



ETHNIC DIASPORAS AND ENCLAVES ABROAD: SOCIO-CULTURAL FEATURES OF ADAPTATION OF SOUTH KOREANS TO THE HOST PARTY

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<https://doi.org/10.5281/zenodo.10634508>

Abstract: This article provides a detailed study of Korean diasporas and enclaves abroad, including their adaptation to the host country. Adaptation of South Koreans to the host country in various emigrant communities has its own characteristics, which are determined by both historical and sociocultural factors. A detailed analysis of the adaptation process of Korean communities living in Uzbekistan, the USA, China, Japan, Russia and Kazakhstan was conducted and recommendations were developed to improve the conditions for adaptation of South Koreans and other ethnic groups abroad, which contributes to the creation of a more open and tolerant world community.

Key words: adaptation, migration, enclave, diaspora, integration, communities, host country, sociocultural characteristics, identity.

Adaptation of South Koreans to the host country in various emigrant communities has its own characteristics, which are determined by both historical and sociocultural factors.

First, many South Koreans maintain their cultural identity by maintaining traditional customs, language, and religion. At the same time, they also actively interact with the local population and host culture, which contributes to the formation of a unique hybrid identity.

Secondly, the adaptation of South Koreans is often related to the professional sphere. Many of them seek to obtain an education and find work in a new country, which allows them to successfully integrate into the economic life of the host country.

It should also be noted that adaptation depends on the specific place of residence. For example, in the United States, South Koreans have created large communities in Los Angeles and New York, where they have developed their own Koreatowns, preserving the traditions and culture of their native country.

Thus, the adaptation of South Koreans to the host country is a complex and multifaceted process, which includes both the preservation of cultural traditions and integration into a new sociocultural environment.

A large number of Korean diaspora and Korean enclaves can be found in various countries around the world. The largest communities of Koreans outside of South Korea are formed in the following countries:

1. USA: Korean communities are spread throughout the United States, but particularly large enclaves can be found in Los Angeles (Koreatown), New York, Chicago, San Francisco and other cities.
2. China: Large communities of Koreans live in northeast China, in the provinces of Liaoning, Jilin and Heilongjiang.

3. Japan: Japan also has significant Korean communities, especially in the cities of Osaka and Tokyo.

4. Russia: A significant number of Koreans live in the Russian Far East, mainly in the Primorsky Krai.

5. Kazakhstan: There are also small communities of Koreans in Kazakhstan, especially in Almaty and other large cities.

6. Uzbekistan: A small number of Koreans live in Uzbekistan, mainly in Tashkent and other cities.

These are just a few examples of countries where large communities of Koreans exist. In general, the Korean diaspora is quite widespread throughout the world.

Thus, in 2018, 7.49 million Koreans lived in 180 countries - 0.85% more than in 2016. The bulk of them are in China and the USA - almost 5 million people, in Uzbekistan - 177 thousand people, in Russia - almost 170 thousand people, in Kazakhstan - 110 thousand people¹. The Republic of Korea is pursuing a fairly active policy to establish cooperation with the foreign diaspora. And one of the measures of this diaspora policy is to facilitate the procedure for obtaining visas, as well as expanded rights to stay in the Republic of Kazakhstan compared to other foreigners. However, privileges do not apply to all foreign compatriots. Legally, ethnic Koreans who entered the ROK are divided into two groups: holders of H-2 visas (unskilled workers of Korean origin) and F-4 (skilled foreign compatriots). The main difference between the two groups is the type of activity.²

The Korean diaspora in the United States has a long history, dating back to the first Korean immigrants who arrived in the late 19th century. The following general periodization most accurately and completely reflects the features of the migration process: the first, initial stage - 1880-1940s, it is characterized by local and small-scale immigration of Koreans to the United States due to the restrictive and prohibitive nature of American immigration policy for Asians. The second stage of Korean immigration (from the late 1940s to the mid-1960s) was characterized mainly by force majeure reasons (war and its consequences) of resettlement to the United States. The third, modern stage of Korean immigration has been going on since the second half of the 1960s. Until now. It takes place in the context of an updated US immigration policy that is loyal to all races and ethnicities.³

Today, the Korean American diaspora is one of the largest and most influential ethnic groups in the United States. It makes up a significant portion of the population in regions such as Los Angeles, New York, Chicago, San Francisco and others.

