



# Abstract

## The Research on Possibility of the Establishment of Multinational Cooperation Organization to Solve Ethnic Conflicts in the regions of Central Asia

- According to the Case of Tajik Civil War and the Role of Korea as Middle Power -

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(Inha Univ.)

Key word: New Asia Initiative, Middle Power, Central Asia,

The first reaction to the disintegration of the USSR by the end of 1991 was fear of an outburst of ethnic and interstate conflicts in the post-Soviet territory. In the Transcaucasus a war had broken out between Armenia and Azerbaijan; Moldova had split into two parts-Pridnestrovye and the territory loyal to Kishinyov; Ukraine faced the hazard of the Crimean Peninsula being annexed by Russia; and in the Baltic states a conflict flared up between authorities and Russian-speaking populations concerning the issues of citizenship and the state language. In those circumstances it was crucial to have a mechanism for dialogue and cooperation. Thus, in early 1992, a Commonwealth of Independent States (CIS) was created. But from the start CIS couldn't play a role to solve political and economic problems that happened in the region of Central Asia. So, the Central Asian Union (CAU) was created in 1994 because of the disappointment with the CIS, originally comprised of three states-Kazakhstan, Kyrgyzstan, and Uzbekistan. The creation of CAU caused a certain euphoria about the prospects of regional integration, and a number of regional cooperation institutions and mechanisms were established, such as interstate presidential and prime minister-level committees, and the Central Asian Bank for Cooperation and Development. Also, at that time, relationships among the presidents could be termed

friendly. But after cease-fire of Tajik Civil War Tajikistan and Uzbekistan has been unfriendly and after Kazakhstan is emerging as a new economic power in the region Uzbekistan and Kazakhstan has been unfriendly too. Consequently, at present, CAU could be considered a failure in most of its functions.

Now we have to understand the conflict structure of the region in Central Asia and consider solutions to establish CAU realistically. US, China, and Russia as high-level states can't play a role to solve the regional problems in Central Asia and recreate CAU because of representative partnership with Central Asian States. In this point we must cognize Middle Power as communicator to solve the upper problems in Central Asia. For examples, Kazakhstan can't solve the conflict with Uzbekistan by bilateral relations and high-level states hasn't exerted great efforts to improve the relationship between two states. Middle Power can play a role to solve the regional problems and discuss with high-level states. Now we consider Korea as Middle Power in Central Asia. Korean government has pushed New Asia Initiative and Central Asia is suitable region to achieve it.

This paper will analyze the possibility of the establishment of multinational cooperation organization to solve the regional problems in Central Asia through the case of Tajik Civil War and the role of Korea as Middle Power.

## Origin and Features of Central Asian Social Conflicts in New Millenium

- The Historical Correlation of Social & Ethnic Conflict in Ferghana Valley -

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Key Word ; Central Asia, Ferghana Valley, Kokand Khanate, Uzbekistan, Kyrgyzstan

The Ethnic composition of Contemporary Central Asian society reflects historical accumulation of various civilizations inflows in Central Asia. The pattern of Social Conflict in Central Asian Countries are categorized to relations between indigenous group & deported ethnic groups or relations among indigenous ethnic groups. Social conflict pattern of the former group occurred from last period of Soviet Union to beginning of independent Central Asian countries. And conflict pattern of the latter group have been continuing since breaking of Soviet Union to the present in Central Asian Society.

The Ferghana Valley, which is located at Eastern-northern Uzbekistan, Western-Northern Kyrgyzstan and Northern Tajikistan, is a symbol of Multi-ethnic character of Central Asian Society. From the medieval period various ethnic groups settled and kept their traditional way of life; nomadic, semi-nomadic and settled communities by ethnic groups.

In the formation of Soviet Union this region was divided by Soviet new ethnic categories, which were not able to cover local ethnic structure of the Ferghana Valley and which created Uzbekistan, Kyrgyzstan and Tajikistan. The Soviet authorities seriously considered dividing of Ferghana Vally in terms of effective ruling, so poly-ethnic structure & economical linkage among local communities did not affected on the creating new ethno-territorial units in Soviet union.

The delimitation of the Ferghana Valley in Soviet period did not change everyday life of populations of Ferghana valley, regardless of ethnic groups, because those days inter-republic borders had no actual meaning in the frame of Soviet Union. After breaking of Soviet Union, artificial or political inter-republic borders became actual national borders which blocked trans-republic life pattern of populations in the Ferghana Valley.

