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For a long time, Korea was known as the hermit country. The immigration of Koreans to the Russian Far East in the middle of the last century is, in fact, the first movement out of the Korean peninsula, which took place almost simultaneously with a migration to the north-eastern part of China. It also meant that Koreans, for the first time in their history, came into direct contact with Europeans, i.e. Russians. Before the October Revolution, Koreans were divided into two groups; those who had Russian citizenship and those who had not. The life of those who had not got Russian citizenship was generally rather hard. There were several reasons for immigration, but at the beginning of this century, due to the Japanese occupation of Korea, many people went to the Maritime Region in order to work for the Korean independence movement. The centre for these anti-Japanese activities was Vladivostok. Almost everyone in the northern part of Korea who is known to have participated in the struggle of the Korean Righteous Army had either lived in that area or was connected, directly or indirectly, with the activities based in the Russian Far East. However, as reliable material is inaccessible, research work about these activities, which is of paramount importance to the modern history of Korea, must be regarded as being in its initial stages.

It has been shown that, after the October Revolution, relatively many Koreans had contributed to the establishment of Soviet power in the Far East. These Koreans are, of course, remembered nowadays in the Soviet Union. Koreans can be found who fought on the side of the Bolsheviks; they were originally nationalistic anti-Japanese fighters and later became citizens of the Soviet Union. That is the reason why some of them, e.g. Hong Pom-do, are described as heroes both in Korea and the Soviet Union. It is a task for the future to define their roles both in the histories of Korea and the Soviet Union. In the history of the movement of Korean communism, two groups, i.e. the so-called Irkutsk and Shanghai, had been in a competing position at the beginning of the 1920s. The former was supported by the Soviet side. Their interrelationship and their influence on Korean society in Soviet Russia are also subjects which should be studied more thoroughly.

As for the 1937 transfer, the reason for it was probably security in the Soviet Far East where, due to Japan, there was a danger of unrest. But many questions concerning, e.g. the situation before and after the transfer and the manner of transportation have been left to be answered in the future. The fact that any trace of quite a number of leading Koreans in different fields seems to have been lost in connection with the transfer has also to be kept in mind. In other words, the outline of the transfer is known, but its concrete contents should be revealed. We know that materials about this are not easily available, but the best source would be, of course, those *Koryŏ Saram* who were transferred. Their experiences must be documented before it is too late. Surely, *Koryŏ*

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Saram also bear responsibility for this matter. It can be said that the transfer was total, which means that not only people but also cultural establishments were transferred. Where, then, are these documents, books and other materials, now? Were these things destroyed or kept somewhere? The reason why Koreans do not form an administrative unit should be clarified, i.e. whether the *Koryŏ Saram* themselves did not (and do not) want it or not.

Historically speaking, the arrival of Koreans in this century in Central Asia meant a re-encounter with Turkic peoples. This happened after an interval of 1200 years, when the Korean *Koguryŏ* Dynasty had direct contacts with the *Tu Jue* in the 7th century. Despite the fact that Soviet Central Asia is an area where tens of different nationalities live together, Russification of Koreans is clearly observable, particularly in the giving of names. More systematic cultural-anthropological work has to be carried out. In other words, their family life and social life-style both in rural and urban areas has to be examined. Anyway, the acceptance of neighbouring cultures or the possible cultural assimilation of Koreans will differ according to place, as Koreans are living dispersed over a vast area. It will be interesting to see whether the characteristic features of different nationalities disappear and whether a new mixed nationality will be born in the future as intermarriage becomes more common.

In this area, Koreans are not only in the position of receivers, but also of givers. As representatives of an agricultural way of life, the most noticeable cultural phenomenon spread largely by Koreans among nationalities with a partly nomadic culture was rice cultivation. In this volume only rice cultivation is treated, but the cultivation of other agricultural products, e.g. wheat, onions and other vegetables could be studied in the future. The method of rice cultivation developed there is quite different from that in the Korean peninsula.

