

Goryeoin Village in Gwangju, South Korea, and Its Socio-Cultural-Historical Significance

Huei-Chun Teng¹, Jun-Ki Chung²

The vast majority of people value humanity's ability to live in peace and stability. However, there are disparities between the concept of peace and what people experience daily within their community. As a result, before any society can begin to address the difficulties at hand, it must first have a thorough awareness of the socio-cultural-historical identities, ways of life, and value systems that have produced them. When a social community's culture, traditions, and ideals are ignored, members of the society become distrustful of one another. As this mistrust grows, various unfavorable societal occurrences can result. In this study, we will provide a model that has been successful in harmonizing these challenging issues in Gwangju Goryeoin Village in South Korea.

Keywords: Goryeoin, Korea, leadership, Lee, management

¹ Huei-Chun Teng studied at the National Sun Yat-sen University in Taiwan (Ph.D. in Human Resource Management) and taught Human Resource Management, Organizational Behavior, and Organization Theory courses at the Graduate School of Business at Universiti Kebangsaan Malaysia as a senior lecturer. Currently, she works as an independent researcher in Malaysia and is waiting for results of her job application from universities in Malaysia. Please contact the author via hueichunteng@gmail.com.

² Jun-Ki Chung studied at both University of Chicago (Ph.D. & Post-doctorate) and Trinity Evangelical Divinity School (D.Min.) in the US, and served as Vice President and Dean of Graduate School at Kwangshin University, South Korea. Currently, he is serving as both Head Researcher at Institute for Pietatis Theologia, Kwangshin University, and an Editorial Board Member of the Pharos Journal of Theology. Please contact the corresponding author via junkichung@gmail.com.

Professor Steve Haga of the National Sun Yat-sen University in Taiwan provided significant assistance in editorial proofreading. We highly value his meticulous effort in this process.

©2024 This is an Open Access paper distributed under the terms of the Creative Commons Attribution-No Derivative Works License (<https://creativecommons.org/licenses/by-nc-nd/3.0/>) which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited. However, the work may not be altered or transformed.

1. Introduction

For a long time, there has been a persistent notion that Korea is a single, unified society with a common language and cultural heritage. The Republic of Korea (hereafter Korea) is no longer a single country made up of a single ethnic group in the twenty-first century. This is because immigrants from all over the world, especially those from Southeast Asia and the former Soviet Union, coexist in Korea, whether they have arrived as migrant workers or through marriages with Koreans (Sun, 2018; Kim, 2021).

Among these immigrants, about 7,000 Goryeoin, Korean descendants, who lived in the countries of the former Soviet Union such as Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan, and Uzbekistan have settled in the “Goryeoin Village” located in Wolgok-dong, Gwangsan County, Gwangju Metropolitan City, Korea (Lee, 2022). The term “Goryeoin” appeared for them in the late 1980s (Petrov, 2008). In the first place, “Goryeoin” refers to the national identity of Korea, a country whose citizens do not belong to South or North Korea but rather to the original, undivided Korea. On the other hand, this designation conjures up a sad image of themselves as rootless pilgrims and outsiders who find it challenging to easily blend in with the people of Central Asia, Russia, or Ukraine. This number includes more than 800 Goryeoin refugees who came to Gwangju to escape “the Russian-Ukrainian War.” They have settled down here relatively quickly compared to other Korean regions (Kim, 2022a). Their ancestors are obviously Koreans, but since they have already lived in Central Asia for several generations, their lifestyles, starting with their language, show a heterogeneity that is greatly different from the current Korean culture. In order for them to successfully settle down in Korea, it is necessary above all to overcome this difference and communicate with Koreans as close and friendly neighbors, not as others. However, this task is not an easy one, nor should it be formed by artificial means or force. Fortunately, most Gwangju citizens live well together with them, acknowledging the diverse cultural backgrounds of the Goryeoin and respecting the customs and values they have brought.

