

**САЯСИ ҒЫЛЫМДАР ПРОБЛЕМАЛАРЫ
ПРОБЛЕМЫ ПОЛИТИЧЕСКОЙ НАУКИ
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Men D.V.^{1}, Myong Soon Ok¹, Chun Byong Soon¹, Pak T.N.¹*

*Al-Farabi Kazkh national University
Almaty, Kazakhstan*

**KOREANS IN THE ETHNIC AND ETHNO-CULTURAL STRUCTURE
IN KAZAKHSTAN: PAST, PRESENT AND FUTURE**
(85th anniversary of living in Kazakhstan)

Abstract

In the article, the authors consider the results of a study on the situation of ethnic Koreans in Kazakhstan. The role of the ethnic environment in the formation of their cultural orientations and language competencies is established. The results of the study suggest that there is a cultural homogenization of Kazakh Koreans. One of the tasks of such research is to study the ethno-cultural processes of ethnic groups belonging to such historical communities. One of which are the Koreans of the Republic of Kazakhstan. They argue that the importance of studying, and researching the ethnic and spiritual culture of Koreans is mainly since the most, essential components are included in the culture of life support. It seems that the emergence of socio-ethnic communities within multiethnic states is the most important component in achieving the harmonization of ethnic interactions. In connection with the above, according to the authors, the goal of studying historical and ethno-cultural communities of multiethnic states should be put at the fore front in the scientific search for ways of progressive development of Kazakh society.

Keywords: Kazakhstan, Koreans, Korea, culture, Kazakhs, nation, ethnos, ethnicity

Мен Д.В.^{1}, Мионг Сун Ок,¹ Чан Бенг Сун¹, Т.Н. Пак¹*

*Әл-Фараби атындағы Қазақ ұлттық университеті
Алматы қ, Қазақстан*

**ҚАЗАҚСТАННЫҢ ЭТНИКАЛЫҚ ЖӘНЕ ЭТНОМӘДЕНИ ҚҰРЫЛЫМДАҒЫ
КОРЕЙЛЕР: ӨТКЕНІ, БҮГІНІ ЖӘНЕ БОЛАШАҒЫ**
(Қазақстандағы өмірдің 85 жылдығы)

Аңдатпа

Мақалада авторлар Қазақстандағы этникалық корейлердің жағдайы туралы зерттеу нәтижелерін қарастырады. Этникалық ортаның олардың мәдени бағдарлары мен тілдік құзыреттерін қалыптастырудағы рөлі белгіленді. Зерттеу нәтижелері қазақстандық корейлердің мәдени гомогенизациясы жүріп жатқанын растауға мүмкіндік береді. Мұндай зерттеулердің міндеттерінің бірі – осындай тарихи қауымдастықтарға кіретін этностардағы этномәдени процестерді зерттеу. Олардың бірі – Қазақстан Республикасының корейлері. Олар корейлердің этникалық және рухани мәдениетін зерттеу мен зерделеудің маңыздылығы негізінен тіршілікті қамтамасыз ету мәдениетіне ең маңызды компонент ретінде енуімен байланысты деп санайды. Полиэтникалық мемлекеттер ішіндегі әлеуметтік-этникалық қауымдастықтардың пайда болуы этникалық өзара қарым-қатынастарды үйлестіруге қол жеткізудің маңызды құрамдас бөлігі болып көрінеді. Жоғарыда айтылғандарға байланысты, авторлардың пікірінше, қазақстандық қоғамның прогрессивті даму жолдарын ғылыми іздестіруде көпұлтты мемлекеттердің тарихи және этномәдени бірлестіктерін зерттеу мақсаты бірінші орынға қойылуы тиіс.