## Societal Dimension of Conflicts in Central Asia: The Case of Kyrgyzstan

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**Irina Chernykh**

(Researcher of the Kazakstan Institue for Strategic Studies)

The article written on the Copenhagen School methodology is devoted to analysis structural foundations of societal conflicts in Central Asian countries. The societal dimension of any conflict appear when a large identity group or its particular members determine something as a threat to their survival as a community and start to act in proper way.

Main nodal points of societal conflicts in the region are identifications connected with understanding what are the state, the nation, and the government. The article argues that the nation is considered through the prism of the titular nation (ethnos) concept and government stands as transcendent actor (subject) relative to the state and nation.

The events in the southern Kyrgyzstan (Osh and Jalal-Abad oblasts) happened in June 2010 is used as a most illustrative case of societal conflicts in Central Asia. There was indicated the conflict based on contraposition of the titular nation (the Kyrgyz) and marginalized non-titular ethnic groups (the Uzbeks in this case) who are positioned as 'the Others' posing unquestionable threat to Kyrgyz statehood due to either their separatist sentiment or aspiration to become included into Kyrgyz government structures.

## Ethnic Conflict Resulting from the Inflow of Immigrants: a Case of Meskhetian Turks in Krasnodar of Russia

**Kim, Hye Jin**

(Hankuk University of Foreign Studies)

keyword: Migration, Meskhetian Turks, Cossacks, Ethnic conflict

A new social phenomenon seen in Russia after the collapse of the USSR is migration. There exist two types of migration: international migration from previous Soviet republics and other far countries and an inner migration within Russia. Migration of various types can cause conflicts between local residents and immigrants. These conflicts, however, are not a simple friction between 'outsiders' and 'insiders.' Due to the fact that most immigrants are non-Russians, situations can intensify into an ethnic conflict.

Migration takes place most actively in central areas such as Moscow and St. Petersburg, and southwestern regions such as Stavropol, Krasnodar, and Rostov. Many people moved to southern Russia due to its geographical position connecting the Caucasus, Central Asia and Russia, as its connection provides convenient transportation. Additionally, the area possesses better climatic conditions compared to other Russian areas. The situation of Krasnodar Oblast could be seen as a case of ethnic conflict due to the constant wave of migration observed in the area, as well as the unprecedented situation where immigrants to Krasnodar Oblast were forced to move again to a totally unrelated country.

This paper has been prepared for the purpose of investigating ethnic conflicts resulting from an inflow of immigrants, particularly focusing on a case of Meskhetian Turks in Krasnodar. This article consists of three sections. The first section examines the current situation of immigrant inflow and the characteristics of the region's ethnic composition and community, such as the long existence of Cossacks and their position in the region. The second analyzes the various causes of conflict with Meskhetian Turks. For example, the Meskhetian Turks' stereotype, their closed lifestyle, and the unfriendly attitude of Cossacks towards them. The third investigates the migration politics of the Krasnodar government and the legal restrictions against them, the distant air in the local community, the influence of local media on the public's negative opinion of Turks, and finally, the results of the conflict.

## New Typology of the Dispersed Family and Plans for Activating Family Reunion Programs of Dispersed Families

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**Yoon, Yeo sang** (Database Center for North Korean Human Rights)

**Song, Young Ho** (Korea University)

Key words : Dispersed Family, Typology of the Dispersed Family, Family Reunion Program

This main goal of this study is to propose new plans for improving existing family reunion programs of dispersed families. To accomplish that goal, it aims to reexamine the definition of the dispersed family, develop its new typology, and to propose programs appropriate for each type of the dispersed family. We argue that the boundary of the dispersed family was decided by outsiders' interests with little regard to the intention of dispersed families themselves and thus the targets of the family reunion programs expanded excessively. It is necessary to have realistic objects in order to carry out family reunion programs effectively with limited manpower and resources. We create four types of the dispersed family (the active group, the give-up group, the interchange group, and the refusal group) by cross-crossing the identity of the dispersed family and the will to continue the family reunion program. Then we propose concrete programs appropriate and effective for each type of the dispersed family.

## Humanistic Reflection of Multiculturalism

-Focused on the 19th Century Classical Novel Samhanseubyu-1)

**Choi, Won Oh**

(Gwangju National University of Education)

Key Words : Multiculturalism, Multicultural Society, Immigrant Culture, Differences/Distinctions, Samhanseubyu

Multiculturalism is a concept in multicultural society that focuses on dealing with the "differences" or "distinctions" of immigrant culture. The author proposes that there is a need to extend the concept of multiculturalism for use as a narrative analysis tool, rather than limiting it to discussions of multicultural society. Regardless of whether or not a society or nation is actually multicultural, it will still face issues of dealing with internal differences/distinctions. But there is a danger that multiculturalism, by focusing on things immigrant, may oversimplify internal issues. In order to avoid this danger, we need to pay attention to the diachronic understanding of a given nation or society. Literary works aim to give readers time to reflect on such issues, so contemplating the issues of differences/distinctions that are depicted in literary works will extend and deepen the concept of multiculturalism. This will also contribute greatly to the task of theorization of this idea. This paper examines this possibility through the nineteenth century classical novel Samhanseubyu.

