

**ETHNIC ENCLAVES AND DIASPORAS OF KOREANS IN UZBEKISTAN**

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**Annotation:** This article presents a detailed study of Korean diasporas and enclaves formed in Uzbekistan, including their adaptation to the host country. The 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 process of adaptation of Korean communities was carried out, dividing them into local Koreans “Koryo Saram”, who moved during the USSR period and had already practically adapted into society, and Koreans – residents of “Hanguk Saram” living in Uzbekistan after its independence, and recommendations for improvement were developed conditions for the adaptation of South Koreans and other ethnic groups abroad, which contributes to the creation of a more open and tolerant world community.

**Keywords:** Adaptation, migration, enclave, diaspora, integration, communities, residents, host country, Koryo saram, Hanguk saram, sociocultural characteristics, identity.

The Korean diaspora in Uzbekistan can be conditionally divided into 2 types: Koreans who moved to Uzbekistan during Soviet times (Koryoin, Koryo Saram) and resident Koreans (Hangukin, Hanguk Saram) who lived here after gaining independence. First, let's look at Koreans who have been living in the country for a long time and have practically assimilated into society. So, the migration of Koreans to Uzbekistan has its roots from the beginning of 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.

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.

According to Yulia Tsoi, an ethnic Korean now living in Uzbekistan, Koreans were forced into freight cars and transported along with livestock to Central Asia. Someone ended up in Kazakhstan, and her ancestors ended up in the Tashkent region. These were uninhabited territories, like steppes. None of the settlers knew Russian, but the Uzbeks treated the Koreans with great respect and cordiality.

Yulia Tsoi says that their family often visits Korea, but only as tourists.

“We’re not even thinking about moving to South Korea,” she says. “But most likely our children will already go there, perhaps to some other country.” In any case, the Koreans were accepted here, helped to settle in an unfamiliar land, and now the fourth generation of our family lives in Uzbekistan.

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.

In the 1980s, the Korean diaspora came to the conclusion that their original language was lost, and their culture and customs were eroded by Soviet foundations. During perestroika, the authorities began to create the first national cultural centers, and people began to study their native language. The Association of Korean Cultural Centers of Uzbekistan has thousands of members. The organization is actively working to revive the Korean language, culture and traditions.

The Republic of Korea began to pay attention to its compatriots abroad. In countries where at least 10,000 Koreans live, she began to open education centers where anyone can learn the Korean language.

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, such as the Association of Korean Cultural Centers in Tashkent, their own educational centers, organize various kinds of events and give out grants to Korea, which serve as centers of Korean culture and social life.

Separately, we can highlight the newspaper “Koreans of Uzbekistan”, which has been published since 2019 by the Association of Korean Cultural Centers and “Koryo Sinmun”, published in Tashkent since 1997 in Russian.

The Korean diaspora of Koreans has integrated into the local society as much as possible; almost everyone knows Russian and Uzbek languages perfectly, while also trying to study Korean. They attend local educational institutions and consume both local and Korean cuisine, modified to suit Uzbek tastes, and actively participate in various aspects of Uzbek society, making enormous contributions 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.

The Korean diaspora of the Koreans 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).

In addition, the Korean Koryoin 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. Vorozhishcheva, “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 cherish the original Korean values

and follow traditions, thereby preserving basic Korean customs and maintaining their sociocultural identity."

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.

Next, let's look at the resident Koreans who came here after independence.

According to Joon Gi Ho, who has been running a family business in Uzbekistan since 1995 and is also the founder of the Association of Korean Residents in Uzbekistan, "After the independence of Uzbekistan, great opportunities opened up for doing business, especially for foreigners, since the market was free, it there was little competition, currency exchange and cash flow were relatively free. Thanks to this, many Korean companies gradually began to open their businesses in Uzbekistan and thereby immigrated to the country."

Based on the results of a social survey among Korean residents, it was concluded that the main concentration of Korean residents is mainly in the area of the Hospital Market and Taras Shevchenko Streets. Previously, visiting residents equipped housing, opened shops and restaurants with Korean products and cuisine, and good infrastructure and location in the city center and security contributed to the formation of enclaves in these territories.

Unlike the local Koreans, the Koryoins, the Hangugin residents assimilated into society relatively little.

Thus, Jun Hee Hwan says that "there are Kyomin Koreans who have completely immigrated to Uzbekistan - they try to adapt themselves more to the local culture and traditions, learn the language and buy local products, there are also Koreans who come for 3-5 years from for work, due to the fact that social support in Korean companies is quite good, they order everything they need mainly in Korea and preferably buy Korean-made products and eat in Korean cuisine, they also use the services of a translator, since there is no particular need to learn the local language.

As for educational institutions, residents send their children to a Korean kindergarten sponsored by the Residents Association; children preferably receive further education in English-speaking private schools, since English is an international language and it is important for them to know it perfectly. In addition, mostly all foreigners study there, therefore it is easier to adapt. The Korean Association also sponsors "Chumal Hangul Hakkyo" additional subject clubs at the Korean center, where children can additionally study with Korean teachers. Even more interesting is the Community of Multicultural Families, where various programs are held to help adapt to a new family and living environment. It is worth noting the presence of the Haninilbo newspaper, which periodically publishes news for Korean residents, from advertising of Korean companies and restaurants to local news, as well as news about cultural and entertainment events with all the detailed information."

Thus, the Association of Korean Businessmen, whose members are Korean companies with their head office in Korea and its branch in Uzbekistan, also has a huge impact on the cohesion of residents and their adaptation in the host society.

According to Jun Hee Hwan, "We gather on Saturdays every 2 weeks and talk about the news, exchange important information regarding doing business and many other problems, which gives us a great opportunity to easily adapt to the innovations happening in the country and successfully develop our business, all We try our best to help each other and thereby support our

connection, traditions and cultural values while adapting to society. We not only help each other, but also try to contribute to the development of the economy and various industries, sponsor events held by local authorities and actively participate in the life of society.”

The church is also one of the main sources of networking among resident Koreans. There you can make new acquaintances, as well as exchange information, thereby forming various new communities that help them live in such enclaves.

It is worth noting the presence of a large telegram channel “Hanin Ilbo Jeongbomadan” for posting announcements and important news, and a channel for selling used items and asking questions of interest. In addition, there are various communities for maintaining connections, such as: golf, badminton, mountain climbing, football, tennis, communities of students abroad, community of medical students. There are also Korean medical institutions such as the Oriental Medicine Clinic, Kmediwell Comprehensive Diagnostic Center, and Seoul Chikkwa Dentistry.

Thus, the study of Korean diasporas and enclaves abroad, including adaptation to the host country, dividing them into local Koreans and resident Koreans, 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.
- 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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