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**STUDY OF FEATURES OF ETHNIC IDENTITY
OF KOREANS (core-saram) RESIDING IN KAZAKHSTAN**

Modern Kazakhstan is a young independent state of Central Asia, where 130 ethnic groups live today. One of the largest ethnic groups are the Kazakh Koreans. The deportation experience enhanced assimilation, many of them lost their native language, forgotten national customs and traditions, and thus, motivated them to study their ethnopsychological characteristics, and to revive the ethnic identity that was lost. The article presents the results of a study of the ethnopsychological features of Koreans living in Kazakhstan.

The purpose of the study is to study the ethnopsychological features of Koreans living in Kazakhstan. Analysis of the research results showed that for students of Korean nationality the most important is their personal identity.

The study showed that young Koreans are very interested in their historical past, the communication with representatives of other nationalities focused on the personal qualities of the communicating partner, but not the ethnicity.

In addition, a study of the ethnopsychological features of the Korean youth showed that these features, first of all, are determined by the need to adapt and interact with other cultural conditions of life and also contain those social and psychological characteristics that define «business» qualities.

Key words: ethnopsychological features, student youth, Kazakhstani Koreans, ethnic identity, ethnic stereotypes.

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**Қазақстанда тұратын корейлердің (коре-сарам)
этностық бірдейлігінің ерекшелігін зерттеу**

Қазіргі Қазақстан – бүгінде 130 этникалық топ өмір сүретін Орталық Азиядағы жас тәуелсіз мемлекет. Ең үлкен этникалық топтардың бірі – қазақстандық кәрістер. Жер аудару сұмдықтарынан аман өтіп, ассимиляция мен орыстандырудан өтіп, олардың көпшілігі ана тілінен айрылды, ұлттық салт-дәстүрлерді ұмытып кетті. Бұл мақалада Қазақстанда тұратын корейлердің этнопсихологиялық ерекшеліктерін зерттеу нәтижелері ұсынылған.

Зерттеудің мақсаты – Қазақстанда тұратын корейлердің этнопсихологиялық ерекшеліктерін зерттеу. Зерттеу нәтижелерін талдау кәріс ұлтының студенттері үшін ең маңыздысы олардың жеке басының ерекшелігі екенін көрсетті.

Зерттеу көрсеткендей, жас корейлер өздерінің тарихи өткеніне өте қызығушылықпен қарайды, олар басқа ұлт өкілдерімен қарым-қатынас кезінде, ең алдымен, олардың этникалық ерекшеліктеріне емес, жеке қасиеттеріне назар аудару керек деп санайды.

Сонымен қатар, корей жастарының этнопсихологиялық ерекшеліктерін зерттеу көрсеткендей, ең бірінші бұл ерекшеліктер бейімделу қажеттілігімен және басқа мәдени өмір сүру жағдайымен өзара әрекеттесуі анықталады, сонымен қатар «іскерлік» қасиеттерді анықтайтын әлеуметтік-психологиялық сипаттамалары бар.

Түйін сөздер: этнопсихологиялық ерекшеліктер, студенттік жастар, қазақстандық кәрістер, этностық бірдейлік, этностық стереотиптер.

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Изучение особенностей этнической идентичности корейцев (коре-сарам), проживающих в Казахстане

Современный Казахстан – это молодое независимое государство Центральной Азии, где проживает 130 этносов. Одним из крупнейших этносов являются казахстанские корейцы. Пережив ужасы депортации, подвергшись усиленной ассимиляции и русификации, многие из них потеряли свой родной язык, забыли национальные обычаи и традиции. В данной статье представлены результаты проведенного изучения этнопсихологических особенностей корейцев, проживающих в Казахстане.

Целью исследования является изучение этнопсихологических особенностей корейцев, проживающих в Казахстане. Анализ результатов исследования показал, что для студентов корейской национальности самым важным является их личностная идентичность.

Проведенное исследование показало, что молодые корейцы очень интересуются своим историческим прошлым, они считают, что при общении с представителями других национальностей они должны, в первую очередь, обращать внимание не на их этническую принадлежность, а на их личностные качества.

