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# Ethnic Identity of Young Koreans Living in the Russian Far East

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#### **Abstract**

**Background/Objectives:** Studies of ethnic identity of the Koreans residing outside their historical native land are usually of sociological, historical or linguistic nature. This research is the first one to analyze the identity of modern Korean youth in the Russian Far East from the perspective of ethno-psychology. **Methods/Statistical Analysis:** Comparative analysis was used to analyze ethnic identity of modern Russian and Korean youth. The investigation included 260 people: 130 respondents in each group. **Findings:** As a part of this study, the following facts have been discovered:

- the major part of the representatives of modern Korean youth grown up in multiethnic society of the Far East of Russia have preserved mono identity (60% of the sample) with positive perception of their ethnicity;
- according to the respondents, modern Korean family is still playing a decisive role in developing and preserving ethnic identity;
- considerable part of the representatives of Korean youth (40% of the sample) possesses bi-ethnic identity;
- prevailing positive type of ethnic identity among Korean young people, positive perception of the members of other ethnic groups, willingness to enter into interethnic contacts facilitate their effective integration into multicultural environment;
- for a group of young Koreans, ethno-nihilism and undervaluation of their ethnic affiliation are a means for effective integration in titular and other ethnic groups living in the Far East of Russia.

**Application/Improvements:** The obtained findings enable to forecast the development of ethnic identity of the Far Eastern Koreans for the purposes of regulating inter-ethnic cooperation, prevention of ethnic conflicts and extremism in the multiethnic youth environment of the Russian Far East.

**Keywords:** Ethnic Identity, Ethno-nihilism, Far East, Koreans, Mono Identity

#### 1. Introduction

In modern times, for the Koreans who live in the Far East of Russia, the problems of ethnic identity, of rebuilding family ties in their historical homeland and of preserving their ethnic distinctive character are of current importance. Research of ethnic identity of the Koreans living outside of their historical homeland (carried out by G.N. Kim and V. Khan¹, Ko Song Mu², A.N. Lan'kov³, V.P. Levkovich and L.V. Min⁴, V.S. Mukhina⁵, B.D. Pak⁶, K.I. Vorobyova and Ye.L. Lukyanova³) are of sociological, historical or linguistic nature. Active migration processes

observed among Russian Koreans since the end of the 90s and the trends to reunite with their historical ethnos beyond Russia have stipulated the necessity to study ethnic identity of modern Koreans in the Far East, especially, the identity of the representatives of the younger generation. In this context, this study is focused on identifying specific features of ethnic identity among the representatives of the younger generation of Korean ethnos.

The objective of this empirical study is to discover those characteristics of ethnic identity of modern young Koreans, which determine the efficiency of the process of their ethnic identification in multicultural environment of the Far East of Russia. The principal tasks of the study are as follows:

- opment among the respondents, its dominating type and differentiating attributes; identifying the factors of perceiving and developing ethnic identity; describing the character of recognizing one's own ethnic identity; finding correlations between the cognitive and affective components within the structure of ethnic identity among Korean young people;
- justifying the roles of the discovered characteristics in developing and preserving ethnic identity among modern young Koreans.

# 2. Methodology and Research Methods

This empiric investigation is based on theoretical postulates suggested by E. Ericson that are crucial for identifying specific features of ethnic identity, namely, the ideas of identity as an underlying psychological process occurring within the ethnic groups in the process of their historical development; the ideas of the uninterrupted nature of developing ethnic identity of a personality through one's whole life and of its nonlinear character8. The study made use of the theoretical model of the ethnic identity stage formation developed by Jean Phinney; theoretical model of the two dimensions of ethnic identity suggested by J. Berry<sup>9</sup>, according to which four types of ethnic identity are distinguished: mono-ethnic identity associated with one's own ethnic group; mono-ethnic identity associated with an alien ethnic group; bi-ethnic identity; marginal ethnic identity. The study also applied the models of zeroidentity types, ethnic indifference and ethno-nihilism developed by G.U. Soldatova-Ktsoyeva<sup>10</sup>.