Various Korean enclaves have formed in these cities, such as Koreatown in Los Angeles (Koreatown), Koreatown in New York (Flushing), Koreatown in Chicago (Albany Park), and others. These areas have become centers of Korean culture, entrepreneurship, and social life. There are many Korean restaurants, shops, temples, schools and other institutions that reflect the rich heritage of Korean culture.

¹ Nam Kyung-don. [Graphic News] No. of S. Koreans Living Abroad Inches up in 2018 : Ministry // Korea Herald. - 2019. - 29.09. - URL: <http://m.koreaherald.com/view.php?ud=20190929000231>

² Ли Бён Рёль, Ким Хи Чжа. Характер и перспективы миграционной политики Республики Корея. - Сеул (Республика Корея), 2011. - с. 338.

³ Гарусова Л.Н. Корейская диаспора в США: формирование и социальный статус // Известия Восточного института. 2023. № 2. С. 14.

The Korean diaspora in the United States actively participates in the economic, political and cultural life of the country. Many Korean Americans successfully develop their businesses, occupy high positions in various fields and are actively involved in social activities. In addition, they preserve their culture and traditions, contributing to the diversity and cultural enrichment of American society.

Despite the obvious socio-economic successes of the Korean diaspora, its representatives until relatively recently faced problems of racial discrimination and personal safety. Thus, during the Rodney King riots in 1992, African-American looters and arsonists attacked stores and small businesses of Koreans in California. The Korean community suffered almost half of the damage caused by the pogroms, amounting to \$1 billion.⁴

By now, Korean Americans had already created a critical mass of politically active citizens who organized around immigrant rights issues and made themselves known at the national level. Under their influence, immigration and socio-political legislation is being transformed. Participation in elections and voting behavior are the most important components of the political participation of the Korean diaspora.⁵

The Korean diaspora in China has its own history, which dates back to ancient times. The resettlement of Koreans to Chinese territory began in the 1850s, when Qing China had to abandon its policy of "closedness" and Koreans began to arrive in Manchuria along with residents of neighboring Chinese provinces.⁶

Currently, the Korean diaspora in China constitutes a significant portion of the population in some regions, such as Jilin Province in northeast China, where a significant number of Koreans live. There is also a Korean diaspora in other provinces such as Liaoning, Heilongjiang and others.

Various Korean enclaves have formed in these regions, where Koreans maintain their culture, traditions and language. They form their own communities with Korean schools, temples, restaurants and other institutions that reflect the rich heritage of Korean culture.

Koreans in China face various challenges and problems related to adapting to Chinese society and maintaining their identity. However, they actively participate in the economic and social life of China, making their contributions in various fields of activity.

In addition, the Korean diaspora in China has connections with the Republic of Korea and other countries, which promotes the exchange of culture, technology and economic ties between these countries.

The development of China and the acceleration of all processes within the country could not but affect the Korean population. First of all, this concerns the issue of preserving the ethnic identity of Koreans. Despite China's policy towards national minorities, tendencies of marginalization are still observed in Korean society. Ethnocultural characteristics of the Korean diaspora in China. On the one hand, they are ethnic Koreans, and on the other, they are citizens of the PRC, which leaves a big imprint on their lives, and this cannot be ignored. If previously the majority of Chinese Koreans were agricultural workers and lived in compact

⁴ Johnson C. Lessons of Sa-i-gu. / C. Johnson // City Journal. 2012. URL: <https://www.city-journal.org/html/lessons-sa-i-gu-11013.html>

⁵ Гарусова Л.Н. Корейская диаспора в США: формирование и социальный статус // Известия Восточного института. 2023. № 2. С. 16-17.