Кроме того, проведенное исследование этнопсихологических особенностей корейской молодежи показало, что эти особенности, в первую очередь, детерминированы необходимостью приспособления и взаимодействия с инокультурными условиями жизни, а также содержат те социально-психологические характеристики, определяющие «деловые» качества.

Ключевые слова: этнопсихологические особенности, студенческая молодежь, казахстанские корейцы, этническая идентичность, этнические стереотипы.

Introduction

During the existence of the Soviet Union, the topic of the deportation of Koreans was forbidden and was not subject to discussion. Only after the collapse of the country began to appear separate studies on this issue.

For the first time this topic began to be actively developed by American researchers: W. Kolars (Kolars, 1975), J. Stefan (Stefan, 1970), Japanese ones: H. Wada (Wada, 1987), H. Kimura (Kimura, 87), Korean – Kho Song Moo (Kho Song Moo, 1990) and others. In Russia and Kazakhstan, dozens of studies started to appear only in recent years about the issues of deportation of Koreans – Kim En Un (Kim En Un, 1994), G. Kim (Kim 2000), G. Kan (Kan, 1994), D. Men (Men, 1995), G. Khan (Khan, 1994), V. Ten (Ten 1993), Zh. Kovzhasarova (Kovzhasarova, 1993) and others.

Analysis and systematization of these studies showed that year 1937 for Soviet Koreans became the most difficult in their history, when their mass deportation from compact locations in the Far East began.

Koreans were the first of all the ethnic groups of the Soviet Union who were affected by mass re-

settlement; they were the first who experienced the horrors of deportation.

The reasons for the deportation of Koreans were made public only with the collapse of the Soviet Union. Thus, the famous historian of the «Korean issue» N.F. Bugay believed that the deportation of Koreans was based on the so-called preventive attribute. The White Paper, which describes the history of the forced relocation of Koreans, notes that their deportation was primarily due to the need to arrest the penetration of Japanese spies into the Far East. All Koreans living in the entire Soviet Union were declared Japanese spies and, according to a decree of the Council of People's Commissars of 1937, regulating the beginning of mass and forced deportation of Koreans, were subject to unconditional expulsion from their homes to Central Asia, in particular, to Kazakhstan, Uzbekistan, etc. This forced deportation operation had to be ended by the end of October 1937. Already in the second half of September, the first deported Koreans arrived in Kazakhstan (Bugay, 2014).

As noted by the famous Korean historian G.V. Khan «Deportation of Koreans under the pretext of suppressing the penetration of Japanese espionage» should be viewed as one of the moments

of «big politics», as a demonstration by the Soviet Union of the strength of its allied relations with China, of its relations with Japan (Korea was in colonial dependence on Japan, and Koreans were Japanese subjects), their positions in Far Eastern politics (Khan, 1994).

However, the history of the deportation of Kazakh Koreans resettled in Kazakhstan proves that they experienced two stages of deportation. The first is associated with their mass resettlement from the Far East to the republics of Central Asia, to Kazakhstan, since 1937. During this period, Kazakh Koreans without warm clothes, food were forced to live in unsuitable housing for premises – in dugouts, stables, pigsty and in abandoned.

The second stage of the deportation of Koreans began in the spring of 1938, when Koreans (more than 60%) began to settle in Kazakhstan. Repressions against Koreans were carried out, starting with poor catering, stealing tools, household goods, ending with mass epidemics, high mortality among children and the old men.

Living in incredibly difficult conditions, deprived of elementary human rights, thanks to the disinterested support of the Kazakhs and other peoples of Kazakhstan, and also thanks to their national peculiarities – hard work, perseverance, modesty, they were able to quickly adapt among the local population and get their respect and trust.

For the years of deportation Koreans as many of other ethnic groups, underwent enhanced assimilation and Russification processes. As a result, they not only lost their native Korean language, but also forgotten many customs and traditions. For this reason, nowadays they experience the stage of national rebirth, which is manifested in ethnic awareness, saving ethnic-psychological features, focusing on native language, culture, traditions and customs.

