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**Comparative Study on Multiethnic and Multicultural
Policy of Korea and Kazakhstan**

Abstract. The main purpose of this article is to compare to multicultural, multiethnic policy of Korea and Kazakhstan. When it comes to Korea, various ministries take charge of making multicultural policies. In Kazakhstan, Assembly of People of Kazakhstan (APK) is responsible to making multiethnic policies. These two countries show differences in the process of forming multicultural society in history and present time, and in their policies. However, they also have common features that they are unitary system states and using a mainstream culture and language as a main content of the policy.

Keywords: APK, Multicultural, Multiethnic, Korean, Kazakhstan, Multicultural policy.

Introduction. Korea, one of the homogenous countries in the world, is experiencing rapid changes to multicultural society after 2000s. These changes are unexpected one for Korean society. Nowadays, TV programs, which introduce the life of foreigners in Korea, discussion with foreigners about Korean culture and language become popular in Korea. The concept ‘multicultural’ became closer to the public. However, the discourse about ‘multiculturalism’ spread around Korean society vaguely without common conceptual understanding and theoretical discussion.

Kazakhstan, one of the well-known multiethnic countries in the post-Soviet region, has imposing importance on unification of the nation by inter-ethnic harmony to achieve stability and development of the country since 1991, when they got independence. There are visible evidences of it; Kazakhstan people’s solidarity holiday in 1st May, the establishment of Assembly of People of Kazakhstan (APK), and the name of building- ‘Palace of Peace and Reconciliation(Бейбітшілік пен келісім сарайы).’ These evidences clearly show that how important discourse about inter-ethnic concord for Kazakhstan.

With this background, this article starts from the fact that Korea and Kazakhstan have common subject regarding Multicultural society. And the main purpose of the article is to explore multicultural policy of Korea and multiethnic policy of Kazakhstan, and then compare to them.

The reason why I choose this topic is to provide useful information to raise understanding about multiethnic and multicultural societies, which have different historical and present circumstances, for both Korea and Kazakhstan. Furthermore, this research might imply useful implication for two governments to fine effective ways of solving multiethnic, multicultural problems. In addition, the research also can give background information to understand each other’s society and is helpful to develop the relationships between two countries.

For these reasons, the article will begin with brief history of multicultural and multiethnic situation of Korea and Kazakhstan. With this background information, I focus on each country’s policy pertaining to multiethnic and multicultural situation. After that, I compare to these policies to examine how effectively they manage their multiethnic, multicultural aspects.

1. History of Multiethnic, Multicultural Society of Korea and Kazakhstan

1.1 Korea

In fact, Korea was a labor exporter country to abroad from the beginning of 20th century. In consequence, the size of Korean diaspora’s population reaches 7.4 million. [1] Meanwhile, Seoul Olympics in 1988 made changes in Korean society. In this period, the rising wages occurred among major Korean companies by vitalization of labor movements and democratization process. As a result of it, foreign workers started to be increased in the late 1980s. [2, pp. 194-195] However, their appearance did not bring great changes in Korean society. The reason is they usually return to their countries after short-term working period within 3~4 years. Therefore, Koreans didn’t consider them as a member of their society. In 1992, Korea established diplomatic relationship with China, after that a great number of ethnic Koreans, who were born in China (Joseonjok), started to enter into Korea for jobs and live. Korean people recognized them, but did not accept them as a foreigner because the Koreans from China basically have a common ethnic background with Koreans of South Korea.

The influx of immigrants who have different ethnicity and cultural backgrounds started in earnest after 2000s and their existence considered as serious changes in Korean society. Since that period of time, marriage-based immigrants, who came to Korea to get married with Korean village men, started to settle in Korean society. The range of countries of the women expanded from China to other Asian countries such as Philippines, Thailand, and Vietnam, and they started to come on the scene of Korean society. In sequence, the children who have half Korean and half other ethnicity started to appear in the society either. Because of their appearance, Korean government started to realize the necessity of understanding and preparing upcoming new multicultural situation. In other words, it’s time to think about new reconstructing collective identity for Korean society, which has been based on purity of blood ties and cultural homogeneity.