Many academics have focused their attention on the Goryeoin hamlet in Gwangju and have undertaken research on this village due to the interest in this community. Examining the previous research articles while discussing the purpose and direction of our paper seems beneficial. Kyung-Hak Kim described the process of Goryeoin migration and settlement from Central Asian countries to Korea, claiming that the Goryeoin social networks of friends and family who have already settled in the Gwangju metropolitan area are vital to maintaining the flow of these people into Korea (Kim, 2014).

In his work titled “A Study on the Formation and Spatial Characteristics of Ethnic Enclave: Focused on Goryeoin Village in Gwangju Metropolitan City,” Bong-Kyu Sun classified Goryeoin villages into six categories (Sun, 2017). First, the economic activity in the Goryeoin Village is centered on modestly sized independent businesses such as cafes, restaurants, and markets. Second, a self-sustaining community that is required for the Goryeoin's stable habitation and integration into the neighborhood is established and run in the Goryeoin Village. Third, the Goryeoin community has a decent amount of infrastructure to address issues with childcare and education. Fourth, the Goryeoin Village for the first time passed an ordinance in Korea to assist

the Goryeoin citizens, and it continues to garner support from the neighborhood. Fifth, the Goryeoin Village participates in meetings held by residents of Wolgok 2-dong and multicultural alley neighborhood groups to promote coexistence with indigenous people. He believes that the Goryeoin Village should design a strategy in the future to include migrants and native Gwangju inhabitants if they celebrate any memorable festivities related to traditional Korean culture and history. Sixth, in order for the Goryeoin Village residents to communicate with the natives, Korean language instruction is required. According to cultural anthropologist Berry (1997), there is a danger that these settlements will deteriorate into ghetto communities considered to be on the periphery of society if this communication issue is not fixed.

The author of a study with the working title "Immigrant Students' Experiences of Crossing Boundaries and Multi-Layering Identity: With a Focus on Life Stories of Adolescents," Ki-Young Kim stated that the Goryeoin adolescents, "who were born and raised in Russia and Central Asia and then entered Korea, perceived their boundary experiences and identities" (Kim, 2021). Even though they identified as Goryeoin, they refused to embrace and transform their ethnic identity. Instead, they believed that they were more than just Goryeoin. They would reject assigning themselves to a single form of self-regulation of national and ethnic identity, exhibiting various, complex facets. Based on these findings, the study recommended that schools change their attitudes and methods for dealing with them, emphasizing the need to recognize their complex identities as opposed to reducing them to a single category of Goryeoin.

The studies listed above are highly helpful since they outline the characteristics of the Gwangju Goryeoin Village and provide suggestions for the community's potential future expansion. The origin of this hamlet, the founders' spirit, and the village's existing historicity, however, were not fully discussed in these studies. Therefore, the goal of this study is to examine the management and leadership philosophies of Pastor Lee and Shin, the village's founders, in order to comprehend the village's historical-cultural characteristics and identity, as well as the factors that have led to the Goryeoin of this village and the local Gwangju residents having a fruitful and positive relationship. In addition, Ki-Young Kim's above-mentioned study on the identity issue of Goryeo children will be reexamined as a requirement for multicultural education in our research findings and suggestions.

2. Research Method

For this study, we will employ two approaches. One approach is to assess the entire Gwangju Goryeo people using Guillen's "phenomenological hermeneutics" (2019). This hermeneutics is a qualitative study that examines human life experiences as phenomenological texts. As a result, we shall pay special attention to credible testimony from those directly or indirectly connected to Gwangju Goryeoin Village. This is because scholars who adopt this method see objective testimony obtained through induction and deduction as equally essential as historical material (Busacchi & Pinna, 2016; Tilton, 2023). The second is to examine Pastor Lee, a leader who had a significant beneficial impact on the Gwangju Goryeoin hamlet, using the popular leadership theories of Duszynski (2023), Greenleaf (1977), Nsiah (2013), Sendjaya and Sarros (2002). Based

on these two approaches, we will investigate in depth what the varied activities of the Gwangju Goryeo community mean, with a focus on questions of socio-cultural-historical identity (Jackson, 2014; Patton, 2022).

