, Lifton (1998:195-196) described them as ‘ghostly birth mothers’ and ‘innocent victims’. One reason that birth mothers are eliminated from the international adoption transaction is to meet consumer demand (Solinger 2001). The birth mothers in the Third World nations traditionally have not only received the least attention (Wegar 1997b), but they are also silenced, marginalized, and barely debated in the adoption process (Wegar 1997a; Solinger 2001). Korean
biological mothers in particular are often caught in between the traditional patriarchal Korean nationalism and the racialised Western capitalism (Hübinette 2007), hence the unknown Korean birth mothers often become the imperceptible figures existing at the fringe of consciousness between Asian adoptees and American adoptive parents.

I introduce Korean birth mothers who put their children up for adoption internationally. Also, I discuss how they need to be understood in historical background within the ideology of Confucianism and patriarchy. In addition, I claim that maternity of Korean birth mothers is mistreated in the Korean conservative society.

The Korean birth mothers can notably be read in the cultural context of traditional patriarchal Confucianism and Korean modernization history. Traditionally, Korea has been the most patriarchal country among the three East Asian countries (Lee 2003; 1998; 1997; Soh 1999). Patriarchy literally means regulation by the male head of a social component such as a family or tribe (Pilcher and Whelehan 2004). It indicates ‘a fundamental organization of power’ (Weedon 1997:123) and alludes to ‘any system of male superiority and female inferiority’ (Rothman 1989:29). For socialist feminist, patriarchy is regarded as a social system and is intrinsically tied in with class and racial repressions (Weedon 1997). For radical feminists, patriarchy is used to denote a social system typified by male domination over women (Hartmann 2005). As a radical feminist, Millett (2005) put the point as follows, “Our society… is patriarchy. Every avenue of power within the society is entirely in male hands (218-220).” Besides, patriarchy as an institution has impinged our society in all aspects including social, political, and economical aspects. Korean women can be understood in the background of patrilineality (Choe 1984). A comprehension of the Korean culture and society is concomitant with a need of realization of the nature of Confucian thought (Palley 1990) since the patriarchy was enforced by Confucianism.
Confucianism has been the most dominant compulsive power for about 500 years in the Korean culture (Paik 1994). The Confucian practice is rooted in the system of government, kinship, and value as well as moral philosophy (Lee 1997; Lee and Linskey 2003). It still influences the contemporary Korean culture and way of thinking even though Confucianism was condemned as an obstruction to modernization and globalization. Kim K. (1999) claimed that there is no future for the Korean people unless they would liberate themselves from the Confucian precepts. Furthermore, he emphasized that Korea is the only Confucianist country in Asia. The Confucian tradition is heavily emphasized in the Korean custom of patrilineal family. The extended family system stresses the maintenance of family blood-lines (Palley 1990). Gender practice and anticipation for women were governed by the rules (Hurdis 2007), in which most of the rules of the traditional patriarchal family were applied to Korean women. The Korean women were given unequal and subordinate roles within the patrilineal family structure. As Confucian canon affirms vertically-ordered human relationship (Breen 2004), there is an old metaphoric expression in the relationship between husband and wife that reads “Husband is to wife as Heaven is to Earth” (Soh 1999). Moreover, the vestige of the idea of predominance of the Confucian homily, “men are honored, but women are abased” (nam-jon, yeo-bi, 남존여비), still remains in the Korean culture (Kendall and Peterson 1983). These idioms suggest that a woman has less power and sits in a secondary position within the patrilineal family structure. Since the status of a woman in the family is related to the status of a woman in society (Lee 1997), Korean women occupied the marginal, indirect, inferior, separate, and disadvantaged position within the traditional agricultural society (Lee 1997; Choe 1984). Since women who do not conform to rules of Confucianism were socially and politically alienated (Hurdis 2007), Wegar (1997b) affirmed that they themselves serve as agents of Confucian patriarchal authority.
This authentic ideology of patriarchal Confucian family also restricts Korean woman’s behavior or status in contemporary society. For example, single unmarried women are not permitted to adopt children in Korea because they are not considered as individuals or part of a spousal couple (Herrmann and Kasper 1992). In short, it is no exaggeration to say that the ideology of Confucianism is equal to the ideology of sexual discrimination.

According to H. Kim (2007), the term Korean birth mother was introduced during the three phases of inter-country adoption since the Korean War (1950-53). The history of Korean inter-country adoption goes back to 1954. The Korean War left a myriad of orphans, including a number of mixed-race children who were born to Korean women and U.S. soldiers (Kim H. 2007). Since the cultural emphasis of paternal lineage did not thoroughly allow these children to be domestically adopted, more than 120,000 children were placed for adoption to other countries (Selman 2000). An agency called ‘yang-yeon-hwe’ (양연회) was specifically established to place bi-racial children for foreign adoptions (Chun 1989; Kim H. 2007). The bi-racial children were called twi-gi (튀기) or ‘Ameriasian children,’ which means the children of mixed-blood (Chun 1989). Alstein (1993) also stated that the majority of transnational adoptions after the World War II were those involving biracial children from Germany and Korea (cited from Moonsnick 2004). In Korea, a mixed-race child without a father in particular is expected to face many impediments within the homogeneous Korean culture where social status relies upon ones’ patrilineage (Register 1991). The birth mothers who gave birth to mixed-blood children in the first cohort during the early 1950s to mid-1960s (Chun 1989; Kim H. 2007) were said to have ‘undesirable occupational statuses’ as a ‘military prostitute’ or ‘yang-sek-shi’(양섹시) in Korean language (Hurh 1967:11; Kim H. 2007:140; Raymond 1993). The Confucian Korean society is considerably harsh in terms of upholding chastity, and manipulates this notion in order to
regulate women’s sexuality. There is a common saying of ‘Chastity for a woman is more precious than life.’ Confucian outlook acclaims chastity as women’s greatest virtue (Moon K. 1997). As the ideology of chastity was imposed upon all Korean women, regulated women’s sexuality, and stabilized a ‘double standard of sexual conduct’ (Yang 1998:131) especially against foreign masculine power under the language of Confucian domination (Choi 1998), the mixed-race children symbolized their mothers’ moral blemish and shame for illegitimate sexual behavior with foreigners. In spite of a social stigma of military prostitutes attached to them (Hurh 1967), they served as ‘unofficial ambassadors’ and ‘indirect agents for national security’ (Moon K. 1997; Yuh 2002; Kim H. 2007).

After the 1960s, Korea’s active industrialization produced large numbers of young female factory workers who mostly came from rural regions. These young peasant women are identified as ‘factory girls’ who were between 16 and 25 years of age and constituted one-third of the industrial labor force in South Korea (Fuentes & Ehrenreich 1983). They were innocent, inexperienced, and uneducated women who are informally called ‘gong-soon-i’ (공순이) in Korean term, which denigrates the factory girls despite their pivotal role in Korea’s emergence as a modern industrial nation (Register 1991). In spite of playing a major role in ‘the miracle of the Han’ of industrialization, they are simultaneously determined to be the birth mothers in the second stage (mid-1970s to late 1980s) within the international adoption history (Kim H. 2007). Historically, Kunzel (1993) addressed the fact that unwed birth mothers in the pre-war era are working-class women (cited from Wegar 1997a). During this period, the young female factory workers comprised the great portion of birth mothers (Chun 1989; Kim S. 1997) and led into the primary object for inter-country adoption (Kim H. 2007). Moonsnick (2004) considers the Asian birth mother as a ‘culturally defined objective figure’ (73). Gayatri Spivak mentions the factory
girls as examples of “subaltern subjects” (Hübinette 2006:19). Under strict surveillance of male authority, the women’s labor was exploited by the low wage manufacturing jobs in the industrial Free Trade Zones (or Export Processing Zones), which is a ‘haven for foreign investment, complete with electricity and other infrastructure, and a labor force housed in nearby dormitories’ (Fuentes & Ehrenreich 1983:10). Companies located within these zones in the Third World countries are entitled to some free taxes and duties: on the other hand female workers working in these zones are not benefited much by this system (Ong 1987). These women who were driven out of the agricultural community because of poverty ended up working in the factories for a minimal wage that is hardly enough to support themselves. Nonetheless, they still managed to save some money to be sent to their family back at home (Register 1991). Men’s control over women’s labor power is maintained by eliminating women’s access to essential productive resources (Hartmann 2005). By tolerating cheap labor and barely endurable work conditions, these working-class women who were working on the global assembly line were bringing Korea’s economy into a blazing future whereas their urbanized living conditions gave rise to sexual attitude change and disruption of the traditional family system, which eventually led to the creation of social problems of unmarried mothers and their illegitimate homeless children (Chun 1989).

The third phase of birth mothers (from the late 1980s to the present time) is defined as teenage girls. They are usually consisting of high school girls who run away from their dysfunctional families as a consequence of domestic discord, violence, or financial difficulty (Kim H. 2007). The pregnant teenagers are forced to leave schools due to the ideology of a patriarchal sexuality and conservative educational system. The ideal of chastity in the patriarchal social structure emphasizes virginity as well as female sexuality affiliation. In other words, the
sexuality of a married woman belongs to her husband and that of an unmarried woman belongs to her future husband (Yang 1998). Rothman insists that men control the sexuality, virginity, and pregnancy of women by maintaining paternity in the patriarchal system (1989). For these young girls who are not ready to be mothers and are abandoned by their irresponsible partners, they could not turn to the patriarchal family and intolerant society who do not support them. These impoverished birth mothers are financially incapable of bringing up the children in the deficiency of welfare facilities to which only 3.8 percent of the budget is allotted (Chun 1989). Hence, they are doubly oppressed by an economic cause. This is described as ‘enforcement abandonment’ where the economic status of the birth mothers makes it impossible for them to rear their children (Giberti 2000). The single mothers are viewed as the unacceptable and immoral figure within the Korean society while the legal obligations for illegitimate children are not charged to the unmarried fathers (Chun 1989; Herrmann and Kasper 1992). Accordingly, these single mothers place their own babies up for trans-national adoption in order to remove the social stigma of a single unmarried mother and hence perpetuating the standard of heterosexual middle-class male-centered family formation (Kim H. 2007). Thus, adoption is seen as a solution to the possible dangers faced by unwed motherhood (Wegar 1997a). Giberti (2000) indicates that there are no national policies to preserve single mothers who wish to retain their will as mothers to the children.

In the expectation that the child would receive better care and rearing from the Western adoptive family, the Korean birth mothers try to overcome their grief. Rothschild reported in The Progressive that feelings of guilt and avoidance occurred to many birth mothers after delivery (1988). From the moment that the infants are given to an adoption agency, the birth mothers are already in the position as the victim of separation, even before being explicitly recognized as
victims (Giberti 2000; Lifton 1998). Herrmann and Kasper (1992) also claim that international adoption is viewed as a political business that upholds the oppression of women since birth mothers are the victims of strong social standards against undesired pregnancy. The severely intense Korean concept of mothering denies motherhood to single women. Unmarried single women are not permitted to adopt children (Herrmann and Kasper 1992). Women are also required to be heterosexual in order to adopt and construct a family. Rich (1986b) emphasizes that heterosexuality is a violent ‘political institution’ (35) and ‘has been both forcibly and subliminally imposed on women’ (57). Bunch (2005) defines that as an ideology and as an institution, heterosexuality endorses the home, the family, and housework as both an individual and financial component and sustains all aspects of female repression, claiming that all women are tied to men and the heterosexual woman is secondary to man (253-254).

Heterosexuality means men first. That’s what it’s all about. It assumes that every woman is heterosexual; that every woman is defined by and is the property of men. Her body, her services, her children belong to men. If you don’t accept that definition, you’re a queer; if you do not accept that definition in this society, you’re queer.

In addition, she clarifies that heterosexual privilege makes heterosexuality work. It is “the method by which women are given a stake in male supremacy and therefore women are given a stake in their own oppression” (254). She also warns that the benefits that heterosexual women obtain from men lead to their own self-destruction. In the Korean patriarchal culture, since they violate the cultural ideology of the heterosexual family, the image of unwed birth mothers symbolizes ‘a mark of trauma’ (Kim H. 2007) as well as ‘chaos and unfit’ (Yngvesson 1997). Moreover, whereas adoptive mothers are regarded as endeavoring to be good mothers, the birth mothers are often depicted as bad mothers or even bad women since they are associated with the image of sexually active, procreative beings, but unable or unwilling to nurture (Gailey 2000).
While Lifton regards her birth mother as a bad mother because she only exists in the shadowy background of her life, at the same time Lifton also regards her as a ‘good mother’ as she gave her life (1998). The illegitimate birth mothers who have been categorized as immoral mothers violate the standards of maternal fitness (Moonsnick 2004).

Most unwed single mothers desire assurance of a transparent future for their babies via adoption (Viola Bernard 1963 cited from Wegar 1997b). Unmarried Korean single mothers want to give their children a better life through adoption even though as many as 90 percent of the birth mothers prefer to keep their babies (Herrmann and Kasper 1992). The fact that the Korean government recommends international adoption for homeless children rather than an orphanage (Chun 1989) seems to have benefited the illegitimate children. However, under the patriarchal manner that gives privilege towards maleness, the state does not blame birth fathers but attaches a stigma to the birth mothers and artfully abuses out-of-wedlock motherhood of birth mothers in order to make them surrender their children. In other words, the motherhood of the birth mother is misused by the patriarchal and Confucian state. This fact only benefits the state (Hurdis 2007), not the birth mothers and their family. The state is seen as one of the crucial elements of patriarchy (Hartmann 2005). This pressure arises from the Korean Confucian culture and its unbendable patriarchism, in which the fitness norms of motherhood are tightly restrictive. Just as an essential womanhood is oppressed or subdued by the patriarchy system (Weedon 1997), motherhood is also repressed by it as well. Biological motherhood through pregnancy and birth is entitled to ‘natural motherhood’ (Gailey 2000). The natural motherhood is viewed as a sacred, amusing, and joyful occasion (Kollontai 2005). Whereas some feminists have considered biological motherhood as the source of women's oppression, others have acknowledged it as a natural motherhood and have viewed it as a vital ground for political praxis (Glenn 1994;
Rich refers to motherhood as “one part of a female process” (1986a:36). Moreover, she insists that “patriarchy could not survive without motherhood and heterosexuality in their institutional forms” (43). In order to maintain patriarchy, natural motherhood is controlled as well as women’s sexuality and procreativity since female maternity is a signifier to men in a patriarchal society (Rothman 1989). Due to the absolute love for babies, birth mothers sacrifice their maternity for anticipating better mothering by the adoptive mothers. The birth mothers’ abandonment of their children is evaluated as the sacrificing of an ‘incompetent motherhood’ for an obligatory motherhood (Reyman 2001; Kim H. 2007). The myth of the maternal instinct is disclosed by the decision to abdicate a baby (Giberti 2000). Women’s maternal instinct is demanded by institutionalized motherhood which “creates the prescriptions and the conditions in which choices are made or blocked” (Rich 1986a:42). The women’s true motherhood is shifted from birth mothers to adoptive mothers by the supervision of male dominant power in the patriarchal culture. According to a transition of motherhood that Bronislaw Malinowski explained in 1930, “adoption is simply the substitution of one maternity for another” (quoted from Modell 1994:29; Moonsnick 2004).

In sum, I have presented Korean birth mothers in the three categories and claimed that they need to be comprehended in both a Korean historical context and traditional Confucian ideology.

4.2 Maternity of American Adoptive Mother

Adoptive mothers in the United States are usually European American, relatively privileged women who adopt children from abroad (Smith et al. 2006). They are middle-class, well educated, and affluent heterosexual married American women who are eager to have a baby in order to weave a family. They legally adopt children who are given up and raise the children. When the adoptive mother adopts a child, she also adopts all responsibilities, including nurturing,
In surrogate practices, the social mother who nurtures the child is similar to the adoptive mother who raises the child although the intentions are different, since the biological (birth) mother employs a position similar to that of a woman who gives her child up for adoption (Ragoné 1994). Lifton (1998) considers the adoptive mother to be a good mother in emphasizing the social genetic bond, and to be a bad mother in stressing the biological genetic bond for not having delivered the child into the world. She also claims that society perceives the unmarried birth mother to be bad and the married adoptive mother to be good in the sense that the adoptive mother is the honorable woman who rescues a neglected child and makes the child her own. On the other hand, adoptive mothers are also illustrated as strict and emotionally cold, while birth mothers are portrayed as affectionate and emotionally generous (Modell 994). The image of the adoptive mother is made by society’s construction, which facilitates male control of all women (Roberts 1993) although it is impractical to know to what extent these descriptions were manipulated by idealized images of motherhood.

In this section, I introduce the American adoptive mothers who adopt children from Third World countries internationally, including Korean children. Moreover, I discuss how they have appeared in American historical situations. Also, I claim that maternity of the American adoptive mothers is employed in order to maintain the western patriarchal family in the process of adoption.

Rene Hoksbergen (2000) explains that there are three different generations of adoptive parents that have emerged in the Western societies since World War II. The term ‘parent’ has sometimes been represented interchangeably with ‘mother’ within the American culture (Modell 1986; Wegar 1997b), hence adoptive parents can also be viewed as adoptive mothers in this sense. The first category is the adoptive mothers during the pre-war generation. Between 1955
and 1970, most of these mothers adopted their first child as a substitute to their childless families in order to fortify their heterosexual marriage life. Prior to World War II, domestic adoption was not a common practice in the White American community (Solinger 1992) and White unwed mothers were expected to hide their pregnancy until the baby was taken away to a suitable adoptive family (Moonsnick 2004). Since a child born outside of marriage was considered to be a ‘child of sin’ (Perry 1998) and treated as tainted and undesirable, the American biological mother who gave birth to the child was often marginalized and stigmatized by society. However, the stigma of unwed mothers was transformed after World War II, and White babies somehow became scarcer as more American mothers attempted to adopt children. Due to the lack of American-born White newborn babies, many Japanese and European (German, Greek, and Italian) orphans were adopted into the United States after the War (Register 1991; Perry 1998). In this traditional-closed generation, domestic or inter-country adoption was treated as undisclosed and the origin of the adoptee was not considered to be important (Hoksbergen 2000). The child was then raised as a Brown or a Black child within the white community without parents who comprehended the possibility of the child facing racial discrimination. The adoptee was not being brought up into the culture in which the child was born (Barrett and Aubin 1990). After the Korean War (1950-53), homeless war orphans and children abandoned by the U.S. servicemen known as ‘G.I. babies’ or ‘Ameriasian children’ were transracially adopted and became members of new American families. About sixty two percent of the adopted children in the United States came from South Korea until 1988 (Rothschild 1988). According to Register (1991), this fact regarding the Korean War orphans was publicized in a popular American press in the 1950s in the hope of turning the homeless Korean child into object of compassion. By the end of World War II, an increasing number of European orphans were adopted by North
Americans as a humanitarian response (Perry 1998). Although the beginning of international adoption practice was inspired by altruistic motive in response to crisis of war, famine, and disease (Selman 2000), trans-national adoption is not a charitable but more of a political matter between States (Howell 2006).

As cultural values changed in the late 1960s, the second generation of adoptive mothers emerged during the post-war period (between 1970 and 1985). This generation of adoptive mothers became more idealistic due to media influence, especially television that presented the notion of inter-country adoption as ‘help for children in need’ (Hoksbergen 2000:94). At the end of the Vietnam War in 1975, the United States evacuated children from orphanages in Vietnam, widely known as ‘the Vietnam baby lift’ (Register 1991) or ‘Operation baby lift’ (Manney 2006). Vietnamese children were airlifted and adopted into the U.S. before the fall of Saigon in 1975. During this period, more fertile and infertile women became more interested in adopting children to start or enlarge their family. Under Western ideology during the industrial revolution, American White middle-class women were isolated in the domestic sphere and were assigned the role of a home keeper in the male-dominant family (Glenn 1994). Fertile American women were mostly engaged in procreation while infertile women mostly opted for domestic adoption. Under the patriarchal system, an increasing pressure was felt by childless infertile couples especially after the Korean War (Solinger 1992). Since 1970, along with growing social and cultural support for single motherhood, the number of children available for adoption declined in the West while birthrates in the Third World countries kept increasing (Alstein and Simon 1977). As a consequence to this phenomenon, infertile American women were advised to look overseas for children (Register 1991; Jacobson 2008). They became more interested in adopting children, especially Asian children from the Third World countries. These Asian children became the
majority to be adopted into the United States. They are non-White and also non-Black, since during that time it was ‘a unspoken rule’ to avoid the adoption of a Black child (Rothman 2005; Dorow 2006b). Perry (1998) noted this phenomenon as the contributing factor to the rising numbers of adopted children from Third World countries by Westerners. In the early 1970s, large numbers of homeless Asian children from the developing nations were brought into the U.S. and Western European countries such as the Netherlands, Sweden, and France through the Holt Agency (Hoksbergen 2000; Barrett and Aubin 1990). The United States became the ‘leading receiver of foreign children in the world’ by adopting around 50,000 children during this period (Jacobson 2008). In the 1950s and 1960s, the widely popular ascendant belief created the notion that adoption was the perfect solution to illegitimacy and infertility among white unproductive women, since it was seen as one way to create a family without having the ability to have children of their own (Rothman 1989; Solinger 1992). Raymond (1993) underlined that adoptive mothers with fertility difficulties were seen as victims in a sense of feminine reproductive work during this period.

The third stage of adoptive mothers is between 1985 and the present time, in which the adoptive mothers are regarded as the realistic generation. In 1987, a peak year for international adoption, almost 59 percent of 10,097 children were displaced from South Korea to the United States (Register 1991). During the years 2000 and 2001, approximately 127,000 children from Third World countries were adopted into the United States (Fontenot 2007). Unfortunately, the adoptive mothers’ understanding of inter-country adoption during this period was much lower than before. Due to the lack of realistic awareness of international adoption, many adoptive mothers during this period were confronted by immense emotional and psychological problems resulting from the adoptees’ adolescence (Hoksbergen 2000:96-97). Unlike the adoptive mothers
in the first generation who did not consider the root of the adoptees, international-adoptive mothers in this era began to recognize the need of their adopted children to search for their background. A process in which adoptive mothers try to ensure that their adopted children have access to their ethnic grounds is called ‘culture keeping’ (Jacobson 2008:2). Culture keeping has become standard practice within the adoption community and is seen as an instrument for facilitating a firm identity. Furthermore, culture keeping is believed to help the adoptive parents to expand their understandings of world culture, bring new friends into adoptees’ lives, and encourage genuine feelings of connection and affection for the adoptees’ birth country. The United Nations Convention on the Rights of the Child affirmed that “in adoption, due regard shall be paid to the desirability of continuity in a child’s upbringing and to the child’s ethnic, religious, cultural, and linguistic background” (Quoted from Jacobson 2008:5). As a remedial framework, culture keeping can therefore be a necessary part of guaranteeing healthy self-esteem in all international or trans-racial adoptees (Jacobson 2008). As a result of this, adoptees that were adopted trans-racially started to speak out about their experiences of being raised in the white communities (Trenka, et al. 2006; Raymond 1993). Korean adult adoptees in particular express their feelings of confusion, fury, and unwillingness in terms of ‘forced white assimilation’ shown through various forms of writing of memoirs, poetry, and published anthologies (Jacobson 2008:4).

In Latin American culture, the adoptive mother is seen as a ‘child-rearing mother’ (Smith et al. 2006:148). In the Korean Confucian culture, she is historically considered as a step-mother with an enforced affection that is imposed upon a wife as a means of keeping a traditional heterosexual patriarchal family. However, Korean society places much higher value on “bringing up” than “giving birth” with the notion that raising children is ‘an emotionally draining and time
consuming activity’ (Perry 1998:31). There is a proverb in Korea, “Jeong of nurturing is much greater than Jeong of giving birth” (기른 정이 낳은 정보다 더 크다). This means the value of the adoptive parents’ maternity is much more inestimable than that of the biological parents’ maternity. In other words, the rearing value of adoptive parents is much greater than the creating value of the biological parents as “maternal behavior is marked by nurturing” (Gaily 2000:18). ‘Jeong’ is defined as affection or tenderheartedness (Cha 1994) as a unique Korean concept. As a Korean native speaker, I can intuit that the proverb reflects a contradiction of the family bloodline that is considered as the most important principle in Korean conservative family configurations. In the traditional family ideology, women are responsible to raise the children by their husbands and hence play a crucial role in the maintenance of the family unit (DiLapi 1989). Rearing children is identified as a crucial part in perpetuating patriarchy as a system, and hence female childrearing is seen as one of the central features of patriarchy (Hartmann 2005). Choices made by both the adoptive mother to adopt a child and the birth mother to surrender a child for adoption are linked to the idea of autonomy. As a central concept in the feminist theory, autonomy is described as ‘the power of an individual to make important life decisions’ that affects the life of a woman (Perry 1998:23). It is the woman alone who is responsible for making decisions that influence her life and that of her child (Barrett and Aubin 1990). In the context of international adoption, the Asian birth mothers make choices to give their children up for adoption abroad, while the adoptive mothers decide to adopt Asian children as charitable and competent choices made under the oppressive will of western patriarchy. Although the choices cannot be free access in light of the ideological, social, and economic realities, their choices transform an undesired baby to one who is loved and admired (Solinger 2001).
The adoptive mother is often inevitably contrasted with the birth mother due to the fact that the adoptive mother is inseparably bound to the biological woman who gave birth to the child whom the adoptive mother raises (Barrett and Aubin 1990). When seen through the lens of the dominant patriarchal ideals of nuclear family life, the heterosexual wedded adoptive mothers are regarded as moral, fit, older, and legitimate mothers. In contrast, the single unwed birth mothers are viewed as sinful, unfit, young, and illegitimate mothers. Compared to the birth mothers’ feelings of being agitated, drained, and restrained, the adoptive mothers reported more feelings of joy and happiness with unique emotion for embarking on the transition to motherhood without the physical change of pregnancy (Fontenot 2007). The transition to motherhood is “a major developmental life event. Becoming a mother involves moving from a known, current reality to an unknown, new reality” (Mercer 2004:226). All women are potential mothers, and motherhood is defined as women’s major social role. Chodorow affirmed that “women’s motherhood and mothering role seem to be the most important features in accounting for the universal secondary status of women” (1974:45) and that “women’s mothering is a central and defining feature of the social organization of gender and is implicated in the construction and reproduction of male dominance itself” (1978:9). Mackinnon (1987) noted that motherhood plays a principal role in women’s subordination by men.