Түйін сөздер: Қазақстан, корейлер, Корея, мәдениет, қазақтар, ұлт, этнос, этникалық

Мен Д.В^{1}, Мионг Сун Ок¹, Чан Бенг Сун¹, Пак Т.Н.¹*

*Казахский национальный университет им. аль-Фараби
Алматы, Казахстан*

**КОРЕЙЦЫ В ЭТНИЧЕСКОЙ И ЭТНОКУЛЬТУРНОЙ СТРУКТУРЕ
В КАЗАХСТАНЕ: ПРОШЛОЕ, НАСТОЯЩЕЕ И БУДУЩЕЕ**
(85-летию проживания в Казахстане)

Аннотация

В статье авторы рассматривают результаты исследования о положении этнических корейцев в Казахстане. Установлена роль этнической среды в формировании их культурных ориентаций и языковых компетенции. Результаты исследования позволяют утверждать, что происходит культурная гомогенизация казахстанских корейцев. Одна из задач таких исследований – изучение этнокультурных процессов у этносов, входящих в такие исторические общности. Одним из которых являются корейцы Республики Казахстан. Они утверждают, что важность изучения и исследования этнической и духовной культуры корейцев связаны главным образом с тем, что наиболее существенные компоненты входят и в культуре жизнеобеспечения. Представляется, возникновения социально-этнические общности внутри полиэтнических государств – важнейшая составляющая в достижении гармонизации этнических взаимодействий. В связи с вышеизложенным, по мнению авторов, на первый план в научных поисках путей прогрессивного развития казахстанского общества должна быть поставлена цель исследования исторических и этнокультурных общностей полиэтнических государств.

Ключевые слова: Казахстан, корейцы, Корея, культура, казахи, нация, этнос, этничность

INTRODUCTION

The work is devoted to the Koreans (Koryo Saram) of Kazakhstan in the context of the development of political processes at the present stage. It is studied in the ethnic and ethno-cultural structure for 85 years of living in Kazakhstan. One of the tasks of the authors is to show the life history of Koreans in an ethno-cultural environment for the time they have lived since 1937 to the present day. The importance of the undertaken research is due not only to the internal logic of the science of Korean studies, but also to external factors.

Firstly, these are the needs of the very development of the Korean diaspora in Kazakhstan. We are talking about practical needs in the field of ethno-cultural construction.

Secondly, the relevance of this study is also due to the needs that societies are beginning to experience in the field of creating a national policy strategy.

The social significance of the stated topic determines the need to strengthen the awareness of Koreans by citizens of the Republic of Kazakhstan of themselves as a citizen of Kazakhstan as part of the Kazakh people. They represent the socio-ethnic and socio-cultural community that has been established for more than 85 years, such processes of the addition of historical communities. Based on interethnic integration are observed in many modern multiethnic countries. Therefore, the study of this topic seems relevant in scientific and theoretical terms.

At the present stage of humanity's existence, there is clearly an increase in interethnic and interfaith tensions, a flare-up, a clash, and an increase in the use of force in the world to solve domestic and foreign political forces. What is currently happening is the war between the former fraternal states of Russia and Ukraine.

METHODOLOGY

It seems to us that the emergence of a socio-ethnic community within multiethnic states is the most important component in achieving the harmonization of ethnic interactions. In connection with the above, according to the authors, the goal of studying historical and ethno-cultural communities of multiethnic states should be put at the forefront in the scientific search for ways of progressive development of Kazakh society.

Individual of the assignment of much evaluation is to contemplate the ethno-cultural processes of ethnical congregation relationship to much humanities communities. Only of which is the Koreans of the Republic of Kazakhstan. The concernment of studying and researching the ethnical and devotional culture of Koreans is exceptionally on account of the virtually indispensable components are included in the culture of liveliness support.

Under the term Kazakh Koreans, we understand ethnic Koreans living in Kazakhstan and connected with the country historically. This term is quite common, as well as the term Koreans of the CIS. These terms mean not

only the connection of the diaspora with the area of settlement, but also indicates a certain ethno-culturally specific of the diaspora.

In the contemplate the originator proceed with go from the actuality that the extremely individualism of the community of Koreans, the processes of urbanization and ethnical unification cutting edge to the construction of dissimilarity between them and the ethnical the greater part as advantageously as interethnic conjunction at the individual level, unpreventable in heterogeneous communities, cutting edge to the actuality that the individualism of ethnical indistinguishability transform into aggrandized complicated, the character of general public with aggregate ethnical identity, including Korean-Russian and Korean- Kazakh.

According to the population census of the republic in 2009, there were 110 thousand Koreans. More than 550 thousand ethnic Koreans lived in the Soviet Union, the largest number was concentrated in Uzbekistan more than 230 thousand and the RSFSR – 160 thousand, the rest in other republics.