The conceptual basis of our research is the recognition of the fact that the ethnic identity of the ethnic minority representatives has its own specifics, conditioned by the influence of intensive cross-cultural interaction with representatives of the titular and other ethnic groups in specific historical conditions.

Similar to any other type of personal development, ethnic identity is mobile, and it can transform when influenced by macro- and micro-factors of socialization. In this regard, the study of the specific features of ethnic identity of particular population groups, such as the

Far Eastern Koreans, in the specific historical conditions (i.e. at the beginning of the third millennium) is always valuable from the scientific and practical points of view. The value of this particular empirical study is even higher because of the fact that the Koreans of the Far East represent an ethnic group that has never been duly studied from ethno-psychological perspective.

Basic method used in this study for identifying specific features of ethnic identity among Korean younger generation in the Far East is the method of comparative analysis. To collect empirical materials, the following methods of psychological diagnostics have been applied:

- a questionnaire developed by I. Ree to identify the factors, the types of ethnical identity and the attitudes to ethno-differentiating attributes;
- an ethnic identity question list suggested by J.
  Phinney and adapted by A. M. Arbitaylo to identify the correlation between the affective and cognitive components in ethnic identity;
- a scale-based ethnic identity check list developed by O.L. Romanova to study the manifestations of feeling of belonging to ethnic group, to determine the importance of ethnic identity for the respondents and their tolerance towards interethnic contacts;
- a question list "Types of ethnic identity" developed by G. Soldatova and S.V. Ryzhova, including such score values as ethno-nihilism, ethnic indifference, norm (positive ethnic identity), ethno-egoism, ethno-isolationism, ethno-fanaticism.

Mathematical analysis of the obtained data was carried out applying F-test (Fisher criterion) and U-test (the Mann-Whitney criterion).

Sample characterization. For the purposes of the study, two groups (130 persons each) have been formed of young people aged from 18 to 29, who were equal as regards their social, demographical (students and working youth having higher education) and age attributes and belonged to Russian and Korean ethnic groups (see Table 1).

#### 3. Results and Discussion

First of all, it should be emphasized that in the available studies on the ethnic identity of the Koreans we could not find the materials studying ethnic identity of modern Korean youth living in the Far East of Russia.

Table 1. Sample characterization

Gender-based	Ko	oreans	Russians		
representation	tion Q-ty %		Q-ty	%	
male	65	50	65	50	
female	65	50	65	50	
total	130	100	130	100	

A number of scientists<sup>1,3,4,15</sup> identified facts concerning the characteristics of the ethnic identity of Koreans living outside their historical homeland in the territory of Central Asia and Kazakhstan, as well as in other countries; these facts have been confirmed in our study. In particular, such as:

- Mono-identity prevails in 80-90% of Koreans.
   The results of our study allow stating that the majority of the modern Korean young people who grew up in a multi-ethnic environment of the Far East of Russia, preserved their mono-identity (60% of the sample) and a positive perception of their own ethnic identity. However, in the environment of the Far East Korean youth the percentage mono-identity manifestation is lower;
- Korean families play the crucial role in the development and preservation of ethnic identity in the conditions of living outside their historic homeland. 93.3% of our respondents from the Korean sample put the family in the first place, replying to the question "What (who) influences the most on your national sentiments, views, knowledge?"
- The bi-ethnic identity manifests in 40-50% of Koreans. Following the results of our study, the said type of identity was revealed in 40% of the Korean sample;
- A positive type of ethnic identity, positive perception of members of other ethnic groups and high readiness for inter-ethnic contacts prevail.
   According to the results of our investigation, said characteristics were manifested in 80% of the Korean sample.

In the course of our survey 20% of the Korean sample demonstrated ethnic identity peculiarities of modern Korean youth living in the Far East of Russia – ethnic indifference and ethnic nihilism that are caused both by age peculiarities of the youth, and the specifics of the Russian Far East.