One of the manifestations of ethnopsychological features is ethnic identity, which in modern literature is defined, on the one hand, as a factor of identification with its national group, and on the other – as a factor of differentiation from other ethnic groups (Soldatova, 2012; Stefanenko, 2014, Aimaganbetova, 2016). Ethnic identity is a reflection of one's own perception as a member of a particular national group, along with the emotional and axiological value attributed to this membership and separating oneself from other groups. Consequently, ethnic identity can be viewed, first of all, as a process of awareness and experience by a person of the relationship between self «I» and his/her ethnic environment, his/her identity or difference from it.

Research Methods

To study the ethnic-psychological features of the Korean youth, an experimental research program was created. To study the ethnic identity of Korean youth, the «Self-attitudes test» developed by M. Kuhn and T. McPartland (Kuhn & McPartland, 1954, 1960) was used.

The next method we used in our research «Identification of the main components of ethnic identity» by T. Stefanenko (Stefanenko, 2014) contained a list of statements on which the respondent agrees, denies or chooses a neutral position. All statements were divided into groups, which were analyzed responses to given statements. The groups included ethnic statements that reflected attitudes toward their ethnic group and other ethnic groups. They were divided on: 1. Statements defining a sense of belonging to one's ethnic group; 2. Affirmations of the significance of ethnicity as an important personal value that cannot be shared with other ethnic groups; 3. Allegations of inter – ethnic relations.

To investigate the main types of Kazakhstani Koreans' ethnic identity modified methodical development «Types of Ethnic Identity» designed by G. Soldatova was used (Soldatova, 2012). Based on the allocation of 18 judgments, six types of ethnic identity were identified with different level manifestations – from positive ethnic identity (standard/adequate level of ethnic identity), ethnic indifference (level of hypo-identity), ethnonigilism (level of hypo-identity) ethnoselfishness (level of hyper – identity) to ethnofanatism (level of hyper – identity).

For an applied study of the Korean youth ethnic identity we used «The semantic differential technique designed» by Osgood (Osgood, 1975). This method was developed in in order to study people's emotional attitudes to certain concepts to determine their meaning. This questionnaire invited respondent to express the attitude to a certain object (concept, image) on the totality of bipolar scales, mainly seven – point scales. Extreme positions on the scales are described by verbal antonyms. The set of scales forms the original space of the scales. Ratings of the concepts on the original scales, as a rule, correlate with each other. The factor analysis revealed main basic scales. The ratings of the remaining scales are functions of the base estimates with an accuracy of a relatively small random error.

The object of the research is the Korean youth (Kore – Saram), receiving education in higher educational institutions of Kazakhstan.

Results

The applied program of investigating Korean (Kore – Saram) students' ethnic-psychological features incorporated two stages.

The main objective of the first stage was to study the meaning of ethnic identity in the system of personality's self – categorization that determines the categorization of the surrounding society.

In developing this program, we hypothesized that ethnic identity is an important socio-psychological category in the personality's self – characterization among Korean students.

We developed a procedure for cross-cultural research of ethnic identity based on group identification matrices, and based on the concept that ethnic identity is the result of a complex socio-psychological process of self-identification of an individual with his national – ethnic group.

In this regard, the results replicated conclusions made by S. Moskovichi that in a certain life situation caused by socio – political, historical, economic, psychological or other changes, both on individual level and in group level, one of these identities becomes the leading and dominant in the hierarchy of the entire social identity of a person (Moskovichi, 1984).

The group identification matrix was based on «Self – attitudes test developed» by M. Kuhn and T. McPartland (Kuhn & McPartland, 1954, 1960).

In the course of the study, we received a palette of answers, the quantification of which gave us the opportunity to get an idea of the priority of status-role identities of students as representatives of one or another national – ethnic group. The content of free self-characteristics set obtained during the study were analyzed that included the calculation of the percentage composition. On the next step a collective group image «We» was compiled on the basis of summarizing the personal self – characteristics of «I – image».

In the context of social mediation of the group «image-We», the received answers in accordance with the program of studying self – characteristics were conditionally divided into objective and subjective characteristics (Kuhn, 1954; Moskovichi, 1984).