Table 1- The Population of Foreigners living in Korea

(Thousand)

	2007	2009	2011	2013	2015	2016
Foreigners	1,006	1,168	1,395	1,576	1,899	2,049
Total Population	49,269	49,773	50,734	51,141	51,529	51,696
% of Total Population	2.16%	2.35%	2.75%	3.08%	3.69%	3.96%

(Source: Korea Immigration Service- Annual Report 2016)

The proportion of foreigners in Korea was about 3.96% of total population in 2016. There were just 300,000 resident foreigners in 1998, but the population increased to 1 million in 2007, and it became over 2 million in 2016. [3] It shows that the population of resident foreigners rose about 7 times during 18 years. This is somewhat rapid change. At present, foreign students, labor immigrations and Korean diaspora as well as marriage-based immigrants stay in Korea. It means the equation-‘Korea is a homogeneous country’ is breaking gradually now.

1.2 Kazakhstan

Kazakhstan territory was comprised of 96.4% of Kazakh in 1830. [4, p.15] There were three big events which gave effect on Kazakhstan’s multiethnic situation in its history. First is the influx of Russian population by Russian empire. Orta zhuz (Орта жүз), Kishi zhus (Кіші жүз) were subjugated to Russian empire in 1825. During 1886 to 1916, the Russian empire sent about 15 millions of Russians to colonize Kazakhstan territory. They held tough colonial policy during that time. According to the official documents, 38 ethnic groups were registered in Kazakhstan territory in 1920. [5, p.3] The second event is Stalin’s deportation policy in 1930s. In this period, various ethnic groups such as German, Korean and Chechen flowed into Kazakhstan territory.

About 2.4 million people were deported into Central Asia region; 172,000 Koreans in 1937-38, 905,000 Germans in 1941-42, 191,000 Tatars in 1944, 400,000 Finish-Rumanian in 1941-42. [6] The last one is Khurshchev's 'Virgin Lands Campaign' in 1950s. Due to this campaign, large number of Slavic population came into Kazakhstan to exploit the region and caused increase of Slavic population in the middle and northern part of Kazakhstan.

Table 2- The Kazakh Population in Kazakhstan, 1830 to 1992

Year	Thousands	Percentage of Total Population
1830	1,300	96.4
1850	1,502	91.9
1860	1,644	-
1870	2,417	-
1897	3,000	79.8
1926	3,713	57.1 (or 58.2)
1939	2,640	38.2
1959	2,755	30.0
1970	4,234	32.6
1979	5,289	36.0
1989	6,531	39.7
1992	7,297	43.2

Source: Anatoly M. Khazanov, "Ethnic Strife in Contemporary Kazakhstan," The National Council for Soviet and East European Research, 1994.

These three historical events and severe famine in 1930s caused serious population loss among ethnic Kazakh. Hence, Kazakhstan became have deformational demographic situation that non-titular nation-European, Slavic outnumbered titular nation-Kazakh. According to historians, 114 ethnic groups were settled in 1970, about 120 ethnic groups in 1986 and about 130 groups lived in 1989. [5, p.2]

Table 3- Ethnic Composition of Kazakhstan in 1999, 2009 and 2018

	1999	2009	Beginning of 2018.
Total (%)	100 (14,955,106)	100 (15,982,370)	100 (18,157,337)
Kazakh	53.5	63.1	67.5
Russian	29.9	23.7	19.8
Uzbek	2.5	2.8	3.2
Ukrainian	3.7	2.1	1.5
Uyghur	1.4	1.4	1.5
Tatar	1.7	1.3	1.1
German	2.4	1.1	1.0
Korean	0.7	0.6	0.6
Other ethnics	4.2	3.9	3.9

(Source: Ministry of National Economy of the Republic of Kazakhstan, Committee on Statistics)

Total population of Kazakhstan in the beginning of 2018 is 18,157,337 and Kazakh occupies 67.5% of it. Russian accounts for 19.8%, and other ethnic groups such as Uzbek, German, Korean account for 12.7% of entire population of Kazakhstan. [7] In comparison with past figures, Kazakh population is continuously increasing and Russians are decreasing. In spite of constant growth of Kazakhs, however, the existence of other ethnic groups tells us that there is little possibility for Kazakhstan to be a mono-cultural country in the near future.

