

Cultural Dissemination and Inheritance of the Korean Migration in Yanbian, Jilin Province*

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Abstract—Korean ethnic group is an ethnic group with a long history and cultural tradition in the northeast of China. Korean ethnic group has made important contributions to Chinese culture and world culture in aspects of modern culture, writing, literature, folk literature, poetry, music, and dance. As one of the 56 ethnic groups in China, Korean ethnic group has a population of about 2.5 million people and ranks 14th among the 55 ethnic groups other than the Han ethnic group. In the mid-to-late 19th century, a large scale of Koreans relocated to the northeast of China from Korean peninsula due to the brutal oppression and famine applied by the feudal ruling class. In December 1948, Korean ethnic group became a legal minority in China. After settling down in this area, their life has changed with each passing day through hard work.

Since the middle of the 20th century, studies on Korean ethnic group has attracted much attention in the fields of history, sociology, and ethnology. Those studies expounded the reason and ways of Korean migration to China in the migration process and the socio-economic life and national movement and the like issues after the migration. However, after the Koreans settled, no one pay attention to their adaptation to the new environment and related cultural changes.

In order to survive in the new environment, Korean people are continuously improving their ability to adapt to the production and life here. With the exchange and integration with the cultures of other local ethnic groups, the inherent Korean culture is gradually localized, forming the current Korean culture. This paper aims to study the dissemination and adaptation of Korean culture in the cultural changes from the perspective of cultural migration.

Keywords: *Yanbian, Jilin Province, Korean ethnic group, culture, migration*

I. INTRODUCTION

The process of cultural dissemination and adaptation of Korean is very important in the four aspects of rice cultivation, food culture, agricultural music and the establishment of schools. In order to maintain a livelihood in the settling process, the Koreans used the rice farming technology in the Korean peninsula to develop new rice

technology. In the process of rice development, they gradually adapted to the natural and social environment of Northeast China. This adaptability has formed a part of the Korean culture. In addition, Korean ethnic group attaches great importance to education and has set up schools to disseminate their culture since they migrated to China. Korean schools have played a very important role in the dissemination and inheritance of their culture. This is closely related to the maintenance of the inherent culture of Korean.

So far, researches on Korean ethnic group mainly involve the fields of ethnology and sociology. The research theme has always focused on the reasons for and ways of Korean's migration to China, the social, economic life, and the issues in social and economic life and ethnic movement after the settlement. However in fact, there are insufficient researches on their adaptation to the new environment and the cultural evolution in the process of their migration and settlement. Therefore, this paper pays attention to the changes in Korean immigrant culture, and examines the dissemination and evolution of the culture.

Compared with other ethnic groups, Korean ethnic group has shown strong migration and adaptability. The Koreans migrated from the Korean Peninsula to the three provinces in the Northeast of China in the middle of the 19th century. With the reform and opening up and economic development of China in the 20th century, some Koreans migrated to metropolises of China and overseas in order to get a better life. The migration from Korean peninsula to China before 1945 can be divided into three stages: the "cross-border migration period" (1860-1910), the "free immigration period" (1910-1930), and the "forced immigration period" (1931-1945). After the founding of the People's Republic of China in 1949, the Koreans began a new migration trend. The migration during this period included the migration to the three provinces in the northeast of China before the reform and opening up (1978) and the migration to metropolises of China and overseas after the reform and opening up (1978). Especially after the establishment of diplomatic relations between China and South Korea in 1992, the number of immigrants to South Korea was constantly increased for economic reasons.

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II. RICE CULTIVATION OF KOREAN ETHNIC GROUP

In the middle of the 19th century, many Korean people migrated to the northeastern of China to make a living. The rice farming technology they have mastered on the Korean Peninsula was used for growing rice in the Northeast. Before they came and settled down in the Northeast, they had mastered the planting technology as created and inherited in the Korean Peninsula. As the Koreans moved to the Northeast of China, the traditional culture of the Korean Peninsula was also disseminated to the Northeast. In the process of adapting to the new natural and social environment and planting rice, the Koreans have formed a new culture which has been passed down to this day. Such culture is also a part of the splendid Korean culture.