The methodology of the study of interethnic relations is based on a structural and systematic approach to the analysis of a set of factors that form the basis of this study. In their research, the authors of the work are based on well-known universal methods of political science. The paper analyzes various approaches to the issue under study. The main research methods were the problem-chronological method, the method of comparative analysis, content analysis of documents, the method of expert assessments. Theoretical concepts and interdisciplinary methodologies were used, which are offered by domestic as well as foreign scientists, primarily Kazakhstani specialists.

The originator proceeds with go from the presumption that the ethnical appearing of Kazakh Koreans buoy be defined nailed down the discussion of the individualism of their determination (civil and ethnic), that ethnical indistinguishability pressure both individual placement and migration moods.

RESULTS AND DISCUSSION

Currently, a significant number of monographs, books and articles have been published in the science of Korean studies. This once again confirms that it is not possible to cover them all in one work. Modern Korean scholars from Russia Bugai N.F., Song J.G., Uzbekistan Kim P.G., Han V. S., Lee B.S., Kim V.N., Kazakhstan Kang G.V., Kim G.N., Kim Seung Hwa, Kyrgyzstan Lee G.N., Lee G.P., Pak S.N. and many others. They are actively and fruitfully working on this topic.

Maybe the opinions of these scientists on the history of Koryo Saram do not always coincide. Here it is necessary to recognize the objectivity of a permanent place of residence. We are already divided, the USSR is no more, Koreans have naturalized to local conditions of permanent residence. Koryo Saram differs from compatriots of the USA, China, Japan, the Korean Peninsula, and others who live outside their historical homeland. In the future, the same differences are planned with the Koreans of the CIS, assimilation is inevitable, no tragedy.

In Kazakhstan, Koreans were artificial to coexist with representatives of additional political entity and ethnical congregation whose cultivation differed in indefinite distance from their own. In addition, thither were communication railing in the fundamental second childhood of artificial resettlement.

For example, Koreans were often settled in Kazakh villages and collective farms. Russian was also unknown to most Koreans, so in the process of communication they used mixed Korean-Russian-Kazakh dialects. Within a few decades, native Korean began to be replaced by Russian. Gradual Russification, the growth of the status of the Russian language led to the minimization of knowledge of the native Korean language. Currently, only a few people can use their native Korean.

Koreans in Kazakhstan in the 30-50 years of the twentieth century were considered immigrants from the Far East. They did not serve in the Armed Forces, refused to fight against fascism. Despite this, they changed their short surnames and became Kazakhs and other nations won victory over their enemies. And Captain Alexander Min became a Hero of the Soviet Union.

In the post-war years of 40-50, Koreans selflessly worked in agriculture by growing rice, vegetables, and animal husbandry. Thousands of them were awarded orders and medals for their heroic work, 68 were awarded Hero of Socialist Labor [1].

During the inhabitants count in 1959 they were already full-fledged general public of the Soviet Union, although exceptional supervision on top of them was abolished in 1956. However, they were not rehabilitated and continuing to be below constricting supervision of administrative authorities.

Most Koreans did not have passports. The official authorities were perfectly aware of each person. After all, Koreans have become victims of repression because of their nationality. The accusation was the most ridiculous – espionage in favor of Japan, although they suffered more from them and emigrated to different countries.

In Soviet times, the children of "Japanese spies" became an ethnos of continuous literacy, among them one could meet as a minister, a military general, a member of parliament, an academician, university professors, heads of various industries, science, and many others. The nation in Kazakhstan occupies a leading position in terms of education.

With the collapse of the Soviet Union and the onset of market reforms, Koreans perceived the ideas of capitalism as natural processes of evolution of a civilized state. They realized that the law of value acts as the law of universal gravitation, everything should be regulated by the market.

Sociological analysis of the problems of the social status structure of the Korean population has shown that there are some changes, the transition from one social structure to another and the emergence of new social structures, the formation of the middle class and the impoverishment of other strata. Currently, new layers are emerging – entrepreneurs and businesspeople, free professionals, etc. Changes in the social structure, from irrational reflection, a turn begins to a more balanced identification, a rational understanding of one's own place in Kazakh society.

The collapse of the Soviet Union caused a deep socio-psychological shock among Koreans, whose ancestral homeland is located outside the country. This means the loss of family ties already within the CIS. Koreans live and work throughout the former Soviet Union. They not only get along, but also became friends, intermarried with other nations. The friendship of peoples is not an ideological myth, but a reality that they know from their own experience living in Kazakhstan [2].