3. The Background of the Gwangju Goryeoin Village

Pastor Cheon-Young Lee and Jo-Ya Shin are the founders of the Gwangju Goryeoin Village. Lee was born in Jeonju in 1958, graduated from the Department of English at Wonkwang University (Lee, 2022). While working as an English teacher at Gwangju Women's Commercial High School, he began advocating for the rights of foreigners who were employed in industrial complexes in Gwangju, as well as their spiritual development. This work required more professional theological counseling knowledge, so Lee studied for a master's degree in ministry at Kwangshin University Seminary in Gwangju and became a Presbyterian minister. At first, he worked as both a school teacher and a pastor, but as he became more involved in helping people working in the industrial complexes, he resigned his teaching position and devoted himself to the ministry (Lee, 2022).

Lee found out that many Uzbek Goryeoin employees including Shin at the Hanam Industrial Complex in Gwangju were not being paid properly. Lee had a fruitful discussion with the industrial complex representative in an effort to find a solution to the problem (Lee, 2022). Both the "Goryeoin Counseling Center" and "Goryeoin Village Church" were founded in Wolgok-dong, Gwangju, in September 2005 as a result of their shared belief that Goryeoin employees needed a better organizational structure (Sun, 2018). These establishments marked the start of the history of the present-day Goryeoin Village. Since then, a beautiful collaboration between Lee, a Korean who is familiar with Korean history and culture, and Shin, who is fluent in Russian and familiar with Goryeoin culture, has been made.

4. Lee and Shin's Vision as Leaders: Restoration of the Goryeoin's Nationality

An outstanding leader should possess certain fundamental traits. A leader is someone who demonstrates excellent communication skills with followers and motivates people to actively participate in and carry out the leader's dream and vision. The key trait of such a leader is humility (Greenleaf, 1997; Sendjaya & Sarros, 2002), and he or she sets an example by committing time and energy to understanding and resolving his or her followers' problems (Nsiah, 2013). Duszynski (2023) in his research stated that as a leader of an organization, a person should exhibit "Honesty, Positive attitude, Trustworthiness, Being supportive of the team and having their back, Decision-making skills, Confidence . . . interpersonal skills, A clear vision for the team, and Strong hard skills in their area of expertise."

As we will see Pastor Lee embodies practically all of these leadership characteristics. Lee and Shin adore and care for Goryeoin. They have an ambitious vision to make this Goryeoin community a location where the wandering Goryeoin, unable to settle in other nations, can live and start a new

and happy life. Lee in particular has repeatedly declared, not one Goryeoin should be abandoned in a foreign country. If that person wants to live in the Gwangju Goryeoin Village, he will do whatever it takes to make it happen (Jang, 2017; Kim, 2018; Park, 2022). The two things that make Lee able to have this perspective are his Christian faith and his extensive understanding of Korean history and culture.

4.1. Goryeoin are Precious Beings to be Loved

From an early age, Lee attended Protestant churches for his religious education. As he later shared, he was taught that the most important part of Christianity is to love God and to love one's neighbor (Lee, 2022). This teaching arises from Jesus' statement in Matthew 22:40, that "All the Law and the Prophets hang on these two commandments." Lee was urged to love all humanity, but he realized that this had to begin locally. He saw that he needed to love the actual neighbor so that he could see suffering beside him before he could speak of the more abstract idea of the suffering of all humanity. By failing to help those nearby, any claim of loving humanity would be invalid. According to Lee, love needs to be explicit and tangible, an idea drawn from 1st John 3:17-18. But how should he then express love of his neighbor, in practice? The answer to this issue, which Lee discovered at Kwangshin University, is found in the Gospel, which states, "The thief comes only to steal, kill, and destroy, but I [Jesus] come that they may have life, and have it more abundantly" (John 10:10). The Goryeo people, who were having a tough existence so close to Lee's church in Wolgok-dong, became the subject of his love. Lee reasoned that it is his job and privilege to aid these Goryeoin in leading of fulfilling lives in Korea. (Lee, 2022).