2. Multiethnic and Multicultural Policy of Korea and Kazakhstan

2.1 Multicultural Policy in Korea

Discussion on policy related to foreigners in Korea began after introducing Industrial Trainee system in 1991. The discussion stems from the movement of solving problems of labor immigrants' human rights. After that, increased population of marriage-based immigrant women caused further specific discussion in 2000s and various immigrant-integrated policies were created under the title of 'Multicultural Policy'. The examples of them are 'The Act on the Employment of Foreign Workers' in 2003, law revision of 'Nationality Act' in 2004, 'Support Measures for Social Integration of Marriage-based Immigrant Women's Family' in 2006. [8, p.3] In 2007, 'Framework Act on Treatment of Foreigners Residing in the Republic of Korea' was passed. This Act specified that it is for coexistence of migrants and Koreans, and social integration. [9] It contains more specific treatments for foreigners living in Korea. This policy shows that Korean government started to social integration policy for immigrants in earnest. 'Multicultural Families Support Act' was created in 2008, and 'Support Policy of Employment for Marriage-based Immigrants' was announced in 2010 by Ministry of Gender Equality and Family. In this period, most contents of the policies and laws are mainly toward marriage-based foreign women.

Today, the multicultural policies of Korea came into action by several ministries, such as Ministry of Foreign Affairs, Ministry of Gender Equality and Family, Ministry of Justice, Ministry of Government Administration and Home Affairs, Ministry of Culture, Sports and Tourism, Ministry of Education, and Ministry of Employment and Labor by establishing committees such as committee of overseas Koreans policy, committee of multicultural family policy, committee of foreigner policy, committee of foreign workforce policy and etc. These committees are controlled by prime minister's office. Each committee handles issues related to their own fields, in order to help early adaptation of immigrants, to protect their human rights, to make guarantee of social participation, to reconsider nation's basic conception of multiculturalism. [10, p.35] For instance, Ministry of Gender Equality and Family has executed 'Multicultural Families Support Act' stage by stage; for example, first Act implemented during 2010~2012, the second was during 2013~2017, and the third is supposed to be implemented from 2018 to 2022. [11] The program can be summarized that it is for marriage-based immigrant women and their families. When it comes to Ministry of Education, they are implementing programs for students of multicultural families to learn Korean language and culture. Ministry of Culture, Sports and Tourism provides foreigners with various useful media contents also in regard to Korean language and culture, and develops cultural contents.

Multicultural policies of Korean government show assimilation characteristic laying stress on mainstream language and culture- Koreans'. For example, one analysis on multicultural programs of Korea presents 54.4% of them are for making assimilation of marriage-based foreign women into Korean culture, 16.1% is for experience of Korean culture, 14.4% is for development of mutual understanding between different cultures, and 5.4% is for cultural experience for Koreans, and 2.1% deals with homesickness of immigrants. [8, p.3-4]

In sum, Korean government has been creating and implementing multicultural policies through establishing committees specific to each sector under several Ministries. Each sector has been tried to made basic frames for multicultural policies by enacting laws and programs during relatively short period of time. It is true that most related laws and programs are for marriage-based immigrant women. This is because abruptly increased their population have caused a lot of social

problems. In addition, these policies are based on a view that foreigners should know Korean language and culture certainly to adapt in Korea and main actor of the policies-Ministries followed this view. This characteristic can be interpreted that Korea has tried to accept changes to multicultural situation openly, but their view based on mono-ethnic thoughts, which have dominated their thoughts for a long time, are still giving influence on their multicultural policies.

2.2 Multiethnic policy in Kazakhstan

In consequence of their unique history, Kazakhstan should build a new country under unbalanced demographical situation; for instance, Kazakh as a titular nation accounted for 44% of total population in 1990s. That is why multiethnic, multicultural feature considered and treated as a decisive factor to achieve national unity for Kazakhstan. Right after independence, Kazakhstan government made emphasis on identity of ethnic Kazakhs as a titular nation in the nation-building process. The Constitution in 1993 focused on Kazakhs for Kazakhstan's identity in its preamble. In addition, it gave Kazakh as a state language and consolidated position of ethnic Kazakh in their independent country. It sparked strong opposition from ethnic Russian, who were mostly lived in the northern part of Kazakhstan and caused mass migrations of them. In 1995, there was another constitutional reform. It introduced the concept of 'Kazakhstani', and defined Kazakhstan as ethnic Kazakh's hometown where various ethnic groups reside. It reflects less intention to present ethnic colors of Kazakh than former words. However, it is evaluated that the revision established idea that Kazakhstan is a nation of Kazakhs by emphasizing the notion of territory based on certain ethnicity. [12, p. 45]