## 4. Questioning Results

Findings obtained are summarized in Tables 2-13. Let us discuss the most important, in your opinion, results obtained with the help of the questionnaires.

Table 2. What nationality do you refer yourself?

Alternate	Kore	eans	Russians		φ-criterion
answer	Q-ty	%	Q-ty	%	
Identification with own ethnic group	95	73.3	130	100	4.2**
Identification with other ethnic group	18	13.4	-	-	2.9**
Specific ethnic group	17	13.3	-	-	2.9**
Total	130	100	130	100	

**Table 3.** Is there any other nationality you refer yourself to, if yes, which is it?

Alternate	Koreans		Russia	ans	φ-criterion
answer	Q-ty	%	Q-ty	%	
No	78	60	130	100	5,3**
Russian	52	40	-	-	5,3**
Total	130	100	130	100	

**Table 4.** What makes you kin with the people of your nationality? (Choose at most 3 attributes)

Alternate	Kore	eans	Russ	φ-criterion	
answer	Q-ty	%	Q-ty	%	
Language	74	56.7	108	83.3	2,3**
Culture	83	63.3	117	90	2,5**
Rites, rituals, customs	78	60	87	66.7	0,5
Native land	26	20	130	100	8,6**
Personal qualities	34	26.7	65	50	1,9*
Religion	13	10	78	60	4,4**
Historical fates, the past	74	56.7	95	73.3	1,4*

Common national identity	23	16.7	78	60	3,6**
Appearance	56	43.3	22	16.7	2,3**
Something else (specify)	-	-	-	-	-
Nothing	-	-	-	-	-

Table 5. In which situations do you feel your belonging to your nation at the most extent?

Alternate	Kore	eans	Russ	ians	φ -
answer	Q-ty	%	Q-ty	%	criterion
When traveling abroad	30	23.3	22	16,7	0,6
When our country wins in prestigious competitions	-	-	34	26,7	4,2**
When meeting with GPW veterans	-	-	26	20	3,6**
During national holidays	30	23.3	17	13,3	1,01*
Among the representative of your nationality	23	16.7	-	-	3,3**
In everyday communication	23	16.7	-	-	2,9**
Surrounded by your family	23	16.7	-	-	2,9**
When communicating in your mother tongue	17	13.3			2.5**
Gave no answer	-	-	30	23.3	4.2**

**Table 6.** Different people have different visions of Motherland. What do you consider your Motherland?

Alternate	Alternate Koreans		Russ	sians	φ-criterion
answer	Q-ty	%	Q-ty	%	
Russia	57	43.3	56	43.3	-
Location where you were born, grew up, live	39	30	43	33.3	0.3
Differently, depending on the situation	17	13.3	23	16.7	0.4

At a loss to	17	13.3	-	-	-
answer					
Other	-	-	-	-	-
(specify)					

Table 7. Here are different judgements about national identity. Which of them corresponds to your opinion most of all?

Alternate	Kore	eans	Russ	Russians φ-criterion	
answer A	Q-ty	%	Q-ty	%	
I rarely think about my nationality	30	23.3	52	40	1.4
I never forget about my nationality	78	60	61	46.7	1.04
Gave no answer	17	13.3	17	13.3	0.4
Total					

Table 8. Here are different judgements about national identity. Which of them corresponds to your opinion most of all?

Alternate	Korea	ns	Russians		φ-criterion
answer B	Q-ty	%	Q-ty	%	
It is not necessary for a modern person to feel oneself a part of any nation	43	33.3	43	33.3	-
It is necessary for a modern person to feel oneself a part of any nation	52	40	87	66.7	2.1*
At a loss to answer	35	26.7	0	0	4.2**

Table 9. What (Who) make the most impact on your national feelings, visions, knowledge? (specify not more than 3 answers)

Alternate	Koreans		Russ	ians	φ-
answers	Q-ty	%	Q-ty	%	criterion
Parents, family	121	93.3	87	66.7	2.8**
Representatives of ethnic community	33	26.7	23	16.7	0.9