4.2. Goryeoin are Victims of History Who Need the Restoration of Their Nationality

Lee's awareness of history is another factor in his remarkable affection for the Goryeoin. He sees the Goryeoin as a historical victim of Korea. After Japan stripped the Korean government in 1910, the Goryeoin's forefathers had immigrated to Russia's Primorsky Krai to continue fighting for freedom in the hope of retaking the nation (Park, 2013). By 1937, however, Joseph Stalin (1878-1953) forcibly transferred these Koreans to Central Asia in 1937, because he feared that they might be acting as agents of Japan. By sending them to places like Kazakhstan and Uzbekistan, Stalin hoped to break down any potential source of opposition (Kim, 2022a). Stalin also prevented most of the Goryeoin from moving to nearby regions, by assigning them to collective farms. He also forbade the use of the Korean language. Nonetheless, in many small ways the Goryeoin tried to maintain some aspects of their Korean way of life, such as by cultivating Korean rice and various other Korean crops. They also tried to pass on traditions to their children. They focused on educating their children, in the hopes of them having a better future. Some grew up to be leaders in Central Asia.

After Stalin's death, the granting of freedom of movement allowed many Goryeoin to work as seasonal farmers in the fertile fields of Ukraine and southern Russia. Following the fall of the

Soviet Union in 1991, nationalist movements arose, with each Central Asian republic gaining independence. The Goryeoin experienced identity confusion (Kim, 2022a). Even though highly educated, the Goryeoin in these nations are still living in some ways as foreigners. Other than in Kazakhstan, the Goryeoin in Central Asia currently face extremely challenging economic conditions. Furthermore, locals in these nations often declare that the Goryeoin should return to Korea. So many Goryeoin have arrived in Korea in search of a new home.

Recent events have swelled the ranks of immigrants. When the Russo-Ukrainian War began in 2022, many Goryeoin who had been living in Ukraine took refuge in South Korea. Before the war, in March 2019, “83,890 Goryeoin were residents in Korea, according to information from the Immigration Headquarters. The nation of origin was Uzbekistan (43%), then Russia (35%), Kazakhstan (16%), Kyrgyzstan (3%), and Ukraine (3%). Following the Russian invasion of Ukraine in 2022, [about 3,000] Ukrainian Goryeoin emigrated to Korea; 875 of them settled in the Goryeoin Village in Gwangju” (Namuwiki, 2023). The majority of these Goryeoin have become laborers in Korea’s big cities, such as Incheon near Seoul, Ansan, Gyungju, and Gwangju.

The process of gaining Korean citizenship is simpler if one can demonstrate that their ancestors had genuinely participated in the Korean independence movement. Those who do not comply are accepted only as Korean compatriots and are allowed to stay in Korea without being granted Korean citizenship. Goryeoin who happen to fall ill cannot receive Korean medical insurance unless they prove that they have stayed in Korea for over six months (Lee, 2022). Furthermore, because of only speaking Russian for generations, they struggle to speak Korean well, which partly explains why they often engage in simple labor and have difficulty adapting to Korean culture. The cost of living is much higher in Korea than they are accustomed to, and married couples find it necessary to have dual incomes (Lee, 2022). With both parents working in a factory from dawn to dusk, the raising and educating of children becomes another issue. Returning to the country of their forebears, which they had held onto in their hearts as their homeland, has turned out to not equate to enjoying an easy life.

In Lee’s view, it is to improve the treatment of the Goryeoin to persuade the Korean government and the Korean people that they are not foreigners but fellow citizens. By emphasizing Korean history through media like newspapers, radio, TV, and social networking sites, Lee applies this persuasion (Jang, 2017; Kim, 2018; Park, 2022). His understanding of Korean history leads him to the conclusion that Goryeoin are brothers and sisters just like other Koreans, not foreigners who must reside in Korea with an extended labor visa. Goryeoin must therefore without a doubt reclaim their Korean nationality, in Lee's view.

To be clear, Lee is not the first advocate in Korea for inculcating such a historical-cultural awareness into the political and social consciousness. Korean historians and history-minded Koreans are familiar with Stalin's repression of the Korean independence movement in Russia. Nevertheless, even if not the first, Lee has been particularly effective at the task of using mass media to inform Koreans, particularly Gwangju residents, of the situation. Lee himself has been a living witness and has actively shared in the suffering of the Goryeoin in Gwangju, which has lent authority to his voice, in his appeals to Koreans.