The idea of adoptive motherhood can be found within the dominant European American beliefs regarding the supremacy of genetic attachment, ethnocentricity, and traditional patriarchal inheritance system (Smith et al. 2006). In a psychological sense, the adoptive mothers have been depicted as not being capable and who are likely to induce a mental problem in their adopted children (Wegar 1995). They are less adequate in providing norms about good mothering (Wegar 1997a) and their mothering is seen to be inferior to that of birth mothers’ (Gailey 2000). Rogoné
(1994) reconceptualized motherhood into two separable components: Social motherhood and Biological motherhood. In the overseas adoption practices, social motherhood that belongs to American adoptive mothers is defined as one that comprises intentionality, choice, and nurturance and is regarded as more important than biological motherhood that belongs to the birth mothers in the Third World countries. The American adoptive mothers gain motherhood at the expense of reproductive labors from the Asian birth mothers. Ironically, it is the adoptive mothers who feel that their motherhood is most endangered by the motherhood of the birth mothers (Rothman 1989). Roberts (1993:10-11) argues that “motherhood under patriarchy is compulsory.” Compulsory motherhood (Gordon 1976; Rich 1986b) occurs at the core of the socially allowed context of heterosexual relationships with the husband within understanding of the nuclear family, and the inconsistency of compulsory motherhood greatly affects women’s reproductive selection as well as the quality of their lives (DiLapi 1989). By way of forced motherhood, the family is determined as the chief mechanism in the oppression of women (Weedon 1997). The sacred motherhood of American adoptive mothers has been misused within the Western patriarchal capitalism ideology in order to maintain “a patriarchal domesticity ideal that defines good mothering” in the adoptive family (Wegar 1997a:80).

Solinger (2001) argued that motherhood becomes a class privilege. Through their economic and racial privileges, adoptive mothers have gained advantage from the class-biased adoption practice (Wegar 1997b). Smith et al. (2006) agreed that adoptive mothers are usually privileged women who adopted children internationally. Perry (1998) also discussed that there is an inequity in status between birth mothers and adoptive mothers in trans-racial and international adoptions. Indeed, there is a “transfer of children from the least privileged birth mother to the most privileged adoptive mother” (3). Barrett and Aubin (1990) emphasized that women who
adopt children have far more access to resources than the women giving birth. In the contemporary ideology of capitalistic society, the American adoptive mothers are seen to have far more power than the Asian birth mothers. Hence within the motherhood context, adoptive motherhood has much more power than the birth motherhood. According to DiLapi (1989), there are three different levels of motherhood, which is known as the motherhood hierarchy, based on the unequal distribution of power and resources supporting motherhood. The motherhood hierarchy is organized by a discriminating approach to motherhood services and support. It is constructed by the social values ascribed to diverse sexual orientation and family formation considering the fitness of certain women for motherhood. It reflects an array of motherhood options valued differentially as “appropriate motherhood” or “inappropriate (deviant) motherhood” (108-109). The most appropriate motherhood at the apex comes from the heterosexual nuclear family, the marginal motherhood in the middle arises from the heterosexual non-nuclear family, and the least appropriate motherhood at the bottom emanates from the lesbian non-traditional family. The standard nuclear family is a theorized version defined by the Standard North American Family (SNAF), in which a family consists of a legally married couple sharing a household (Smith 1993). The adult male provides the economic basics while the adult female’s primary responsibility is to the care of husband, household, and children. Adult male and female who are residents in the household may be parents of children acquired through procreation or adoption. The appropriate mother stereotype includes all women with biological children in heterosexual marriages, while fertility status and family form are considered as a variable category. In the North American family, the nostalgic image of the appropriate mother is still the ideal good mother who is a middle-class, married, heterosexual, and white woman (Gailey 2000). Hence, the American adoptive mother that belongs to the appropriate motherhood
model would be a woman that is supported by her husband within this nuclear family ideal. The marginal mother would be a woman with various possibilities of child bearing outside the traditional nuclear family described as following: as a heterosexual woman, she accepts to have children out of wedlock and keep the child without a husband. As a biological and a birth mother, she is a surrogate mother or abandons her child for adoption or foster care, or decides to have no children at all. Within this classification, the Asian birth mother who is a heterosexual woman that has a child outside of marriage without a husband and then gives the child up for adoption is then affiliated with the marginal mother, since she is usually a single or teen mother in less appropriate motherhood.

In this section, I depicted the American adoptive mother in a historical background and the ideology of patriarchy with a feminist outlook on motherhood. Within a patriarchal philosophy, motherhood is marked on the female body as a means to reproduce patriarchy. The mark, which forces every woman to survive as a mother, is deeply inscribed on the female body. I describe the maternal female bodies in a postmodern theory within the next section.

4.3 Maternal Female body in Postmodernism

The concept of motherhood was described as a natural consequence of women’s bodies in Old Testament beliefs, and women’s bodies were believed to be more inherently subject to sin than men’s (Ferguson 1983). As the woman’s body is used as a resource to reproduce men, “motherhood is men’s appropriation of women’s bodies as a resource to reproduce patriarchy” (Allen 1983:317). Patriarchal sexuality forces the woman to be a reproductive mother with respect to growing the children into men’s likeness within her body. In a patriarchal society, mandatory heterosexuality is naturally imposed on women, pregnancy is understood as a biological fact, and child-raising is viewed as women’s obligatory responsibility (Allen 1983).
Consequently, motherhood is compulsively marked on the woman’s body within a patriarchal context. The marking compels all women to exist as mothers (Allen 1983). The inscription of the mark of motherhood on women’s bodies is a necessity for the survival of all women even though motherhood is “at the crux of the self-determination of women over bodies” (Rich 1979:216).

The maternal body, in particular, can be identified in relation to power in postmodernism. Michel Foucault (1926-1984) maintains that the human body is the place in which power activates (1978/1990). In patriarchal society, the maternal body is the spot over which patriarchal power operates. The maternal bodies of both the birthmother and the adoptive mother are also inscribed by the power of patriarchy in the practice of international adoption.

This section briefly describes the theory of Foucault’s power with the related concepts such as normalization, surveillance, and resistance, and how power functions on four maternal bodies, Han, Youngwoong’s birth and adoptive mother, and Lee, ChunShik’s birth and adoptive mother who appear in Data 1 and 2 through a historical background and cultural ideology.

Foucault defines power as “the moving Substrate of force relations which, by virtue of their inequality, constantly engender states of power” (1978/1990: 93). He also claims that power is comprehended as modes of a multiplicity of relations, the process of alteration, the support of a system, and strategies of effect.

… Power must be understood… as the multiplicity of force relations immanent in the sphere in which they operate and which constitute their own organization; as the process which, through ceaseless struggles and confrontations, transforms, strengthens or reverses them; … and lastly, as the strategies in which they take effect, whose general design or institutional crystallization is embodied in the state apparatus, in the formulation of the law, in the various social hegemonies (1978:92-93).
Power is a “productive network which runs throughout the whole social body” (1980:119) and the body is permanently engraved by the power relations. Foucault divides the power relation into two forms of power: disciplinary power and biopower. Disciplinary power is a knowledge of and power over the individual body and a powerful device which adjusts the human body’s capabilities, gestures, activities, location, and performances (Sawicki 1991). Disciplinary practices signify “the body as a machine” (Foucault 1978/1990:139). The practices are exercised within institutions such as schools, hospitals, and prisons in order to tame the individual body to be more powerful, creative, suitable, and docile (Sawicki 1991). Disciplinary power is developed by bodies in ways that meet dominant discourse. The other form of biopower manages the life of the social body and governs populations through surveillance, knowledge, and measurement (Howson 2004). As a technological force, biopower controls the births, deaths, reproductions, and illnesses of a population so that the history of the female body is recognized as a crucial element of the history of biopower (Sawicki 1991). Individuals are promoted to monitor their own conducts and to adapt to normalization under the power. Normalization refers to the form of an idealized norm of behavior. In order not be an abnormal body, the body is under surveillance. Through the surveillance monitoring, the body becomes a productive and docile body. Since the body is subject to forces of discipline and control, the body is made to be docile by institutions such as schools, hospitals, and prisons. This docile body is subjected, used, transformed and improved (Foucault 1977/1995). Docility is achieved via the actions of discipline. If the body violates the form of normalization, the body is punished by the dominant power to be corrected. As a regulated practice, punishment is considered as a socially acceptable form of torture and codified by the constraint of the body politics in the society (Foucault 1977/1995). However, wherever power performs, there is always resistance. Resistance is dependent on power.
Foucault insists that “Where there is power, there is resistance, and …, this resistance is never in a position of exteriority in relation to power” (1978/1990:95). Resistance always co-exists within power.

The body of the Korean birth mother is interpreted as a sacrificial figure inscribed by the power of Confucianism and the patriarchal masculinity in Korea society. As the traditional Korean family is known as a typical patriarchy within Confucianism (Lee 1998), the Korean female body has been doubly surrounded by the Confucian norms and the patriarchal authority. One of the symbolic Confucian principles is ‘Sam-jong-ji-do’ (three-following-go-duty, 삼종지도), which means that “a woman must follow three men in her lifetime: her father, her husband, and finally her eldest son” (Cho 1998:192). In another words, the Korean woman is traditionally required to obey the father when young, the husband when married, and the son in old age (Palley 1990). Traditional Korean women are restricted within the power of three men in the patriarchal family organization. The father in the hierarchical family structure occupies the top position and has the most powerful authority, so that all family members are compulsively forced to follow his way. In particular, the female body that does not obey the strong patriarchal discipline is excluded from the rigid patriarchal system by losing status within the family classification.

The power of patriarchy and Confucianism can be seen to be interchangeable with Foucault’s disciplinary power (1978/1990) in terms of regulating human behavior. In Korea, the disciplinary power of patriarchy and Confucianism is a mechanism for the female body to be a docile body. The theory of Foucault’s power can apply to the process of the maternal body of the birth mother from the female body. In patriarchal society, since a pregnant body in marriage is a form of normalization, the unmarried female body is under self-surveillance monitoring for the ideology
of chastity. If the surveillance fails and the female body violates the normalization of the body politics, the power gives punishment, by rejecting the maternal body, with the baby, from the society and her family system. The maternal body without economic or social power abandons her baby and the baby is displaced by the adoption practice. The single maternal body is therefore inscribed as a docile body under the disciplinary power of patriarchy and Confucianism. This power is made possible through the creation of docile bodies.

Data 1 (Han, Youngwoong’s discourse) does not exactly state who the birth mother is in the segment. It is mainly focused on the disease of the Korean adoptee, Han, Youngwoong, his life under medical treatment, and the appeal to look for his biological family from his adoptive family, Julie and Andrew, on the stage. The name of Han, Youngwoong’s birth mother is not even identified because they do not know who she is. No information about her is mentioned in the broadcasting. Only from the statement of Han, Youngwoong on screen in lines 175 through 178, can the audience be aware of the knowledge of his birth. Han, Youngwoong introduces himself, and tells where he was born and why he searches for his biological parents in Example 1.

175. Theo: I am Theo Daniels, Han Youngwoong im-ni-da. At sang-gey Ki-dok hospital, eighteen years ago, I was born in Seoul Korea. I was adopted by an American family; I am a senior in high school, but now I have leukemia. My doctor says that the best way to kill my cancer is to find my biological family. My name is Han, Youngwoong, and I am looking for my biological parents, or someone that recognizes me.

Example 1

From his assertion, I believe that he was born in 1990 because he was eighteen years old when this clip was broadcast in 2008. I assume that the birth mother of Han, Youngwoong belongs to the third phase (from the late 1980s to the present time) of birth mothers, which is classified as teenagers mentioned in section 4.1. The teenage mother is called as ‘mihon-mo’ (unmarried-mother, 미혼모), which indicates all unmarried or single birth mothers without male partners in
Korea. The body of mihon-mo is culturally taboo within Confucian kinship regulations since a fatherless child cannot be added in the document of the Confucian family registry system, which is called ‘hojeok’ (호적). The child who is not listed on the family register becomes illegitimate so that the fatherless child faces social discrimination and inequality. Since the Adoption Promotion and Procedure law was passed at a National Assembly in August, 2012, single mothers are now able to register their babies under their name, but there are still complications for the mothers. The unmarried maternal body is a metaphor for violating the social norm, which requires that the female body be forced by the ideology of chastity before marriage (Choi 1998).

Most young single birth mothers hide their pregnancy from their family and give birth to their child by themselves when their male partners refuse to be a father, do not agree to the birth, or disconnect the contact due to fear from the unexpected delivery and responsibility for the child. To be a father in a family means to be the head of a family as an economic patriarch in Confucian patriarchal culture. Korean men maintain their hegemonic masculinity by playing their role as family provider, considering military service as men’s obligation for the state, and artificially distancing themselves from reproduction labor in the household (Moon 2002). Before marriage or being a father, they are economically required to be a breadwinner and need to serve military duty. Since Korean men have the ideology of hegemonic masculinity, it is challenging for them to expect to be a father for their child without economic and social readiness. Accordingly, I claim that the birth mother of Han, Youngwoong was denied by her male partner and she gave birth to him at the hospital by herself although it is not presented in the clip.

In Data 2, the birth mother whom Lee, ChunShik looks for is represented as a symbolic docile body made by the disciplinary power of patriarchy and Confucianism with the power of Western masculinity. Including her, most birth mothers who belong to the first cohort of the
three phases of the Korean birth mother were involved in relationships with members of the western military during or after the Korean War (1950-1953). Like the case of Lee, ChunShik’s birth mother, the mother’s body, by giving birth to a mixed-blood child, is disregarded by the foreign masculine power after sexually exploiting the female body. The body of the birth mother with her bi-racial baby is punished by the power of Korean patriarchal masculinity by losing her family status. Under the absence of the father of the baby, it is extremely challenging for the birth mother to raise the body of the bi-racial child, called ‘hon-hyeol-in’ (mixed-blood-person, 혼혈인) in line 54, in the patrilineal society. When a picture of young Lee, ChunShik is on the screen, the female announcer identifies him as a ‘black-skinned child’ in line 55.

Example 2

As the female announcer mentioned in lines 53 through 56, the life in Korea of young Lee, Chunshik is expected to be rough due to his different appearance in the conservative atmosphere of the homogenous society. Hooks (1981) asserts that the female body of the colonized nation is doubly colonized by the men of the colonizers and of the original country. South Korea was
temporarily controlled by the U.S. military until the government settled down after the Korean War. Accordingly, the bodies of birth mothers during the early 1950s to mid-1960s were subject to forces of discipline and control within the patriarchal arrangement. The interview of Lee, ChunShik in lines 42 to 44, reveals that the birth mother resisted the patriarchal power for three years by taking care of him. However, her resistance ended with taking him to an orphanage and she unwillingly became the birth mother after Lee, ChunShik’s adoption. In lines 125 through 127, Lee, ChunShik knows that his birth mother got married to an old man after he was adopted. He assumes that her marriage resulted in stopping communication with his adoptive parents and him.

125. Lee, ChunShik: I am not really sure. My birth mother got married, uh shortly after I was adopted, so I think
126. probably after she got married, communication stopped. She married a much older gentleman that couldn’t
127. have any more children, so I am only the child that she had.

Example 3

Picture 7: The birth mother of Lee, ChunShik

From the historical context, it may be seen as an anticipated decision for her to give a child of mixed-blood up and get married from the point of view that most women were taught by Confucian thought within the strict patriarchal organization. It needs to be also comprehended as survival conduct since most women in the 1950s were not economically and socially active. Marriage means that she can survive under the economic power of a man.
In spite of the disciplinary power of patriarchy and Confucianism, since the birth mother’s motherhood for him did not disappear, she was in correspondence with Lee, ChunShik’s American adoptive parents. A letter that she sent in 1961 is introduced on the TV screen and the male announcer reads the short letter in lines 110 through 117.

Example 4

The letter states that it has been three years since Lee, ChunShik was adopted and she was grateful for having received letter and a picture. The motherhood of his birth mother is observed in the letter even though it is a short one. The female announcer also states that she can feel that the birth mother’s love was deep in lines 120 to 121. With the calm and respectful overall tone in the letter, she expresses only her excitement for the letter that Lee, ChunShik wrote and the picture showing his growth. She does not represent any negative or sad feeling for him or his
adoption. In lines 119 to 120, the female announcer assumes that the birth mother must be an educated woman from her handwriting and Chinese characters that she wrote, as the male announcer also remarks “she wrote Chinese characters” in line 117. Historically, the opportunity to be educated was not given to Korean women in the ideology of education in Confucianism, so that most women were either illiterate or knew only the Korean language. Accordingly, the comment about her writing Chinese characters denotes that she is highly educated in the 1950s.

As seen in Data 1 and 2, the birth mothers of Han, Youngwoong and Lee, ChunShik are transformed to become docile bodies by the disciplinary power of patriarchy and Confucianism. The Korean maternal single body that has neither economic nor social power is easily controlled by the power in the Confucian masculine society. As a result of failure of self-monitoring surveillance, the powerless pregnant body is punished for not following the normalization of the married pregnant body. The maternal body with no power results in no resistance against the power. Accordingly, the disciplinary power regulates the maternal body’s behavior, such that Han, Youngwoong and Lee, ChunShik were put up for adoption. As a consequence of the cultural disciplinary power of patriarchy and Confucianism, stigmatization is incised on the maternal docile body as a punishment and the motherhood becomes an institution to exercise the patriarchal power by regulating the maternal body within conservative Confucian parameter in Korea.

The body of the western adoptive mother is also regulated into becoming a docile body by the disciplinary patriarchal power in order to sustain the heterosexual family and perpetuate patriarchy as a system within the family. Keeping to Foucault’s power concept, I can also construct adoptive maternal bodies to Foucault’s power theory. In the western patriarchal family, the married female body is supposed to be a maternal body and is under surveillance of being a
mother. If an infertile married body fails the normalization of being a maternal body, it is encouraged to adopt a child to maintain the patriarchal family. Through a conscious choice of adopting a child, the infertile body becomes an adoptive maternal body. The adoptive maternal body is again under surveillance as a good mother and producing good mothering. In terms of the genetic disconnect to the adoptive child without pregnancy, the maternal body faces normalization of being a good mother and is kept under surveillance by numerous social forces such as families, friends, neighbors, schools, the adoption agency, etc. In this context, the disciplinary power changes the western infertile female body into a good maternal body, and the maternal body is capable to resist the power.

Julie Daniels, the American adoptive mother of Han, Youngwoong, in Data 1 belongs to the realistic generation of the third stage (between 1985 and the present time), since he was adopted in 1990. She has a typical heterosexual family although the adoptive father is not shown in the clip.

63. Interpreter: so, when he was adopted, how old was he?
64. Mother: I got Theo when he was about five and a half months old.

통역: 아, 제는 제보를 입양했을때에는.
interpreter: ah, I(HON)-SUB Theo-OBJ adopt-PST-when-TOP

keu saeng-hu-o-gaeweol-ass-sumnida
the born-after-5-month-PAT-DEC

⇒ When I adopted Theo, he was about five months old.
65. 남자 아나운서: 아, 거의 친아들이나 다름없이 기우셨겠네요.
male announcer: ah, geou chi-adeul-ina darum-eopsi kiwu-si-ass-gass-neyo

⇒ You must have raised him like your biological son.
Example 5

Instead of the adoptee, Han, Youngwoong, Julie comes to the show with her biological son, Andrew Daniels, and she explains on the stage why they need to search for Han, Youngwoong’s birth parents. To the Korean audience, it is an especially uncommon case that an adoptive family
comes to the program as a client. The male announcer affirms that she brought him up like her biological son, when Julie says that she adopted Han, Youngwoong in five and a half months old.

Picture 8: Julie and Han, Youngwoong in 5 months

In addition, according to lines 125 to 126, Julie adopted him even though she knew he was hospitalized after his birth (“The medical record that I have tells me that he was born at thirty weeks and that he was sickly the first three months. He was hospitalized many times.”). From the perspective that most adoptive parents hesitate to adopt an unhealthy or handicapped baby in domestic adoption practice in Korea, Julie’s choice to adopt him can be seen as a humanitarian behavior. At the end of the segment, she appeals to the Korean audience to enable her to keep Han, Youngwoong longer in line 210 (“if you are out there, if you know my son, you gave him life before, I’d like to keep him longer.”), bringing tears to her eyes. I believe that her motherhood for her adoptive son could be sincerely conveyed to Korean audience throughout the interview.

In Data 2, the adoptive parents of Lee, ChunShik are introduced when he is asked to speak about them by the interpreter in line 166. Actually, the question was about the relationship between him and his adoptive parents, but the interpreter generalizes the question in rendition from Korean to English. Lee, ChunShik reveals the name of his parents, which is underlined in line 167. Since the names are not clear enough to spell out from the video call interview, the
spelling of the names could be not accurate. He describes them as loving parents and that his adoptive parents adopted two more children other than him.

166. Interpreter: could you introduce your adoptive parents? How was they?
167. Lee, ChunShik: oh, yes. Larson and Miles Britten. They were very loving, in fact, I’m one of three children
168. that they adopted. I’m a middle child. And my mother passed away in May, 2005 and my father who is ninety years
169. old now is still working in Detroit, Michigan.
Example 6

Particularly, his adoptive father is still working, whereas his adoptive mother has already passed away. His adoptive parents in the pre-war generation belong to the first category between 1955 and 1970 since they adopted Lee, ChunShik in 1958. During this period, American mothers adopted inter-country children in order to maintain their heterosexual family (Kim H. 2007). His adoptive parents adopted three children, including him, so that I believe that they had a childless family and that they could reinforce their heterosexual marriage life by adopting war orphans in the 1950s. His siblings are not identified; we don’t know where they were adopted from.

Furthermore, the adoptive mothers in this period did not consider the origin of the adoptee because treating of domestic or international adoption was a closed practice until the 1970s (Hoksbergen 2000). As a result, the adoptees with a different color or appearance were brought up within the white community, facing racial discrimination. Due to this historical reason, with an almost African-American appearance as ‘Americasian child’ (Kim H. 2007), Lee, ChunShik eventually lost his native Korean language after being dislocated to his adoptive family in America. He confesses that he used to speak Korean in lines 106 to 107 (“I used to speak Korean, but I don’t speak Korean any more. I lost that. The only word that I remember in Korean is Soju.”). He only remembers ‘Soju,’ which is the best known Korean liquor. Since he does not identify whether his adoptive parents are European American or African-American, I cannot assume in what community he grew up.
All adoptive maternal bodies are exercised to be a docile maternal body with motherhood by the disciplinary patriarchal power, like the adoptive mothers of Han, Youngwoong and Lee, ChunShik. Julie Daniels, as the birth mother of Andrew Daniels, in Data 1 simultaneously became an adoptive mother of Han, Youngwoong and thus intensified her heterosexual patriarchal family. The adoptive mother of Lee, ChunShik in Data 2 had a childless family, but could also preserve her patriarchal family. Under surveillance of being a good mother or mothering, the adoptive maternal body is produced by “disciplinary techniques and normalizing discourse” (Park 2006: 204) to take care of the adoptees. Judging from Han, Youngwoong’s high school life and Lee, ChunShik’s social position as shown on the screen, they seem to have been brought up from good mothering. Likewise, Foucault’s disciplinary power converts the adoptive maternal body to a docile female body and the productive power is exercised throughout the adoptive maternal body in terms of the norms of good mothering.