⁶ Ворожищева О.М. Этнокультурная характеристика корейской диаспоры в Китае // Вестник Томского государственного университета. История. 2013. №6 (26), с. 153.

settlements where it was possible to maintain the national language and culture, now more and more young people are flocking to big cities, where they realize that they can no longer do without the Chinese language and following Chinese way of life. Therefore, recently, more and more parents are thinking, before sending their child to school, what will be better for them - a Korean or Chinese educational institution.⁷

Another challenge for the Korean diaspora was the establishment of ties with South Korea, when, on the one hand, they had new opportunities, and on the other, they realized that just as no one was waiting for them on the Korean Peninsula itself, they were often needed in China Republic of Korea only as intermediaries. Therefore, there is less and less enthusiasm in the issue of preserving ethnic culture, since, living in China, one must conform to the country and respond to the challenges of our time.⁸

It can be noted that the situation of the Korean population in the PRC as a whole is quite favorable, since, unlike other countries of residence, they have their own national autonomy, where they can maintain their language, culture and education. At the same time, the Korean diaspora, although quite large, still remains a national minority, therefore, in light of the constantly changing conditions in the country, it can no longer remain isolated from the rest of China and is forced to transform and adapt to the general rhythm. It is not yet clear what the future of the ethnic culture of Chinese Koreans will be - whether they will be able to preserve it or will dissolve into the general mass of the Chinese population. Nevertheless, so far they have succeeded, and that is why, in addition to their large numbers, they stand out among the Korean population of other countries.⁹

The Korean diaspora in Japan has a long history, dating back long before World War II. Thus, some Koreans arrived in the country during the Japanese Empire before 1945, others emigrated to Japan after the end of World War II and the division of Korea.

Most Koreans in Japan are Zainichi Koreans, which means they live in the country temporarily. Although the term "Jainichi Koreans" began to be used to refer to Koreans permanently residing in Japan, both those who retained the citizenship of North or South Korea, and those who acquired Japanese citizenship or were born in Japan.

Currently, the Korean diaspora in Japan constitutes a significant part of the population, living in various regions of the country. The main centers of the Korean diaspora in Japan are located in the cities of Osaka, Tokyo, Nagoya and other large cities.

Koreans in Japan face various challenges and problems related to integrating into Japanese society and preserving their culture and traditions. Koreans in Japan have faced discrimination and social and economic inequality in the past, which has left a deep mark on their modern history.

Korean enclaves have formed in various regions of Japan, where Koreans preserve their culture, language and traditions. These enclaves contain Korean schools, temples, shops, restaurants and other establishments that serve as centers of Korean culture and social life.

⁷ . Kwon Tai-Hwan. International Immigration of Koreans and the Korean Community in China // Korea Journal of Population and Development. 1997. Vol. 26, № 1. P. 8.

⁸ Ворожищева О.М. Этнокультурная характеристика корейской диаспоры в Китае // Вестник Томского государственного университета. История. 2013. №6 (26), с. 157.

⁹ Ворожищева О.М. Этнокультурная характеристика корейской диаспоры в Китае // Вестник Томского государственного университета. История. 2013. №6 (26), с. 157.



In addition, the Korean diaspora in Japan is actively involved in various aspects of Japanese society, contributing to the country's economy, culture and social life. They also maintain ties with the Republic of Korea and other countries, promoting the exchange of culture, technology and economic ties between these countries.

It should be noted that the General Association of Korean Citizens in Japan, often referred to in English-language media as “Chongryon”, which turned 65 years old in 2020. Compared to other structures of the large Korean diaspora living in different parts of the world, Chongryong is the most united and closed organization, the scale of its influence on the political and economic life of Japan cannot be objectively analyzed.¹⁰

The Korean diaspora in Russia has its roots in the history of migration of Koreans to various regions of Russia, especially in the Far East. In the late 19th and early 20th centuries, many Koreans immigrated to Russia, especially in what is now Primorsky Krai and Khabarovsk Krai, to work on plantations and in the timber industry.

The history of the formation of the Korean diaspora in Russia begins in the 60s. XIX century Its qualitative characteristics were greatly influenced by the policies pursued by the Russian (Soviet) authorities towards migrants.

In general, the history of the formation of the Korean diaspora in Russia can be divided into several stages: 1. the first stage - spontaneous, unregistered immigration of 1863 -1870; 2. second stage - accounting-regulated immigration 1870 -1884; 3. third stage - limited (quota) immigration 1884 - 1905; 4. fourth (1905 - 1910), fifth (1910-1917) and sixth (1917 - 30s of the XX century) stages. The last three are especially characterized by political immigration, often illegal, but with the preservation, as in the previous stages, of social, economic and military incentive factors.¹¹

Currently, the Korean diaspora in Russia makes up a significant part of the population in the Far East. The main centers of the Korean diaspora in Russia are located in the cities of Vladivostok, Khabarovsk, Ussuriysk and other large cities in the region.