In their efforts to develop this historical-cultural consciousness, Lee and Shin aim to make Goryeoin Village into heritage site for recalling and preserving the history and customs of the Korean independence movement. For instance, on August 15, 2022, a one-meter-high bust of General Beom-Do Hong (1868–1943), the head of the Korean Independence Army, was placed in the Goryeoin Village's Children's Park (Kang, 2022). Born in Pyongyang, General Hong threw himself into the struggle during the Japanese colonial period and won many victories over the Japanese army, in the area of Gando in Manchuria. He thereby gained the nickname the “Baekdu Mountain Tiger” (Kang, 2022). He notably led the victories at the Battle of Bong-O-Dong in 1920, and later that year, at the Battle of Cheongsanri, along with General Jwa-Jin Kim. Afterward, General Hong, who lived in the Maritime Province in Russia, was forcibly moved to Kazakhstan, as part of Stalin’s wholesale relocation program, and he died there at the age of 75. The statue of General Hong in the village's playground and the designation of the park as General Hong's Memorial Park serve as symbols of the Goryeoin community's efforts under the leadership of Lee and Shin to bring the Goryeoin and Korean residents together as one. The idea that the Goryeoin in this village are not outsiders but rather the offspring of noble warriors who gave their lives in the past to defend Korea's freedom is also strongly ingrained in this park.

In addition to this park, there is also a museum that opened on June 24, 2017 (Kwon, 2017). The "Goryeoin History Museum" (GHM) gives concrete expression to Lee and Shin's historical consciousness. The GHM is located next to the Goryeoin Village Comprehensive Support Center (GVCSC). The history of the Goryeo people, who were forcibly moved from the Maritime Province (another name for Primorsky Krai) to Central Asia in 1937, is told through the display of around 20,000 objects at this museum, including various documents and photographs. Byeong-Hak Kim, the director of this museum and a native of Sinan, Jeonnam Province, spent 25 years living in Kazakhstan beginning in 1992 and brought these historical items to Gwangju (Kwon, 2017).

These objects provide as concrete evidence of the Goryoin, or Primorsky Krai independence fighters, who were important in recovering the forgotten Korean history. If we examine or conduct research into these historical sources now and in the future, historical truths regarding the causes of Korean migration to the Maritime Province, instances of forced migration to Central Asia under Soviet rule, settlement life in Central Asia, the effects of the dissolution of the Soviet Union and Central Asian independence, re-migration to the Maritime Province, as well as historical truths of the process of moving to Korea and settling in Korea will be revealed. Visitors to the Goryoin Village will have a clearer viewpoint after seeing this museum. It will also inspire the Goryeoin to take greater pride in their heritage.

Yong-Soo Park (Chairperson of the 80th anniversary of the forced relocation of Koreans), Dong-Chul Kim (Member of the National Assembly), Yo-Joo Park (President of Rotary District 3710), Young-Soon Lee (Councilman of Gwangsan County), Jong-Ryul Kim (Secretary General of the Gwangju Cultural Foundation), and other leaders representing Gwangju and Jeonnam society attended the opening ceremony of GHM. They made it clear that they wanted to work with the Goryoin locals to try to improve their lot in life. The Goryeo people's stories in Gwangju and other parts of the world are also a tragic part of the history of all Koreans, as is declared through this

museum. They propose that Korean citizens share this painful history with them to forge a loving tie between them. Lee and Shin's initiatives are fostering closer ties between Koreans and Goryeoin now that their historical-cultural identity concept is more widely known, at least among those in Gwangju and Jeonnam Province.

5. Practical Implications of Lee and Shin's Leadership

Lee and Shin first encouraged Goryeoin to do what they could on their own before seeking help from Koreans or the Korean government, following the famous Western proverb, "Heaven helps those who help themselves" (Smiles, 1859). In seeking to lead by example, through sacrifice and service, "the Goryeoin Village Church" (GVC) and "the Goryeoin Counseling Center" (GCC) were founded as focal points in 2005 (Lee, 2022). In Goryeoin Village, the ministry was organized with Lee overseeing the church and Shin overseeing the GCC, working together in cooperation.