Mass media	30	23.3	30	23.3	-
National schools, classes, courses	39	30	117	90	5.2**
National public figures	17	13.3	-	-	2.9**
National literature and art	-	-	95	73.3	8.01**

**Table 10.** Are you proud of your national identity?

Вариант	Koreans		Russ	sians	φ-	
ответов	Q-ty	%	Q-ty	%	criterion	
Absolutely	78	60	78	60	-	
Predominantly	35	26.6	13	10	1,7*	
Far from it	-	-	17	13.3	2,9**	
At a loss to answer	17	13,3	22	16.6	0,35	
Rather no	-	-	-	-	-	
Other	-	-	-	-	-	

**Table 11.** In your opinion, how important is it to teach children to ...

Respect national culture, customs and traditions of their ancestors

Alternate	Koreans		Russians		φ-criterion	
answer	Q-ty	%	Q-ty	%		
Important	130	100	117	90	2,5**	
Unimportant	-	-	-	-	-	
At a loss to answer	-	-	13	10	2,5**	
Total	130	100	130	100	-	

**Table 12.** Know the language of their ancestors

<u> </u>							
Alternate	Koreans		Russ	ians	φ-criterion		
answer	Q-ty	%	Q-ty	%			
Important	69	53,3	78	60	0,5		
Unimportant	35	26,6	39	30	0,3		
At a loss to answer	26	20	13	10	1,1		
Total	130	100	130	100	-		

**Table 13.** Practice religion of their ancestors

Alternate	Korea	ns	Russians		φ-criterion
answer	Q-ty	%	Q-ty	%	
Important	39	30	65	50	1,6
Unimportant	58	36.6	43	33.3	0,3

At a loss to answer	43	33.3	22	16.6	1,5
Total	130	100	130	100	-

Among young Koreans, the percentage (73.3%) of those who identify themselves only with their own ethnic group is plausibly lower than that in the group of Russian respondents (p  $\leq$  0.01  $\phi$  = 2.28, at  $\phi_{emp}$  = 4.2). Thereat, of these 73.3%, 60% of the respondents maintain their mono identity. Among the remaining forty per cents, there are respondents positioning themselves as Russians.

13.3% of the respondents from Korean sample position themselves as Russians and the remaining respondents described their ethnic identity as "Russian Koreans". Here, the effect initially described by J. Berry can be observed, when, as a result of living in foreign cultural environment for a long time, the representatives of ethnic minority develop a specific social community.

All representatives from Russian sample revealed mono-ethnic identity coinciding with their official ethnicity.

Thus, 40% of Korean respondents possess bi-ethnic identity, i.e. they have psychological features of both ethnic groups, acknowledge their affinity with those groups and enjoy bi-cultural competence. It is a well-known fact that this bi-ethnic identity is the most advantageous trait of a minority representative in a multi-ethnic society, as it helps combining different perspectives of the world perception and outlooks, having command over the riches of another culture without any loss to the values of one's native culture<sup>11-13</sup>.

The analysis of the answers to the question "What makes you related to the people of your nationality" shows that there are considerable differences between the respondents of those two groups. In the course of the interview, a certain hierarchy of attributes differentiating ethnicity has been established among the representatives of Russian ethnic group: motherland (100%); culture (90%); language (83.3%); historical destiny, the past (73.3%); traditions and customs (66.7%); religion and common statehood (60% each); traits of character (50%); visage (16.7%).

The hierarchy of ethnicity differentiating attributes is quite different among the respondents representing the Korean ethnic group: culture (63.3%); traditions and cus-

 $p \le 0.01$  at  $\phi_{_{KP}} = 2.28$ 

toms (60%); historical destiny, the past and the language (56.7% each); visage (43.3%); traits of character (26.7%); motherland (20%); common statehood (16.7%); religion (10%). The Fisher criterion shows that among the young people from Korean sample such ethnicity differentiating attribute as appearance dominates plausibly (p  $\leq$  0.01  $\phi=2.28,$  at  $\phi_{\rm emp}=2.3).$  This fact confirms the results of other investigations testifying of the high significance of anthropological attributes for Korean identification  $^{1.2}$ .