The objective were those characteristics that were a reflection of the level of group identity and associated with human, gender, ethnic, religious, civic identity, age and family roles, which we considered as basic and ethnosocial categories.

Characteristics reflecting self – identification, personal values, motives, emotions, positive and negative self – evaluations, and others were identified as subjective self – characteristics.

Based on the allocation of the above categories, a group identification matrix was compiled (Table 1).

Table 1 – Group identification matrices

Categories	Kazakh National University		South Kazakhstan University	
	female	male	female	male
Objective characteristics				
Basic characteristics				
Person	0,4	15,2	0,5	9,9
Gender	12,6	14,5	13,3	18,9
Age	6,7	13,2	15,9	9,8
Family	9,2	14,3	7,7	7,5
Ethnosocial characteristics				
Religion	4,5	11,4	15,9	16,9
Nationality	2,0	3,7	2,9	3,9
Kazakhstan citizen	7,1	8,2	5,0	3,8
Citizen of the world		2,2		1,7
Subjective self-characteristics				
Personality characteristics	40,3	20,5	28,3	18,9
Self-esteem	2,7	7,1	5,7	8,9
Other	2,1	2,0	4,8	3,8

During the survey, young Koreans – respondents first of all described their personal qualities such as calm, purposeful, beautiful, happy, beloved, etc. Moreover, respondents mainly considered themselves to be a certain gender group, age, religion, and family affiliation (mother, daughter, son, father, etc.).

Thus, the results analysis of the dominant identity in the system of personality's self-characteristics among Korean students (Kore – Saram) showed that

for students the most important are their personal identity. One of their top priorities in determining their personal status has become gender, religious, civic identity, as well as their belonging to a family. Ethnic identity in their characteristics is not the most important place.

The next method we used in our research «Identification of the main components of ethnic identity» (Stefanenko, 2014). The results of the analysis are represented in the Figure 1.

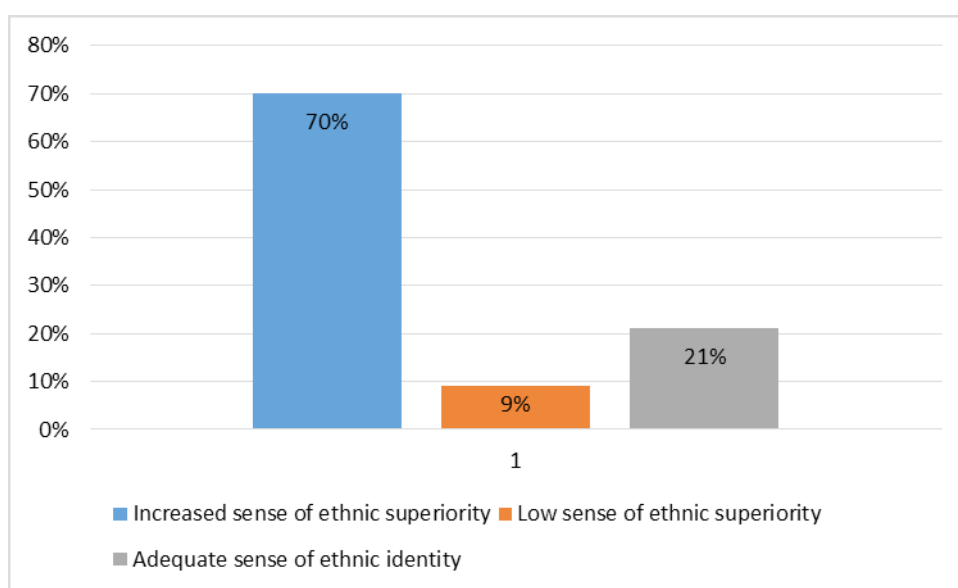


Figure 1 – Level of ethnic identity

Table 2 – Results of the method average indicators «Identification of the main components of ethnic identity» (T.G. Stefanenko)