In conclusion, the maternal bodies of the birth mother and the adoptive mother are a medium through which the disciplinary patriarchal power operates. The power relations are productively exercised throughout all maternal bodies in the adoption practice. The difference between the disciplinary power of patriarchy and Confucianism in Korea and the disciplinary power in Foucault is that the power of two ideologies is culturally secured through the interworking system whereas Foucault’s power is obtained through aiming at individuals’ goals, creating norms by themselves, and judging themselves against the standards (Sawicki 1991). Like the birth mother and the adoptive mother of Han, Youngwoong and Lee, ChunShik, the single maternal body and married maternal body are regulated to be docile bodies under the disciplinary patriarchal power as Park (2006) insists that all maternal bodies are socially controlled.
CHAPTER 5. DISCOURSE ANALYSIS OF INTERPRETER-MEDIATED EVENT

This chapter shows an analysis of an interpreter-mediated discourse event, based on the prototype of Alexieva’s framework (1997; 2002). It describes the typology of an interpreter-mediated event consisting of the six parameters that are exclusively essential factors in analyzing the interpreter-mediated discourse event. These parameters are mode of delivery and production, participants in interpreter-mediated events, topic of an interpreter-mediated event, text type and text building strategies, spatial and temporal constraints, and goal of an interpreter-mediated event.

5.1 Mode of Delivery and Production

Speakers from different cultural and linguistic backgrounds can communicate via interpreting. In professional practice, there are two overarching types of interpretation: simultaneous interpretation and consecutive interpretation. Within these interpretations, whispered interpretation and liaison interpretation can occur respectively in terms of a communicative setting. Moreover, there are two other modes of interpretation: conference interpretation, which is intended for larger meetings or conferences with a qualified interpreter, and relay interpretation, which takes place when one interpreter has to depend on another interpreter’s output in order to assist as input for his or her own interpretation, for example, from Russian-to-English to English-to-Spanish (Fishberg 1990). In this section, four delivery modes of interpretation are described: simultaneous, consecutive, whispered, and liaison.

Simultaneous Interpreting (SI) is accomplished as the source-language text is being presented (Pöchhacker 2004). As a complex cognitive ability, SI requires the oral transposition of a message from a source language into a target language while the message is being delivered (Russo 2010). The interpreter is required to listen and speak at the same time instead of
alternating between listening and speaking. Namely, it is defined by non-stop delivery of the source text and parallel production of the target text. It is often achieved by the mediation of ancillary equipment such as headphones, microphones, and partitions. Communication between the primary participants and secondary participants is indirectly mediated by the interpreter. Christoffels and Groot (2005) identify three characteristics of simultaneous Interpretation: the simultaneity of comprehension and production, the lag between source and target message, and the unit of interpreting. Two streams of speech are processed simultaneously: the input has to be understood, and the output has to be produced. Most of the time, interpreters have to cope with simultaneous comprehension and production of language. The second trait is that the production of the target message lags behind that of the source message by a few seconds. This lag, so-called ear-voice span is computed as the number of words or seconds between the input and the corresponding output. The third feature is the unit (chunk) from which SI output is built. Since the span consists of several words on average, the interpreting unit would be larger than a single word.

Whispered interpreting is viewed as half-voice interpreting which is a peripheral type of simultaneous interpreting. It is also known by the French term Chuchotage, which is done by speaking in a low voice (Pöchhacker 2004). The fact that the interpreter whispers means that the physical distance between the interpreter and the recipient of the translation may not be great. Physical distance between communicants reflects social and personal distance (Hall 1972). The distance between interpreter and addressee becomes more like a casual-personal distance. In contrast, the distance between addressee and speaker is usually greater. In terms of communication between interpreter and addressee, culture-specific factors have a tendency to play an intensely influential role in interpreter-mediated event.
Consecutive interpreting (CI) is accomplished after the source-language utterance (Pőchhacker 2004). An interpreter starts to translate when the speaker stops speaking, either in breaks in the source speech (discontinuous interpreting) or after the entire speech is finished (continuous interpreting) (Christoffels and Groot 2005). The discontinuous interpretation is labeled by short consecutive or sentence-by-sentence consecutive chunks. The continuous interpretation is termed as long consecutive or classic consecutive chunks, in which the interpreter may use systematic note-taking while the source speech is delivered. According to Dam (2010), consecutive interpreting consists of two separate phases by contrast with simultaneous interpreting, in which the two phases take place at the same time. In the comprehension phase, the interpreter listens to and analyzes the source text and takes notes to store the message. In the reformulation stage, the interpreter produces a target text based on the notes and information accumulated in memory. Thus, CI demands much of long-term memory in order to recite a message into another language. Both monologues and dialogues are relayed in the consecutive mode, and consecutive interpreting is often performed in international conferences and community settings. CI is a direct and face-to-face communicative act, but the interpreter may have to use a microphone to communicate in larger meetings. In terms of distance, the physical distance between participants is not great because it is not mediated by additional devices and speaker, addressee, and interpreter are co-present.

Liaison interpreting can be categorized as a secondary member of the consecutive interpretation in interpreter-mediated events. It is also called bilateral interpreting or dialogue interpreting in three-party interaction, including bilingual interpreters as the primary mediating role between two monolingual clients (Pőchhacker 2004). It can take place in diplomatic, military, court, business settings, and etc. (Pőchhacker 2010a). Since liaison interpreting is
distinguished by a greater intensity of interaction, it does not need additional instruments. Instead, it needs direct contact among three parties. The communicative setting is more private, like doctor’s appointments, than large conference meetings. As the turns are shorter, the communication and feedback of spoken discourse tend to be immediate and spontaneous, and note-taking may not be used in this situation. The distance between participants with the interpreter has to be close in personal terms.

In the clips of Han, Youngwoon and Lee, ChunShik, the interpreting mode delivered in the live spoken discourse is a short consecutive interpretation in which the questions, in the Korean language, from the announcers are translated into the English language for the clients, and then the answer, in the English language, from the clients is translated into the Korean language for the studio audience and the TV viewers. Since they are dialogue-type interviews, a sentence-by-sentence consecutive interpretation discontinuously occurs. The direction of the interpretations goes from Korean, as the source language, to English as the target language (source-to-target) and vice versa (target-to-source). Furthermore, liaison interpreting is also delivered with respect to bilateral interpreting, turn-taking, and note-taking. The bilingual interpreter mediates between two monolingual parties, the announcers and the audience, even though the audience is not directly involved in the dialogue interpreting. The two discourses need short turn-taking, but do not require note-taking since the interviews involve immediate responses and speedy feedback. Han, Youngwoon’s discourse event shows face-to-face interactive communications in a form of an interview at the small setting of a studio whereas Lee, ChunShik’s event shows mediated contact by a video call. Accordingly, two modes of interpreting are delivered in the clips: consecutive interpreting and liaison interpreting.
5.2 Participants in Interpreter-Mediated Events

Participants can be analyzed by five factors, which are degree of command of the source and target language, involvement in the textual world, status, role, and number of participants.

5.2.1 Command of Language

The first factor is command of language, which concerns the degree of the speaker’s command of the source language and the addressee’s command of the target language. In addition, it is related to the familiarity of both participants with the two cultures. If the source language is the mother tongue of the speaker in the event, the communicative act affects the approach between languages and culture of the source and the target language. The first language and culture of the speaker may influence his or her verbal and non-verbal performance when the speaker does not use his or her native language.

Command of the target language and familiarity with the target culture of the addressee are closely entwined. Participants accept delivery of the speaker’s message via an interpreter rather than in their first language in conference interpreting. In the role of addressees, this is absolutely significant since a non-native speaker of the target language may misinterpret a message slightly or completely. In terms of awareness of the background of addressees, the speaker’s knowledge of the target language must also be culturally appropriate because the speaker can have great power over the interpreter from such knowledge.

As can be seen on the screen in Han, Youngwoong’s clip, the two announcers as interviewers, the female interpreter, other clients of the program, and several studio audience members are all native Koreans, except for the two native English-speaking American clients as interviewees. Lee, ChunShik’s clip shows only four people on the screen. They are two announcers as
interviewers, a male interpreter, and Lee, ChunShik as the client. The interviewers and the interpreter are native Koreans whereas the client is a Korean African-American. He used to speak Korean when he was young in Korea, but he lost the ability after being moved to the U.S.A. through the adoption. He currently speaks English. Most participants need to have a good command of at least one language in which the interview is held. Since the segment takes place in the KBS studio in Korea and the target audience is the native Korean speakers, a command of the standard language, Korean, is required. The clients, Julie Daniels, Matthew Daniels, and Lee, ChunShik, need a command of English. The interpreter to speak needs both languages.

The communication is achieved via a native Korean interpreter who also speaks English. It is assumed that the interpreter is the only person who potentially understands everything said in the speech event including the two languages and cultures, even though there maybe participants who know English in the studio. Some staff members may have a command of the two languages, allowing them to control the interpreter’s performance due to the distinctiveness of a live television broadcast.

In the prototype of mediated face-to-face communicative events, the directionality of interpreting is a complex and significant feature (Przepiorkowska 2010). Depending on the turn-taking of the primary parties, the interpreter works in both directions, that is, ‘back and forth’ between the two languages involved (Pöchhacker 2004). In the event of Han, Young-woong’s story and Lee, ChunShik’s story, the interpreters repeatedly render Korean to English and English to Korean. This bilateral interpreting occurs in three-party interactions with the bilingual interpreter between two monolingual clients, which is also referred to as dialogue interpreting (Pöchhacker 2004).
5.2.2 Involvement in the Textual World

The second factor is related to the primary participants’ involvement in the textual world. Participants may be involved in the conversation as text entities. The text entity is the core speaker who is participated in the event. For example, they may represent themselves as the countries, organizations, or institutions forming part of the textual world. Otherwise, they may not be part of the textual world. According to Alexiva (1997), ‘man’ can be a textual entity at a conference on anthropology, while the author of the paper is not because the subject of research is not indistinguishable with its object. Cultural embeddedness in an interpreter-mediated event is determined by involvement and non-involvement of the participants represented. Deeper cultural embeddedness will be implied by depth of the involvement. In the clips, the text entities are the major clients as the interviewees, Julie Daniels and Matthew Daniels, and Lee, ChunShik. Two announcers and the interpreter are excluded as text entities.

In the interpreter-mediated event of Han, Young-woong, the primary participants are the only two clients. They are explicitly involved in the discussion as text entities. As clients and interviewees, Julie Daniels and Matthew Daniels stand on the stage and answer questions which the announcers ask with respect to Theo Daniels’ situation to look for his biological family for a bone-marrow transplant. Julie Daniels especially shows her tears as a mother and Matthew Daniels emphasizes that he has a close relationship with Theo by talking about his life with Theo as brothers. They symbolize the institution of family or an American adoptive a family which gives unconditional love and support.

In the discourse of Lee, ChunShik, the primary participant is only Lee, ChunShik himself. TV viewers can see him on the video call. The screen is divided into halves and he is interviewed on the right side as a client. He looks like an African-American, but he is half-Korean and half-
African American. At the beginning of the clip, as soon as he meets Lee, ChunShik on the video call, the male announcer tells Lee, ChunShik in line 29 that he looks like Hinse Ward, who was an NFL MVP with the Pittsburg Steelers. The interpreter renders it in English in line 30, “You look like a football player, Hinse Ward in Pittsburg Steeler(s).” Hinse Ward, who was born in South Korea to an African-American father and a Korean mother, is not an adoptee, but the story of his mother bringing him up by herself since his father abandoned them is known to Koreans. Lee, ChunShik states his short biography in lines 42 through 44 (“I was born on May tenth in 1955 and my mother took me to SeongYukWon orphanage in 1958, the early part of that year, then I was adopted by Larson and Miles Britten in Detroit, Michigan later on the same year in 1958.”). During the immediate post war period (1953-1965) during which he was born and sent for overseas adoption, ‘G.I. babies’ of mixed-blood were produced by Korean women. As a consequence, Lee, ChunShik represents a mixed-race G.I. baby born to a Korean woman and fathered by a member of the U.S. military. The female announcer names him as a ‘hon-hyeol-in’ (mixed-blood- person, 혼혈인) in line 54. The Korean term ‘hon-hyeol-in’ indicates a person who has more than one race. The ‘hon-hyeol-in’ people who were born in Korea during this period were identified as a problematic population and were not considered to be Koreans in terms of patrilineal kinship, racial purity, and national unity (Park 2010). Their status was nothing but just that of a bi-racial person. Consequently, the ‘hon-hyeol-in’ and his/her mother were required to overcome a rough life under the Korean Confucian society. Explaining that the situation in 1950’s was different from that in the contemporary society in lines 52 through 53, the female announcer also emphasizes that it would not be easy for his birth mother to bring a black-skinned child up at that time in lines 54 through 56. However, he could stand for a successful adult adoptee in the U.S. We learn that he is currently working as a software consultant in line 158 and
that he grew up with his other two adoptive siblings with his loving adoptive parents in lines 167 through 169. Moreover, he says that he is a grandfather who has five grandchildren in line 181.

The female announcer assumes his happy life with the adoptive family in the U.S. in lines 193 through 194.

Example 1

5.2.3 Status

The third factor affects the status of the participants. Status is associated with the power relations involved in an interpreter-mediated event. The power is provided by the social status of the primary participants who are experts on the issues discussed, or belong to their institutional affiliation and position. In relation to the interpreter and other primary participants who are not familiar with the source language, the speaker’s command of the target language also affords more power to them. Bilingual participants can benefit from hearing each utterance twice...
because of their knowledge of both languages. In addition, they have more time to plan in the negotiation. Age and gender may also influence power relations and this may vary across cultures. Male speakers may dominate female speakers with respect to control of topics or to interrupt in turn-taking. Due to source and target cultural norms of behavior, the atmosphere of the interpreter-mediated event depends on participants’ position, age, and gender. Since this is a face-to-face interaction event, age and gender play an extremely critical role in high-context cultures (Hall 1973) on the rigidity of the social stratification system such as those found in the Middle East, Asia, Africa, and South America. The social status of the interpreter may also contribute to the level of tension in an interpreter-mediated event, and so the balance of power between the primary participants and the interpreter can become increasingly tense.

Status is closely related to the power of participants in an event. Particularly, in consecutive and liaison interpretation settings, the speaker’s command of the target language lends more power to him or her (Alexieva 1997). On the contrary, Julie Daniels and Matthew Daniels as speakers are assumed to have no power since their status is just as clients, a mother and a brother who seek Theo’s biological family in Korea. The base of power can derive from the social status of the participants (Alexieva 1997). Their social statuses are not indicated either on screen or in conversation whereas Lee, ChunShik tells his social status, that he is a software consultant, in line 158, but the interpreter renders him as a managing director at a consulting company in line 159. From the sense that Julie Daniels and Matthew Daniels have a distinctive reason to visit the show without their social statuses, therefore, Julie and Matthew have little power, as weak supplicants in the program. On the other hand, the announcers as moderators and interviewers have the discursive power over the interpreted-mediated event because they control the question-and-answer and lead format of the program. “The interview is by definition an asymmetrical
exchange where power is to the interviewer and not the interviewee” (Macaulay 1996 cited from Alexieva 1999: 336). It cannot be seen that power is assigned to Julie Daniels, Matthew Daniels, and Lee, ChunShik as interviewees in this discourse event with a form of interviewing even though Lee, ChunShik’s social status is specified. Usually, announcers or emcees have the power that guide the program, control topics, and decide the turn-taking during the show.

The nature of the interpreter’s power may be indirect (Przepiorkowska 2010). Communication between the clients and announcers are controlled by the interpreter’s power that the interaction will not be obtained without the interpreter’s participation (Anderson 1976; 2002). While interpreting, the attitude of the female interpreter is considerably polite, her voice is humbly calm, and her consecutive interpreting is placid in an undertone. It seems that no power can be seen from her interactive interpretation. However, the interpreter has power since she sometimes adds extra an explanation for the clients in order for the messages of the clients to be clearly delivered to the television viewers. Dialogue interpretation produces a target text through expanding, reducing, and substituting the original utterance (Wadensjö 1998/2002).

5.2.4 Role

The next factor is the role of the participants in an interpreter-mediated event. The role of participants in the event is not consistent with their status outside of the event. Particularly, when delegates of high-context cultures are involved, tension can be greater. According to Hall (1973), in high-context cultures of collectivistic countries, the context of communication is high because it contains a lot of extra information such as speaker’s position or background. The speaker’s message can only be understood within its context. In contrast, in low-context cultures of individualistic countries, messages are more explicitly conveyed. The main part of their information is detached from the context. Therefore, if the participant is a delegate from an
association in the society, pressure or conflict could be higher. The roles for the primary participants such as speaker and addressee, and the chairperson such as organizer or moderator may not harmonize well, due to their claims to power.

The interpreter plays the role of mediator, third participant, and invisible person like a ghost (Anderson 1976; Knapp-Potthoff & Knapp 1986). The interpreter is determined as one of participants who exercise “power as a result of monopolization of the means of communication” (Anderson 1976: 221) in a situation that communication cannot be achieved without interpreting. However, in the case that the speaker, the addressee, or both already have some knowledge of the two languages, the interpreter’s power over the other participants is limited because the interpreter may not monopolize the communication. Although the primary participants have the knowledge of the two languages and cultures, the interpreter’s command of the target language, as a professional, is usually greater.

The female and male interpreters’ role mediates fairly between the primary participants in two communicative channels (Alexieva 2001) in the two mediated events. The interpreters are neither a ghost nor a third participant. They have a neutral position, which appears most likely to take place when bilingualism and biculturalism are essentially balanced (Anderson 1976). Since their responsibility is only to render communication between the announcers and the clients, they are dedicated to interpreting in order to deliver the clients’ information clearly to television watchers and the studio audience. The female interpreter in Han, Youngwoong’s discourse sometimes adds more information to the clients’ message, taking advantage of her power. TV watchers who know English can assume that she already knows their circumstances and can therefore skillfully deal with their interactions with the clients.
The two sets of primary participants can be divided into the on-screen cast and the off-screen cast (Alexieva 2001). In Han, Youngwoong’s discourse, the on-screen cast consists of primary interlocutors, who are Julie, the mother, Andrew, the brother, the two announcers, the panel member, and the studio audience members. Julie and Andrew are clients in this event clip and they play the roles of main speakers and interviewees. The announcers control the program, and also play the roles of addressees and interviewers as well. The role of controller is particularly assigned to the interviewer by the discourse arrangement of the interview as the person who asks the questions and thus manages the whole program (Alexieva 1999). Moreover, one female panel member can be seen on the screen, who is sitting at the right end on the first row in the group. She is supposed to be involved in the discussion. She can be seen only once on the screen at the end of the show. Usually, she plays the role of addressee in this discourse event. Besides, there is the studio audience as on-screen cast. The studio audience members, who sit with their backs to the screen, play an essential role of responding to the interview by clapping, agreeing, or laughing accordingly. The studio audience is a stand-in for the main TV viewer audience. In Lee, ChunShik’s discourse, the on-screen cast includes only himself. He plays the role of main speaker, addresser, and interviewee as a client throughout the interview. Nobody else is shown on the screen except the announcers and the interpreter. The pictures of his birthmother and his family are shown on the screen but the people in the pictures cannot be considered as a cast.

The off-screen cast of Han, Youngwoong’s clip is composed of the initiator, the TV channel via its program managers, technicians, camera operators, etc. who are in charge of the invitation to the interviewees, the TV viewers, who are the final addressees, and Han, Young-woong himself. The TV audience is the real addressee, and they are an imaginary audience (Alexieva 1999). They are neither speakers nor interviewers since the television viewers cannot be
interactively involved at the interview. They see all the participants in the studio on the screen, and listen to the interview interactions. The last off-screen cast member is Han, Young-woong. He is the adoptive son of Julie and the younger brother of Andrew. He can be only seen on a taped video during the show because he could not present due to his illness. He plays the role of an addressee, but not an interviewee.

5.2.5 Number of Participants

The number of participants in an interpreter-mediated event is also applicable. Smaller meetings form more comfortable atmospheres than larger gatherings in the degree of self-monitoring because of culture-specific verbal and non-verbal behavior. The participant members could also be discussed in formal and informal settings. While larger conference and televised interpreting take place in a formal environment, liaison and chouchotage interpreting of smaller meetings are closer to the informal background.

On the left of the screen, Han, Youngwoong’s clip shows the three people sitting on chairs and facing away from the screen who are clients for the entire program. They are not considered participants in this interview event. Therefore, the total number of participants is seven people, who are the panelist, the interpreter, Andrew, Julie, two announcers, Han, Young-woong off-screen, and the TV channel, a group of studio audience members, and the TV audience.

The Lee, ChunShik’s clip briefly displays a panelist only when she talks about his appearance at the end of the clip. Unlike Han, Youngwoong’s clip showing the studio audience, Lee, ChunShik’s does not expose any audience. The interviewers and interpreters are seen at the left side of the screen and Lee, ChunShik himself is shown at the right side of the screen. Thus, the
total number of participants is only five people, who are the two announcers, the male interpreter, the female panelist, and Lee, ChunShik with the TV channel and the TV audience.

5.3 The Topic of an Interpreter-Mediated Event

Topic could be universal or cultural. Topics that are related to science and technology are inclined to revolve around more objective and universal issues. In contrast, issues which directly address the way people interact with one another are constituted in the textual world of human interaction. Such discussion usually takes place in attempting to arrive at a group decision and derive conclusions which are important to the participants themselves or to the institutions they represent. In the topic of an interpreter-mediated event, the participants are inevitably involved in the discussion as a higher degree of subjectivity in the textual world.

The topic of the mediated discourse by the interpreter is ‘Family Search.’ According to the homepage of “I Miss That Person (IMTP),” the original program of IMTP was “Search for Separated Families”(이산가족찾기) which KBS aired in 1983. Since Korean people experienced the pain of separation caused by the Korean War (1950-53), it was a big success. IMTP started as a segment on Wednesday of the “Morning Forum” show in 1996. In the 2007 spring program reshuffle, IMTP became an official television program as a family search service enhanced with new media and scientific methods such as gene testing to improve successful reunions. Now the service looks for not only separated families, but also missing children and overseas adoptees (http://english.kbs.co.kr/TVRadio/Programs/prog_tv_view.html?sec=1&No=135).

In Alexieva’s typology, topics discussed in the interpreter-mediated speech event can be universal and cultural. ‘Family Search’ as the topic of the event has an absolutely cultural and subjective theme. This issue may be discussed in the Korean or Asian culture. Particularly,
overseas adoptees are dispersed from their biological families. Lots of adult adoptees who were sent to the First World visit the program, IMTP, to look for their birth mothers or birth families. ‘Family Search’ may be a special issue only in Korea. All clients who visit IMTP as participants tell their stories for their memories because they were separated when they were young, and they have only a small piece of memories. According to Prezepiorkowska (2010), topics are closely related to participants’ experiences, opinions, and attitudes. This means that topics are certainly culture-specific, and that the interaction between participants has a high level of subjectivity in the textual world (Alexieva 1997). From the stories of individual clients, ‘Family Search’ is a culture-specific topic and the communication between the clients and the announcers has a higher degree of subjectivity in the textual world.

5.4 Text Type and Text Building Strategies

The forth parameter is the participants’ text building strategies, which is the way that the participants use language to express their communicative intentions. These strategies are closely related to the specificity of culture in the event. The text is delivered by oral communication, but it also can be conveyed with subtile as a written mode or picture. Shlesinger (1990) claims five criteria to verify the position of a text on the spoken and written (oral and literacy) scale.

5.4.1 Degree of Planning

In a live TV interview, it is challenging to say to what extent the TV program with live interviews and panels is planned (Alexieva 1999). The degree of planning depends on whether a text is prepared or unprepared prior to delivery. Since the primary participants have a greater opportunity than the interpreter to create scenarios with what they are going to say, the texts they produce can be defined as being semi-improvised. On the contrary, the interpreter’s output tends to go beyond mid-position on the orality and literacy scale because the interpreter has less of a
chance to know the real scenario in advance (Alexieva 2001). The speaker may read a written
text or deliver an improvised text, which requires a higher degree of semantic consistency and
semantic density on a sentential level. In addition, the speaker may use culture-specific text
imagery which makes the meaning difficult to interpret in the case of lower degree of planning or
completely improvisational delivery.

The discourse of Han, Youngwoong and Lee, ChunShik is a live spoken TV language along
with spontaneous interpretation. Planned discourse can be prepared, modified, or rehearsed
before interlocutors come into interaction (Johnstone 2002). Ochs (1979) states that planned
discourse has been excogitated and intended prior to its expression, while unplanned discourse is
deficient in structural arrangement. Unlike the language of broadcast news that needs to be
planned and succinct, the talk in the show could sound unplanned when the announcers make
jokes, and the interpreters cannot avoid ungrammatical structures and problems with semantic
reliability in rendition of the source language to the target language. However, the language of
the show is relatively planned within the organized written script. The announcers’ anticipated
questions are arranged all along, connecting them to the pictures that are related to the clients.
The rendition of interpreters is intended to be accurate and concise in delivery.