The results of diagnostics prove that for the people from both samples a family represents the most important factor of developing ethnic identity. However, specific weight of this factor is considerably higher in Korean sample; it was indicated by 93.3% respondents (p  $\leq 0.01~\phi = 2.28$  at  $\phi_{emp} = 2.8$ ), thus confirming the traditionally important role of Korean family in developing ethnic identity  $^{14}$ .

Among other factors affecting the formation of ethnic identity, young Koreans more often than their Russian counterparts specified the necessity to teach children their folk culture, customs and traditions (p  $\leq$  0.01  $\phi$  = 2.28 at  $\varphi_{emp}$  = 2.5). Thereat, Koreans have not included the knowledge of their ancestors' language and religion into the list of factors important for creating ethnic identity. The abovementioned fact confirms the results of other investigations, namely, that the Koreans who lived in Russia during the period of repressions in 1937 and under political oppression during the following years of the Soviet regime, have selected a neutral attitude towards the religion of the local population and towards the state ideology. However, in their family everyday life Koreans abide by ethical principles of Confucianism and by the customs founded on their traditional cultural beliefs<sup>15</sup>. Within the group of Russian respondents, such factors intrinsic to the titular ethnos as common territory, culture, language and history are declared.

The major part of the respondents among both Koreans and Russians name Russia as their motherland (43.3% in each group). Nevertheless, a plausibly higher number of Korean respondents (13.3%) found this question rather difficult to answer (p  $\leq$  0.01  $\phi$  = 1.64 at  $\phi_{emp}$  = 2.04), thus testifying of the complexities in the process of ethnic identification among the representatives of national minorities living under the conditions of enforced isolation from their historical homeland and long-term interactions with the titular ethnos.

The analysis of the answers to the question "Under what circumstances do you perceive your national affiliation most of all" showed that 23.3% of the respondents from the Russian sample group did not provide any response; this could testify of ethnic indifference characteristic of the titular ethic group representatives for whom the social role of an ethnophor is dormant.

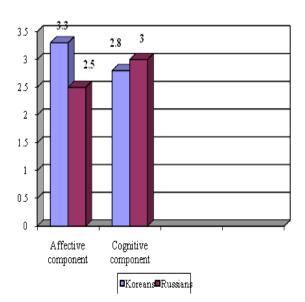
The major part of the representatives in both sample groups identified trips abroad as the most meaningful situations from the perspective of positioning their ethnic identity. Koreans specified this in 23.3% of cases, and 16.7% of the Russian respondents did so.

National holidays were named as the second most significant factor from the perspective of maintaining one's own ethnic identity in both groups of the respondents. Thereat, for Koreans it was a more plausible pretext to feel their affinity with their ethnic group. This optional answer was marked in 23.3% of the questionnaires filled by Koreans, and in 13.3% of Russian questionnaires (p  $\leq 0.05~\phi = 1.64$  at  $\phi_{\mbox{\tiny emp}} = 1.01).$  For Russian respondents, the most significant events for being aware of their ethnic identity were as follows: celebrations when this country wins prestigious competitions (26.7%); during the meetings with the Second World War veterans (20%). For Koreans, such events were as follows: being in the circle of one's own family (16.7%); everyday life (16.7%); being in the circle of the representatives of one's own nationality (13.3%). Thus, the group of Russians declares macrocommunity factors as affecting ethnic awareness, while Koreans specify the factors of micro-community.

The question regarding positive perception of one's own ethnic identity was answered positively as "yes, I am absolutely proud of it" by 60% of Korean part of the sample. The same 60% of such answers were obtained in Russian sample. In Korean sample, a statistically plausible domination (26.6%) of a rather critical perception of one's own identity has been discovered (p  $\leq$  0.05  $\phi$ = 1.64 at  $\phi_{emp}$ = 1.7). Among Russian young people there are statistically more persons who perceive negatively their own ethnic identity; 13.3% gave the answer "not at all" (p  $\leq$  0.01  $\phi$ = 2.28 at  $\phi_{emp}$ = 2.9).