Statement	Average	Statement	Average
1 statement	0,65	12 statement	-0,35
2 statement	-3,5	13 statement	0,3
3 statement	-1,35	14 statement	-0,25
4 statement	0,45	15 statement	-0,4
5 statement	0,7	16 statement	-1,15
6 statement	0,5	17 statement	0,85
7 statement	-0,4	18 statement	-1,1
8 statement	-1,15	19 statement	0,47
9 statement	-1	20 statement	-1,75
10 statement	0,4	21 statement	0,75
11 statement	0,85		

The results showed that young Koreans are very interested in the historical past ($m = 0.65$), they also believe that when communicating with representatives of various nationalities, they should first of all pay attention not to their ethnicity, but to their personal qualities ($m = 0.7$). They also believe that every person has the right to live in any territory, regardless of his ethnicity, and that representatives of the titular ethnic group – Kazakhs should have certain advantages over representatives of other ethnic groups living in the Republic of Kazakhstan, since they live in their native territory ($m = 0.85$). And finally, if they were faced with the choice to be a representative of any ethnic group, they would leave the one (e.g. Korea) to which they belong ($m = 0.75$).

Defining ethnic identity that reflects main components such as «feeling of significance of one's ethnos» was based on dividing the respondents' preferences via differentiating the statements given to them.

The answers were divided into:

1. Increased sense of ethnic superiority (this section was comprised of respondents who elevate their ethnicity over others);

2. A diminished sense of ethnic superiority (this item included answers where respondents underestimated the significance of their ethnos in their perception and attitude);

3. Adequate attitude to one's own and other ethnic groups (this section was comprised of respondents who equally treated any of ethnic group living in Kazakhstan).

At the third stage of the study, a modified methodical development «Types of Ethnic Identity» was used designed by G. Soldatova (Soldatova, 2012).

The results of study exploring the types of ethnic identity are reflected in Figure 2.

The analysis of the third method showed that young Koreans mostly have a positive ethnic identity ($m = 2.6$), in other words, they are characterized by a combination of a positive attitude towards their own nation and a positive attitude towards other peoples. In a multi-ethnic society, positive ethnic identity is commonly spread attitude. It sets up such an optimal balance of tolerance towards one's own and other ethnic groups, which allows considering it, on the one hand, as a condition of independence and stable existence of an ethnic group, on the other – as a condition of peaceful intercultural interaction in a multi-ethnic world.

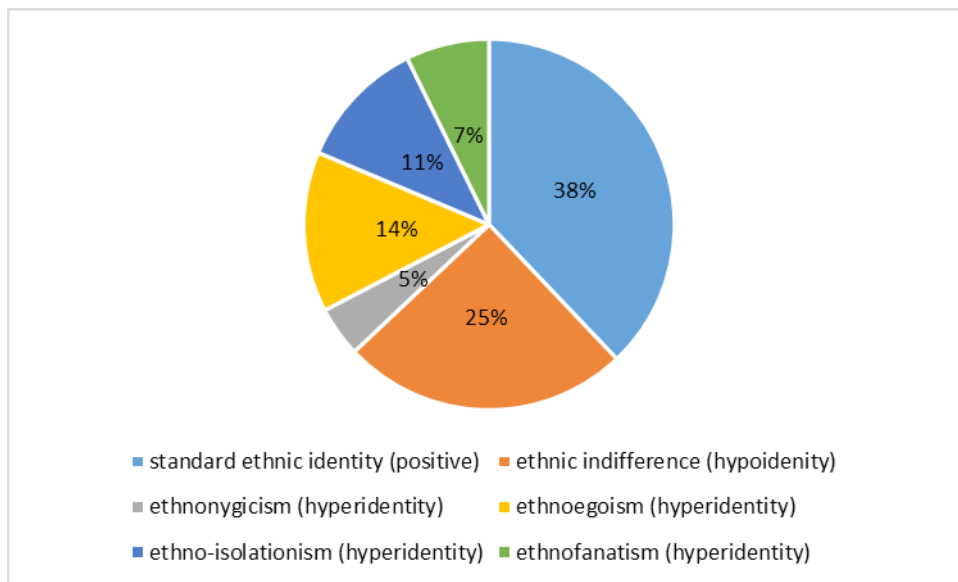


Figure 2 – The results of the method analysis «Methodical development to identify the types of ethnic identity» by G. Soldatova

Also high rates were displayed in the second scale «Ethnic indifference (hypoidenity)» ($m = 1.72$). This means that for young Koreans have the erosion of their ethnic identity, expressed in the uncertainty of ethnicity, irrelevance of ethnicity.