Whenever the primary speakers, Julia and Mathew, are questioned by two Korean announcers
as interviewers, their English answers are explicit and compressed, and the announcers’
questions are also simple and clear. The interviewers add information about the clients’ situation
in order to lead the program well. However, the interpreter’s interpreting for interviewees is
prolific and abundant. In other words, when interpreting, the interpreter constantly tends to
expand the texts that the interviewees produce for the purpose of assisting the audience to
understand the texts. Expanded rendition (Wadensjö 1998/2002) is considered as the interpreter’s
power. Therefore, it can be assumed that some amount of information regarding the clients is previously given to the interpreter before the program. Because of the characteristics of the live talk show, the interpreter could already practice interviewing before going to the interaction on the stage. Examples 2 and 3 represent that this interactive discourse is highly planned even though the interview is live.

15. Mother: My younger son is Theo Denials. Theo has leukemia.

16.통역: 제 밑네아들이 이름은, 미국 이름은
interpreter: my (HON) youngest-son-GEN name-TOP-POL American name-TOP

17. 테오 다니엘입니다. 그린데 제 밑네아들이요.
teo Daniel-imnida kuleondae jae maknae-adeul-i-yo,

18. 입양한 아들인데 백혈병에 걸렸습니다.
interpreter: thus our (HON) youngest-son-SUB-DEC (POL)

19. Go on.

29. Mother: Theo needs a bone-marrow transplant.

30.통역: 그레서 저희들은 마지막 방법으로
interpreter: thus our (HON)-PL-TOP last way-with

31. 골수이식입니다.
jigeum jeehoon-eun majimak bangbeop-euro

32.골수이식입니다.
golsu-isik-i-mnida bonemarrow-transplant-be-DEC

So, the last thing that we can do for our adopted son Theo is a bone-marrow transplant.

Example 3

In line 29, the mother simply states that Theo needs a bone-marrow transplant, but in lines 30 to 32, the interpreter renders that the last way for him to live is a bone-marrow transplant and also repeats him as an adoptive son in Korean. Her rendition makes it sound as if either the mother is
going up care for him or Theo is about to die. The interpreter might have said this to evoke emotions from the audience members.

In Lee, ChunShik’s clip, it is assumed that the interpreter has less of a chance to interview the client face-to-face in advance due to the reason that he is on the screen. Instead, the announcers already have his information before the interaction starts. Example 4 represents a higher degree of planning of the show by introducing that Lee, ChunShik is an adoptee who moved to America in 1958 and that it has been over fifty years since he was separated from his family in lines 5 to 11.

Example 4

Unlike the rendition of the female interpreter in Han, Youngwoong’s clip, the male interpreter’s rendition in this clip tends to be simple, straightforward, and uncomplicated.
5.4.2 Shared Knowledge

Knowledge is shared by the addressee who is assumed to bring it to the discourse event. Shared knowledge is associated with the autonomy of the text because culture-specific knowledge can only be available to the source-language community. Culture-specific knowledge will be much more difficult to experience when the source language is not the speaker’s first language. Interpretation of the target language and culture of text has a cross-cultural bearing on the inter-textual relationship (Alexieva 1999). Wadensjö (1993) claims that the interpreter’s skill and shared knowledge is needed to avoid a misunderstanding since lack of shared knowledge may result in the interpreter’s failure to succeed in her interpreting duty.

In the story of Han, Young-woong, knowledge on such topics as international adoption, leukemia, chemotherapy, bone-marrow transplants, bone marrow drives, hematopenesis-cell donation campaigns, steroids, and Lacrosse is shared with the audience as addressees at the studio with the TV viewers who are involved in the discourse event. In interpreting this information, the interpreter performs her unobstructed rendition without hesitation. It is presumed that she already prepared the technical terms for Korean language back stage. Most of this knowledge can be familiar to the Korean audience, but only Lacrosse may not be understood as a sports game because Lacrosse is not commonly played in Korea. In lines 100 to 101, the male announcer as an interviewer asks if Han, Young-woong was good at Lacrosse, which can be a culture-specific knowledge. Even though it is not common to the TV viewers, it can obviously be seen as a friendly competition while watching Han, Young-woong’s playing on the screen. Accordingly, the interpreter’s skill of shared knowledge discloses a successful accomplishment of her task with the result of pre-planning of shared knowledge without any miscommunication in the face-to-face communicative event.
The interaction in Lee, ChunShik’s discourse does not cover any special knowledge except for the term, ‘rickets.’ The female announcer asks if there is anything special or a memory that his birthmother could recognize him by, in lines 139 to 140. Lee, ChunShik tells of his physical marks and scars from the rickets (“143. Lee, ChunShik: I have a mole on my left wrist right here that I had since birth and I have a couple of scars on 144. my back from the rickets that I had when I was a child.”). Rendering English to Korean, the interpreter adds information for the first time that the client did not mention.

In line 147, the interpreter explains the rickets, which is a disease that mainly occurs in children due to a chronic lack of vitamin D. The disease symbolizes a dearth of food after the Korean War, (1950-53) as rickets is commonly associated with poverty. The specific description in his delivery helps bring an effective result from the modern TV watchers who do not know what
ricketts is. As a result, the positive communication comes from the interpreter’s aggressive intersection of shared knowledge.

5.4.3 Lexis

Lexis technically refers to the vocabulary of a language in Linguistics (Crystal 2001). In the discourse event, lexis indicates the use of literary style, colloquial or unmarked words, and spoken expressions (Alexieva 1997). The interpreter’s production tends to use vocabulary that is more markedly formal than the original, and this tendency is mainly stronger in the live interview in terms of the social status of the primary interlocutors and the use of more formal lexis (Alexieva 1999). The major speakers who have a high social status are inclined to use more formal lexis than the major speakers who have a low social status.

With the exception of the lexical inventory elements, there are also other typical devices whose involvement is high in literate texts. For example, ‘Intensifiers’ are used as a decontextualized symbol in literate texts (Zellermeyer 1997 cited from Shlesinger 1990). Intensifiers represent a class of adverbs, which emphasize or reduce the effect on the implication of another element in the sentence. They are ‘very, terribly, definitely, hardly, or kind of,’ etc. (Crystal 2001). Intensification is performed in oral texts through the use of prosodic features, which are variations in pitch, loudness, tempo, and rhythm (Shlesinger 1990). The speaker’s choice of lexis and syntactic structures are influenced by the degree of planning.

As interviewers, the two announcers in both clips are the primary interlocutors. The most characteristic feature of their texts is honorifics. Korean is an honorific language. Honorifics is the most significant system underlying Korean linguistic etiquette and honorific forms, and transmits the speaker’s uttered attitude toward the addressee (Kim-Renaud 2009). Deferential
and polite forms of honorific forms are just a subset. The honorific forms that they use reflect aspects of Korean culture and society. The forms include an honorific formal polite verbal suffix like ‘-sumnida’ (-씀니다) as well as an honorific informal polite verbal suffix like ‘-ayo /-əyo’ (-어요 /-어요). Honorific formal polite forms can be used for seniors, a person whom one meets for the first time, strangers, or audience, whereas honorific informal polite can be exercised with seniors or friends who do not agree to go casual (Sohn 1999). In addition, another honorific suffix ‘-si/-usi’ (-시/으시) is attached to the verb stem. It is a pre-final ending that comes between the stem of the predicate and the final ending (Byon 2009). As subject honorification, ‘-si/-usi’ (-시/으시) shows the speaker’s reverence to the superior social status of the person referred to by the subject of the sentence (Kim-Renaud 2009).

6. 남자 아나운서: 동학에는 김희선씨가 수고해 주시겠습니다.
   namja anauanseo: tongyeok-e-neun kimheeseon-ssi-ga sugohaeju-si-gess-sumnida
   male announcer: interpreting-DAT-TOP Heeseon Kim-Ms-SUB make an effort-HON-FUT-DEC (POL)
   ⇒ Ms. Heeseon Kim is going to help us as an interpreter.

7. 여자 아나운서: 네, 영화배우이신것 같아요.
   yeoja anauanseo: ne, youngwha-baeu-ee-si-n-keokak-ayo
   female announcer: yes, movie-actor-be-HON-MOD-look like-DEC (POL)

8. 툴칠하신 분이 나오셨어요.
   wheonchilha-si-n-boon-i nao-si-ass-eyo
   tall and handsome-HON-MOD-peron-SUB come-HON-PSAT-DEC (POL)
   ⇒ You look like an actor. You look very handsome.

9. Interpreter: (murmuring you look like) an actor.

   [Audience laughs]
   Example 7

In example 7, the male announcer uses an honorific formal polite form, ‘-sumnida’ (-씀니다) in line 6, and the female announcer uses honorific informal polite form, ‘-ayo /-əyo’ (-어요 /-어요) in lines 7 and 8 with the honorific suffix ‘-si/-usi.’ Since he is a guest on an official live program, it would be improper to use any causal formal or informal verbal plain form for any interviewees on a TV broadcast program, although he is younger than the announcers. The casual formal and informal forms can be usually used among friends.
Moreover, the interpreters also exercise plenty of honorific forms in their rendition of the English to Korean. The deferential vocabulary can be seen in examples 8, 9, and 10. The interpreters’ usage of honorifics expresses their courteous attitudes toward the addressee and the referent. Example 8 from Lee, ChunShik’s clip shows fourteen uses of honorifics in the interpreter’s rendition.

Example 8

The reverential expression of ‘mal’ (word, 말) is ‘malsseum’ (말씀) in lines 129 and 134. The honorific subject particle of ‘-gal-i’ (가/이) is ‘-ggeseo’ (게서) in lines 128 and 130. The ‘je’ (제) is a humble expression of ‘nae’ (내), which is the first person singular form. Korean language has a limited list of inherently deferential, polite, humble, or impudent words, all of which are typically irregular (Kim-Renaud 2009). Since the Korean native speakers essentially acquire honorific vocabulary, they are required to use the honorific terms in Korean society.
Example 9 from Han, Youngwoong’s discourse shows the honorific formal polite verbal suffix ‘-sumnida’ (‐습니다) and a humble plural form ‘jeohee’ (our, 저희) in line 38, which comes from a plain plural, ‘woori’ (we, 우리).

37. Mother: He is my youngest child. He’s born here in Korea.
38. 동역: 데오는 저희 막내아들이다지만 한국에서 태어났습니다.
tongyeok: teo-neun jeohee maknae-adul-i-jiman hankuk-aeseo taeona-ss-sumnida
interpreter: Theo-TOP our (HON) youngest-son-be-though Korea-in born-PST-DEC
→ Theo is my youngest son, but he was born in Korea.
Example 9

The term, ‘woori’ (our, 우리) came from Western people who were in Korea in 1970s (Cha 1994).

As an indication of the humble form, ‘jeohee’ (our, 저희) is more commonly and normally used than ‘woori’ in contemporary Korean society. ‘Jeohee’ (저희) and ‘woori’ (our, 우리) are used as the first person possessive pronoun when referring to communal possessions, for example, one’s family or household (Byon 2009).

211. 동역: 아, 저희의 아들을 이 시간 전에 낳아주셨고,
tongyeok: a, jeohee (-ui) adeul-ul i signa-jeone nahi-jun-s-ss-ko
interpreter: ah our (HON) (-GEN) son-OBJ this time-before give birth-HON-PST-and
212. 그리고 저에게 보내주신 분들.
kuriko jeo-eg wi bonaeu-si-n bun-deul
and me (HON) to send-HON-MOD person (HON)-PL
213. 저희 아들을 알고 계신 분들이 영장해서
jeo-ui adeul-ul al-ko-gaes-n-bun-dul-i
my (HON)-GEN son-OBJ know-PRT-HON-MOD-person-PL-SUB
214. 계시다면 제발 알려주세요.
gaesidam-yeon jaebal al-ryeou-s-aeyo
be (HON)-if please know-let-HON-PR (POL)
215. 저는 저희 아들의 생명을 연장해서
jeo-neun jeo-ui adul-ui saengmyeong-ul yeonjang-hae geo
I (HON)-TOP my (HON)-GEN son-GEN life-OBJ extend-CAS
216. 제 앞에 더 오래 두고 싶습니다.
jae-yoepe deo orae du-ko si-ss-ko sumnida
my (HON)-beside more long stay-PRT want-DEC
217. 보시는 분들이나 가족이나 친척이 계시면
bo-si-neun bun-deul-ina gajok-ina chincheok-i gaesi-myeon
watch-HON-MOD person (HON)-PL-or family-or relative-SUB be (HON)-if
218. 꼭 연락 부탁드립니다.
ggok yeonrak butak-du-nnida
surely contact request-give (HON)-DEC
→ If there are the parents who gave him life, the people who send him to me, or anyone who knows anything about my son, please let me know. I’d like to keep him with me longer. If there are family members or any relatives of him, please contact me.
Example 10
The interpreter of Han, Youngwoong’s clip frequently uses ‘jeohee’ (our, 저희) and ‘jeo’(I, 저), which is an honorific singular form of ‘I.’ ‘Jae’(제) in line 216 is a contraction form of ‘jeo-ui’ (my, 저의), which is an honorific possessive form of ‘na-ui’(my, 나의). The usage of honorific forms is intensified in example 10 in the interpretation of Julie Daniels’s appeal. This scene is not shown on the clip at www.youtube.com, but it can be seen on the clip at the KBS homepage. Through expanded rendition, the interpreter magnifies the content of Julie’s utterance and conveys her feelings. The recurrent usage of honorifics results from the speakers’ polite and humble attitude in Korean society.

As a result, it turns out that the inclination of Korean speakers’ language lean toward the more formal and emotively more neutral lexis within extremely honorific languages. The interpretation is also affected by a more formal and an emotionally more neutral lexis in that it is honorific and verbose in Korean, yet honorific and simple in English.

In Han, Young-woong’s clip, other primary interlocutors are Han, Young-woong’s adoptive mother and brother as interviewees. Julie, the mother, has a normal pitch and loudness, but her voice trembles from her crying when she is requested to speak to the TV viewers at the end of the interview in line 210. Andrew, the brother, has a little bit higher and louder pitch when he pushes the bone-marrow drive for both his younger brother and other people searching for bone marrow in line 221. The last interlocutor is Han, Young-woong. He is shown through a video because he cannot come to the show with his family due to his illness. While he introduces himself and explains why he looks for his biological family, his voice has flat pitch, moderate loudness, and regular pace without any emotion feeling in lines 175 through 178.

In Lee, ChunShik’s clip, another primary speaker is Lee, ChunShik. He shows a positive attitude throughout the interview even though the interpreter’s rendition has grammatical
mistakes. Moreover, in spite of his high social status as a professional consultant which is revealed in line 158, he uses less formal lexis. Rather, his text is colloquial, clear, and fluent with a comfortable manner. His overall tone is calm and happy, and he has a smile throughout the program. From his cheerful facial expression, the female announcer believes in the wonderful relationship between him and his adoptive parents.

161. 여자 아나운서: 표정도 보기가 좋으시군요.
female announcer: face expression-also see-NOM-SUB good-PRT-HON-DEC (POL)
162. 미국에 가신 다음에 양부모님과 사이가
america-to go-HON-MOD after adoptive-parents-HON-with relationship-SUB
163. 좋…였던 게 아니었겠죠
not-IRT like that assumption-SUB PASS-CON how-HON-PST-ITR (POL)
→ You look nice. We assume that the relationship between you and your adoptive parents was good after you were adopted. How was it?
Example 11

5.4.4 Degree of Involvement

Degree of involvement states the degree to which a speaker as one of the interlocutors feels as a person involved in a topic with a group of people. The verbal text has three involvements; ego-involvement is manifested in use of the first person, addressee-involvement is revealed in use of the second person, and involvement with the issue of the discourse is displayed in the use of direct quotes and in the selection of the conditional constituents (Shlesinger 1990). Text involvement indicates degree of involvement of text. When texts are positioned by written language, they are inclined to be less involved with addressees in the discussion of the topic in the event. When the oral communication is in the spoken mode, it is seen as a conjoint outcome produced by the continual interaction of speaker and listener (Shlesinger 1990).

The live TV show has the same panelist who is involved in the interview event as an addressee. In Han, Youngwoong’s clip, the female panelist is only shown at the end of the
program which appeared on the clip at the KBS homepage, http://www.kbs.co.kr, not on the clip at www.youtube.com. She tries to mention something during the interview in line 174 of Example 12, but her voice was cut off.

174. 여자 패널: 저는 이렇게...
yeoja paneol: jeo-neun ireokge
female panel: I (HON)-TOP like this
→ I am...
Example 12

Finally, she becomes involved in the end of the interview right after Julie talks about her schedule in Korea regarding the bone marrow drive campaign. She says that she appreciates their visit Korea to save Han, Young-woong’s life. The panelist, as a mother, is impressed by their visit for Han, Youngwoong and she speaks for the TV audience about this touching moment in example 13.

196. 여자 패널: 아 저는 어머님과 형에게
yeoja peneol: a jeo-neun eomeoni-m-kwa hyeong-egae
female panel: ah I (HON)-TOP mother-HON-with older brother-to
197. 꼭 좀 전해 주세요.
ggok jom jeonhae-ju-s-eyo
surely please tell-give-HON-DEC
198. 사람이 꽃보다 아름답다고 그러잖아요?
saram-i ggoj-boda arumdab-da-ko gureojan-ayo
man-SUB flower-than beautiful-be-QT so-ITR (POL)
199. 그걸 우리는 눈으로 확인하고 있어요.
gugeo-l woori-neun noon-uro whakinha-ko iss-eyo
that-OBJ we-TOP eyes-with see-PRT PROG-DEC (POL)
200. 이렇게 아름답고 이렇게 정말 감사할 수가 없어요.
ireoke arumdab-ko ireoke jeolmal gamsaha-l-suga-eops-eyo
like this beautiful-and like this really thank-MOD-can-not-DEC (POL)
→ Please tell this to his mother and brother. There is a saying that humans are more beautiful than flowers, and we’re seeing it through our own eyes. I can’t be more thankful for this. Let’s give them a big hand.
Example 13

Although the degree of the panelist’s involvement is not prominently high, she induces the studio audience to clap for Julie and Andrew with respect to their courageous activities for the adoptive
son, Han, Young-woong. She also mediates between the interviewer and the studio audience, and between the show and TV audience. Moreover, her contribution persuades the TV viewers to participate in the bone marrow drive campaign.

The same panelist, in the Han, Youngwoong’s clip, is also involved in the second clip at the end of the interview. The male announcer notes his youthful-looking appearance and emphasizes that he is fifty-five years old. He asks if his children got married early. Although the interpreter mistranslates how old his grandchildren are, Lee, ChunShik answers that he has five grandchildren, showing his five fingers with a smile. At this moment, the panelist gets the chance to be involved in the communication. She stresses that he looks to be in his late thirties and asks for the secret to keeping a youthful face in example 14.

His answer of having a lot of children makes the atmosphere of the studio delightful and amusing in the midst of the serious and formal surrounding. The panelist’s sensitive questions and conclusive remarks facilitate the interview for the program and make the interview effective in the show even though her involvement is not too high, as seen in lines 184 to 187.

5.4.5 The Role of Non-Verbal Behavior

Non-verbal expression is a crucial component in interpreting a face-to-face communicative discourse event, even though it is regarded as difficult to interpret. As paralinguistic resources,
the non-verbal behaviors are gestures, facial expression, volume and pace of delivery, tone of voice, intonation, accent etc. Since some of these characteristics are revealed on the face of the speaker, they are considered to be part of the message. The speaker’s non-verbal expressions also can be culture-specific attributes. The non-verbal features make a text both unambiguous and decontextualized (Shlesinger 1990).

The non-verbal behavior can be seen on the speakers’ facial expressions at the beginning and end of the show. In both shows, Korean-style humor can be seen when the announcers introduce the clients. As the female announcer depicts Andrew Daniels, who is Han, Youngwoong’s brother, to be a movie star from his tall height and good-looking appearance in example 15, Julie and Andrew pleasantly smile and the studio audience quietly laughs. This humor regarding a person’s appearance is characterized as a culture-specific aspect.

Example 15

Unlike the smiles from the humor at the beginning of the show, Julie’s tone of voice turns sad and Andrew keeps a relatively normal tone of voice while being interviewed. They do not exhibit any unnatural or awkward gesture in their standing postures on the stage. However, tears finally come to Julie’s eyes and Andrew enfolds her in his arms.

Example 16 also demonstrates the same humor as the example 15 presents. Lee, ChunShik on the screen is a man with a strong build and a bald head. From the male announcer’s humor,
Lee, ChunShik maintains a smile on his face until the interview ends, in spite of the late hour in Atlanta, where he lives.

27. 남자어나운서:  동체가 좋으세요. 영화배우 같아요.
male announcer: appearance-SUB good-PRT-HON-DEC (POL) movie-actor-look like-DEC (POL)
→ You are a person of fine appearance. You look like an actor.
Example 16


It is supposed that this kind of humor is a technique for the relaxation of tension for the clients before the interview. It helps relieve any potentially awkwardness between the announcer and the client. Except showing his one hand to the audience, which indicates his five grandchildren, Lee, ChunShik does not expose any gesture, signal, or action on the screen. Instead, his smiling is accompanied with spoken text, which assists the TV audience to be relaxed while watching. Consequently, the non-verbal behaviors such as crying, smiling, and hugging are greatly significant skills in the spoken-like texts (Shlesinger 1990) in the dialogue communication.

5.5 Spatial and Temporal Constraints

Spatial constraints are assumed to be more considerable than temporal constraints in terms of the location and setting of an interpreter-mediated event. The location of an event is of critical value with respect to its distance from the speaker’s home country. If the event takes place at the same location as the speaker’s mother country, the speaker would be more comfortable and his or her performance may be marked by the usage of culture-specific lexis and strategies. By comparison, if the event occurs away from the speaker’s country, he or she is likely to be less self-satisfied and will use lexis and strategies that will tend to be comprehended by an international audience. Interpreters who have rendered for the same person at home and abroad claim that the speaker is inclined “to use less body language and to show more modesty in sharing space when the event occurs outside the speaker’s country” (Alexieva 1997:167-168).
Depending on whether the space where the event takes place is allowed for the primary and secondary participants alone, the setting of an interpreter-mediated event is also significant. Since the informal space can be secure for the event in community interpreting, the participants experience their private environment, which contribute to less self-monitoring and more use of culturally-marked behavior. On the contrary, the formal space can be shared by other people in media interpreting and press conference interpreting.

The studio, as shown in [picture 1], has a small setting and a comfortable atmosphere, and it is a formal space because it is a live TV show. The show consists of three or four segments and each segment is approximately fifteen to twenty minutes. Due to the characteristics of a live TV program, this interpreter-mediated event has exceptional spatial and temporal constraints.

The cozy environment relates to the image of the program and helps communicate the theme of searching for family. In Han, Youngwoong’s event, the interpreter stands side-by-side on the stage with the clients and communicates with them by turn-taking. The effect of spacing of the interpreter to the other side of the family, the direct spatial relationship between the family and the announcers facilitates direct communication. Alexieva (1997) asserts that a small setting motivates speakers to monitor themselves less. However, this TV studio is an official setting and is less private, which promotes self-monitoring. In addition, since the studio is located in Seoul, S. Korea and is distant from Pennsylvania, U.S.A where the primary speakers, Julie and Andrew come from, they could feel that the studio is less comfortable and the interview is less fulfilling. From their spoken English, any culture-specific lexis or behavior is not found during the interview except the name of the sports game, Lacrosse. Their spoken discourse is less culturally marked, enough for the interpreter to translate without any complicated cultural terminology for the Korean audience.
On the other hand, the temporal constraint is the most major concern in Lee, ChunShik’s discourse event. The setting of the studio and the physical body of the client are respectively positioned in Seoul and Atlanta, U.S.A. As the event is a live morning TV show and there is a thirteen-hour difference between the two cities’ time, the client has to stand by until his session. The announcers identify where he is and what time it is there as soon as they greet to him on the screen in example 17.

By asking the client’s physical place and the difference in time of his residence, the announcers differentiate his distinctive circumstance from other clients and induce the TV audience to pay attention to him before starting the interview. Although the interview event is achieved by video
call, the communication between the announcers and the client is greatly facilitated by the help of the interpreter. Also, Lee, ChunShik’s comfortable attitude for the interview may be a result of the spatial limitation. Unlike the clients in Han, Youngwoong’s event, he participates in interviewing a location that is more familiar to him. Accordingly, Lee ChunShik could consider that the interview is more satisfying than the other clients. Against the expectation for the high usage of culture-specific lexis and strategy, his spoken text is also less culturally marked. However, the interpreter’s rendition can be considered to be culturally-marked. The name of the orphanage, SeongYukWon (성육원), where Lee, ChunShik stayed when he was three years old, is revealed with the names of his adoptive parents in lines 42 to 44. Yet, only SeongYukWon (성육원) is stated, and the name of his adoptive parents is not uttered in the Korean rendition in lines 45 through 49.