1) This paper was prepared as part of the "Interrelations Between Democracy and Multiculturalism" project. Joo Hyo Sung (Hankuk Academy of Foreign Studies) participated as an assistant researcher and organized the literature relating to multiculturalism.

## American Religion and Its Implications of Neoconservative Discourse in the U.S.

**Kim, Doo Jin**

(Korea University)

Keywords : separation of politics and religion, civil religion, The Christian Right, The Iraq War, Neoconservatism.

The Bush administration has consistently framed its foreign policy in religious language, following the September 11 attack. It is understood that in practical terms, the separation of politics and religion is not categorically applied in the U.S. In that context, we examine how American religion has related to neoconservative foreign policy attitudes. Separation between church and state does not mean that religious views should be excluded from politics. The idea that public policies should not be influenced by religious beliefs is misguided. American foreign policy has encompassed religious discourse, including evangelical doctrine in order to make it more justifiable at home as well abroad. Critics argue that the American Christian Right was much more likely to influence American engagement in its foreign policy. However, engaging the Christian Right in broader foreign policy discussions needs to be seriously reexamined. On the assumption that the September 11 terror was considered sort of religious war against the American exceptionalism, the U.S. response to the terrorist attack tended to address more religious rhetoric and discourse. Inevitably or transiently, neoconservatism was overly mixed up with religious language, thus leading to the distortion that evangelicals, especially the Christian Right played a critical part in making American neoconservative policies. Christian evangelicals in the US are a very diverse group themselves rather than a monolithic organization. The relationship between Christian evangelicals and the support for neoconservative foreign policy is less likely to be evident.

## 『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.
2. 다른 곳에 게재되었거나 게재예정인 논문은 편집대상에서 제외함.
3. 원고는 '한글' 혹은 'MS워드' 파일로 작성하여 출력본 1부와 디스켓을 다음 주소로 우송하거나 전자우편으로 송부하기 바람.
4. 연락처
  - 한국민족연구원 Korea Research Center of Ethnology
  - 주소 : 서울특별시 강북구 수유동 282-10
  - 전화번호 : 010-4716-3616
  - Fax : 925-3906
  - Email : goodsociety123@hanmail.net

### II. 논문 집필 요령

1. 원고의 분량은 200자 원고지 80~120매 혹은 A4용지 15~20매 내외.
2. 한자와 외국어 표기가 필요한 경우 첫 번째의 경우에 한해 괄호 안에 넣어 표기
3. 각주 및 참고문헌 작성요령.
  - 1) 각주 작성 요령
    - (1) 저서의 경우
      - 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
    - (1) 저서의 경우
      - 조정남, 『러시아 민족주의 연구』 (서울:고려대학교 출판부, 1996).
      - Anthony D. Smith, *The Ethnic Origins of Nations* (Oxford: Blackwell, 1986).
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      - 조정남, "중국의 화교정책 분석," 『민족연구』 제5호.
      - Alejandro Portes, "Immigration Theory for a New Century: Some Problems and Opportunities," *International Migration Review*, 31, 4.

### III. 논문 심사

1. 본 연구지의 편집의도와 무관한 논문의 경우 편집위원회에서 게재불가를 결정할 수 있음.
2. 편집위원회는 회의를 통해 투고논문의 심사에 적합한 심사위원을 위촉함.
3. 심사위원 3인에 의해 심사가 이루어지며 개별 심사위원의 "가, 수정, 불가"의 평가내용을 종합하여 최종게재 여부를 결정하며, 재심의 경우 편집위원회의 판단에 의해 게재여부가 결정됨.
4. 심사 판정 기준표 (심사위원 3인 기준)
 

가, 가, 가 가, 가, 수정	가, 수정, 수정 수정, 수정, 수정 가, 수정, 불가	가, 불가, 불가 수정, 수정, 불가 수정, 불가, 불가 불가, 불가, 불가
게재 가	수정 후 게재	게재 불가
5. 수정과정에서 논문 필자는 수정한 부분을 별도의 양식을 통해 명확히 밝혀야 함.

### IV. 『민족연구』 발행일 및 논문투고 마감일

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〈절취선〉

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