Meanwhile, Kazakhstan government has also implementing policies focused on civic factor constantly. An example of it is Assembly of People of Kazakhstan (APK). The APK was formed by the Decree of the President of the Republic of Kazakhstan in May 1, 1995. It was the consultative and advisory body under the Head of the state at first. The president Nazarbayev firstly expressed the idea of creation of the APK in 1992 at the First Forum of the Peoples of Kazakhstan, which was devoted to the first anniversary of Independence. In this forum, he mentioned necessity of creating institution for interethnic relations. [13, p.4] The chairman of APK is a president of Kazakhstan and diverse delegates who represent officially registered various ethnic cultural organizations are composed of this state-level organization. Also, there are state-level Assembly and regional-level Assembly: for example, each oblast (14), main cities (2) of Kazakhstan have their own regional small Assembly. Over 900 ethno-cultural associations, 192 ethno-educational complexes, and houses of friendship in all regions of Kazakhstan are registered in APK. [14] APK organizes annual session to make discussion about up-to-date situation of interethnic relations and develop effective programs for social stability and public consent. The 26th Session of APK was held in April 28, 2018. About 1,500 people from ethnic organizations and ethnic cultural centers, government representatives, and related specialists participated in the Session. It was a place to discuss peace and coexistence of multiethnic situation of Kazakhstan. Right after the Session, there was a concert to celebrate the day of 'Kazakhstan's People Solidarity' and 'Қазақ Халқына Мың Алғыс'. Moreover, APK has been supporting ethnic groups to keep their indigenous characteristics such as supporting traditional performance, conferences, and publication of ethnic biographical dictionaries. Therefore, APK can be considered as a substantive institution and the center of multiethnic policies of Kazakhstan in reality.

The one turning point of APK took place with constitutional reform in 2007. By this revision, the right of APK expanded and its role was officially institutionalized. Since the reform, nine out of all delegates participating in the APK session are elected into Majilis, which is the lower house of the parliament of Kazakhstan, by secret ballot. This means other ethnic groups can have an official opportunity for participating in political activities through the APK. In October 2008, the status of the APK is enshrined in the Law of the Republic of Kazakhstan "On the Assembly of People of Kazakhstan" This document contains that the aim of the Assembly is to provide the interethnic consent in Kazakhstan in the process of forming Kazakh civic identity and competitive

nation on the basis of Kazakhstan patriotism, civil and spiritual and cultural similarity of people of Kazakhstan with the consolidating role of Kazakh people.” [13, p.5] Through these steps, APK became an official and unofficial place to talk between government and elite groups of ethnic groups living in Kazakhstan. [15, p.57]

In 2009 and 2010, ‘Doctrine of National Unity’ was announced as blueprint for formation of unified country. Decree on “the concept of strengthening and development of identity and unity of Kazakhstan” is approved in 2015 for 2015~2025. The decree is based on the national patriotic idea ‘Mengilik El’. In this decree, the document mentions that APK plays a key role in strengthening the identity and unity of Kazakhstan as a constitutional body to ensure stability and harmony in the society. [14]

The policies and activities of APK can be evaluated by the reactions of minority ethnic groups. According to the survey carried by Public Opinion Research Institute with 600 ethnic Koreans in Kazakhstan, the 96% of the respondents checked the answer they consider themselves as a full-fledged citizens of Kazakhstan. It means most of the Koreans have sense of belonging not with their birth places or other ethnic factors but with the country they live in. The main factor of their sense of belonging is 66% for possibility to have work and residence in the territory of Kazakhstan and 54.2% for Birth place is Kazakhstan. On the other hand, 71.6% of respondents said the main sign of human nationality is father’s nationality. It reflects that ethnic Koreans have strong sense of belonging as Kazakhstan’s citizen, at the same time they also have quite strong attachment to their ethnicity. The result of the survey demonstrates that Kazakhstan’s multiethnic policies have been providing environment for minority ethnic groups to acknowledge themselves as one of the members of Kazakhstan society, without giving up their ethnic features.