III. AGRICULTURAL MUSIC OF KOREAN ETHNIC GROUP

Agricultural music refers to a variety of ritual activities such as sacrificing to the gods, earth gods and tribes in folk beliefs, and is formed on the basis of the festival customs and living environment of the civilian class. It can vividly show the worldly wisdom and wishful sentiment of the ancestors. Years of farming life are based on traditional Korean folk customs and have adapted to the natural and human environment here, formed and developed into new forms and content of agricultural music. At the beginning of the migration, Qingshang Nandao (경상남도) agricultural music was spread in Antu County, Yanbian Region, Jilin Province; Jiangyuandao (강원도) agricultural music was spread in Erdaogou of Longxian County; and Qingshang Beidao (경상북도) agricultural music was spread in Longjing city. In this period, the agricultural music was mainly used for praying for peace and good harvest by village. The form of agricultural music in the Korean peninsula changes with the local social background and life on the basis of the inheritance of folk dances and thus was maintained due to the local characteristics. Taking the representative folk music "Antu County Xincun agricultural music" as an example, as of the 1960s, this agricultural music inherited the culture of sacrificing to the earth gods of the Korean peninsula and the sacrifice activity was conducted by using instruments such as small gong, gong, long drum, drum and small drum. After the 1980s, this agricultural music was changed into a form of folk music performance such as women's drum dance, back drum dance, fan dance, long drum dance, masquerade dance, grandma, grandpa and children's dances and so on. The folk dance and simple rural agricultural music formed in the farming life in the early days of the migration were gradually evolved into gorgeous banquet based agricultural music.

Modern Korean farming music has been developed and changed into a kind of stage-based agricultural music and square-based agricultural music. By introducing new elements, new form of agricultural music is, recovers the style of ancient simple rural agricultural music and inherits the agricultural music in form of Wu drama. At present, the agricultural music and agricultural music dance centered on Yanbian have undergone the following changes: first, there are many climaxes in agricultural music, and many of the rhythms and beats use fast-paced tunes. Wangqing County

Elephant Hat Dance Art Troupe, accompanied by dance music played by western instruments or electronic music, adapted long beats of percussion instruments on the stage of the performance, shown the appearance of rural agricultural music.

Korean agricultural music directly reflects Korean people's understanding of life and folk beliefs after they settled down in China.

IV. FOOD CULTURE OF KOREAN ETHNIC GROUP

Food is formed under the influence of the natural and social environment of a region. The specific food culture of Korean ethnic group was formed after they migrated and settled down in the northeast of China in order to adapt to the natural environment here and under the influence of Han people and other ethnic groups here. But in the food culture of Korean ethnic group today, the basic recipes such as "rice, pickle and soup" are still retained.

At that time, in order to solve the problem of making for food and clothing, Koreans settled down in the northeast region after going across Tumen River and Yalu River. Their lives were not very easy. At the beginning of the settlement, their staple foods were mainly millet, sorghum, barley, corn, soybean and potato; their non-staple foods were simply Chinese cabbage, cucumber, eggplant, radish, and leaf mustard which can be made into pickle and soybean paste soup, as well as cold wild vegetables made by *platycodon grandiflorum*, the root of straight ladybell, *pteridium aquilinum*, *aralia mandshurica*, and so on. Potatoes are used as staple foods in many areas, especially in the Changbai Korean Autonomous County and Yanbian Mountains in Jilin Province. There are villages where potatoes are the staple food.

After the end of the Japanese imperialist colonial period in 1945, land in Yanji was first divided in the Northeast under the leadership of the Communist Party of China and Korean ethnic group obtained land for the first time through land reform. After the founding of the People's Republic of China, socialist transformation was promoted, land was once again transferred to state ownership, and collective labor was carried out in villages. Driven by collective labor, Paddy field development was carried out in the Korean settlement area. Taking Yanbian as an example, the total area of paddy field in 1949 when the country was founded was more than 400,000 mu; in 1952 it was 542,000 mu; and in 1957 it was 769,000 mu. Half of the fields here are now replaced by paddy fields and most of the paddy fields were developed in the 1850s. To this point, the staple food of Korean people was replaced by rice.

From 1940 to 1950, the Agricultural Mutual Aid Group and the People's Commune implemented the common ownership of main means of production such as land, livestock and agricultural machineries. After the Cultural Revolution broke out in the 1960s, the Koreans were called Korean agents, foreign spies, etc. on the Korean peninsula, and suffered huge damage. Moreover, the Korean cultural inheritance was denied, and precious ethnic materials and

cultural relics were also lost. After the reform and opening up in the 1980s, the Korean rural areas were transformed from collective ownership to individual ownership. Therefore, Korean food culture also underwent new changes due to personal preferences and market value. The daily foods of the Koreans were mainly rice and porridge, associated with miso soup, pickle and various side dishes. The Koreans planted millet, rice, sorghum, soybeans, barley, corn, etc. as the main crops, and studied cultivation technologies in the process of cultivating vegetables such as cabbage, radish, potatoes and cucumbers and used those foods to make cold noodles, rice cakes, Korean blood sausage, rice wine and many other foods.