The declaration of independence of Kazakhstan entailed several events that defined new conditions for the existence of multinational Kazakhstan and Koreans, including. The Kazakhs' desire for social revival is beginning to acquire a hasty catch-up. This modern pressing toward Kazakhization, as if in the cognitive process of preceding Russification, be superior to the accommodative potential of people, occasion anxiousness surrounded by representatives of non-indigenous ethnical groups, anxiousness for the predestination of their cultures. Justified or not, however it was. The acquirement of pre-eminence by the republic and the materialization of its statehood strike down on a backbreaking time of economic crisis, the dislocation of each tie up from economical to personal. It is this consideration that is virtually experiment by every citizen, exceptionally those who conscious elsewhere their historical homeland. Koreans, as it were, remembered their nationality, having antecedently been moderately unbiased to it. They wondered where the substantial native land is – where they were born, hand-me-down to live, or where the solid ground of their forefather is.

Kazakhstanis have had many difficulties and trials in building statehood, improving the economy, reviving, and developing national cultural values. We realized that it is criminal to spend people's forces on enmity and selfish national self-assertion. The way to the desired national political consolidation lies through a calm constructive solution to the urgent problems.

The Republic of Kazakhstan is not only a multinational state, but also a multi-confessional state. Along with Muslims, Christians, Buddhists, and representatives of other religions live here. This is a serious factor contributing to the preservation of a stable socio-political situation. After all, all denominations are based on almost identical moral principles – love for people, patient attitude to dissent. In other words, regardless of religion, all believers in the country are equally tolerant and peaceful.

Koreans today are laying the foundation for the future generation with everyone. In many matters of our life, we are invited to many prestigious events and various forums since it is also useful to work with us. Because we are not burners of public funds. So, it is important for us that our strategy is clear, our activities are transparent and well understood. They are currently capable of holding events of national significance [3].

The next level is more effective, active attraction of attention and interest to the Korean diaspora of other ethnic groups and joint raising of the level of culture in general. Last autumn, figure skaters from 18 countries of the world were scheduled to perform in Almaty in memory of Denis Ten. His mother appealed to the Association of Koreans of Kazakhstan (ACC) with a request for help from this organization. It was impossible without the akim of Almaty and the local authorities. Koreans helped in holding a sports festival. The holiday took place not thanks to our funds, but thanks to the attraction of "smart" money.

There was another case in Astana. The famous cardiac surgeon, Hero of Labor of the Republic of Kazakhstan Yuri Vladimirovich Pyat initiated a major international prestigious conference, where luminaries of the world medical science of many countries were invited. The Korean Association helped to hold this forum. Such an international forum can be held and participated only at the state level and large companies.

The task of the ACC is to attract close ties with enterprises run by Koreans. After all, they are direct participants in the construction of a New Kazakhstan. The appeals of the President of the Republic of Kazakhstan Tokayev to the Koreans were perceived as the renewal of their Homeland, which they love, protect and are proud

of, having lived on this Land for 85 years. On September 11, 2022, the next ACC congress was held in Almaty, where the candidacy of Kassym-Jomart Kemelevich Tokayev for the post of Head of State was unanimously supported [4].

We promote the launch of modern technological enterprises, create new jobs, strengthen the branches of the national economy. The more such enterprises we have, the more successful the country and society will be. The task of the Korean Association is to find such people in new technology, medicine, education and in many other branches of national production. Koreans in Kazakhstan today have a good image of a hardworking ethnic group. We are mobile, united, peaceful, successful, love our work and respect all the peoples living in the country.

January of last year began with the protest actions of extremists. Mass riots, unprecedented since Kazakhstan gained independence, led to numerous victims. Undoubtedly, the riots were a great test, but the government of Kazakhstan, headed by President K. Tokayev, uses this moment as an opportunity to promote decisive political, economic, and social reforms under the slogan "New Kazakhstan". Koreans of Kazakhstan support the government's new policy of transforming society.

Koreans in Kazakhstan are a kind of bridge of international relations between the historical Homeland and the real Homeland. Of course, the COVID-19 situation, which has complicated everyday life in the world for several years, created certain challenges in relations between Kazakhstan and the Republic of Korea, is now improving successfully.