42. Lee, ChunShik: ah… I was born in May ten in 1955 and my mother took me to SeongYukWon orphanage in 43. 1958, the early part of that year, then I was adopted by Larson and Miles Britten in Detroit Michigan later on the 44. same year in 1958.
45. 통역: 1955년 5월 10일 출생으로
46. 서울에서 태어났어요.
47. 태어난지 조금 지나서 58년에 성육원이란 보육원으로
48. 고아원으로 옮겨졌습니다. 고아원에서 한 몇 달간 머물다가
49. 그 이후에 미국으로 입양되게 되었습니다.

This phenomenon occurs again in lines 170 through 173. In addition, the name of the company where Lee, ChunShik works for (“I’m a software consultant, uh… for the PeopleSoft product made by Oracle.”) is not included in the interpretation in lines 159 to 160.
This unique feature can be seen as a culturally-marked rendition. In Korean culture, it is a fact that parents’ names are not frequently expressed, in terms of reverence for parents and respect for the elderly. It is presumed that the reason the company’s name is not rendered is either for the Korean TV audience who are not familiar with the term, or the interpreter is not even aware of it himself.

5.6 The Goal of an Interpreter-Mediated Event

In any interpreter-mediated events for groups or individuals, participants congregate in order to accomplish their purposes for a number of reasons. There are three main characteristics for pursuing the goals. The first feature is ‘knowledge exchange’ between participants. The events are arranged to announce or to trade information or knowledge, in which the speaker is not personally involved in the textual world as a text entity. Participants in this event are expected to have similar aims to share the knowledge. The next characteristic is ‘group decision’ in finding out clarification for problems that are shared by all participants. Since there is a single purpose among all participants, discussion is facilitated and conflict is reduced. In this context, uncomplicated strategies can be used in arriving at solutions. Finally, there are ‘conflicting goals’ in which the rights or the interests of the participants can be harmed in resolving issues, although events are organized to discuss significant issues for all participants. This event forms conflict and makes negotiation impossible. With respect to the choice of negotiation strategy, cultural differences tend to be more distinguished when the participants in an interest group coincide with
the participants in a cultural group. This type of event can be seen in international political negotiations and interviews with political leaders.

The clients who are present in the program, “I Miss That Person” (IMTP), are divided into two different classifications. One classification is Korean individuals who were dispersed by the 1950-53 Korean War. Many families in South and North Korea were broken up during the Korean War. The other classification is Korean adoptees who were separated from their birth families due to their adoption by western families. The Korean adoptees consist of war orphans, illegitimate children, and children of unmarried mothers. The purpose of all participants appearing on the stage is to reunite with their birth families or birth mothers. As reunion is a shared goal for them, they passionately desire to identify where they come from. Reunion is a highly culture-specific shared goal for Korean adoptees that are eager to return to their motherland. Due to the obligation of the adoptive families to enable their children to see their country of origin, ‘motherland tours’ or ‘roots visits’ result (Howell 2006:113). However, reunions have a tendency to conflict with cultural apprehension regarding the meaning and obligations of kinship. Korean culture has a great influence on the goal of “I Miss That Person.”

In sum, this chapter examines the proto-typology of Alexieva’s interpreter-mediated events (1997; 2002) on the basis of six parameters, most of which affect the socio-situational arrangement of the interacting parties. As the indispensable factors, all parameters are applied to the clips of ‘Han, Young-woong’ and ‘Lee, ChunShik,’ which are the segments of “I Miss That Person.” These two clips are Korean interpreter-mediated events with a form of live TV interview communication, in which an interpreter is involved in a studio-based interaction with the presence of studio audience.
CHAPTER 6. DISCOURSE ANALYSIS OF COHERENCE RELATIONS

Understanding a discourse indicates that a mental process of the discourse is attained by the reader or the listener. Through the cognitive procedure, it is recognized that the segments in the discourse are related consistently. As a discourse processing view, the concept of ‘discourse coherence’ has become more prominently developed in the field of discourse processing. Coherence is coordinated with discourse comprehension by the possible claims that “coherence is simply the result of processing” and “it is a goal that is actively strived for in processing” (Hellman 1995:194). For Reinhart (1980), the idea of coherence involves conditions of a formal attachment and semantic consistency with a pragmatic character. This chapter focuses on an application of Kehler’s (2002) coherence relations to the interpreter-mediated discourse text of Data 1 and 2. As a result of the application, I categorize two types of classifications, discrepancy and match. From the classification, moreover, I detect two types of patterns, elaboration relations and multiple relations.

6.1 Classifications

6.1.1 Discrepancy

Analysis 1: English → Korean (Ø → a)

Through the interpreter’s rendition, Korean interpretation contains a relation where the English original expresses no relation. Table 1 shows two examples for this alteration. In #4 in the data 1, when English is stated with only one sentence which is connected to the previous utterance, the speaker utilizes an implied conjunction in order to comprehend the context of text. But #4 is not exposed to any literal conjunction which is related to the previous sentence. In contrast, Korean is interpreted with a connection, thus, which is a conjunction of cause-effect
relation that renders line by line with a form of consecutive interpreting. It helps the audience to follow the speaker’s information. The #5 in the data 1 is explained in the example 1 below.

Table 2: Data 1 of Analysis 1

<table>
<thead>
<tr>
<th>Data 1</th>
<th>#4</th>
<th>#5</th>
</tr>
</thead>
<tbody>
<tr>
<td>English</td>
<td>Ø</td>
<td>Ø</td>
</tr>
<tr>
<td>Korean</td>
<td>result</td>
<td>explanation</td>
</tr>
</tbody>
</table>

33. Mother: Nobody in my family can help Theo.
34. 동역: 몰론 저희 가족 어느 누구도
tongyeok: mulron jeohee gajok eoneu nuku-do
interpreter: of course our (HON) family anybody-also
35. 지금 테오를 도울 수 없죠.
jigeum teo-lul downu-i-suep-chyo,
now Theo-OBJ help-MOD-cannot-DEC
36. 골수이식은 친가족이 아니니까요.
\[\text{\textbf{Bone marrow-transplant-TOP biological-family-SUB not be-because-DEC (POL)}}\]
\[\Rightarrow\text{Of course, none of the family members can help Theo, because they are not his biological family.}\]

Example 1: Data 1 - #5

Julie, the mother, explains why she comes to the show without her adoptive son, Han, Young-woog (Theo Daniels) in answer to the interviewer’s question. Since the last way to keep him alive is a bone-marrow transplant, she emphasizes in line 33 that nobody in her family can help him. Owing to her statement consisting of only one sentence, no relation can be found. However, the interpreter’s utterance contains two sentences in lines 34 through 36. The second sentence, line 36 is added, which means ‘because they are not biological family for a bone-marrow transplant,’ even though Julie does not mention it. In Korean, the conjunctive, -nikka (-니까) and -eoseo/aseo (-어서/아서) denote because/since in English. -nikka can be used for all sentence types, whereas -eoseo/aseo must be used only for declarative and interrogative sentences (Byon 2010).

Since an explanation relation is indicated by the conjunction because, a relation from 34 to 36 is
explanation relation. As a result, the interpretation is transformed from zero relation for English to a relation of explanation for Korean.

**Analysis 2: English → Korean (a → ∅)**

The second analysis is that there is a relation in English, in which the coherence relation is not conveyed in Korean. This phenomenon is achieved by deleting, integrating, and omitting in the process of interpretation. Consecutive interpreting causes the interpreter to delete a conjunctive, *but*, indicated by a coherence relation at #3 of the data 1, to integrate the English utterance at #11 of the data 1, and to omit the first English utterance that the interpreter might consider as unnecessary information. The example 2 exposes below that a result relation in English is changed to zero relation in Korean.

**Table 3: Data 1 of Analysis 2**

<table>
<thead>
<tr>
<th>Data 1</th>
<th>#3</th>
<th>#11</th>
</tr>
</thead>
<tbody>
<tr>
<td>English</td>
<td>violated expectation</td>
<td>result</td>
</tr>
<tr>
<td>Korean</td>
<td>∅</td>
<td>∅</td>
</tr>
</tbody>
</table>

**Table 4: Data 2 of Analysis 2**

<table>
<thead>
<tr>
<th>Data 2</th>
<th>#4</th>
</tr>
</thead>
<tbody>
<tr>
<td>English</td>
<td>result</td>
</tr>
<tr>
<td>Korean</td>
<td>∅</td>
</tr>
</tbody>
</table>

69. Lee, ChunShik: As far as I know, that’s what’s on the paperwork that was in my adoption paper. So, as far as I 70. know, it is. My Korean name is Chun.sik Lee.

71. 통역: 한국 이름 이춘식과 생년월일은

72. 제가 아는 한 정확합니다.

I (HON)-SUB know-as far as correct-DEC

→ As far as I know, my Korean name Lee, Chunshik and my date of birth are correct.

**Example 2: Data 2 - #4**
The client, Lee, ChunShik stresses that his name and his date of birth are correct as stated on his adoption paper. A coherence relation of his statement is a relation of result, in which a conjunction so indicates a cause-effect relation in line 69. On the other hand, zero relation in Korean can be described in that the interpretation of the first English utterance is omitted on account of either that the interpreter may consider it as redundant information or that the interpreter cognitively may lose a semantic memory to render it in a short consecutive interpreting without note-taking. The interpreter, thus, emphasizes that the client’s Korean name is real and his date of birth is correct without interpreting that his information is the same as his adoption paper.

Analysis 3: English → Korean (a → b)

This characteristic demonstrates that coherence relations in the Korean are different from those in the English and moreover, the Korean interpretation has more coherence relations than the English has on the process of interpretation. When the interpreter as a listener tries to make sense to a speaker, coherence relations can be expanded by the text and manipulated by the inference process of the listener (Hobbs 1979). In rendering into the target language, the interpreter tends to enlarge the text by inferring the context with the purpose of making the communication apparent and accordingly, it causes the coherence relations to be different in the target language and the source language. Compared to the other three diversifications of coherence relations, this phenomenon can be considered as a distinctive feature. Example 3 illustrates how the relations are changed in the Korean interpretation. Table 4 and 5 exhibit the different relations between the English text and the Korean text, and more relations are added in the Korean text although some relations are the same in the English text.
As the interviewer requests an introduction of his adoptive parents, the client, Lee, ChunShik, portrays them as loving people. The name of his parents, Larson and Miles Britten, is not clear enough to be able to get a spelling, since the interview is undertaken by a video call. He
elaborates on them as affectionate people and emphasizes that they adopted three children in a relation of explanation. And he describes himself as a middle child in a relation of elaboration. As an additive conjunct, the And in line 168 indicates more information about his adoptive parents. In lines 168 through 169 (“my mother passed away in May, 2005 and my father who is ninety years old now is still working in Detroit, Michigan”), the conjunction and syntactically shows the parallel relation, but it also semantically reveals the contrast relation. The double slashes // in the analysis table are used for the disconnection of coherence relations to the next statement.

167. Lee, ChunShik: oh, yes. Larson and Miles Britten. They were very loving, in fact, I’m one of three children that they adopted. I’m a middle child. And my mother passed away in May, 2005 and my father who is ninety 169. years old now is still working in Detroit, Michigan.


171. 넘치시는 분들이고 어머니는 2005년에 neomchi-si-neun bun-deul-i-si-ko eomeoni-neun i-cheon-o-nyeon-e pass away-HON-PST-but abeoji-neun jigeum yeonse-ga gusip-se-ga ninety-years-old-SUB

172. 돌아가셨는데 아버지는 지금 연세가 90 세가 deolaga-s-ass-neunt ey deolaga-ss-neunt ey do-HON-PRT be (HON)-DEC

173. 넘어가셨는데도 일출 하시고 계십니다. neomeo-ga-s-ass-neunt ey il-ul ha-si-ko gesi-pnida pass away-HON-PST-although-also working-OBJ do-HON-PRT be (HON)-DEC → My adopted parents are very loving and adopted two more children including me. My mother passed away in 2005 and my father is still working even though he is over ninety years old.

Example 3: Data 2  #9

On the other hand, Korean interpretation has a relation of elaboration in lines 170 through 171. The -ko (and) in line 171 syntactically expresses the parallel conjunction, but it is used as a semantic elaboration conjunction in Korean. The connective -neunt ey in 172 is frequently seen in spontaneous conversational Korean discourse. Neunt ey is “a relational connective, the exact meaning and function of which are somewhat difficult to pinpoint in terms of an English counterpart” (Park 1999:192). It is glossed as ‘and,’ ‘so,’ or ‘given that,’ but there is no
equivalent for the clausal conjunctive in English. It is utilized not only to provide background information for the main clause (Byon 2010), but also to be characterized as a contrastive marker (Park 1999). In the case of example 3, -neuntye plays a role of a contrastive marker in comparing the deceased mother with the working father. Thus, the relation of contrast is treated in line 172. The next connector -neuntyeydo in line 173 is the combination of the conjunctive -neuntye and the particle -do, of which meaning is ‘even’ or ‘also.’ The English counterpart of -neuntyeydo is ‘although,’ ‘despite,’ or ‘even if.’ The -neuntyeydo is used for the fact that the father of Lee, ChunkShik is still working even though he is over ninety years old. Therefore, the relation of Denial Preventer functions in 173.

6.1.2 Match

Analysis 4: English → Korean (a → a)

This match part specifies that the coherence relations in the Korean interpretative text are the same as those in the English text. This feature could require the interpreter’s perfect semantic memory and accurate syntactic comprehension more than other features. Because of the requisite, it is assumed that the same relations are less likely to happen in the interpretation of a language with different word order. As Korean is a verb final language, that is, SOV language, all verbal elements such as negation, causation, reflexive or reciprocal action, etc. appear to the right of the verb. On the contrary, they appear to the left of the verb in SVO language like English (Song 2001). As seen in the table 6 and 7, the same relations are examined in the texts of English and Korean and Example 4 of the data 1 presents the same relations in the original English text as those in the Korean interpretation.
Table 7: Data 1 of Analysis 4

<table>
<thead>
<tr>
<th>Data 1</th>
<th>#2</th>
<th>#10</th>
<th>#13</th>
<th>#15</th>
</tr>
</thead>
<tbody>
<tr>
<td>English</td>
<td>explanation</td>
<td>occasion+ elaboration</td>
<td>occasion</td>
<td>elaboration+ violated expectation+ occasion+ result+ parallel+ result</td>
</tr>
<tr>
<td>Korean</td>
<td>explanation</td>
<td>occasion+ elaboration</td>
<td>occasion</td>
<td>elaboration+ violated expectation+ violated expectation+ result+ result</td>
</tr>
</tbody>
</table>

Table 8: Data 2 of Analysis 4

<table>
<thead>
<tr>
<th>Data 2</th>
<th>#2</th>
<th>#6</th>
<th>#10</th>
</tr>
</thead>
<tbody>
<tr>
<td>English</td>
<td>occasion</td>
<td>elaboration+ parallel+ parallel</td>
<td>occasion</td>
</tr>
<tr>
<td>Korean</td>
<td>occasion</td>
<td>elaboration+ parallel+ parallel</td>
<td>occasion</td>
</tr>
</tbody>
</table>

188. Mother: after program? We’re supposed to meet police, and we are going to visit the hospital, orphanage, and bone marrow drive on Sunday.

190. tongyeok: interpreters: today this program-SUB finish-when police-with link-CON-POL

191. 친가족을 찾는 것을 할 계획이구요,

192. 내일은 그 어 골수에 관해서 이제 더 알아 보고자

Julie Daniels, the adoptive mother, is asked by the interpreter what her schedule is after program. She enumerates her future activities by using an additive conjunct, and, in line 188. This sequence of eventualities permits to express the relation of occasion in the English text. The relation of occasion is also observed in the Korean text. The Korean interpretation has the same
text as the English, with the exception of the word ‘orphanage.’ Thus, it could happen when interpreting without taking notes.

6.2 Patterns

From the four analyses in two types of classification, two characteristics are observed as pattern 1 and 2. Pattern 1 is elaboration relations. The relation of elaboration in the English text is always shown in the Korean text (elaboration → elaboration). There is one exception in Data 1 #6 in the table 5. The exception is elaboration to violated expectation. The elaboration relation in the Korean rendition is usually followed by other relations. Pattern 2 is multiple relations. Coherence relations appear in the Korean text more than in the English text (English ≤ Korean). These phenomena result from the distinctive feature of an interview discourse through the interpreters and the expanded rendition texts by the interpreters. The detailed descriptions for the patterns are represented in the following sections.

6.2.1 Elaboration Relations

Pattern 1: Elaboration → Elaboration

The first pattern is the elaboration relations. At the beginning of both the English and Korean texts, the relation of elaboration is presented in the five examples. Since Data 1 and 2 are the media discourse in the form of an interview, the elaboration relations take place in the process that both the clients and the interpreters clearly convey their messages to the TV audience. The clients are faithfully focused on their answers to the announcers’ questions and the interpreters also intensively transport the clients’ English texts to the Korean texts. Example 5 displays the relations of elaboration in both texts in Data 1. As the first question, the female announcer starts to ask Julie, the adoptive mother, the purpose of her visit to the show instead of her Korean adoptive son. The interpreter renders her utterance line by line through consecutive interpreting.
In line 15, Julie introduces Theo Daniels as her younger son, whose Korean name is Han, Youngwoong. She elaborates on him, confessing that he is diagnosed with leukemia. In the Korean text, the interpreter also elaborates on her son, telling his American name, Theo Daniels. As the relation of violated expectation, the conjunction ‘but’ in line 17 makes the TV audience imagine that they will hear something unexpected in the next utterance.

6.2.2 Multiple Relations

Pattern 2: English ≤ Korean

The second pattern is that the Korean text has more coherence relations than the English text. In other words, the female interpreter’s Korean rendition in Data 1 has more relations than the clients, Julie Daniels and Mathew Daniels, have in the English text, and the male interpreter’s Korean rendition in Data 2 also has more relations than the client, Lee, ChunShik, has in the English text. Due to the characteristics of the live TV program, the Korean interpreters have a heavy responsibility to deliver the clients’ messages to the Korean TV audience to the highest degree of accuracy. Accordingly, despite having to keep their rendering time to a minimum in the real-time flow of the interview, they unpack the simple English texts of the clients and add
the more detailed information, adjusting them to the Korean culture. Example 6 shows that the
Korean text has more relations with an emotional appeal than the English text in Data 1.

210. Mother: if you are out there, if you know my son, you gave him life before, I’d like to keep him longer.
211. 통역: 아, 저희 아들의 이 시간 전에 낳아주셨고.
212. 그리고 저희에게 보내주신 분들.
213. 저의 아들을 이 시간 전에 낳아주셨고, 저희 아들-ul al-ko-gaesi-n-bun-dul-i
214. 제시다면 제발 알려주세요.
215. 저는 저의 아들의 생명을 연장해서
216. 제 옆에 오래 두고 싶습니다.
217. 보시는 분들이나 가족이나 친척이 게시면

Example 6: Data 1 - #14

When the male announcer asks Julie what she wants to say as the last question, she appeals to the
Korean audience to keep her adoptive son longer. Her English text includes only one coherence
relation: violated expectation. There is no conjunction between two utterances. However, the
underlying conjunction can be ‘but’ or ‘however’ to emphasize that she sincerely wants, as a
mother, to save her son: you gave him life before, however I’d like to keep him longer. From this
line, it can be interpreted that the second clause violates an expectation in two ways. The first
possible analysis is that you, the birth mother, could think you were done with him because you
gave him life. However, contrary to your expectation, there is something left for you to help him.
with in order to keep him longer. This underlying meaning could stimulate the maternity of Korean birth mothers in terms of situation in which they are compelled to relinquish their babies. The second possible analysis is that YOU, the birth mother, gave birth to him before. However, I and MY FAMILY raised him. So, now WE need your help to keep him alive. The focus on the birth mother in the latter shifts to the adoptive mother and family. This connotation shows Julie’s strong will toward appealing for her son, by shifting the focus. Unlike the English text, the Korean rendition text contains five coherence relations in seven sentences. They are parallel, elaboration, explanation, result, and result relations in order. The interpreter repeats “please let me know” in line 214 and “please contact me” in line 218 in her Korean rendition text like a spokesperson for Julie although Julie does not say them in her English text. The interpreter tries to convey both Julie’s sympathetic situation and motherhood for her adoptive son. Her Korean text overall is extended with more emotional rendition.

Compared to the female interpreter in Data 1, the male interpreter in Data 2 has a tendency to render the discourse into simple Korean text. We can realize, when investigating the frequency of coherence relations in several examples, that the female interpreter uses more coherence relations than the male interpreter, and that these relations occur more commonly throughout the Korean text than in the English text. As can be seen in the four examples (#1, #8, #9, and #14) in Table 4, the English speaking clients use five coherence relations in all, whereas the Korean speaking female interpreter employs a total of thirteen coherence relations. She adds eight more relations in her Korean rendition text (5 → 13 = +8). On the other hand, in the three examples (#5, #7, and #8) in Data 2, Lee, ChunShik used eight coherence relations in English, while the male interpreter employed twelve coherence relations in Korean. The male interpreter increases four more relations in his Korean text (8 → 12 = +4). As a result of comparison for the frequency of
coherence relations, it turned out that the female interpreter in Data 1 employs four more coherence relations than the male interpreter in Data 2. His Korean text is less expanded than her text. Her numbers of relations usage are double his numbers. The first reason for this fact is that his text is focused on factual accuracy without any emotion. I believe that Interpreting between female communications has more feelings than interpreting between male interactions. The second cause is that she could have more chances to collect information about her client backstage than he could, since her interpreting is face-to-face communication at the studio, while his interpreting is through a video call.

Coherence is mostly an “outcome of the processor’s ability to recognize the intentions of a discourse producer” (Grosz and Sidner 1986 cited from Hellman 1995:196). In dialogue interpreting, coherence is considered as a consequence of the interpreter’s ability to recognize the intentions of a speaker. The interpreter’s recognition of the coherence relations facilitates the understanding of the speaker’s source text in the production of a target language. As a prerequisite to the recognition, inference of coherence relations is a crucial circumstance for a discourse representation to be coherent (Sanders et al. 1992). In the texts of simultaneous or consecutive interpreting, the interpreter as a listener needs to be able to infer coherence relations from the speaker’s utterance before the interpretation. In addition, the inference is connected to background knowledge. According to Pöchhacker (1993), forming coherence is viewed as a process of providing relations between units of knowledge. The coherence relations are associated with “the assumed background knowledge of the text users” (94). In relation to the knowledge shared by the communicating parties, the interpreter may have insufficient background knowledge corresponding to the surface of the text. Since the dialogue interpreter can expand, reduce, substitute, and summarize the text (Wadensjö 1993; 2002) on the process of
inference, it can happen that texts may transform or miss their meaning potential. As a consequence, the coherence relations of the source language have the possibility to be modified through interpretation.

In conclusion, this chapter examines shifts of coherence relations of Kehler’s framework (2002) with the hypotheses of recognition, intention, and inference in dialogue interpreting. Kehler’s relations are applied to two events of interpreter-mediated discourse to propose more systematical formulation in analyzing a spoken communicative text. The application results in the appearance of two types of classifications, discrepancy and match, in which the coherence relations are transformed by adding, deleting, changing, and preserving in the target language text in the consecutive interpreting process. In addition, the classification develops the two types of patterns, elaboration to elaboration and multiple relations. These patterns demonstrate that coherence relations function in the natural language processing through interpreting.
CHAPTER 7. CONCLUSION

International adoption has increasingly become a method to construct a family, although it initiated as a North American philanthropic action for the thousands of orphaned children (Lee et al. 2006). In many European countries, adoption refers almost synonymously to transnational adoption (Howell 2006). As a social practice, transnational adoption shows a typical example of a kinship between biogenetic and social connections. Traditionally, the family culture of Korea did not allow nonrelated adoption and only allowed adoptions within the paternal kinline, while still being kept confidential (Chun 1989). Since adoption from other families or lineages was strictly forbidden, the Korean family insisted more on the persistence of the blood lineage than on anything else (Lee 2003). However, there is an exceptional circumstance in which a biologically unrelated adoption is accepted. If a new born baby is placed in front of a wealthy family that is able to raise him instead of his parents or single parent, the baby is accepted as an ‘eopdoong-i’ (foundling-person, 업둥이) in the household and is never told that he was an abandoned child. This term is no longer used in contemporary Korean society. Instead, another word, which denotes an adoptee, such as ‘ipyang-a’ (adoption-child, 입양아) or ‘ipyang-in’ (adoption-person) is currently employed.

