



# Abstract

## History of Ethnic Soviet-Kazakhstani Korean Elite - Focused on the Visual Contents of 1930-1960ties

Kim, Sang - Cheol

In the 140th history of russian koreans(Koryoin) deportation to central asia in 1937 is important turning point. Because most russian korean communities in present were founded by 2nd emigration of central asian Koreans from the middle of 1950ties. And their successful resettlement in central asian countries made possible emigration to russia of their next generations.

Many visual materials on their successful resettlement were found in the Movie & Photo archives of Kazakhstan. These materials were made by Kazak State Film from 1940ties. From 1940-60ties these films were related with agricultural sector. These materials show leading collective farms(Kolhoz or Sovhoz) which achieved excellent results and important figures of these korean collective farms.

After 1960ties visual materials on famous ethnic korean figures in non agricultural sectors(e.g. industry, sports and cultural field) began to be produced. During last period of Soviet Union nationalism shocked and shattered socialisti community. Reflecting nationalistic mood of those days ethnic korean organizations established and ethno-nationalistic issues which had been strictly prohibited could be discussed. In the 1990 year documentary film on a korean family's life in soviet labor camp during the second World War made by ethnic korean movie director and producer in Kazakhstan.

Leading figures of Kazakhstani Korean(Koryoin) active participated

in activities of national organizations like ethnic korean news paper 'Lenin Kichi', ethnic korean theater, Weekly Korean Radio and Korean TV program 'Wu-ri-Min-Jok.' After deportation these organizations played important role to keep and deliver traditional culture of ethnic Koreans. And each organization cooperated each other. For example many actors of korean theater, who can spoke korean fluently, actively joined in Korean Radio. Some directors of korean theater also produced Radio Program. Some Journalists of Lenin Kichi and Korean Radio were famous Writers, Directors and Translators of Korean Theater.

Many valuable broadcasting materials for koreans from middle of 1980ties to middle of 1995 disappeared in transitional period of Kazakhstan. And duplication of some of these materials which had made after 1995 under the control of Kazak National Broadcasting Company costs so expensive and is not so easy. These visual materials show characters of contemporary ethnic korean communities of Kazakhstan and can be clues to understand cultural changing of kazakhstani koreans.

## The Origin and Process of the Early Russian and Soviet Korean Communities - focused on the European Russia and Central Asia

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Keyword ; Soviet Korean, Deportation, Kazris, Turkestan

This article aims to examine the origin and process of the Early Russian and Soviet Korean communities that were formed in the European Russia and Central Asia before the Korean Deportation in 1937. First of all, early Koreans resided in European Russia and Central Asia according to the 1897's census performed by the Imperial Russia although the concrete reason and process of their immigration from Far Eastern Russia were not known. In European Russia lived two Koreans(St. Petersburg and Samara) and in Central Asia lived seven Koreans who worked in cities. This shows the fact that the Korean history in Central Asia can be reached to almost 120-year period, not simply 70 years or so.

Another Soviet census gives us the proof that more Koreans gathered to the European Part of the Soviet Union and Central Asia though this figure was so little compared with that of Koreans in Far Eastern Area. We can notice from the material that 916 Koreans resided in RSFSR (excluding Central Asia), 2 Koreans in BSSR, 104 Koreans in Ukraina and 81 Koreans in Central Asia. This fact shows that Koreans spread all over the regions of the Soviet Union in that time.

Koreans formed their own organization to support for the Soviet Government in mid-1920s. And some Koreans from Far Eastern Areas were invited to Central Asia to cultivate rice. Such Koreans

formed agricultural artels like Kazris(Kazakhstan) and Donris(Rostov region) in 1928 and in 1930 respectively. In 1930s some Koreans in Moscow were persecuted into death without knowing the exact reason.

In conclusion, Koreans already formed their communities all over the European Russia and Central Asia before the 1937's deportation. They acted there as city labors, revolutionaries during the Russian Revolution and political participants in Soviet Union. We cannot neglect such the early Koreans and their role in history of Soviet Korean migration.

## The improvement of role possibility of Uzbekistan and the Uzbek-Korean for the reunification of North and South

- According to the present condition and problem -

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Key Word: Russia, North Korea, Uzbekistan, Uzbek-Korean, North-South relations.

It's true that Uzbekistan has no such great importance for us in comparison with Russia. Nevertheless, Uzbekistan has the close alliance with Russia and the strategic partnership with Korea. Particularly Uzbekistan is the best friendly state among CIS, because Korean companies have pushed into Uzbekistan market and made a great contribution to economic development in the country after the collapse of the Soviet Union. Most important of all, there is only North Korea Embassy in Uzbekistan with the exception of Russia among 15 former republics of the USSR. Although North Korea Embassy opened in 1993, there hasn't been much progress in the relations between the two countries. But we have to understand the meaning of the being of North Korea Embassy in Uzbekistan as it follows.