When interviewing the respondents applying Jean Finney's methods adapted by A.M. Arbitaylo, it was possible to establish affective component which was dominant within the structure of identity among young Koreans (p  $\leq 0.01~\text{U} = 2.92~\text{at}~\text{U}_{\text{emp}} = 160.5$ ), see Table 14.

According to the researchers, the reason for this domination of the affective component is explained by the long-term isolation of Korean expat community from their titular ethnic group. Belonging to Korean ethnos



**Figure 1.** Results of testing according to Jean Finney's procedure "Ethnic identity.

is predominantly perceived at the emotional level. The respondents have feelings of affinity, emotional attitudes towards their national group, motherland and other national groups and communities; they have such social emotions as national pride or national disgrace, shame or admiration.

**Table 14.** Testing results according to Jean Finney's procedure "Ethnic identity manifestation" (in grades)

Categories	Koreans	Russians	UEmp	
Cognitive component	2.8	3.0	316.5*	
Affective component	3.3	2.5	160.5**	

Within the group of the Russian youth, the cognitive component of ethnic identity statistically dominates (p  $\leq$  0.05 U = 338 at U  $_{\rm emp}$  = 316.5). It includes such elements as historical knowledge (knowledge of historical facts, historical personalities, historical symbols, etc.), geographic knowledge (geography of the country), social and sociopsychological knowledge (knowledge of traditions and customs, knowledge of the national group, etc.).

The results of the tests applying the scale-based ethnic identity checklist developed by O.L. Romanova show the manifestation of feeling of belonging to one's own ethnic group in both groups of respondents. The representatives of both groups prefer their ethnicity and acknowledge their affinity with it. In addition to it, this feeling of belonging to one's own ethnic group is expressed stronger

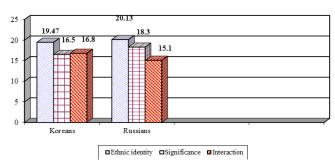
(at five percent significance level) in the group of Russian youth (p  $\leq$  0.05 U = 335.5 at  $U_{emp}$  = 338), see Table 15.

**Table 15.** Testing results according to the scale-based ethnic identity checklist developed by O.L. Romanova (in grades)

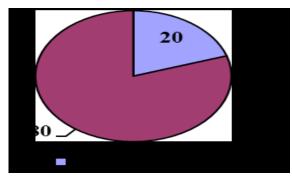
Categories	Koreans	Russians	$\mathbf{U}_{\mathfrak{B}_{\mathbf{M}\mathbf{\Pi}}}$
Ethnic identity	19,47	20,13	335,5*
Significance	16,5	18,3	268**
Interaction	16,8	15,1	320*

The indicator of belonging to one's nationality also shows that, for the representatives of both groups, nationality is an important component within the structure of social identity. Meanwhile, belonging to one's own ethnic group is statistically more significant for the Russian youth (p  $\leq$  0.05 U = 292 at  $U_{emp}$  = 268). It is less characteristic for the representatives of Korean ethnos to appreciate the significance of ethnic identity for the personality in general and for the respondents personally, which is stipulated by the specific features of developing ethnic identity among the representatives of ethnic minority under conditions of multicultural environment. According to a great number of studies, Koreans always try to compromise and to avoid direct confrontation even when the circumstances become unbearable. And this helps them adjust themselves and survive successfully16.

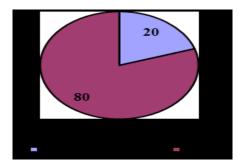
The analysis of the results obtained from diagnostics applying the scale to evaluate the willingness to enter into interethnic contacts and the focus on ethnic interaction showed that Koreans are to a larger degree aimed at ethnic interaction (p  $\leq$  0.05 U = 338 at U $_{\rm emp}$  = 320). The discovered fact is also confirmed by the conclusions made by many other studies on the ability of Korean people to effectively cooperate with the representatives of the titular



**Figure 2.** Testing results according to the scale-based ethnic identity checklist developed by O.L. Romanova.



Koreans



Russians

**Figure 3.** Testing results according to the procedure "Types of ethnic identity" developed by G. Soldatova and S.V. Ryzhova, (dominating type of ethnic identity).

and other ethnic groups while living beyond their historical homeland.