Koreans in Russia also face various challenges and problems related to integration into Russian society, as well as preserving their culture and traditions. There are Korean enclaves in various regions of Russia, where Koreans preserve their culture, language and traditions. Such enclaves often have their own Korean community centers, schools, temples and other institutions that serve as centers of Korean culture and social life.

The Korean diaspora in Russia actively participates in various aspects of Russian society, contributing to the economy, culture and social life of the country. They also maintain ties with the Republic of Korea and other countries, promoting the exchange of culture, technology and economic ties between these countries.

The Korean diaspora in Kazakhstan has its roots in the migration of Koreans, which began in the 20th century. Thus, the first 220 Koreans arrived in Kazakhstan under Soviet government orders in 1929 under a voluntary program for the development of rice growing.

At various points in the history of the Soviet Union, Koreans were forced to emigrate to various regions, including Kazakhstan, due to political and economic circumstances.

¹⁰<https://russiancouncil.ru/analytics-and-comments/columns/asian-kaleidoscope/taynyy-orden-pkhenyana-assotsiatsiya-koreyskikh-grazhdan-v-yaponii-vchera-i-segodnya/>

¹¹ Фаттахова Е.Н. Корейские диаспоры в России и США: история, адаптация и интеграция (конец XIX-XX в.). Автореф. дис. канд. ист. наук. - Краснодар – 2004, с. 24.

Currently, the Korean diaspora in Kazakhstan makes up a significant part of the population and lives in various regions of the country, including Almaty, Almaty region, Karaganda region and others. Koreans in Kazakhstan also face various challenges and problems related to preserving their culture, language and traditions, as well as integrating into Kazakh society.

There are Korean enclaves in various regions of Kazakhstan, where Koreans preserve their culture and traditions. Such enclaves often have their own Korean community centers, schools, temples and other institutions that serve as centers of Korean culture and social life. The Korean diaspora is actively involved in various aspects of Kazakh society, contributing to the economy, culture and social life of the country.

In Kazakhstan, the Korean diaspora has a solid foundation in its own ethnocultural reproduction. The Kazakhstani concept of "revival of national, cultural and linguistic values" of the titular nation in no way interferes with the functioning of the institutions of the Korean diaspora, or the holding of special events with a national focus. A striking example of this is the functioning of a public organization - the Association of Koreans of Kazakhstan. This body was created in 1990 to consolidate representatives of the ethnic group, as well as systematically support national Korean communities in the cultural, educational, business and educational spheres. Members of the Association of Koreans are members of the administrative apparatus of the Assembly of Peoples of Kazakhstan, as well as the Mazhilis of the Parliament of the Republic of Kazakhstan.¹²

In addition, the Korean diaspora maintains ties with the Republic of Korea and other countries, promoting the exchange of culture, technology and economic ties between these countries.

The Korean diaspora in Uzbekistan has its roots in the migration of Koreans, which began in the first half of the 20th century. In the late 1920s and early 1930s. A number of ethnic Koreans were resettled from the Far East to Central Asia in order to develop rice farming. Thus, in 1933 in the Upper Chirchik district of the Tashkent region there were 22 Korean farms, in 1934 there were 30.¹³

In August 1937, the Decree of the Council of People's Commissars of the USSR and the Central Committee of the All-Union Communist Party of Bolsheviks was issued "On the eviction of the Korean population from the border areas of the Far Eastern Territory," and already in September of the same year, trains moved to Central Asia.

Currently, the Korean diaspora in Uzbekistan makes up a significant part of the population - about 200 thousand people, and lives in various regions of the country, including Tashkent, Tashkent, Fergana, Namangan and other regions. Koreans in Uzbekistan also face various challenges and problems related to preserving their culture, language and traditions, as well as integrating into Uzbek society.

There are Korean enclaves in various regions of Uzbekistan, where Koreans preserve their culture and traditions. Such enclaves often have their own Korean community centers, schools, temples and other institutions that serve as centers of Korean culture and social life.