In the adoption practice, Howell (2006) claims that the children, who are de-kinned by being relinquished, are denuded of all kinship. However, they are kinned by law and are nurtured through adoption. In international adoption, a Korean adoptee is removed from kinned society in his birth country, but he is kinned in a new western country. He becomes a member of the new kin community. That is, he is transformed into a relational person from a non-social individual. Accordingly, he is tightly bound with his new western parents and relatives in unchanging
kinship relations. Such Korean adoptees from North America or Europe visit the Korean show, “I Miss That Person” (IMTP), to try to find their birth parents or biological relatives.

As the fastest way, IMTP is the only broadcast program for the adult Korean adoptees to expose their faces on TV screen. I absolutely assume that the adult Korean adoptees, who were refused in domestic adoption due to the genetic kinship ideology, are impressive to the Korean audience because they want to search for their roots and do not blame their birth parents. They only want to say, “I love you, mom,” to their birth mothers as Lee, ChunShik said in line 200 in Data 2 (“I’d like …. to tell her I love her very very much …”). The program shows their reunions at the studio, but some birth mothers refuse to come to the show since they hesitate to uncover themselves in public. Even though Confucian ideology is weakened in modern society, the birth mothers of Han, Youngwoong in Data 1 and of Lee, ChunShik in Data 2 still would not be able to disclose themselves without hesitation. They would probably feel ashamed of their blemish due to the reason that they violated the social taboo as being the bodies of unwed birth mothers. However, the Korean audience wants to share the sorrows of separated families and the joys of family reunions through the media. The media audience is willing to feel the grief of Julie Daniels as an adoptive mother and to spread her desperate struggling to find Han, Youngwoong’s birth family as she appealed in line 210 (“if you are out there, if you know my son, you gave him life before, I’d like to keep him longer”) in Data 1. In addition, the TV viewers have no moral reluctance for the birthmothers and do not apply a double standard to them when listening to the private history of Lee, ChunShik’s birth mother in lines 125 through 127 (“I am not really sure. My birth mother got married, uh shortly after I was adopted, so I think probably after she got married, communication stopped. She married a much older gentleman that couldn’t have any more children, so I am only the child that she had”) in Data 2. In media
discourse, the birth mothers are no longer ethically immoral figures. They exist as just birth
mothers whom their children miss. For this reason, IMTP has been able to survive as a long-
running program and has become an immensely popular program to the Korean TV audience.
Consequently, the lines of Julie Daniels and Lee, ChunShik play a significant role as a core of
the media discourse in this dissertation since they are directly correlated to the three approaches
as the common feature that I stated in Figure 6 in section 3.2

Figure 6: The common elements for the three methods

A need for a recognition shift of overseas adoption is achieved by the adult Korean adoptees.
Early Korean adoptees, as culturally and racially different children, faced fundamental obstacles
to socialization and suffered serious identity confusion (Li 2008). Since their Korean background
was repressed, the voices of these Korean adoptees have been persuasive through their
aggressive activities such as being producers of auto-ethnographic film and videos, initiators of
such cooperative practices as worldwide gatherings of Korean adoptees, and writers of novels or
poetry (Volkman 2003b). These pioneers have a powerful influence on shaping the
consciousness of adoptive families as well as changing the perception of international adoption
in Korea. Besides, as Confucianism and biogenetic kinship ideology dilute with the globalization
of Korea that President Kim, Young-sam (1993-1997) proclaimed in 1994, the recognition of transnational adoption has been changed to a recommendation of domestic adoption. At the end of the film, *Adopted: we can do better* (2008), Susan Soon Keum Cox, a Korean adoptee, emphasizes that adoption is about families for children, not children for families.

In this study, I socio-linguistically analyzed the live TV media discourse events, which deal with a topic of international adoption, through the three different standpoints: maternity of birth and adoptive mothers, structure of interpreter-mediated events, and coherence relations in rendering between the language of English and Korean texts. In a contemporary postmodern society that holds the media power of TV and the Internet as both influential and dominant, I strongly suggest that it is vitally important to have an innovative viewpoint on the maternity of the birth mother and the adoptive mother, as well as on international adoption practice. An interpreter-mediated discourse event demands to be analyzed in other media interpreting features, in the sense that the media has the potential to regulate the minds of viewers. I also propose that subtitling in media interpreting needs to be studied as an audiovisual interactive text with a spoken media text in media discourse.

In conclusion, adoption and international adoption have several mediations. International adoption connects the sending state to the receiving state. Adoption signifies “a bridge between the modern and postmodern family” (Apell 2010: 77) in terms of the absence of kinship (Riben 1998 cited from Wegar 1997b). The adoption transforms the family system. The modern family consists of a heterosexual married couple and their biological or adoptive children as the traditional unclear family, whereas the contemporary postmodern family contains diverse and fluid organizations unresolved in gender and kinship (Stacy 1998) with the decrease of patriarchal authority and marital stability (Apell 2010). Particularly, the kinship arrangements
that link between adoptive and birth families generate an international Korean-adoptive super-
extended family, in which the value of the biological importance of kinship ties diminishes (Roe
1994). In the blended adoptive-birth adoptive family, the Asian adoptee can be a nexus of culture
and language in connecting the East birth family and the West adoptive family. In addition, the
modern and the postmodern family can be a global multiethnic family formed by the adoption
institution.

Besides, the interpreter-mediated discourse events of “Han, Young-woong’s Discourse” in
Data 1 and “Lee, ChunShik’s Discourse” in Data 2 have several mediations. Media interpreting
mediates face-to-face communication and combines it with one-to-many (interpreter-to-
announcers) communication for the TV audience. Through media interpreting, the interpreter
mediates in two communicative channels, interviewer and interviewee. A panelist intervenes
between the studio audience and the interactive interview communication, and the announcers
intermediate between the program, “I Miss That Person” and the TV audience. In addition, TV
connects the TV audience and the program, and the website of www.youtube.com arbitrates the
Internet viewers and the clips of “Han, Young-woong” and “Lee, ChunShik.”
<Books and Journals>


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http://www.adoption.com

http://www.adoption-articles.com

http://www.adoptioncouncil.org

http://www.amfor.net/

http://www.adopteesolidarity.org/indexH.html (Adoptee Solidarity Korean)

http://www.ccnm-mothers.ca

http://goal.or.kr (Global Overseas Adoptees’ Link)

http://www.holtinternational.org/adoption
http://iamkoream.com


http://justicespeaking.wordpress.com

http://koreanadoption.com

http://www.kaanet.com

http://oaks.korean.net/

http://www.pactadopt.org

http://www.perspectivespress.com/pjpal.html

http://www.transracialabductees.org/

http://uoregon.edu/~adoption

http://justicespeaking.wordpress.com (TRACK: Truth and Reconciliation for the Adoption Community of Korea)


<Electronics>

Lee, Barb. 2008. DVD. Adopted: We can do Better. CO: Point Made Films. (Adopted- directed by Barb Lee, co-produced with Nancy Kim Parsons. We can do better- directed by Barb Lee, written by Catherine Wigginton Greene, co-produced with Catherine Wigginton Greene and Nancy Kim Parsons.)


<Film Review>

Adopted: we can do Better. Winter 2009.
APPENDIX A: TRANSCRIPTION OF DATA 1

“Han, Young-woong (Theo Daniels)” from IMTP 2008-12-19  www.youtube.com
http://www.youtube.com/watch?v=bEA1HQuwCI0 // http://www.kbs.co.kr/1tv/sisa/missed/view/season01/index,1.list,16.html

1. 남자 아나운서: 네, 처음엔 화면으로 소개해 드릴때
   namja anauusoo: ne, cheoeume-n whameyon-euro sogaehae deuril-dde
   male announcer: yes, first-TOP screen-on introduce give (HON)-when

2. 한영웅씨 (들) 만나봤었죠. 오늘은 가족이 오셨는데요.
   han youngwoong-ssi (-lul) manna-bo-assess-cho oneul-un gajok-i o-si-ass-neundeyo
   youngaewoon Han-Mr. (-OBJ) meet-see-PST-DEC today-TOP family-SUB come-HON-PST-DEC (POL)

3. 한 번 모셔보겠습니다. 어서 나와 주세요.
   hanbeon mosyo-bo-kyess-sumnida. eoseo-nawa-ju-s-eyo.
   once invite (HON)-see-FUT-DEC soon-come-please-HON-PR (POL)

→ We have met Mr. Youngwoong Han on the last video clip. Today, his family is here. Let’s welcome all of them

4. 여자 아나운서: 자리해 주세요.
   yeoja anauusoo: jari-hae ju-s-eyo.
   female announcer: position-PRT please-HON-PR (POL)

→ Please all come to the stage.

[clapping]

5. 남자 아나운서: 동역에는 김희선씨가 수고해 주시겠습니다.
   namja anauusoo: tongyeok-e-neun kimheeson-ssi-ga sugohae-justi-gess-sumnida
   male announcer: interpreting-DAT-TOP Heeseon Kim-Ms-SUB make an effort-HON-FUT-DEC (HON)

→ Ms. Heeseon Kim is going to help us as an interpreter.

6. 여자 아나운서: 네, 영희채우이신것 같아요.
   yeoja anauusoo: ne, youngwha-baeu-ee-si-n-keokak-ayo
   female announcer: yes, movie-actor-be-HON-MOD-look like-DEC (POL)

7. 원철하신 분이 나오셨어요.
   wheonchilhsa-n- boon-i nai-si-ass-eyo
   tall and handsome-HON-MOD-peron-SUB come-HON-PSAT-DEC (POL)

→ You look like an actor. You look very handsome.

8. Interpreter: (murmuring You look like) an actor.


[Audience laughs]

10. 여자 아나운서: 네, 미국 입양인 대신해 가족을
    yeoja anauusoo: ne, mikuk ipyangin (-ul) daesinhae gajok-ul
    female announcer: yes, america adoptee (-OBJ) instead of family-OBJ
11. 찾아주기 위해서 양어머니 또 형, 형남씨석 seek-PRT in order to adoptive-mother also older brother brother-HON-SUB (HON)

12. 나왔는데요. come-HON-PST-DEC (POL)

13. 어떻게 대신 나오시게 되셨지요? how instead come-HON-PRT-become-HON-PST-ITR (POL)

14. Interpreter: so, here we don’t have now Theo. Could you tell us why you are here now without him?

15. Mother: My youngest son is Theo Daniels. Theo has leukemia.

16. interpreter: my (HON) youngest-son-GEN name-TOP-POL American name-TOP

17. 아, 지금 항암치료를 받고 있는 중이었기 jageum hang-am-chilyo-lul bak-ko-issneunjoongi-ass-gi get-PRT-being-PST-PRT

18. 진정상태에 있고 있는 중이었기 jinjeong-sangtae-e iss-kuyo calm down-condition-in being-DEC (POL)

19. Go on.

20. Mother: Theo, right now, is safe because of chemo therapy.
티영: 알맞은 투여처럼 가족치료가 필요하다고 볼 수 있다.

단어 변환: anti-cancer-treatment (OBJ) finish-and the experimental

26. 약물을 지금 투여해서 다음주까지 어떻게 보면서 어تحليل로만 알맞은 투여처럼 가족치료가 필요하다고 볼 수 있다.

단어 변환: drug-OBJ now give-CO...}

→ After chemotherapy, he will be taking experimental drugs, which should keep him alive for another week. Go on.

29. Mother: Theo needs a bone-marrow transplant.

30. 티영: 그레서 저희들은 마지막 방법으로 지켜보는 방법으로

단어 변환: drug-OBJ now give-CON next-week-due be-DEC

→ So, the last thing that we can do for our adopted son Theo is a bone-marrow transplant.

33. Mother: Nobody in my family can help Theo.

34. 티영: 물론 저희 가족 어느 누구도

단어 변환: of course our (HON) family any body-also

→ Of course, none of the family members can help Theo, because they are not his biological family.

37. Mother: He is my youngest child. He’s born here in Korea.

38. 티영: 테오는 저희 막내아들이라 한국에서 태어났습니다.

단어 변환: teo-neun jeohee maknae-adeul-i-jiman hankuk-aeseo taeona-ss-sumnida

→ After chemotherapy, he will be taking experimental drugs, which should keep him alive for another week. Go on.
Theo is my youngest son, but he’s born in Korea.

Mother: And only Koreans can help save his life.

통역: 이 경우에는 오로지 한국 사람들만이 더 많이 도와줄 수 있겠죠.

Interpreter: In this case, only Koreans can help him more.

Interpreter: So in this case, only Koreans can help him more.

남자 아나운서: 네, 열아홉의 나이인데, 백혈병으로
Male announcer: Yes, nineteen age though leukemia-with

He is only 19, yet he is fighting against leukemia. His brother is here, how much older are you than Theo?

Interpreter: How was the relationship between you and Theo?

Brother: It was great. Honestly, we bumped heads a few times, we got into a few sprawls. But we always get along very well. I think that we are best friends more than brothers.
As we are four years apart, we had quarreled a lot, but Theo is my one of my best friends. And he is also our family.

How sad is this? Because of the brother’s and son’s leukemia, you came all the way here to Korea. Now his picture is on the screen; it seems like he was adopted when he was very young. How old was he when he was adopted?

Mother: I got Theo when he was about five and a half months old.
interpreter: ah, I (HON)-SUB Theo-OBJ adopt-PST-when-TOP

66. 그 생후 5 개월이었습니다.
keu saeng-hu-o-gaeweol-ass-sumnida
the born-after-5-month-PAT-DEC

→ When I adopted Theo, he was about five months old.

67. 남자 아나운서: 아, 거의 천아들이나 다를없이 카우셨겠네요.
namja anaunseo: ah, geou chin-adeul-ina darum-eopsi kiwu-si-ass-gass-neyo
male announcer: ah, almost biological-son-PRT difference-without bring up-HON-PST- FUT-DEC (POL)

68. 네, 그 아까 화면에 보니까 약간 좀 살아 붙은
ne, keu akka whamyeon-e(seo) bo-nikka yakgan zom sal-i bu-ton
yes, the a short while ago screen-on see-because a little bit flesh-SUB gain-MOD

69. 모습이단테, 원래 그랬어요? 어땠나요?
musum-i-deon-dae weolae geura-ss-nayo eodda-ss-nayo
figure-be-seem-though naturally so-PST-ITR (POL) how-was-ITR (POL)

→ Then, you must have raised him like your biological son. He looks like he had some weight, judging by the screen. Was he like this? How was he?

70. Interpreter: so, when we saw, uh before we saw his face, he seems to have gained a little more weight. What 71. happened?

72. Mother: That’s from the medicine he has to take. Those were, --we call steroids.

73. 통역: 그게 왜 그린나 하면, 지금 그 약물치료,
tongyeok: keuge wae keureo-nya-ha-myeon, jigeum keu yakmul-chiyyo
interpreter: that why so- reason-do-PRT now the drug-treatment

74. 항암치료를 하는 중에 그 안에 있는 스테로이드라는 약물이
hang-am-chiyyo-lul ha-neun joonge ku ann e issneun staeroid-rameun yak-mul-i
anti-cancer-treatment-OBJ do-MOD PROG the in being steroid-called drug-SUB

75. 목 필요하게, 그것이 마치 부작용처럼
kkok pilyoha-ntyey keugus-i machi bujakyon-cheorum
absolutely necessary-CON that-SUB just side effect-like

76. 지금 몸이 지금 많이 몸무게가 많이
jigeum mom-i jigeum mani mommuge-ga mani
now body-SUB now much weight-SUB much

77. 늦어난 상황입니다.
neuleona-n sangwhang-imnida
gained-MOD situation-DEC

→ The reason why he looks like that is while getting treatment, a substance called steroids is absolutely necessary, but it has a side effect that makes the person gain weight.
manja/yeoja anaunceo: eum.....
male/female announcer: ummm....

79.여자 아나운서: 그렇군요, 그리면은 현재 백혈병을
yeoja anaunseo: keureokun-yo. geureomyon-eun hyeonjae baekhyeolbyeong-ul
female announcer: so-DEC (POL) then-TOP currently leukemia-OBJ

80. 알고 계시지만 또 학교 생활도 잘 하시고
al-ko gaeji-jiman ddo hakkyo saengwhal-do jal ha-si-ko
ill-PRT PROG (HON)-though also school life-also well do-HON-and

81. 왜 그러시나요. 저희가
ssikssikhan cheongnyeon-i-ass-dagu-yo cheohee-ka
energetic young man-be-PST-DEC (POL) we (HON)-SUB

82. 미국에 있는 한영웅씨, 이 자리에 모시지
mikuk-e issneun hanyoungwoong-ssi, i jari-e mosi-ji
america-in staying Han, Youngwoong-Mr. this stage-on invite (HON)-PRT

83. 못했지만 화면으로 만나보겠습니다.
mokha-ess-jiman whamyeon-uro manna-bo-kaess-umnida
not-PST-though screen-through meet-see-FUT-DEC

→ Okay. I heard he was a bright student even though he has leukemia. Mr. Youngwoong Han is not here with us, but we can meet him through the screen.

84. 남자 아나운서: 자 고등학교, 예, 다니고 있던 고등학교군요.
namja anaunseo: ja kodeung-hakkyo, ye, dani-ko iss-deon kodeung-hakkyo-kunyo
male announcer: now high-school yes attend-PRT be-MOD high-school-DEC (POL)

85. 형도 저 고등학교(들) 나와셨나요?
lhyeong-do jeo kodeung-hakkyo-(lul) nao-s-ss-nayo
older brother-also that high-school-OBJ graduate-HON-PAT-ITR (POL)

→ It’s his high school. Are you from the same school?

86. Interpreter: Did you graduate from the same high school?

87. Brother: Yes, I did.

[Theo is in class with other students on screen]

88. 남자 아나운서: 아, 영웅씨 모습이 나오고 있습니다.
namja anaunseo: a, youngwoong-ssi mosum-i nao-ko iss-umnida
male announcer: ah Youngwoong-Mr. figure-SUB come-PRT PROG-DEC

89. 예, 그 학교생활에 잘 적응하는 편이었나요?
ye keu hakkyo-saengwhal-e jal jeokunghaneun pyeon-i-ass-nayo
yes the school-life-to well adapted inclination-be-PST-ITR (POL)

90. 어땠나요?
eoed-ass-nayo
how-PST-ITR (POL)
→ Ah, that is Mr. Youngwoon Han. Did he adjust well to the school life? How was he?

91. Interpreter: what about his life, his character in school? How was he, how was he?

[Theo is playing Lacrosse on screen]

92. Mother: He was fine at school. Most people, to look at him, don’t know he is sick. Um, when he comes to home at night, you know that he is sick.

93. 통역: 어, 지금 보시는 것처럼, 통역: uh, currently see-HON-MOD thing like

94. 보통의 여느 학생과 다름이 없습니다. common normal student-with difference-SUB not-DEC

95. 그래서 학교에서 보면 테오가 어디 아프다는? thus school-at see-when Theo-SUB what part be sick-MOD

96. 남자 아나운서: 예, 라크로스라는 그 지금 경기를 연습하고 있는데 아주 수준급이었다구요? male announcer: yes, lacrosse-called the now game-OBJ practice-PRT- RPOG-though very excellence-level-be-PST-ITR (POL)

97. 보통의 여느 학생과 다름이 없습니다. common normal student-with difference-SUB not-DEC

98. 아프다보다 생각을 못하는데 집에 오면 헌력을 많이 아픔다. every pour-and home-at come-because much sick-DEC

99. 다 쏤고 집에 오기 때문에 많이 아픔다. every pour-and home-at come-because much sick-DEC

100. 남자 아나운서: 예, 라크로스라는 그 지금 경기를 연습하고 있는데 아주 수준급이었다구요? male announcer: yes, lacrosse-called the now game-OBJ practice-PRT- RPOG-though very excellence-level-be-PST-ITR (POL)

101. 아프다보다 생각을 못하는데 집에 오기 때문에 많이 아픔다. every pour-and home-at come-because much sick-DEC

→ As you see, he was well-adapted. He is just like other students. So when I see him at school, I can’t tell that he is sick. But when he comes back home, he suffers after spending so much energy at school.

102. Interpreter: We saw his playing lacrosse. Is he good at it?

103. Mother: He used to be really good at it. I saw him sitting on the bench there. He could run really fast, turn rapidly, and could shoot the ball, almost one hundred miles an hour.

104. 통역: 어, 라크로스라는 그 지금 경기를 연습하고 있는데 아주 수준급이었다구요? 통역: uh Theo-like case-TOP current-TOP sick-CAS like that-though
Now he is too ill, but he really liked playing lacrosse. He was very fast. He could almost run a hundred miles an hour. He says of all sports he likes lacrosse the most.

So, now he is in the hospital, but when did you find out he has leukemia?

Mother: October of last year. He uh came off the across field. He was hot and sweaty, and he said it’s hard to breathe. He had a pain on his side.
Theo came back from the school. As usual, he was all sweaty from playing lacrosse. But he complained of a pain from the shoulder to the bottom of the waist. Also his heart was beating very fast. Yes, he was completely exhausted.

Is there any medical record of when he was adopted?

Interpreter: Is there any medical record of before he was adopted?

The medical record that I have tell that he was born at thirty weeks and that he was sickly the first three months. He was hospitalized many times.

Is there any medical record of when he was adopted?
According to the medical record that she obtained before she met Theo, he was hospitalized many times for first three months.

[Doctor examines him on the board in the hospital on screen]

Now…

On the screen, is that in the hospital?

Mother: yes, that’s hospital with Dr. Neely

That’s when he gets a treatment from Dr. Neely.

It seems like he has gotten much better. How is he now?

Interpreter: How is he now, right now?

So he needs the bone-marrow transplant, right?

Interpreter: he needs the bone-marrow transplant urgently?

Mother: Right. He is in remission now, which means cancer is under control. But he goes off experimental drug.
Now he is in the resting phase. Leukemia is a blood cancer, so he is taking experimental drugs, which put cancer under control. But it’s not a natural treatment. Using this drug, the length of the phase has gotten extended.
The screen is showing the time when he was healthy as well as when he was lying on the bed. It seems like he really likes Lacrosse. He was wearing his Lacrosse uniform on the way to the hospital. After you graduate the same high school as Theo, did you help him a lot in studying?

157. Interpreter: So, what about, um did you help a lot? Did you help him a lot in studying, in sports?

158. Brother: I like to think I helped. I think he’s been as much helped as I’ve been to him. Obviously, I am older, so 159.I was able to teach him what I knew, but being a role model for him, he enforced me to do better everything 160.than I do.
Well, I am 4 years older than him, so I’d like to think that I helped him a lot. A reason that I said this is because I took a lot of help from Theo as well. As I am four years older, I helped him in various subjects that I knew. But in some areas, in both academics and sports, he overtook our family. He is a great brother.

Let’s set a time to see Youngwoong Han’s video letter.

I am...

Theo: I am Theo Daniels, Han Youngwoong im-ni-da. At sang-gey Ki-dok hospital, eighteen years ago, I was born in Seoul Korea. I was adopted by an American family; I am a senior in high school, but now I have leukemia. My doctor says that the best way to kill my cancer is to find my biological family. My name is Han, Youngwoong, and I am looking for my biological parents, or someone that recognizes me.

We’ve met Youngwoong Han with his voice through the video.
So both the adoptive mother and brother visit Korea because they are looking for a bone-marrow donator. What is your schedule in Korea while staying?

185. Interpreter: what about your schedule in Korea regarding the bone marrow drive campaign?

186. Mother: we’ll be.....

187. Interpreter: today, after program?

188. Mother: after program? We’re supposed to meet police, and we are going to visit the hospital, orphanage, and

190. Tongue: 오늘 이 프로그램이 끝나면, 경찰서와 연계해서이 한국에 계실 동안 일정이 오는 것입니다.

191. 친가족을 찾는 것을 할 계획이구요.

192. 내일은 그 여 골수에 관해서 이제 더 알아 보고자.

193. 병원에 갈 생각입니다. 그리고 임요일에는

194. 그 조혈모세포 기증 캠페인을 할 예정입니다.

→ After this program, we are going to look for his biological family with the help of the police, and we are going to visit the hospital to look more into his bone-marrow tomorrow. On Sunday, we are planning to do hematopoietic stem cell drive campaign.