The analysis of the results obtained applying the methodology developed by G.U. Soldatova and S.V. Ryzhova made it possible to discover the dominating type of ethnic identity in each sample group. In both sample groups, 80% of the respondents possess positive type of ethnic identity, which means that there is equality in correlation between positive image of one's own ethnic group and positive value-based attitude towards other ethnic groups within the structure of ethnic identity (see Table 16).

**Table 16.** Testing results according to the procedure "Types of ethnic identity" developed by G. Soldatova and S.V. Ryzhova, (dominating type of ethnic identity).

Categories	Koreans		Russians	
	Q-ty	%	Q-ty	%
Ethnic indifference	26	20	26	20
Positive ethnic identity	104	80	104	80

Domination of positive type of ethnic identity, positive perception of the members of other ethnic groups,

high readiness to enter into interethnic contacts, commitment to ethnic interaction of the respondents from Korean sample group confirm the fact that Koreans, living beyond their historic homeland, are capable of efficient integration into the titular and other ethnic groups, which, on the one hand, helps avoiding assimilation and, on the other hand, prevents ethno-isolationism and ethno-fanaticism in the process of long-term ethnic interaction.

In Russian group, the type of positive identity shows itself plausibly more often (p  $\leq 0.01~U=292$  at  $U_{\rm emp}=272.5).$  However, in the same group of Russian people ethno-egoism indicator is higher (p  $\leq 0.01~U=292$  at  $U_{\rm emp}=290.5).$  In the group of Koreans, ethno-nihilism was expressed to a larger extent, i.e. the negation of one's ethnicity, one's ethnic and cultural values; declaring freedom from everything associated with ethnic phenomenon; positioning oneself as a "citizen of the world" (p  $\leq 0.05~U=338$  at  $U_{\rm emp}=314).$ 

20% of the respondents in both groups reveal ethnic indifference.

Based on the abovementioned results, we can say that the representatives of both groups have positive ethnic attitudes including satisfaction with being a member of an ethnic community and the wish to belong to it. Positive perception of the members of other ethnic groups in both Russian and Korean group of respondents can obviously be explained by specific environment in the Far East of Russia that is, historically, a territory of ethnic and cultural contacts between East and West.

### 5. Conclusion

The results of this study confirm that the majority of the representatives of modern Korean youth grown up in multiethnic environment of the Russian Far East have preserved mono-identity (60% of the sample), positive perception of their own ethnic identity and feeling of being related to their historical homeland. The principal role in preserving ethnic identity among the younger generation of Koreans is played by the family that up to now has been acting as the main translator and conductor of ethnic and cultural traditions.

A considerable part of Korean youth (40%) possess bi-ethnic identity, which reflects the strivings of Korean ethnos, notwithstanding the long-term coercive isolation from their historical homeland and political oppression by the Soviet state, to command the cultural riches of the titular and other ethnic groups without any loss to the values of their own culture.

The results of the study prove that Korean youth in the Russian Far East has a positive type of ethnic identity, positive perception of the members of other ethnic groups, is willing to enter into interethnic contacts and is aimed at ethnic interaction.

20% of the respondents from Russian and Korean sample groups possess ethno-indifferent type of ethnic identity, which testifies of the blurring of lines of ethnic identity in young communities of the Far East. This fact can be explained by multiethnic nature of the Far Eastern Region, by long-term (circa 150 years) cross-cultural interactions between the peoples of the Russian Far East, by remote location of Russian inhabitants of the Far East from cultural centers, by long detachment and isolation of Korean ethnos from historical homeland.

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