Currently, relations in all spheres between our countries are returning to normal. Ambassador Extraordinary and Plenipotentiary of the Republic of Korea to the Republic of Kazakhstan Koo Hong Seok said: "I sincerely express my support to the Kazakh Koreans who have overcome the difficulties and uncertainty caused by the pandemic with firm will and unity, are returning to everyday life and preparing for a new leap forward. In addition, we will continue to support Kazakh Koreans in further strengthening their status as worthy members of Kazakh society, and actively participate in the construction of a New Kazakhstan." [5].

The Koreans of the republic support the foreign policy of the Government of Kazakhstan, which has faced a great challenge with the military conflict between Russia and Ukraine, which began in February last year. Confidently continues a balanced and diversified diplomatic policy. They strive to raise the status of the country and protect national interests in difficult regional and global circumstances.

Civil identity. Almost all respondents surveyed call Kazakhstan their homeland. For Koreans who consciously or absent-mindedly on the province of Kazakhstan, who include aged the humanities memory of the district of the preceding settlement, the Far East is an inconsequential homeland. In territory with distributed encampment of Koreans, a little sovereign state is not extremely substantial for civilian identification. As for Korea, the delimitation of it in this competence is virtually practicable associatory or, another precisely, mythological. Virtually each respondent, regardless of despite of their accommodation of residence, associate with an ally with continuance procedure with Kazakhstan. Ethical identity, we include conditionally apart into cardinal types: constructivist and primordial. The fundamental individual is related with a witting and pragmatic mental state to the civilization of Kazakh Koreans, which is individual of the constituent of an individual continuance strategy. The second mend is the distinguishing of oneself with an accumulation of Kazakh Koreans nailed down the delimitation of "genetic" ethical roots for cheer for and blood relationship solidarity. This sectionalization is not a counterfactual evaluation technique, on the other hand is mean business by ethnical processes, underneath the consequence of which Koreans include been in Kazakhstan for a long sighted time. Interethnic combination has been remodeled an aftermath of both accelerated interpersonal indication between representatives of contradistinctive ethnical congregation and the determination of collective and governmental processes (urbanization, substitution in the collective constitution of Kazakh sovereign state community policy). In addition to each this, Koreans again include question that condition to be solved. Only of the virtually considerable for Koreans was and stays behind the revivification of the irretrievable aboriginal Korean communication and culture. The outstanding difficulty are intimately accompanying to the economical and over-the-counter processes of the state. It is impracticable to communicate that they include difficulty and successes amassed during their continue in Kazakhstan. It does not come to pass that individual native land succeeded or lagged the rest. Koreans of Kazakhstan are a parting of the inhabitants of the republic, they acquaintance each the joys and each the upset well-organized with over-the-counter peoples. From each this, it buoy be highlighted that the looked toward of Koreans is organically abutting with the unfolding down reaching transfiguration of the native land on the course of action of renewal. I be required to break silence that this cognitive semantics has be remodeled a characteristic collaborator in invigorating the sovereign state and qualification it aggrandized civilized. The down reaching change position of the socio-economic progression in Kazakhstan caused by this, to a comprehensive extent, model the corresponding predicament for Koreans with over-the-counter ladies and gentlemen that hurting for

consubstantial figuring out or articulation efforts. The search through examine for optimum configuration of administration of the contemporary conservation enlarge the Thirst for a compounding of contradictory configuration of administration and ownership, socialization of indefinite spherule of universal get-up-and-go confidence on characteristic or accumulation entrepreneurship.

CONCLUSION

Kazakh Koreans are closely connected with Kazakhstan, the history of their families indicates the deep rootedness of representatives of this ethnic group in the country. The complex nature of this group's relations with the state did not affect its cultural appearance. Preserving their identity and partly cultural characteristics. On the other hand, the group is largely de-ethnized: most of them do not speak Korean or have limited knowledge, they have little idea about Korean culture, and traditions of ethnic significance are not an organic part of their way of life.

The duality of ethnic identity is obvious, they continue to identify themselves as Koreans, but at the same time they clearly understand that they are in a certain threshold cultural situation that does not allow them to speak unambiguously and about Korean identity. Such a perception of ethnicity speaks to its typical character.