With the implementation of reform and opening up, the Korean traditional food has been commercialized, and individual restaurants around Yanbian have sprung up. In 1970, there were 86 personal restaurants, and in 1988 the number was increased to 2662. Among the foods sold at those restaurants, cold noodles, dog meat soup, rice cakes, barbecue, raw beef, fresh spicy fish soup, and fresh foods were very popular. From this time on, the representative foods of Korean was longer centered on families, but on the market and restaurant.

V. CULTURAL DISSEMINATION AND INHERITANCE DEPENDING ON KOREAN SCHOOLS

As of 2017, there were 7,422,242 Koreans distributed worldwide, of which the total number of Koreans in China was 25,426,620, accounting for 34% of the total population. Korean ethnic group protects their ethnic culture through ethnic education and condenses it into the close relationship in the ethnic community. In early times when the Koreans migrated to China, they had begun to attach importance to the economy of self-sufficiency in farming, and formed relative-centered village communities. In the process of forming the village community, the Koreans were full of enthusiasm for the education of future generations, so they founded schools. Such school transformed Korean culture into a form of ethnic culture and made an important contribution to the cultural dissemination and inheritance. The establishment of Korean school also helped to strengthen the ethnic unity and mutual assistance of Koreans in the Northeast of China. The Koreans form a non-governmental organization centered on school to negotiate with the government about the internal independent management of the Koreans. This contributes to the formation of Korean ethnic group in the future, and the social development and autonomy of the ethnic group. Since the founding of the People's Republic of China in October 1949, as a part of China's ethnic minority policy, the Koreans have further developed school-centered ethnic exchanges. Through ethnic education, the Koreans have better maintained their inherent language and cultural tradition. The school-centered Korean education has played an important role in cultivating talents with cultural competences in the ethnic community.

Today's Korean schools target to students of their own ethnic group. They not only teach the language and culture

inherent in the ethnic group, but also teach the same courses of subjects as other schools in China. From the perspective of teacher composition, most subjects are taught by Korean teachers, but some Chinese courses are taught by Han teachers. The educational purpose of the Korean school is to cultivate talents, and cultivate socialist talents with a balanced development of morality, intelligence, physical fitness, art and labor according to the national educational purpose.

The cultural dissemination of the Korean people is carried out through school-centered education, family education, regional activities (activities by communities such as village), and the mass media. Among them, school-centered ethnic education has become an important means of spreading Korean culture, because school education as a special cultural form is inseparably related to national culture. The Korean school is the base of Korean culture. The Korean school in Jilin Province is a concrete example of the inheritance and dissemination of the Korean culture.

VI. CONCLUSION

After the middle of the 19th century, a large scale of Koreans migrated to the northeast of China from Korean peninsula due to the brutal oppression and famine applied by the feudal ruling class. In December 1948, the Korean immigrants became China's legal minority, Korean ethnic group, and took root in the Northeast. In order to survive in the new environment of Northeast China, Korean people cultivated adaptive capacity in a constantly changing social and natural environment. In the process of adapting to the inherent Korean culture, they exchanged and merged with the cultures of other local peoples, gradually localized, and formed into the Korean ethnic culture today. This cultural change can reflect the development process of Korean ethnic society and can be seen as part of the history of Korean migration.

Based on the migration of Jilin Koreans to Northeast China, this paper analyzes the way for them to spread their culture and adapt to the living environment. Specifically, the paper analyzes the food culture, agricultural music and school-centered cultural transmission and inheritance of Korean.

Further, it analyzes the development and changes of agriculture centered on paddy agriculture in the process of Koreans' differentiation and adaptation, analyzes the changes in the cultural landscape such as the shape of the village and the dwelling and the use by Koreans. It also pays attention to the role of Korean schools in the dissemination and development of the ethnic culture. However, due to the current decrease in the population of Korean villages and the closure of Korean schools, it is difficult to collect information by interviews with teachers. Therefore, a detailed analysis of the impact of Korean schools on the dissemination of the ethnic culture and cross-cultural application is made to lay a good foundation for the future research.

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