First, Uzbekistan will be the state that will support our policy on reunification of North and South, because the country has foreign relations between North and South and is the leading pro-Korea state.

Second, we can secure the new route to get information on North, because Uzbekistan has the close alliance with Russia and the two

countries discuss reunification of North and South.

Third, the Uzbek-Korean gives us information on the situations in North, because they are on visiting terms with the country.

We should estimate Uzbekistan and the Uzbek-Korean as strategic partner to accomplish reunification of North and South. So, we have to develop the interchange with Uzbekistan constantly and assist the urgent problems that the Uzbek-Korean has effectively.

## Multicultural Policy of the Russian Federation in Case of the Korean Society in the Maritime District

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keywords: multiculturalism, Russian Federation, Maritime District, Korean-russians

The multicultural policies of the Russian Federation are related to the ethnic policies because the separatist nationalism was one of the main reasons of the collapse of USSR. And the aim of the multicultural policies are to resolve the ethnic issues and preserve the national unity. Characteristics of the multicultural policies of the Russian Federation are as follow. First, the issues related to the ethnic relations are the most important problems for Russian government to solve. Second, in resolving various ethnic problems, the Russian federal government excludes political issues from the multicultural policies. Third, multicultural politics of the Russian Federation are heavily concentrated in the cultural issues. Instead of excluding the political issues, Russian government guarantees maximum autonomy in the areas of language, arts, education, history etc.

In the Russian Federation there exist minimum legal frameworks for peaceful development of the ethnic cultures. However, the political rights of the ethnic groups are restricted under the pretext of the national unity, and the realization of the cultural rights is heavily dependent upon the financial abilities of the ethnic groups.

## The Process of the Social, Economic, and Cultural Developments of the Korean in the Central Asia

German Kim

Keyword : koryo saram, migrations, Central Asia, diaspora, identity

This paper considers the most significant changes taking place among Central Asian Koreans. The purpose of the author is a complex analysis of current demographical, social-cultural and ethnic processes of the Korean diasporas in differentiated contexts of developing independent states: Kazakhstan, Uzbekistan, Kyrgyzstan and others.

After the collapse of the Soviet Union and the founding of the CIS, another new page was opened in the history of the Korean (Koryo saram). They are again being forced to adapt, this time to the nationalizing republics of Central Asia. For the last two decades the number of Korean population has reduced and it was caused both by the deteriorating socio-economic conditions and lower birth rate, higher death rate, migrations from the Central Asian region.

There are new trends in the social structure and professional occupation among the Korean Diasporas in Kazakhstan, Uzbekistan and other countries of the Central Asia. Deterioration of the living conditions after the collapse of the Soviet Union has put the majority of population including Koreans on the brink of survival. Non-payments of salaries and their general reduction when prices were getting higher made millions of people quit their former jobs and take up other activities bringing profit. As a result we faced the process of washout of the academic and creative intelligentsia

among the Korean and on the one hand, reduction of the number of white-collar workers and increase in the number of those engaged in their own small or medium businesses.

Prolonged living in the countries other than countries of their origin transforms generations of immigrants into a sub-ethnos-Diaspora, broken off from its ethnic nucleus and being different from it in some peculiarities of their culture, way of life and language. The identity and self-consciousness evolution in the diasporic environment is, as a rule, several generations long as they are determined by a whole set of factors both of inner nature and outer characteristics. Koreans in the Central Asia have experienced the change of the Soviet identity into national identity of a sovereign state in which they were born and are living now. "The revolutionary" change of national belonging was the consequence of the political cataclysm-collapse of the Soviet Union. At the same time the evolutionary transformation of ethnic consciousness of the post-Soviet Koreans has not become cardinal to cause its change.

Twenty years is not a long time in the history of any nation but the years gone through at the turn of the century and millennium have turned to be extremely rich in crucial historical events, radical transformation of socio-political system and social relations. Korean Diasporas of the Central Asia are facing new challenges, they have to solve vital problems and determine their further development.

Besides internal national factors Diasporas living in the Central Asia are influenced by wide and active ties with their historical motherlands, Koreans not being an exception in this sense. The relations between the Republic of Korea on the one hand and Kazakhstan and Uzbekistan where about one third of all the former Soviet Koreans live, on the other hand, have been rapidly developing. These relations covered all the aspects of political, socio-economic,

cultural and scientific life. In order to achieve more efficient and rapid development of such relations it is necessary to create 'a system of centralized management'. There is no long-term, well thought out, expedient program of cooperation with Korean Diasporas in the post soviet Central Asia and Russia. The South Korean government and NGOs are focusing on supporting not on cooperation programs with the Korean Diasporas in the former USSR.