The fact that there exists a textbook for Korean children only for the third and fourth grades and that it has not been reprinted since its first edition in 1965 and is totally unavailable in Uzbekistan and that the Korean language is hardly taught at all in Kazakhstan, means that the preservation of their identity in Soviet Central Asia is seriously threatened. Whether the *Koryŏ Saram* remain Koreans with Korean as their mother tongue or become part of a new Russian-speaking Soviet people is dependent upon the speedy organization of education in the Korean language and culture. And what will be the fate of the Korean newspaper, *Lenin Kichi*, if this is not organized? The answer is very clear; the newspaper will not be able to continue. Until now, Koreans have been able to keep their own alphabet, the *Han'gŭl*, in a situation where almost all the other languages of Central Asia have had to adopt the Cyrillic alphabet. The immediate danger of the disappearance of the Korean language has been noticed by Korean intellectuals in Central Asia, but is there anything they can do?

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Fortunately, there recently appeared a slight hope of reviving education in Korean, i.e. via the radio programme in Korean from Alma-Ata. But this is very far from satisfying the needs of the situation. Even if education is started, real problems, such as finding suitable teachers and preparing textbooks will arise. There is also the difficult matter of creating the necessary interest among young Koreans who have already forgotten Korean and consider Russian or some Central Asiatic language as their mother tongue. It is not an exaggeration to say that if this situation continues for more one generation, the *Koryŏ Saram* will lose their identity. The older generation will speak, for some time more, Korean but the younger generation will speak mostly Russian as their mother tongue. Probably late comers can extend the time before they wholly lose their identity.

It has been seen that the *Koryŏ Saram* are making efforts to find themselves culturally. The Korean theatre has contributed enormously to keeping the national identity for more than fifty years. But, now, it seems that the time has come when it must struggle for its future; whether it will survive as a Korean theatre or not. The reason for this is the same as above, i.e. the non-existence of education in Korean. Dialogues by actors of the younger generation are not easily comprehensible to audiences. Besides this, it is extremely difficult to find teachers of different subjects, scenario writers and musicians, etc. Furthermore, it is not easy to overcome the increasing pressure of Soviet culture, particularly when there is no possibility of staying in direct contact with the Korean peninsula. The existence of cultural contacts with Korean culture in other parts of the world will, to some extent, help to solve these problems.

The literature of the *Koryŏ Saram* is a part of Soviet literature written in Korean. Themes which *Koryŏ Saram* writers and poets treat are rather varied, but there are at least two topics which should be dealt with in Korean literature. One is the 1937 transfer: however painful it might have been, it should be written about even in the form of non-fiction. When this matter is discussed openly, as it is a historical fact, Korean literature in Soviet Central Asia will have a firm base for further development. Otherwise the new generation of *Koryŏ Saram* will not know how they have become members of multinational Central Asia. The other theme is Central Asia. The *Koryŏ Saram* now realize that they are Central Asians, they are not only visiting there, but are staying there for good. That is the reason why life in Central Asia should be described more from their own point of view. There are two ways to publish literary works by Korean writers and poets; in *Lenin Kichi* or as a monograph. In *Lenin Kichi*, literary works are published once a month in the literary page, which usually consists of a whole side. One monograph by an individual author or a collection of works by different writers and poets is usually published once a year. This is not nearly enough to fill the need of the *Koryŏ Saram* writers and poets to publish their literary works. A proper solution must be found for this. We have seen that the Korean language is virtually not taught at all in Central

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Asia. Who, then, will read literary works published in Korean? Again we come to the same question; education in Korean is not unrelated to the development of the literature of the *Koryŏ Saram*.

Most of the other ethnic minorities in the Soviet Union have been much more thoroughly studied than the *Koryŏ Saram*. Even inside the Soviet Union, the attention paid towards the *Koryŏ Saram* has been rather scanty, and no basic general survey of them has ever been made. Externally, the most unfortunate thing, which makes the study of the *Koryŏ Saram* so difficult, is the general inaccessibility, with the exception of a few large cities open to the outside world, of the places where they are living. Notwithstanding this and other obstacles, we must, however, continue research on the *Koryŏ Saram*. It is to be hoped that in the future, the situation will finally permit immediate observations to be made without restrictions. It is known that materials about the past and present of the *Koryŏ Saram* are not systematically preserved anywhere. It would be desirable if these were collected in one place.

Speaking of the *Koryŏ Saram*, we should always keep in mind that they were transferred to Central Asia from the Soviet Far East. As the most fundamental issue in their history, particular attention should, in the future, be devoted to the investigation of the 1937 transfer.