The results of the study suggest that cultural homogenization of Kazakh Koreans is taking place, since the previous differences between urban Koreans and Koreans living in compact and closed rural communities have practically disappeared, culturally the diaspora is less oriented towards Korean culture, more homogeneous, which is manifested in identification. Most respondents stressed that they are aware of themselves not just as Koreans, but as Kazakh Koreans. By its nature, the ethnic identity of the vast majority of Kazakh Koreans is plural – Korean-Russian-Kazakh.

In Kazakhstan, which was originally formed as a multinational state, where tolerance, interethnic harmony and ethno-cultural diversity are integral components of the culture of public relations. Long-term existence in a single state and ethno-cultural space contributed to the development of common features of moral consciousness among Kazakhstani citizens, regardless of ethnicity.

In recent years, being a Kazakh Korean has become very prestigious. Identification with the historical homeland of the ancestors, which is developing very dynamically and is, as it were, the source of all benefits, has become the most popular. There is a return to national roots that have succumbed to cultural assimilation.

Even though currently some of the Kazakh Koreans declare their desire to leave for permanent residence in the Republic of Korea, it is also known that many of them will remain in Kazakhstan. Of course, it is interesting - what is their future fate. We are sure that Koryo Saram will continue its ethnic culture, traditions, and customs, which are already slightly different from the rules of its ancestors. Living side by side with representatives of numerous ethnic groups of Kazakhstan, there is a close connection and interethnic marriages. Thus, there is a natural exchange and enrichment of various cultures.

Thus, we can say that the fate of Koryo Saram was dramatic and at the same time full of dignity. Integration into another culture, a different language environment and climatic conditions have made a lot of adjustments in the lives and consciousness of Korean immigrants and their subsequent generations. Koreans have become a respected ethnic group in the Republic of Kazakhstan through their work and tolerance to other peoples.

The history of independence of Kazakhstan is a chronicle of friendship of all ethnic groups. Preserving peace, harmony and stability in society is one of the most important achievements of the country. We have put into practice the principles of tolerance, consent, and religious tolerance, which have become fundamental priorities of state policy [6].

We have managed to create an optimal model of relations between ethnic groups. It is based on mutual relations, patriotism, and civic responsibility for the fate of the country. The equality of all ethnic groups is enshrined in our legislation. For 30 years of independence, we have not had conflicts on ethnic or religious grounds. During this time, we have created a unique friendly family. Koreans are proud that their modest contribution has been made for the prosperity of their homeland, which is called the Republic of Kazakhstan

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Ашимова З.И. *

*Алматинский технологический университет
г. Алматы, Республика Казахстан*

ЦЕННОСТЬ СЕМЬИ ДЛЯ ЖИЗНИ ВОЕННОСЛУЖАЩИХ В РЕСПУБЛИКЕ КАЗАХСТАН: ПОЛИТИЧЕСКИЕ ПРОБЛЕМЫ И СУЖДЕНИЯ

Аннотация

В статье проведен анализ проблем семейных ценностей военнослужащих, представлены результаты как социально-психологического исследования семей казахстанских военнослужащих, так и социологический анализ демографической ситуации. Показаны особенности и проблемы функционирования семьи военнослужащего, зависящие напрямую от специфики воинской службы и жизни в удаленных гарнизонах. Выявлена особая значимость и ценность семьи для жизни военнослужащих.

Актуальность данной проблемы заключается в том, что научное исследование проблемы семьи военнослужащего в казахстанской социологической науке только сейчас становится объектом специального исследования в силу своей большей «закрытости» и удаленности, нежели другие типы семей.

К сожалению, в отечественной как военной, так и социологической, в том числе психологической науке проблемам семьях военнослужащих, вопросам воспитания детей и взаимоотношениям, особенностям жизни в закрытых военных городках работ практически нет. В этой связи, в данной статье, автором дается попытка обозначить ряд проблем, с которыми сталкиваются военнослужащие (офицеры и военнослужащие по контракту) и их семьи, особенно в условиях отдаленных от населенных пунктов и закрытых (обособленных) военных городках. А так же провести социологический анализ данной проблемы.

В целом, проведенное нами исследование показало некоторые особенности семьи военнослужащего, обусловленные спецификой воинской службы и жизни в военных гарнизонах. Один из главных выводов,