For an applied study of the Korean youth ethnic identity we used «The semantic differential technique designed» by Osgood (Osgood, 1975).

As we can see on table 3 and figure 3, young respondents noted that Koreans are very hardworking people ($m = 1.95$), and also very active ($m = 2.4$) and pleasant to talk to with ($m = 2.4$). But also along with positive characteristics, they are characterized by cunning ($m = 3.6$) and emotionality ($m = 3.75$).

Table 3 – Results of the method’s average indicators «Osgood’s technique of the semantic differential»

№	Personal characteristics	Average	№	Personal characteristics	Average
1	good	2,55	16	modest	2,85
2	polite	2,6	17	unselfish	3,35
3	kind	3,05	18	confident	2,65
4	responsive	2,65	19	brave	2,65
5	hospitable	2,65	20	tactful	2,55
6	friendly	2,85	21	ingenuous	3,6
7	honest	2,9	22	careful	3,3
8	trustful	2,9	23	responsible	2,5
9	communicative	2,5	24	housewifely	2,45
10	generous	2,65	25	clever	2,15
11	hardworking	1,95	26	active	2,4
12	peaceable	2,65	27	enterprising	2,25
13	calm	3,75	28	open	2,8
14	accurate	2,45	29	pleasant	2,4
15	affable	2,9	30	reliable	2,6