→ Okay.
여자페널: 아 저는 어머님과 형에게 yeoja peneol: a jeo-neun someoni-m-kwa hyeong-egae
female panel: ah I (HON)-TOP mother-HON-with older brother-to

여자페널: 아 저는 어머님과 형에게  
yeoja peneol: a jeo-neun someoni-m-kwa hyeong-egae
female panel: ah I (HON)-TOP mother-HON-with older brother-to

197. 꼭 좀 전해 주세요.
ggok jom jeonhae-ju-s-eyo
surely please tell-give-HON-DEC

198. 사람이 꽃보다 아름답다고 그러잖아요
saram-i ggok-boda arumdab-da-ko gureojan-ayo
man-SUB flower-than beautiful-be-QT so-ITR (POL)

199. 이렇게 아름답고 이르게 정말 감사할 수가 없어요
ireoke a rumdab-ko ireoke jeolmal gamsaha-l-suga-eops-eoyo
like this beautiful-and like this really thank-MOD-can-not-DEC (POL)

200. 이렇게 아름답고 이렇게 정말 감사할 수가 없어요.
iroek arumdab-ko iroek jeolmal gamsaha-l-suga-eops-eoyo
like this beautiful-and like this really thank-MOD-can-not-DEC (POL)

201. 정말 우리 밖수 한번 쩔드리구요.
jeolmal woori baksu hanbeon cheo-duri-kuyo
really we clapping once clap-give (HON)- DEC (POL)

→ Please tell this to his mother and brother. There is a saying that humans are more beautiful than flowers, and we’re seeing it through our own eyes. I can’t be more thankful for this. Let’s give them a big hand.

[clapping and translating ]

202.통역: 참고적으로 말씀드리면 조혈모세포 tongyeok: chamgo-jeok-uro malssum-duri-myeon johyeolmo-sepo
interpreter: reference-ADJ-ADV words (HON)-give (HON)-if hematopoietic stem-cell

203 기증 캠페인요 금요일날 일요일 부터 gizeung campaign-i-yo iyoil-nal eyol-du-si-buteo
donation campaign-be-DEC (POL) Sunday-day ten-two-clock-from

204. 다섯 시까지 종로타워에 있는 르네상스 광장에서 daseos-si-ggaji jongro-tower-e iss-neun runyesangsu-kwangjang-eseo
five-clock-to Jongro-Tower-in be-MOD renaissance-square-in

205. 있다고 합니다. 여리분들 모두 오셔도 된다고 합니다 issda-ko ha-mmida yeoreobun-deul modu o-syeo-do doenda-ko-ha-mmida
held-QT do-DEC you-PL all come-HON-also can-QT-do-DEC

→ For the reference, there will be hematopoietic stem cell drive campaign from 12 to 5 at Renaissance Square in Jongro Tower on Sunday. Everyone is welcome as well.

206.남자 아나운서: 자, 우리 꼭 그 한영웅씨에게 namja anaunseo: ja woori ggok keu hanyoungwoong-ssi-ege
male announcer: now we surely the Youngwoong Han-Mr-to
We are all hoping to hear good news for Yongwoong Han. At last, let’s hear what they would like to say.

Mother: If you are out there, if you know my son, you gave him life, I’d like to keep him longer. If there are family members or any relatives of him, if they know life to send in family or relative, give (HON) to send-HON-MOD person (HON)-PL.

Interpreter: This is the last question. Is there anything like that you would like to say?
Well, she bursts forth at last…. Is there anything that you want to speak, Matthew?

Brother: I’m here for myself because I don’t wanna live without Theo. He is important to me. But also I want to realize it if you come to the bone-marrow drive, you can save me and my mother by keeping her son alive. Also there are several other people you can help. He wasn’t only one in the hospital when we were there and there are many other people searching for bone marrow. You can save lives if you are willing to help.
I am here for, of course, Theo and myself. I do not want to live without Theo. If you help us by donating your Hematopoietic stem cells, now I get to know because of Theo though, there are numerous people who need bone-narrow transplant. Through your help, many others as well as Theo will live. Please help us.

→ Okay.

235.여자/남자 아나운서: 예.
female/male announcer: yes

236.남자 아나운서: 네, 정말 고맙습니다. 미국 입양인 한영웅씨가
male announcer: yes, really thank you America adoptee Youngwoong Han-Mr.-SUB

237.여머니 한호순 혹은 한호순씨 지금 삼십구세로
mother Hoseon Han or Hoseon Han-Ms currently thirty-nine-years old-with

238.추정하고 있는데요, 지금 하고 있습니다.
chujeongha-ko-iss-neundae-yo jigeum chak-ko-iss-seummida
assume-PRT-PROG-DEC (POL) now look for-PRT-PROG-DEC

239.상계동 근방에 살았구요. 서울 상계기독병원에서
sanggyedong geunbane sal-ass-guyo seoul sanggye-gidok-byeongwon-eseo
sanggyedong near live-PST-DEC Seoul Sanggye-Christian-hospital-at

240.태어났고, 생후 오개월 무렵에 입양 기관을 통해서
taeona-ss-ko saeng-hu o-gaewel muryeope ipyang-gikwan-ul-tonghaeseo
born-was-and born-after five-moths around adoption-institution-OBJ-through

241.미국 필라델피아로 입양했습니다.
america philadelphia-to adopt-PASS-PST-DEC

242.생년월일 (은) 1990년 유월 출생이구요.
sang-nyeon-wul-il (-eun) cheon-gubaek-gusip-nyeon yu-wul chusahaeng-i-guyo
birth-years-month-date (-TOP) one thousand-nine hundred-ninety-year June-month birth-be-DEC (POL)

243.이름은 정확하지 않습니다.
ireum-eun jeongwhak-ha-ji-n an-seummida
name-TOP sure-be-PRT-MOD not-DEC

244.저 우리의 한영웅씨 아시는 분들(은)
z a woori hanyoungwoong-ssi (-mul) a-si-neun-bun-deul (-eun)
now our Youngwoong Han-Mr (-OBJ) know-HON-MOD-person-PL (-OBJ)

245.즉 연락주시기 바라고, 골수 이식에 관할 생각도
ggok yeonrakju-si-gibara-ko olsu-isik-ekwanhan saenggak-do
surely contact-HON-hope-and bone marrow-transplant-about thought-also

246.오늘 해 볼 수 있는 시간이 되었네요.
oneul eom-seo time-PST SUB become-PST-DEC (POL)
사랑하시는 어머니와 형이 있으면

어머니와 형이 있으면

여러분은 이렇게 좋아하는 형편이 있으면

이런 어머니와 형이 있으면

→ Thank you so much. Adopted child Youngwoong Han’s biological mother, Hosun Han or Hosoon Han, is around 39 years of age. Now we are looking for her. He lived in around SanggyeDong, born in Sanggye Christian Hospital, Seoul. Through the adoption agency, he was adopted when he was about five months old, to Philadelphia, the United States. His date of birth is in June, 1990. His given name is not sure. Please contact us if you know Youngwoong Han. It was a great time to think about born-marrow donation. They came all the way here for good, and it touched us. Let’s give them a big hand. [clapping]
I really do think that if he has his loving mother and brother, he will be cured completely.

Youngwoong must be a really lucky person.

I hope to see him once again after he gets healthy. Now, it’s time to look at the Seeking-Family-Exclusive Center. Let’s meet the people who look for their family through Rainbow Center.
APPENDIX B: TRANSCRIPTION OF DATA 2

“Lee, ChunShik” Part 1 & 2 from IMTP 2009-3-27 http://www.youtube.com/watch?v=hsc_kzt0KzE

1. 남자아나운서: 자 이번에는 멀리 미국에서 화상으로

namja anaunseo: ja, ibeon-e-neun meoli mikkuseseo whasang-euro

male announcer: now, this time-at-TOP far America-from screen-on

2. 가족을 찾기 위해서 신청하신 분이 계시요.

gajok-ul chak-giwihaeseo sincheongha-si-n-i gaesigeodeun yo

family-OBJ search-in order to register-HON-MOD-person (HON)-SUB being (HON)-CON-DEC (POL)

3. 만나 보겠습니다.

manna-bo gess seumnida

meet-see FUT DEC

4. 동역에는 이시원씨가 수고해 주시겠습니까.

tongyeok-e-neun Lee Siwon-si-ga sugohae-justi-kyess-seumnida eseoseo yo

interpreter-as-TOP Siwon Lee-Mr-SUB make an effort-HON-FUT-DEC welcome-come (HON)-PR (POL)

Now we have a participant from the USA on the screen who is searching for his family. We’ll see him now. Mr. Siwon Lee is going to help us as an interpreter. Welcome!!

5. 여자아나운서: 이번에 참여하신 분은요.

Yeojja anaunseo: ibeon-e chamyoha-si-n-bun-eun-yo

female announcer: this time-at participate-HON-MOD-person (HON)-topic-DEC (POL)

6. 1958 년에 미국으로

cheon-gubaek-osip-pal-nyeon-e mikkus-euro

one thousand-nine hundred-fifty-eight-years-in America-to

7. 입양이 되신 분이세요.

ipyang-i-do-i-si-n-bun-i-se-yo

adoption-PRT-PASS-HON-MOD-person (HON)-be-HON-DEC (POL)

This time, we have another guest who was adopted to the USA in 1958.

8. 남자아나운서: 그럼 가족과 해어전계 오십년도 이제

namja anaunseo: geureom gajok-kwa haeoeji-n-ge osip-nyeon-do ije

male announcer: then family-with separate-MOD-PRT fifty-years-too now

9. 넘어선 거네요. 얼마나 그리움이 클지

neomeu-si-n-geone-yo eolmana keuriu-m-i keul-l-ji

over-HON-MOD-DEC (POL) how miss-NOM-SUB big-MOD-PRT

10. 어서 화상으로 만나보겠습니다.

eoseo whasang-euro manna-bo-kyess-seumnida quickly screen-on meet-see-FUT-DEC

11. 안녕하십니까?

Annyeongha-si-pnigga

Hello-HON-ITR
Then, it has been over fifty years for him to be separated from his family. He must be missing them. We need to meet him on the screen soon. Hello?

12. Interpreter: Hi there, do you hear me?


15. 남자아나운서: 네, 잘 들립니다. 지금 어디 계신가요?

16. Interpreter: um... where are you now?

17. Lee, ChunShik: I am in Atlanta, Georgia, USA.

18. 여자아나운서: 네, 미국하고 저희가 시차가 있어서요.

19. 지금 거기는 몇시인가요?

20. Interpreter: What time is it there?

21. Lee, ChunShik: It is ten nineteen p.m. right now.

22. 통역: 일시 식구 분 지락이고요.

23. 지금 있는 곳은 조지아 주입니다.

24. 여자아나운서: 늦은 밤까지 저희와 함께 하시리고

25. 기다리셨는데요, 오늘 좋은 소식 있기를 기대를

→ It is ten nineteen in the evening. The place I’m living in now is Georgia State.
26. 하면서 이야기를 들어보도록 하겠습니다.
   ha-myeonseo iyagi-lul doel-eo-bo-dorok ha-gess-seumnida
   do-while story-OBJ listen-PRT-see-CON do-FUT-DEC

→ You have waited until night for us. Expecting that you would have good news, we will listen to his story.

27. 남자아나운서: 풍채가 좋으세요. 영화배우 같아요.
   namja ananunseo: poongchae-ga jo-eu-se-yo yeongwa-baewoo-kata-yo
   male announcer: appearance-SUB good-PRT-HON-DEC (POL) movie-actor-look like-DEC (POL)

→ You are a person of fine appearance. You look like an actor.


29. 남자아나운서: 유명한 그 운동선수, 하인즈워드 선수 같아요.
   namja ananunseo: yumyeonghan keu undong-seonsu hainz weod-seonsu-kata-yo
   male announcer: famous the physical-player Hinse Ward-player-look like-DEC (POL)

→ You look like Hinse Ward, the famous football player.


31. Lee, ChunShik: Yeah? I was just by him. Yeah, He was in my flight from Atlanta to Phoenix Sunday night.

32. 통역: 일요일날 피닉스로 출장을 다녀왔는데
   tongyeok: ilyoil-nal pinics-ro chuljang-ul danyeo-o-ass-neundae
   interpreter: Sunday-day Phoenix-to business trip-OBJ go-PRT-come-PST- CIRCUM (CON)

→ He said that he was on the same flight with him on a business trip on Sunday.

33. 여자아나운서: 정말요?
   yeoja anunseo: jeolmal-yo
   female announcer: really-INT (POL)

→ Really?

34. 남자아나운서: 그렇지요. 미국에서 살고 있으니까 그런.
   namja ananunseo: keurokun-yo mikuk-eseo salgo- iss-eunigga geureon
   male announcer: yes-DEC (HON) ameria-at living-be-because such

35. 우연이 생기네요. 자, 어미님을 찾기 위해서
   wooyeon-i sanggi-niyeo ja, eomeoni-lul cha-ki-wihaeseo
   accident-SUB happen-DEC (HON) now, mother-OBJ search-PRT-in order to

→ We said that he was on a business trip on Sunday.

36. 저희 방송에 문을 두드리 주셨네요.
   jeohoe bangsong-e mun-ul dudeuryeo ju-s-ass-neundae-yo
   our (HON) broadcast-to door-OBJ knocking give-HON-PST-CON-DEC(POL)
He was born in Seoul on May 10, 1955. He was moved to an orphanage called ‘SeongYukWon’ in 1958. He stayed there for several months and then he was adopted.

→ He came to this show to find your birth mom. How did it happen, how did it happen to, uhm..

→ Oh, yes!! Because you live in America, it happens like that. Now, he knocked on our program’s door in order to look for his mother. Let’s listen to how he was separated from his mother.

40. Interpreter: You came to this show to find your birth mom. How did it happen, how did it happen to, uhm.. 41. separate?

42. Lee, ChunShik: ah… I was born in May ten in 1955 and my mother took me to SeongYukWon orphanage in 1958, the early part of that year, then I was adopted by Larson and Miles Britten in Detroit Michigan later on the same year in 1958.

→ He was born in Seoul on May 10, 1955. He was moved to an orphanage called ‘SeongYukWon’ in 1958. He stayed there for several months and then he was adopted.
53. 또 지금하고는 환경이 많이 달라시요.
  do jikeum-hako-neun whangyeong-i mani dal-aseo-yo
also now-with-TOP Surounding-SUB much be different-CAS-DEC (POL)

54. 아무래도 어머니께서 혼혈인,
  amuraedo eomeoni-ggeseo hon-hyeol-in
in the end mother-SUB (HON) mixed-blood-person

55. 특히나 피부색이 검은 빛이 있는 그 아이들 키우기가
  teukhi-na pibu-saek-i geomeun-bik-i iss-neun keu ai-lul kiwo-gi-ga
specially-PRT skin-color-SUB black-color-SUB be-MOD the child-OBJ bring up-NOM-TOP

56. 쉽지가 않았을 것 같습니다.
  shipji-ga aneu-s-ass-ulkoeos-kas-seumnida gaowan-eseo jinaeda-ga mikuk-euro
easy-TOP not-HON-PST-PRT-look like-DEC orphanage-at staying-while America-to

57. 바로 가신건가요?
  baro ga-si-n-geongayo
immediately go-HON-MOD-ITR (POL)

→ Yes, so his birth mother took care of him for three years… Now we can see his picture when he was adopted. He went to the USA in 1958. At that time, since the situation was so different, it would not be easy for his mother to bring an especially black-skinned child up. Did he go to the USA immediately after staying at the orphanage?

58. Interpreter: how long did you stay in the orphanage?

59. Lee, ChunShik: I think I was only there like ah… maybe no more than six months. I think I went during the 60. early part of the year in 1958, and I was adopted later on that year in August, 1958.

60. 동역: 58 년 초에 처음 고아원에 가서 이제 중순에
  tongyeok: osip-pal-nyeon cho-e cheoeum goawon-e ga-seo ijeo joongsoon-jjeun-e
interpreter: fifty-eight-year the beginning-at first time orphanage-to go-CAS now the middle-about-at

61. 8 월쯤에 입양을 가게 됐으니깐 오 륵 개월 정도
  palweol-jjeun-e ipyang-ul ga-kedoe-ss-eunigga-n o-ryuk-gaewol-jeongdo
august-about-in adoption-OBJ go-PASS-PST-because-MOD five-six-month-about

62. 미물리 있었습니다.
  meomu-leo iss-eoss-seumnida
stay-PRT be-PST-DEC

→ Since he went to the orphanage at the beginning of 1958 and he was adopted in August, he stayed at the orphanage for six months.

63. 남자아나운서: 어머니 사건입니다. 아주 선명한데요.
  namja anaunseo: eomeoni(-ui) sajin-immida aju seonmyeonghan-deyo
male announcer: mother(-GEN) picture-DEC very clear be-DEC (HON)

64. 예, 저기 어머님께 한 이십대 일때 모습이죠.
  ye, jeoki eomeoni-m-I han isipdae –ilddae museum-i-jyo
yes that mother-HON-SUB about twenties-in figure-be-DEC (POL)
66. 그러면 어머님께서 직접 말하기는 아니니까 
keureomyeon eomeoni-m-ggaeseo jikjeop maki-s-ass-eunigga 
then mother-HON-SUB (HON) directly leave-HON-PST-because

67. 생년월일이랑 이름 이론이란 더 정확한 건가요? 
saeng-nyeon-wol-il-irang ireum ireon-geo-n da jeongwhakhan-geongayo 
birth-year-month-date-with name this-like-MOD all correct-ITR (POL)

→ We can see the picture of his mother on the screen. It is very clear. His mother looked like she was in her twenties. Because she took him directly to the orphanage, are his date of birth and his name correct?

68. Interpreter: Is your uh.. name and your birthday correct? I mean is it accurate?

69. Lee, ChunShik: As far as I know, that’s what’s on the paperwork that was in my adoption paper. So, as far as I know, it is. My Korean name is Chun.sik. Lee.

70. 통역: 한국 이름 이춘식과 생년월일은 
tongyeok: hankuk-ireum lee-chun-sik-kwa saeng-nyeon-wol-il-uen 
interpreter: Korean-name Lee-Chun-Sik-with birth-year-month-date-SUB

→ As far as I know, my Korean name Lee, Chunshik and my date of birth are correct.

71. 여자아나운서: 네, 그림 생년월일은 
yeoja anunneun: nye keureom saeng-nyeon-wol-il-uen cheon-ku-baek-osip-o-nyeon 
female announcer: yes then birth-year-month-date-TOP thousand-nine-hundred-fifty-five-year

72. 제가 아는 한 정확합니다. 
je-ga aneun-han jeongwhakha-mnida 
I (HON)-SUB know-as far as correct-DEC

→ As far as I know, my Korean name Lee, Chunshik and my date of birth are correct.

73. 여자아나운서: 네, 그림 생년월일은 1955년 
yeoja anunneun: nye keureom saeng-nyeon-wol-il-uen cheon-ku-baek-osip-o-nyeon 
female announcer: yes then birth-year-month-date-TOP thousand-nine-hundred-fifty-five-year

74. 5월 10일로 기억을 하고 계시고 이춘식이라는 
owl-sip-il-ro gieok-ul ha-ko gyesi-ko lee-chun-sik-iraneun 
may-ten-day-in memory-OBJ do-PRT (HON)-and Lee-Chun-Sik-called

75. 이름도 아마도 친어머니께서 가지고 지어준게 아닌가 싶은데요. 
ireum-do amado chin-eomeoni-ggaeseo jieo-ju-nge aninga sip-eunde-yo 
name-too perhaps biological-mother-SUB (HON) make-give-PRT not want-CON-DEC (POL)

76. 한 네 살 무렵 정도에 해어지셨는데 
han ne-sal-muryeop jeongdoo heoji-s-ass-neunde 
about four-years old-around limited separate-HON-PST-CON

77. 어머니에 대한 기억이 있으신가요? 
eomeoni-e daehan-gieok-i iss-eu-si-n-gayo 
mother-about-memory-SUB be-PRT-HON-MOD-ITR (POL)

→ Yes, he remembers that his birthday is May 10, in 1955 and we assume that his birth mother gave his name Lee, Chunshik to him. You were separated from your mother around four years old. Do you have any memory of her?

78. Interpreter: uh… do you have any memory about your birth mom?

79. Lee, ChunShik: Unfortunately, I don’t. I was three years old at that time. So, I don’t remember very much other 80. than what my adoptive parents told me about my mother and they told me that she was very loving.
Well, they told me that in the letters that my birth mom sent to my adoptive parents, they said that she loved me very much and that she always wanted to see me playing and happy with other children. Sometimes there are some people who have memories of their mother though. Usually it is hard to remember memories from when they were so young. I don’t have any memory except what my adoptive parents told me, since I was four years old in Korean age. In fact, I don’t remember anything.

Sometimes there are some people who have memories of their mother though. Usually it is hard to remember because it was memories from when they were so young.

Then, we wonder what story his adoptive parents told him.

What did you hear about your birth mom from your adoptive parents? What did they tell you about?
통역: 입양된 이후에 입양하신 부모님께

통역: adopted-PASS-MOD after adoptive-HON-MOD parents-HON-to

동치: 난자아나운서 : 보내고서도 계속 연락을

male announcer: send-PRT-as well continually communication-OBJ

주고 받으셨네요.

ju-kob-eu-s-ass-neyo jeogi peyonji-neyo

give-and-take-PRT-HON-PST-DEC (POL) that letter-DEC (POL)

→ After being adopted, his adoptive parents got a letter from his birth mother. They said that his birth mother loved him and wanted to see him growing-up, playing, and socializing with friends.

→ After his birth mother put him up for adoption, she continued to correspond with his adoptive parents. We can see the letter on the screen.

→ That is her letter that she sent at that time.

→ Do you know the contents of the letter?

→ Do you know about what was on the letter your birth mother has sent to you, sent to your adoptive parents?
I don’t remember exactly what’s on there. I think somebody has to interpret for me. I used to speak Korean, but I don’t speak Korean any more. I lost that. The only word that I remember in Korean is Soju.

Lee, ChunShik: I gratefully received the picture and letter that you sent. As I thought that he’s already grown. It seems like the three years are really short and long. In addition, I couldn’t express my wonderful happiness when I read a letter that Chunsik wrote. I pray that health and happiness are always in your home. Two pictures are enclosed with this letter.” She wrote Chinese characters. Yes….

Dear Chunsik’s respectful parents. I gratefully received the picture and letter that you sent. As I thought that he’s already grown. It seems like the three years are really short and long. In addition, I couldn’t express my wonderful happiness when I read a letter that Chunsik wrote. I pray that health and happiness are always in your home. Two pictures are enclosed with this letter.” She wrote Chinese characters. Yes….
situation sangtae 133 again 132 again jae 131 nanji 130 tell (HON) malsseumhae 129.

t 128 126 124 122

to her handwriting and the contents of the letter. We can feel that her loving was deep.

His birth mother did not disconnect but she sent her letter, and now she must be a very educated lady according to her handwriting and the contents of the letter. We can feel that her loving was deep.

Now then, it would have been good if the communication had continued. When was the contact disconnected?

His birth mother did not disconnect but she sent her letter, and now she must be a very educated lady according to the handwriting and the contents of the letter. We can feel that her loving was deep.

Now then, it would have been good if the communication had continued. When was the contact disconnected?

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134. 유일한 자녀일 거라고 추측하고 있다고 말씀 하십니다.

135. 남자아나운서: 그래요.

136. 여자아나운서: 어머니께서는 새삶을 시작을 했었구요.

137. 도 이제 이춘식씨도 미국에 갔으니깐 한국을 잊고

138. 거기에 적응하려는 뜻에서 그러셨ellig으로 모르겠다는

139. 생각이 드는데요. 어머니께서 기억을 할 만한

140. 특별한 사건이라던지 기억-같은게 있을까요?

141. Interpreter: Do you have any memory? Anything like physical mark that your birth mom might gonna recognize?

142. Lee, ChunShik: I have a mole on my left wrist right here that I had since birth and I have a couple of scars on my back from the rickets that I had when I was a child.

143. Lee, ChunShik: I have a mole on my left wrist right here that I had since birth and I have a couple of scars on my back from the rickets that I had when I was a child.

144. We believe that she stopped the communication with them with the hope that he could adapt himself to his new surroundings because his birth mother started her new life and Mr. Lee, Chunshik also went to the U.S. Is there any special event, memory, or anything to remember about her?

145. Interpreter: be born-when-from left-wrist-on small-lump-or scar-something like several

146. 있었구요. 그리고 입양되기 전에 구두병이라고 하죠.

I see.

I’m not positive, but my adoptive mother told me that she got married shortly after I was adopted. Since she was married to an old man, she would be in a situation that she could not have a child. Thus, he assumed that he is the only child whom she has.
From birth, he had a small lump or scars on his left wrist. And before he was adopted, he had rickets on his back caused primarily by a chronic lack of vitamin D.

Currently, he has a small lump on the back of his wrist. As adopted.

On his back!!! Yes, the scar that his birth mother knows. She would recognize him as an adult. Yes, we can see his young picture as well.

If his biological family or birth mother sees the pictures, they would clearly recognize him, since these are the pictures of his birth mother and his picture when he was adopted.

Now you are in Atlanta. What do you do?

Lee, ChunShik: I’m a software consultant, uh… for the PeopleSoft product made by Oracle.
I am working as a consultant at a software company. My adopted parents are very loving and adopted two more children including me. My mother passed away in May, 2005 and my father is still working even though he is over ninety years old.
Yes, we saw them in the picture. The person in the middle must be his father. Mr. Lee, Chunsik looks young, but he is fifty-five years old. His son and daughter were in the picture… His grandson and granddaughter also… Did his sons get married early? Could you ask him?