¹² Маркова В.Н. — Корейская диаспора как субъект национальной политики Республики Казахстан 1991-2020 гг. // Человек и культура. – 2021. – № 2, с. 66-67.

¹³ Назаров Р.Р. Корейская диаспора Узбекистана: история и современность // Известия Восточного института. 2022. № 2. С. 75.

The Korean diaspora is actively involved in various aspects of Uzbek society, contributing to the economy, culture and social life of the country.

The Korean diaspora has greatly enriched the cuisine of Uzbekistan. Very popular in the diet of all ethnic groups of the republic are such Korean dishes as pabi (boiled rice), steamed pies, various salads made from pickled fish (he, halyo-he), pickled meat (yuk-he, kya-he), and Chinese cabbage (kimchi, chimchi), asparagus, fern, mushrooms, raw potatoes (kamdi-che), fresh and dried eggplants (kadi-che), cucumbers with meat (we-che), sprouted beans (chirgumi), kuk-si soups and kya-dya, rice bread (chartogi, chempeni), soy cheese tybi, etc.¹⁴

The Korean diaspora of Uzbekistan regularly celebrates the anniversaries of the resettlement of Koreans to Central Asia: 60 years (1997), 65 years (2002), 70 years (2007), 75 years (2012), 80 years (2017).), 85 years old (2022).¹⁵

In addition, the Korean diaspora maintains ties with the Republic of Korea and other countries, promoting the exchange of culture, technology and economic ties between these countries.

As noted by ethnologist O.M. Vorozhisheva, "Koreans for a long time were forced to abandon their customs and traditions, following Soviet ideology, but after the collapse of the USSR and the intensification of external relations between the CIS countries and the Republic of Korea, the interest of ethnic Koreans in their culture increased. And today, more and more representatives of the Korean diaspora of the CIS are trying to cherish the original Korean values and follow traditions, thereby preserving basic Korean customs and maintaining their sociocultural identity".¹⁶

In general, the contribution of the Korean diaspora to the development of the socio-political life of the economy, culture, and sports of Uzbekistan cannot be overestimated. Despite the processes of globalization, the diaspora retains its identity quite firmly.¹⁷

Thus, the study of Korean diasporas and enclaves abroad, including adaptation to the host country, allows us to draw the following conclusions and recommendations in the following areas:

- Preservation of cultural traditions: South Koreans abroad often strive to preserve their cultural traditions, language, and customs. It is important to support them in this endeavor, as it helps to preserve cultural diversity and strengthen ties between countries.
- Integration into society: It is important to ensure the social and economic integration of South Koreans in the host society. This can be achieved through support programs, language courses, vocational training and other measures to promote successful adaptation.
- Respect for cultural differences: The host society must show respect for the cultural characteristics of South Koreans and other ethnic groups. This contributes to the creation of harmonious interethnic relations and the prevention of conflicts.

¹⁴ Назаров Р.Р. Корейская диаспора Узбекистана: история и современность // Известия Восточного института. 2022. № 2. С. 76-77.

¹⁵ Назаров Р.Р. Корейская диаспора Узбекистана: история и современность // Известия Восточного института. 2022. № 2. С. 77.

¹⁶ Ворожищева О.М. Традиционные ценности корейцев СНГ в обрядах перехода// URL: <https://koryosaram.ru/o-m-vorozhishheva-traditsionnye-tsennosti-korejtsev-sng-v-obryadah-perehoda/>

¹⁷ Тен М.Д. Современная этнокультурная идентичность корейцев Узбекистана: (по данным социологического исследования). Ташкент: Extremum-press, 2013. 123 с. 71.

- Support for education: Education plays a key role in the adaptation of ethnic diasporas. Supporting access to education, including higher education, will help South Koreans better integrate and adapt successfully to their new environment.

- International cooperation: it is important to develop international cooperation to support ethnic diasporas and enclaves abroad. This includes the exchange of experience, the development of international support programs and cooperation between states.

The study of this topic makes it possible to develop recommendations for improving the conditions for adaptation of South Koreans and other ethnic groups abroad, which contributes to the creation of a more open and tolerant world community.

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