Koryo saram are blood brothers to the Korean from the South and North but due to the historical destiny they are different from each other in mentality, psychology, habits, and life styles. It is crucial to know our common features and our differences, it is necessary to respect each other, to support and assist each other, to strengthen and develop Korean commonwealth for the sake of the future unified Korea.

## Minority Policy and Discrimination against Minorities in Laos

**Cho Hungguk** (Professor, Graduate School of International Studies, Pusan National University)

Keywords: Lao, Hmong, Minorities, Kaysone Phomvihane

The Lao, the majority ethnic group in Laos, have discriminated against minorities in Laos. The discrimination is based upon the ethno-centric perception of the Lao. The Lao ethno-centrism has been built up through the population census and ethnic classification work done by the French authorities and the Laotian governments since the independence. In the 1950s, the Royal Lao government classified the peoples in its country in three groups, Lao Loum (lowland Lao), Lao Theung (mountain slope Lao), and Lao Sung (high mountain Lao). Thus, it seems to have stressed that all peoples in Laos were 'Lao', eliminating the individual ethnic name such as Hmong, Mien, etc., which could be a sign of their ethnicity. The communist Lao Peoples Democratic Republic (LPDR) government carried out the population and ethnic census since late 1970s. The principles of the census work were 'national equality' and 'evolutionist theory.' Particularly according to the 'evolutionist theory,' the Laotian government seems to have tried to create ethnic identities appropriate for the national integration by abolishing "bad" culture and fostering "good" culture of ethnic groups, thus manipulated the ethnicity of ethnic groups.

The minorities in Laos are legally equal to the Lao. They are, however, in reality discriminated against and even oppressed, although they totally make 45% of the population in Laos. The LPDR government has treated Buddhism, a religion adhered to predominantly by the Lao Loum, more favorably. The discrimination against the minorities can be seen more clearly in the Lao-centric 'New Economic Mechanism,' a market economical reform programme put into operation since 1986, which apparently has not taken the economically poor situation and cultural peculiarities of the ethnic minorities into consideration.

## System Transition of China and Reconfiguration of Urban Ethnic Community in Globalization: The Case Study of Chaoxianzu Community in Korean Town

**RUI, DONGGEN** (Pukyong National University)

key words: Globalization; System Transition, Urban ethnic community; korea town

This research aims to investigate how the rural-based Chaoxianzu community collapsed and reconfigured in the cities in the meantime of globalization. This paper focuses on the case study of Beijing Wangjing Korean Town which is a representative of coastal areas in China since early 1990s.

The result of case study shows that Wangjing Korean Town has been rapidly transformed into a place where Korean and Chaoxianzu crowded in owing to the growth of Beijing as an international city. During the process of this change, Chaoxianzu, by making the most of homogeneity of blood ties, language, and culture, make it possible to converge into the aggregation with the emergence of middle-class with high academic credentials who can accumulate both technology and capital, while other Chinese minorities form the country-in-the-cities.

## 『민족연구』 논문투고와 집필요령 및 심사과정

한국민족연구원이 연 4회 계간으로 발간하는 『민족연구』는 세계의 민족과 민족문제를 중심적인 연구과제로 설정, 현대세계의 제반 민족문제의 근원적 실체와 이의 발전적 해결을 모색하는 연구의 장입니다. 본 연구원은 관련학과와 연구기관 연구자들의 적극적인 투고를 환영합니다.

### I. 논문 투고

1. 편집대상 : 민족주의 이론, 각 지역과 개별국가의 민족 문제와 민족정책, 소수민족 현황 등과 관련된 논문.
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      - 조정남, 『러시아 민족주의 연구』 (서울:고려대학교 출판부, 1996), 292쪽.
      - Anthony D. Smith, *The Ethnic Origins of Nations* (Oxford: Blackwell, 1986), p. 95.
    - (2) 논문의 경우
      - 조정남, "중국의 화교정책 분석," 『민족연구』 제5호, 150~151쪽.
      - Alejandro Portes, "Immigration Theory for a New Century: Some Problems and Opportunities," *International Migration Review*, 31, 4, pp. 799~801.
  - 2) 참고문헌 작성 요령
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      - Alejandro Portes, "Immigration Theory for a New Century: Some Problems and Opportunities," *International Migration Review*, 31, 4.

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