Conclusion. As a result, the article finds out 3 differences and 2 common features between Korea and Kazakhstan through exploring their history of forming their society and their multiethnic or multicultural policies.

When it comes to differences, first, the historical background of their formation of multiethnic or multicultural situation is definitely different. Kazakhstan has deeper history from mid-19th century, while Korea started to recognize multicultural situation in the late 20th century. Second, the aspect of demographical changes of each country is different. It is not sharp changes, of course, but Kazakhstan society is going toward from multicultural to mono-cultural, inversely Korean society is heading from strong mono-cultural to multicultural. Third, both countries’ policies on multicultural and multiethnic situation showed clear distinction. Kazakhstan shows both ethnic and civic factors by implementing one unified platform-APK, whereas Korea has implementing policies by adding multicultural factors step by step based on existing mono-ethnic features with several ministries. Even though Korea and Kazakhstan’s policies present several differences, there are also common features. First, Korea and Kazakhstan are set up mainstream languages and cultures, such as Korean and Kazakh, as a main content to unify multicultural society. Second, both countries are in similar environment as unitary system states that central government can exert authority to require unified policy making.

In short, Korean government has prepared several laws and programs for upcoming new multicultural society during about 10 years. It was meaningful change in that they formed basic frames of multicultural policies. In comparison with former concept about immigrants as one of the minority groups, present policies are developing to a positive way; committees which are in charge of the work try to make favorable circumstances for immigrants to keep their indigenous characteristics in Korea. However, it is true that its intention to assimilate foreigners into Korean society, the absence of specialist in this field and common concept of multiculturalism between ministries are threshold of Korea’s policies. When it comes to Kazakhstan, the government reflects their multiethnic nature into their policy making through establishment of APK. For 13 years, APK has made foundation for the constant policy implementation in multiethnic sphere. So, Kazakhstan government has emphasizing on interethnic harmony as a key factor of the unity of country

through APK. Existence of APK and holding its Sessions every year prove that Kazakhstan government has long-term, discreet intentions on this issue. Therefore, their policies are taking shape in some degree and it is expected to be continued in practical way that they can achieve consensus from more society members of Kazakhstan about multiethnic issues.

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Янгмин Чу

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Сравнительное исследование мультиэтнической и мультикультурной политики Кореи и Казахстана

Аннотация. Основная цель этой статьи - сравнить мультикультурную и мультиэтническую политику Кореи и Казахстана. В Корею ответственность за реализацию мультикультурной политики берут на себя различные министерства. В Казахстане же этим вопросом занимается Ассамблея народа Казахстана (АНК). Оба государства демонстрируют различия в процессе формирования мультикультурной обстановки, как в прошлом, так и на сегодняшний день. Тем не менее, обе страны также демонстрируют общие черты, в том, что они являются унитарными государствами и используют культуру и язык как основное содержание политики.

Ключевые слова: АНК, мультикультурный, мультиэтнический, Корея, Казахстан, мультикультурная политика.

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**Корея мен Қазақстанның көпэтникалық және
көпмәдениетті саясатын салыстырмалы зерттеу**

Аннотация. Осы мақаланың негізгі мақсаты - Корея мен Қазақстанның көпэтникалық және көпмәдениетті саясатын салыстыру. Кореяда көпмәдениетті саясатты жүзеге асыру үшін жауаптылық әртүрлі министрліктерге жүктеледі. Қазақстанда осы мәселемен Қазақстан халықтары Ассамблеясы (ҚХА) айналысады. Екі мемлекет те көп мәдениетті жағдайды қалыптастыру процесіндегі бұрынғы және қазіргі өзгешеліктерді көрсетеді. Алайда, осы екі ел ортақ қасиеттерді қамтиды, олар біртұтас мемлекеттер болып табылады және мәдениет пен тілді саясаттың негізгі құрамы ретінде қолданады.

Түйін сөздер: ҚХА, көпмәдениетті, көпэтникалық, Корея, Қазақстан, көпмәдениетті саясат.

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