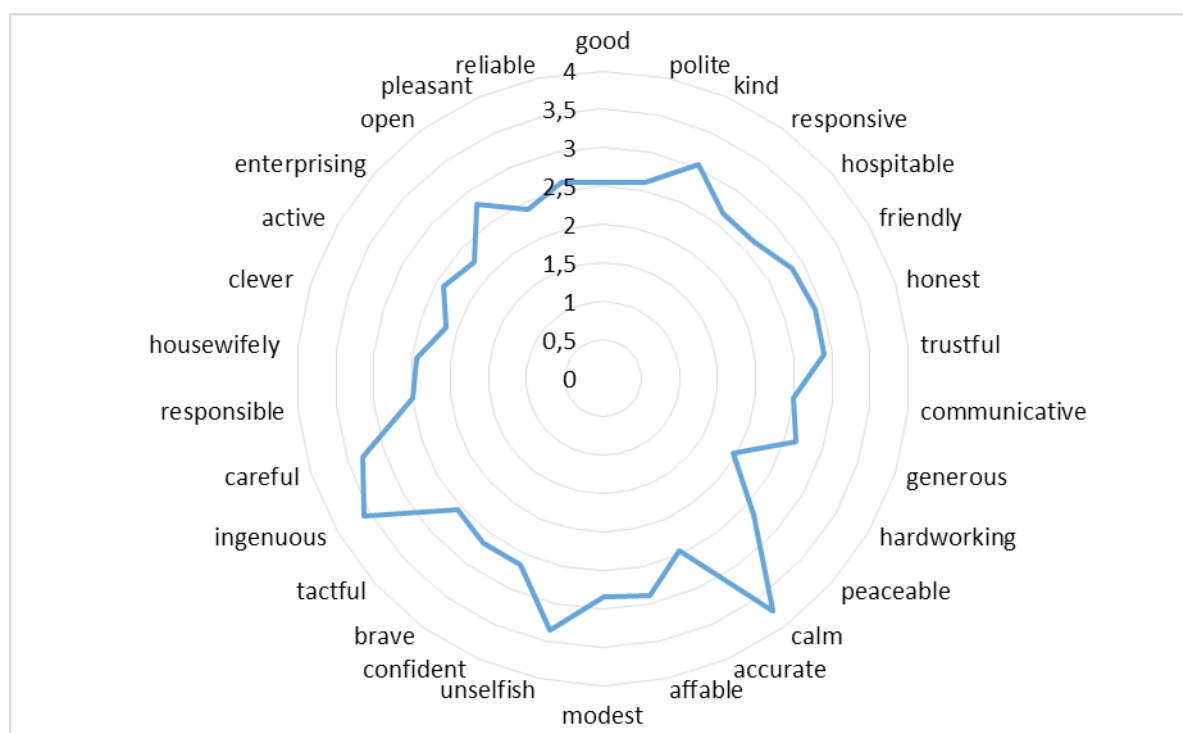


Figure 3 – The results of the method’s analysis «Osgood’s technique of the semantic differential»

Conclusion

Modern Kazakhstan is a young and sovereign state of Central Asia, where 130 ethnic groups now live in peace and harmony. This is one of the few states of the former Soviet Union, where there were no interethnic and interfaith conflicts.

A great contribution to the development of the country, to the preservation of peace and harmony is made by the Kazakh Koreans (Kore – Saram), who live here in the fourth generation and connected their future with Kazakhstan. Remark years of the Soviet Union, reinforced by undergoing assimilation and Russification, they almost lost their native language, have forgotten many of the traditions, customs and others. So today for them is very important to the revival of his lost of ethnic identity.

The analysis and systematization of the concepts of ethnic identity showed that ethnic identity is viewed as a process of awareness and experience by a person of the relationship of their «I» and their ethnic, environment, identity or difference from it.

A study of ethnic identity, conducted by 4 methods – allowed to make the following conclusions.

In the system of self – characteristics of the personality of Korean students (Kore – Saram), their personal identity is the most important. During the study, young Koreans – respondents first of all described their personal qualities such as calm, purposeful, beautiful, happy, beloved, etc. One of their top priorities in determining their personal status was gender, religious, civic identity, as well as their affiliation to the family. Ethnic identity in their character is not the most important place.

A study conducted by the method of Methodical development «Identification of the main components of ethnic identity» (Stefanenko, 2014), showed that young Koreans are very interested in the historical past, they also believe that when communicating with representatives of different nationalities, they should first of all pay attention not to their ethnicity, but to their personal qualities. They also believe that every person has the right to live in any territory regardless of his ethnic affiliation, and that representatives of the title ethnos – Kazakhs should

have certain advantages over other ethnic groups living in the Republic Kazakhstan, since they live in their own territory. Finally, if they had the choice to be representative of any ethnic group, they would have left the one (ie their Korean) to which they belong.

An analysis of the results obtained by the third method «Types of Ethnic Identity» by G.Soldatova (Soldatova, 2012), showed that young Koreans mostly have a positive ethnic identity, in other words, they are characterized by a combination of a positive attitude towards their own people with a positive attitude towards other peoples. In a multi-ethnic society, positive ethnic identity has the character of a norm and is characteristic of the overwhelming majority. It sets such an optimal balance of tolerance towards one's own and other ethnic groups, which allows considering it, on the one hand, as a condition of independence and stable existence of an ethnic group, on the other – as a condition of peaceful intercultural interaction in a multi-ethnic world.

The high performance on the second scale «Ethnic indifference (hypoidentity)» proves that for young bark – saram erosion of their ethnic identity is characteristic, expressed in the uncertainty of ethnic identity, irrelevance of ethnicity.

The «The technique of the semantic differential» of Osgood (Osgood, 1975) showed that respondents believe that hard work, sociability, activity, cunning and emotionality are inherent in Koreans.

An experimental study of ethnic stereotypes of Korean student youth showed that in describing the ethnopsychological features of a typical representative of the Korean ethnic group, students of other nationalities are most interested in social and psychological characteristics. At the same time, the number of generalized positive characteristics of Koreans, noted by students of Kazakh and Russian nationalities, is on average 99.4 – 99.5%.

The scales of semantic evaluation of «typical» representatives of the Korean ethnic group, created on the basis of the technique of the «Semantic Differential Method» developed by C. Osgood, made it possible to study the autoheterostereotypes and heterostereotypes of Koreans.

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