He has five grandchildren.

I cannot believe this part at all. I saw him as in his late thirties.
206

186. 여자아나운서: 그러나니까요.
yeoja anannceo: geureo-niggayog
female announcer: so-DEC (POL)

→ I thought so too.

187. 패널: 저렇게 동안을 유지할 수 있는 비결 하나만 물어봐주세요.
paneol: jeoreoke dongan-ul yujija-lisuissenun bigyeo-hana-man muleoobaju-se-yo
panel: liket that young face-OBJ keep-be able to secret-one-only ask-please-HON-DEC (POL)

→ Could you ask him the secret to keeping a young face?

188. Interpreter: She thought you are like on your thirties and asking what’s the technique to be uh… remain young.


190. 통역: 아이를 많이 갖으시라고 합니다. 아이들때문에 젊어질 수 있다고.
tongyeok: ai-lul mani gakeu-si-rako hamnida ai-deul-daeumune jeoleoji-lsuiss-dako

→ He said to have a lot of children. We can be young because of children.

191. 패널: 손주를 많이 낳아야겠네요.
paneol: sonju-lul mani nah-aya-gess-ne
panel: grandchildren-OBJ many bear-should-FUT-DEC

→ Then, we would have many grandchildren.

192. 드리고 싶은 말씀 부탁드립니다.
deuriko sipeun malsseum butak-deuri-gess-seumnida
give (HON) want to words (HON) request-give (HON)-FUT-DEC

→ Fortunately, he had a good life after going to America and he has lived with blessed grandchildren. The only thing is that he wants to find his birth mother. We request any words he wants to say to her?

193. 여자아나운서: 다행히 미국에 가서 행복하게 사셨고.
yeoja anannceo: dahaenghi mikuk-e ga-seo haengbukhage sa-s-ass-kog
female announcer: fortunately America-to go-CAS happily live-HON-PST-and

194. 이제 어머니만 찾으시면 두고 다복하게 살고 계시는데요.
jikeum sonja-sonnyeo-ggaji du-ko dabokha-ge sal-ko-gyesi-neunde-yo
corrently grandson-granddaughter-with have-and blessed-ADV live-and-HON-CON-DEC (POL)

195. 드리고 싶은 말씀 부탁드리겠습니다.
deuriko sipeun malsseum butak-deuri-gess-seumnida
give (HON) want to words (HON) request-give (HON)-FUT-DEC

→ Fortunately, he had a good life after going to America and he has lived with blessed grandchildren. The only thing is that he wants to find his birth mother. We request any words he wants to say to her?

196. Interpreter: do you have anything to say to your…, anything to wanna say to your birth mom who might gonna be watching this TV show?

197. Interpreter: do you have anything to say to your…, anything to wanna say to your birth mom who might gonna be watching this TV show?

198. Lee, ChunShik: Yes I do. Uh… First of all, I pray that she’s still alive and if she’s watching this show, I’d like to get to meet her and see her, and tell her I love her very very much and then I want to give her big hug and a big kiss.
통역: 우선 첫번째로 살아계시길 진심으로 바라고.

manyake: 만약에 만날 수 있게 된다면 사랑한다는 말과 함께 목

if meet-be able to-PST-DEC-if love-MOD-word-with together tightly

204. 안아드리고 싶습니다.
a na-deui ko sip-seumnida

hug-give-PRT want-DEC

→ Fist of all, I hope with all my heart that she alive. If I can meet her, I want to say I love her and I want to hug her.

205. 남자아나운서: 이렇게 젊게 살고 계시니까 어머니도 분명히

male announcer: like this young be (HON)-because mother-also definitely

206. 건강하게 계실까라고 믿고 싶습니다.
geonganghage gyesi-lgeo-rako mid-ko sip-seumnida

healthy be (HON)-FUT-QT believe-PRT want-DEC

207. 한국에 꼭 오시서 또 어머니를 만나는 기회가

korea-to surely come-HON-for as well mother-OBJ meet-MOD-chance-SUB

208. 생겼으면 좋겠네요.
saenggi-ass-eumyeon joh-gess-neyo

happen-FUT-if good-FUT-DEC (POL)

→ We want to believe that she is alive since he lives very young like this. We hope that he has a chance to meet his birth mother in Korea.

209. Interpreter: Thank you so much and we really really hope you to meet your birth mom soon!

210. 여자아나운서: 좋은 소식 기대하겠습니다. 고맙습니다.
yeoja annaunceo: joen sosik (-ul) gidaeha-gess-seumnida gomakeseumnida

female announcer: good news (-OBJ) expect-FUT-DEC Thank you

→ We expect good news for you. Thank you.

211. 남자 아나운서: 참여해 주셔서 고맙습니다.
namja annaunseo: chamyeohae jusyeo-eso gomakeseumnida

male announcer: participate HON-for Thank you

→ Thank you for participating in our program.

212. Interpreter: Thank you for the interview.

213. Lee, ChunShik: Thank you.

214. 남자아나운서: 자 어머니 만나면 하고싶은 말이 얼마나

male announcer: then mother (-OBJ) meet-if do-want-MOD-words-SUB how

216. 찾고 있습니다. 이춘식씨 생년월일은 chako-iss-seumnida lee-chunshik-ssi (-ui) saeng-nyeon-wol-il-eun
search-be-DEC Lee-Chunshik-Mrs (-GEN) birth-year-month-date-SUB

217. 1955 년 thousand-nine-hundred-fifty-five cheon-ku-baek-osip-o-nyeon oweol-sip-il-i-guyo ireum-do jikjeop

218. 집이 주신가니가요. 주위에 아는 분 jioe-ju-si-ngeonigga-yo juwie a-neun-bun gyesinji
make-give-HON-because-DEC (POL) around know-MOD-person be (HON)

219. 많이 들여와주시기 바랍니다. 자, 이렇게 화상으로 mani muleo-boa-jusigi bara-pnida ja ireoke whasang-euro
much ask-see-please wish-DEC now like this screen-on

220. 만나봤어요. 이번에는 가족 찾기 전담센터죠. mana-bo-ass-guyo ibeone-neun gajok-chakgi jeondam-center-jyo
meet-see-PST-DEC (POL) this time-TOP family-search full-charge-center-DEC (POL)

221. 레인보우를 통해서 가족을 찾는 분들 raevinbowu-lul tonghaeseo gajok-ul chak-neun bun-deul (-ul)
rainbow-OBJ through family-OBJ search-MOD person-PL(-OBJ)

222. 소개하는 시간입니다. sogaeha-neun sigan-i-mnida introduce-MOD time-be-DEC

→ When he meets his birth mother, how much does he want to say to her? American adoptee, Mr. Lee, Chunshik is looking for his birth mother, Ms. Lee, Soonae. His date of birth is May 10, 1955. Since his birth mother gave him name, please ask anybody around if they know him. We met him on the screen. Now it is the Seeking-Family-Exclusive Center. It is time to introduce the people who look for their family through Rainbow Center.

→ Yes, we will go to Rainbow Center.
APPENDIX C: EXAMPLES FROM DATA 1 & 2 FOR COHERENCE RELATIONS

Han, Young-woong’s discourse

#1
15. Mother: My younger son is Theo Daniels. Theo has leukemia.
16. interpreter: my (HON) youngest-son-GEN name-TOP-POL American name-TOP
   tongyeok: jae maknae-adul-ui ileum-un-yo mikuk ileum-un
   taeo daniel-DEC but my (HON) youngest-son-SUB-DEC (POL)
17. Go on.
   → My youngest son’s English name is Theo Daniels. But my youngest son, whom I adopted, has leukemia. Go on.

#2
20. Mother: Theo, right now, is safe because of chemo therapy.
21. interpreter: ah now anti-cancer-treatment get-PRT-being-PST-PRT
   ddeauxue jigeum (-eun) jugeum due to now (-TOP) a little bit
22. Go on.
   → Theo is currently undergoing chemotherapy, so now he is in a calm condition.

#3
24. Mother: but next week is his last week an experimental drug that he has kept him alive.
25. interpreter: uh anti-cancer-treatment (-OBJ) finish-and the experimental
   yakmul-ul jigeum tuyeoha-eseo daeum-ju-kaeki eodduke-bo-myeon drug-OBJ now give-CON next-week-due how-seeing-if
26. Go on.
   → After chemotherapy, he will be taking experimental drugs, which should keep him alive for another week. Go on.

#4
29. Mother: Theo needs a bone-marrow transplant.
30. Go on.
   → After chemotherapy, he will be taking experimental drugs, which should keep him alive for another week. Go on.

209
Mother: Nobody in my family can help Theo.

Of course, none of the family members can help Theo, because they are not his biological family.

Mother: He is my youngest child. He’s born here in Korea.

Of course, none of the family members can help Theo, because they are not his biological family.

Mother: He is my youngest son. But Theo is my one of my best friends. And he is also our family. As we are four years apart, we had quarreled a lot, but Theo is my one of my best friends. And he is also our family.

Mother: That’s from the medicine he has to take. Those were, --we call steroids.

And our PL-TOP last way-with the family members can help Theo, because they are not his biological family.
The reason why he looks like that is while getting treatment, a substance called steroids is absolutely necessary, but it has a side effect that makes the person gain weight.

#9

92. Mother: He was fine at school. Most people, to look at him, don’t know he is sick. Um, when he comes to home 93. at night, you know that he is sick.

94. 엄마: 어, 지금 보시는 것처럼. 테오는 지금 적응 (술) 잘 하고 계미있고, 테오-난 jigeum jeokeung (-ul) jal ha-ko jaemiiss-ko

95. 테오가 이 날에 학생과 다름이 없습니다. botongui yeoneu haksang-kwa darum-i eop-sumnida.

96. 보통의 여느 학생과 다름이 없습니다. common normal student-with difference-SUB not-DEC

97. 그러서 학교에서 보면 테오가 어디 아프다는 keuraeso hakkyo-eseo bom-yeon teo-ka eodi apeuda-neun thus school-at see-when Theo-SUB what part be sick-MOD

98. 생각을 못하는데 집에 오면 은 기력은 saenggak-ul mota-neundae jip-e o-myeon on giryeo-ul thinking-OBJ not-though home-at come-when all energy-OBJ

99. 다 읽고 집에 오기 때문에 많이 아퍼니다. da ssod-ko jip-e o-kiddaemune mani apeu-bnida every pour-and home-at come-because much sick-DEC

As you see, he was well-adapted. He is just like other students. So when I see him at school, I can’t tell that he is sick. But when he comes back home, he suffers after spending so much energy at school.

#10

115. Mother: October of last year. He uh came off the across field. He was hot and sweaty, and he said it’s hard to 116. breathe. He had a pain on his side.

117. 엄마: 어느 날 작년 시월 정도되는 월요일의 테오가 학교에서 돌아왔는데 어느 밤에 마찬가지로 teo-ka hakkyo-eseo dolao-ass-neunde yeoneu ddae-wa machangajiro Theo-SUB school-from come-PST-but ordinary day-and same

118. 테오가 해수욕을 하고 돌아왔는데 테오가 해수욕을 해서 racros-lul ha-ko dolao-ass-neunde ddam-e heumbeok jeo-eoseo lacrosse-OBJ play-and return-PST-but soak-with entirely CON

119. 라크로스를 하고 돌아왔는데, 밤에 힘들어서 120. 그 다음에 인제 이 쪽 어깨 밑으로 허리 밑으로 해서

211
keu daeume injae i jjok eokkae -mi-euro heori-mi-euro-haeseo
the next now this part shoulder-down-to waist-down-to-doing
121.통증을 호소하면서 심장 박동수가 상당히 빨라져서.
tongeung-hul hososa-myeoneseo simjang bakkol-su-ka sangdanghee ppa-laj-eoseo
pain-OBJ complain-and heart beating-SUB very fast-become-because
[Theo entering his house on screen]
122.예, 그런 모습으로 기전백진해 있었습니다.
ye keureon mosum-uro ijjinsmakjin-hae iss-ass-sumnida
yes that condition-with worn out-be being-PST-DEC
→ One day in last October. It was Monday. Theo came back from the school. As usual, he was all sweaty from
playing lacrosse. But he complained of a pain from the shoulder to the bottom of the waist. Also his heart was
beating very fast. Yes, he was completely exhausted.

#11
126. Mother: The medical record that I have tells me that he was born in thirty weeks and that he was sickly the first
three month. He was hospitalized many times.
tongyeok: eo jae-ka ipyang-ul keu teo-lul mana-gi-jeone
interpreter: uh I (HON)-SUB adoption-OBJ the Theo-OBJ meet-PRT-before
127.그 입양기록에 의하면, 태어나서 한 삼개월 정도를
keu ipyang-girok-e uihamyoon taeon-seo han sam-gaeweol jeongdo-lul
the adoption-record-to according be born-after about three-month approximately-OBJ
128. 그 hospatal-at hospitalized-also do-and treatment-OBJ get-PST- MOD-with
129. 계속 수차례 병원을 다녔던 결로
gaeok sucharye byeongwon-ul dani-ass-dungeol-ro
continuously many times hospatal-OBJ go-PST- MOD-with
130. 병원에 입원도 하고 치료를 받았던 것으로
byeongwon-e ipwon-do ha-ko chiryol-lul bak-ass-dungeok-uro
hospital-at hospatal-at hospitalized-also do-and treatment-OBJ get-PST- MOD-with
131. 본인이 봤다고 합니다.
bonin-i bo-ass-da-ko ha-mnida

→ According to the medical record that she obtained before she met Theo, he was hospitalized many times for first
three months.

#12
158. Brother: I like to think I helped. I think he’s been as much helped as I’ve been to him. Obviously, I am older, so
159. I was able to teach him what I knew, but being a role model for him, he enforced me to do better everything
160. than I do.
tongyeok: ildan je-ka ne-sal-i (deo) man-uni-gga
interpreter: once I (HON)-SUB four-years- SBU (more) older-because
161. 당연히 많이 도와주었다고 생각하고 싶습니다.
dangyeonheee mani dowaju-ass-da-ko sanggakha-ko- sip-sumnida
of course a lot help-PST-DEC-QT think-PRT-want-DEC
162. 본인이 말해서 제가 이렇게 말씀(-을)
bonin-i mulron je-ka ireoke malsseum (-ul)
himself-SUB of course I (HON)-SUB like this speech (HON) (-OBJ)
163. 드리는 이유는 저도 물론 테오한테
deur-uni iyu-neun jeo-do mulron teohanye
give-MOD reason-TOP I (HON)-also of course Theo-from
164. 많은 도움을 받았구요,
maneu doum-ul bad-ass-guyo
much help-OBJ get-PST-DEC (POL)

212
We're going to visit the hospital, to look more into his bone marrow drive on Sunday.

Well, I am 4 years older than him, so I'd like to think that I helped him a lot. A reason that I said this is because I took a lot of help from Theo as well. As I am four years older, I helped him in various subjects that I knew. But in some areas, in both academics and sports, he overtook our family. He is a great brother.

After this program, we are going to look for his biological family with the help of the police, and we are going to visit the hospital to look more into his bone-marrow tomorrow. On Sunday, we are planning to do hematopoietic stem cell drive campaign.
If there are the parents who gave him life, the people who send him to me, or anyone who knows anything about my son, please let me know. I’d like to keep him with me longer. If there are family members or any relatives of him, please contact me.

#15

Brother: I’m here for myself because I don’t wanna live without Theo. He is important to me. But also I want to realize it if you come to the bone-marrow drive, you can save me and my mother by keeping her son alive. Also there are several other people you can help. He wasn’t only one in the hospital when we were there and there are many other people searching for bone marrow. You can save lives if you are willing to help.

To the interpreter: ah himself-SUB here stand being reason-TOP of course

But also I want to become the hematopoietic stem-cell-OBJ help-HON-MOD-if

Currently Thoe due to hospital-to come-PST though

Like this bone marrow-transplant-OBJ need-do-MOD

Many people PL-SUB be-DEC you (HOH)-PL-SUB help-HON-if
Lee, Chunshik’s discourse

#1
31. Lee, ChunShik: Yeah, I was just by him. Yeah, He was in my flight from Atlanta to Phoenix Sunday night.
32. 통역: 임요일날 편의로 출장을 다녀왔는데

#2
42. Lee, ChunShik: ah… I was born in May ten in 1955 and my mother took me to SeongYukWon_orphanage in 1958, the early part of that year, then I was adopted by Larson and Miles Britten in Detroit Michigan later on the same year in 1958.
43. theo: fifty-eight-year-old forty-five-year

#3
59. Lee, ChunShik: I think I was only there like ah… maybe no more than six months. I think I went during the early part of the year in 1958, and I was adopted later on that year in August, 1958.
Since he went to the orphanage at the beginning of 1958 and he was adopted in August, he stayed at the orphanage for six months.

#4
69. Lee, ChunShik: As far as I know, that’s what’s on the paperwork that was in my adoption paper. So, as far as I know, it is. My Korean name is Chun-sik Lee.

71. 통역: 한국 이름 이춘식과 생년월일은
interpreter: Korean-name Lee-Chun-Sik-with birth-year-month-date-SUB

72. Lee, ChunShik: I don’t have any memory except what my adoptive parents told me about my mother and they told me that she was very loving.

#5
78. Interpreter: uh… do you have any memory about your birth mom?
79. Lee, ChunShik: Unfortunately, I don’t. I was three years old at that time. So, I don’t remember very much other than what my adoptive parents told me about my mother and they told me that she was very loving.

#6
92. Lee, ChunShik: Well, they told me that in the letters that my birth mom sent to my adoptive parents, they said that she loved me very much and that she always wanted to see me playing and happy with other children.
also growing up figure children-with playing-and

98. 어울리는 모습을 광장히 보기 원하셨다고
eowolineun museum-ul koingjanghee bo-gi wonha-s-ass-da-ko
joining figure-OBJ very much see-PRT want-HON-PST-DEC-QT

99. 그렇게 정해주셔서 합니다.
keureokge jeonhae-ju-s-ass-da-ko hamnida
like that tell-give-HON-PST-DEC-QT DEC

→ After being adopted, his adoptive parents got a letter from his birth mother. They said that his birth mother loved him and wanted to see him growing-up, playing, and socializing with friends.

#7

125. Lee, ChunShik: I am not really sure. My birth mother got married, uh shortly after I was adopted, so I think 126. probably after she got married, communication stopped. She married a much older gentleman that couldn’t 127. have any more children, so I am only the child that she had.

128. 통역: 정확하게 않지만 입양하신 부모님께서 테이토리-MOD-not-though adopted-HON-MOD parents-SUB (HON)
tongyeok: jeongwhakka-ji-n-an-jimana jeunsaeng-si-n bunim-ggaseo
interpreter: accurate-PRT-MOD-not-though adopted-HON-MOD parents-SUB (HON)

129. 말씀해 주시기로 제가 입양되고
malsseumhae-ju-si-gii-lul je-ga ipyang-doe-ko
tell (HON)-give-HON-NOM-OBJ I (HON)-SUB adopted-PASS-and

130. 난지 얼마 되지 않아서 친어머님께서
nanji elapsed-re not inside person (HON) nanja

131. 제혼을 하셨다고 들었습니다. 나이 많으신 분이랑
jae-hon-ul ha-s-ass-da-ko deul-ass-seumnida nai-maneu-si-n bun-irang
again-marriage do-HON-PST-DEC-QT hear-PST-DEC age-much-HON-MOD-person (HON)-with

132. 제혼을 하셔서 더 이상 자녀를 낳지 못하는
jae-hon-ul ha-si-eoseo deo-isang janyeolul na-ji-mokha-neun
again-marriage do-HON-because more-any children (HON)-OBJ deliver-PRT-be not-MOD

133. 상태였을 거라고 그래서 지금 이분이
sangtai-i-ass-ulgeora-ko keuraeseo jikeum i-bun-i
situation-be-PST-FUT-QT thus now this-person (HON)-SUB

134. 유일한 자신이 거라고 추측하고 있다고 말씀 하십시오.
yuihan janyeol-i-iggeo-rako chucheukha-ko-issda-ko malsseum-ha-s-imnida
only child-be-FUT-QT assum-PRT-being-QT tell (HON)-do-HON-DEC

→ I’m not positive, but my adoptive mother told me that she got married shortly after I was adopted. Since she was married to an old man, she would be in a situation that she could not have a child. Thus, he assumed that he is the only child whom she has.

#8

143. Lee, ChunShik: I have a mole on my left wrist right here that I had since birth and I have a couple of scars on 144. my back from the rickets that I had when I was a child.

145. 통역: 태어날때부터 왼쪽 손목에 작은 홈이나 흉터 같은개 좀
tongyeok: taeoea-lldae-buteo woinjok-somnok-e jakeun-hok-ina hungeo-gateunge jom
interpreter: be born-when-from left-wrist-on small-lump-or scar-something like several

146. 있었구요. 그리고 입양되기 전에 구두병이라고 하죠.
iss-assy-guyo geurigo ipyang-deogi-jeone gurubyeon-irako-hajyo
be-PST-DEC (POL) and adopted-PASS-before rickets-QT-DEC (POL)

147. 비타민디-아이의 걸림으로 빼에 안좋은 영양부족의
vitamin-di-ui gyeolpip-euro bbyeo-e an-joeeun yeongyang-bujok-ui iljong-inde
vitamin-d-GEN deficiency due to bone-to not-good nutrition-insufficiency GEN kind-as

148. 그것 때문에 동에 흉터가 몇 개 남아있습니다.
geugeok-ddeamune deung-e hungeo-ga myeogae namiiss-dako-hamnida
that—because of back-on scars-SUB several be left-QT-DEC
→ From birth, he had a small lump or scars on his left wrist. And before he was adopted, he had rickets on his back caused primarily by a chronic lack of vitamin D.

#9
166. Interpreter: could you introduce your adoptive parents? How was they?
167. Lee, ChunShik: oh, yes. Larson and Miles Britten. They were very loving, in fact, I’m one of three children
168. that they adopted. I’m a middle child. And my mother passed away in May, 2005 and my father who is ninety
169. years old now is still working in Detroit, Michigan.
170. 동역: 지름 포함해서 두 명을 더 입양하신 사랑이 많이
171. interpreter: jeo-lul pohamhaeseo du-myong-ul deo ipyangha-s-n sarang-i mani
172.拥挤-si-neun bun-deul-i-si-ko eomeoni-neun i-cheon-o-nyeon-e
173. 넘치시는 분들이시고 어머니는 2005 년에
174. 통역: 저는 포함해서 두 명을 더 입양하신 사랑이 많이
175.overflowing-HON-MOD person-PL-be-HON-and mother-TOP two-thousand-five-year-in
176. 돌아가셨는데 아버지는 지금 연세가 90 세가
177. 넘어가셨는데도 일을하시고 계십니다.
178. My adopted parents are very loving and adopted two more children including me. My mother passed away in 2005 and my father is still working even though he is over ninety years old.

#10
199. Lee, ChunShik: Yes I do. Uh…. First of all, I pray that she’s still alive and if she’s watching this show, I’d like
200. to get to meet her and see her, and tell her I love her very very much and then I want to give her big hug and a
201. big kiss.
202. 우선 첫번째로 살아계시길 진심으로 바라고.
203. 만약에 만날 수 있게 된다면 사랑한다는 말과 함께 꼭
204. 안아드리고 싶습니다.
205. My adopted parents are very loving and adopted two more children including me. My mother passed away in 2005 and my father is still working even though he is over ninety years old.
Abbreviations [from *The Korean Language* by Ho-Min Sohn]

**ADJ:** Adjective

**CAS:** Causative

**CIRCUM:** circumstantial

**CON:** Conjunctive

**DEC:** Declarative

**DAT:** Dative

**FUT:** Future

**GEN:** Genitive

**HON:** Honorific

**ITR:** Interrogative

**MOD:** Modifier

**OBJ:** Object

**PASS:** Passive

**POL:** Polite Speech

**PL:** Plural

**PR:** Propositive

**PROG:** Progressive

**PRT:** Particle

**PST:** Past

**QT:** Quotative

**SUB:** Subject

**TOP:** Topic
VITA

Youngae Lee was born in S. Korea. She earned a Bachelor of Arts degree in English Language and Literature from Sangji University and received a Master of Arts degree in English and American Literature from Sookmyung Women’s University. After teaching at colleges, she acquired her Master of Arts degree in Applied Linguistics at the University of Texas at El Paso.

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While studying at Louisiana State University, she served as a graduate assistant in the Department of Psychology and as a president of LSU’s Korean Student Association. In addition, she taught Korean language at Baton Rouge School of Korean Language and has taught ‘Korean Conversational: Beginning’ as a summer language course Leisure Class at Louisiana State University since 2010. She will dedicate herself to teaching and research on language, culture, and gender.