



## DEVELOPMENT OF THE ETHNIC ENVIRONMENT STRATEGIES AND SELF-AWARENESS GROWTH

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**Abstract:** The issues of studying the history of world diasporas, their identity, strategies for survival and adaptation in a different ethnic environment, as well as relations with recipient states and historical homelands are becoming relevant in modern science; the history of the growth of the national self-consciousness of Koreans, the role of Korean cultural centers, societies and associations, the consciousness of the Korean community development, the relationship of Koryo saram with Koreans from other countries, the prospects for the development of the Korean diaspora, are still waiting for their researchers.

**Key words:** ethnopolitical and ethnocultural processes, ethnic environment, diasporas, ethno-cultural characteristics

Globalization with the growing connection and interdependence of world economies, societies and cultures has created the prerequisites for the development of a new phenomenon: globalization of ethnicity, in which, among other important issues, humanity's unity and disunity are considered as important factors in its survival, ethnopolitical and ethnocultural process.

A characteristic feature of globalization is a significant increase in migration processes. Globalization makes state borders more "transparent," and therefore millions of people leave their homeland in search of a better life and settle down in other countries. Over the past 60 years, the number of international migrants has increased by more than 3.7 times. If 75.5 million people lived worldwide outside their country of birth in 1960, 173 million in 2000, 221 million in 2010, and the number of international migrants worldwide reached 281 million in 2020.

According to UN experts, the share of international migrants in the total world population increased from 2.8% in 2000 to 3.2% in 2010. The World Migration Report 2020 notes that the number of migrants in the world in 2019 reached 272 million people (3.5% of the world's population), 52% of whom are men and 48% are women. [1]

In this regard, issues of studying the history of world diasporas, their identity, strategies for survival and adaptation in a different ethnic environment, as well as the creation of relations with recipient states and the historical homeland become extremely relevant in modern science. The steady growth of diasporas and its influence on the modern world aroused the interest of scientists and researchers, who began to talk about the "diasporization of the

world" and the vision of the world community as the "sum of diasporas," and not just the "sum of states." [2]

As a result of the fact that the question of the place and role of diasporas in the modern world is becoming more and more relevant, we can talk about the formation of a new discipline - diasporology. The study of Korean diasporas is also one of the booming branches of scientific knowledge, which led to the formation of a new scientific discipline - History and Culture of the Korean Diaspora or Overseas Koreans Studies.

As a result of the intensity of immigration of Koreans and their long and compact residence abroad, divergent processes begin to arise in the Korean ethnic group, which have both quantitative and qualitative parameters. While the quantitative parameter determines the dispersion of resettlement and the growth of the size of the Korean diaspora, as well as data on the dispersion of its settlement around the world, a qualitative parameter is associated with, that, in the process of adaptation and assimilation in another ethnocultural and socio-political environment, Korean diasporas are gaining more and more peculiar and specific features that distinguish them both from the maternal ethnic group and from each other. This process is connected both with the general transformation of traditional ethnocultural characteristics, and with changes that are local in nature associated with the country of residence and cultural characteristics. As a result, it can be argued that Korean diasporas and their development trends have both common and specific features. Since the degree of development of Korean diasporas has now acquired new forms, this is the basis for highlighting new subethnic formations - Chinese, Japanese, American Koreans and others that differ both from the Koreans of the peninsula and from each other. Thus, according to researchers and scientists, we can argue that the question of the transition of the Korean ethnic group from the national level to the post -, over-, or rather, the metanational level is obvious. [3]

In the process of scattering or splitting and disintegration of the former single ethnic group, different ways of forming a super ethnic group (supranational formation) arise. From the original single ethnic group, people or nation, several independent groups are formed, which are then combined into super-ethnic groups. This is a monoethnic path, along with which there is another, polyethnic path for the emergence of a superethnos, the composition of which is originally polyethnical, including many ethnic groups. Considering the development of the Korean community, with immigration-divergent processes, with certain reservations, we can talk about the emergence and coexistence of three supranational Korean communities:

- 1) a community in which North Korea is dominant;
- 2) a community where South Korea is dominant;
- 3) some diaspora communities (for example, koryo saram, which are one subethnic group, but divided between different states).

Despite the fact that relations between these communities are quite complex and ambiguous, global trends in the field of ethnopolitical processes allow us to talk about the possibility of forming a single supranational Korean community (Koreans of the North plus Koreans of the South, plus Korean diasporas). [5]

One of the subethnic groups that arose from the Korean nation and are part of the emerging Korean methanation is Koryo Saram or Koryo-in: the Koreans, who, due to historical circumstances, began to migrate to the Russian Far East from the second half of the 19th century, deported to Central Asia in 1937, and currently living in various areas of the post-

Soviet space. Most of this diaspora settled in the countries of the Central Asian region, primarily in Uzbekistan and Kazakhstan. By definition of Wikipedia Koryo-saram (kor. 고려인, 高麗人 корё-ин, кор. 고려사람, 高麗사람 корё-сарам) - the self-name of most ethnic Koreans in the post-Soviet space. Often in literature the ethnonym "Koryo saram" is translated as "the people of the country of Koryo," researchers also note that among Soviet Koreans there is also the ethnonym "Joseon saram" (the people of the country of Joseon), as well as Koryo-in. [3]

Since the early 1950s, research began in the field of comparative linguistics, which studied the features of the Korean and Russian languages, including the analysis of lexical borrowings from the Russian language, the study of the features of the Russian language Koryo saram with an analysis of differences in phonological systems and the morphological structure of Russian and Korean languages. [6] Specialized art works about song culture, the Korean theater of Soviet Koreans began to appear, and research in the formation and development of Koryo saram also appeared. [7, 8] The years of "perestroika" in the USSR and the subsequent independence of the former union republics gave rise to a rapid growth of national identity both in large ethnic formations and in national minorities. The problems of national history, national revival, the way of further national development became the subject of close attention of researchers, scientists, publicists, politicians, public organizations.

In the period of the 90s of the XX and the beginning of the XXI century, the circle of scientists studying Korean studies expanded, which was due to the discrepancy between the expanding needs for studying the history and culture of the Korean diaspora and the few scientists involved in these issues. [9] Therefore, humanities scholars working in other fields turn to the study of the history and culture of the Korean diaspora, thereby filling gaps in this area. The first works of activists of Korean cultural centers appeared, dedicated to the modern stage of the Korean movement.

In the post-Soviet period, a rather large group of researchers formed in Central Asia, which managed to deeply explore various aspects of history. One of the most characteristic features of research and academic work is their desire to comprehend the history of koryo sheds within the framework of certain theoretical schemes and local context. [10] Along with this, such issues as the history of the growth of the national identity of Koreans, a detailed, analytical description of the creation and development of Korean cultural centers, societies and associations, the political consciousness of the Korean community, the relationship between Koryo saram and Koreans from other countries, the prospects for the development of the Korean diaspora have not yet been explored in depth. In the study of the history and life of the Korean diaspora of Central Asia, there are still many white spots awaiting their researchers, who will be able to identify new thematic areas, expand methodological approaches and research tools.

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