The GVC and the GCC started in the same area, Wolgok-dong, but as the number of Goryeoin increased and the scope of the help offered also increased, the GCC was renamed the Goryeoin Support Center (GSC) in 2009, and it supports the Goryeoin Shelters' ministry in five areas (Lee, 2022). Managing people and finances became challenging as these ministries were carried out in multiple locations. In 2015, Lee and Shin constructed a two-story structure at their current address, 516-19, Wolgok-dong. They also changed the name from the GSC to the Goryeoin Village Comprehensive Support Center (GVCSC) (Lee, 2022). The GVCSC houses a daycare center, a Goryeoin radio station, and a counseling room, allowing the previously scattered ministries to be conducted in one location.

5.1. The Role of the Goryeoin Village Church

Pastor Lee's ministry has influenced human consciousness and identity, not only historically and culturally but also personally and spiritually. Through his pastoral care, it is apparent that he has wisely developed both historical, socio-cultural, and personal identity while also providing holistic care to the Gwangju Goryeo community. Lee is well-liked and respected in his community as well as by the Goryeo people, for whom he is responsible for providing physical and mental health services.

Although Pastor Lee and Shin are ardent Christians who incorporate Christ's humility and compassion into their organizations, the offering of these services is not tied to religious pressure. When people do voluntarily choose to attend his church sermon, Lee tries to emphasize to the Goryeoin the fact that life in Korea is never simple, practically every time he preaches to them (Kwon, 2015). Additionally, he sends the message that, despite their difficulties, they should not give up. By stressing that a socially and economically stable life in Korean society is feasible if they actively learn Korean and work at their jobs, Lee inspires his flock and fosters hope for the future.

Indeed, there is cause for hope. South Korea is a capitalist democracy with the potential for economic mobility. Many Goryeoin have worked in the industrial complexes close to the Goryeoin hamlet during the early days of Korean migration. Although it may seem as though they are performing menial labor at the bottom of Korean society, this status as a worker is not permanent. Additionally, Korean universities offer special admissions programs for Goryeo youths if they put in the effort in school. They may develop into prosperous businesspeople, diplomats, translators, or interpreters who could connect Korea with Central Asia, Russia, or Ukraine. After saving up money and acquiring specific professional abilities, many Goryeoin have attained economic independence within the Goryeoin hamlet by opening hair salons, coffee shops, bakeries, and restaurants offering Central Asian cuisine (Sun, 2017).

Tenolga, the owner of “Gorean Village Family Cafe” is one illustration (Kim, 2022). Following the dissolution of the Soviet Union, she and her young children emigrated to Korea. At first, she struggled to live in the Gwangju industrial complex and on rural farms, but in 2013, she opened a small restaurant and market in Goryeoin Village at the suggestion of Jo-Ya Shin. When the restaurant became stable to a certain extent, she actively participated in the village's major events and began to warmly embrace the difficult lives of Goryeoin, who migrated to Gwangju, making Gwangju their final settlement. She contributed to the development of the Gwangju Goryeoin Village by supporting hundreds of millions of won, including scholarships, living expenses, rental deposits, childcare expenses for disabled children, radio station equipment purchase expenses, and construction expenses of the Goryeoin Gwangju Clinic, as well as emergency medical expenses. When she heard that many Goryeoin from Ukraine had become war refugees and wanted to come to Korea but had no airfares, she sponsored 100 million won (about US \$90,000) to start a charity to buy tickets for Goryeoin in refugee camps in Romania, Poland, Moldova, and Hungary.

Tenolga was presented with the Korean Prime Minister's Award on May 20, 2022, during the "15th World Citizens' Day," which was created by the Korean Ministry of Justice in recognition of the contributions made by immigrants to social integration in Korea (Kim, 2022). She said that "this award is not an award given to her personally, but rather an award given on behalf of all Goryeoin compatriots who are descendants of independence fighters who returned to the land of their ancestors and are struggling to live" (Kim, 2022). Because she is descended from ancestors who once battled for Korea's freedom and is doing her best to assist Goryeoin, who is in a similar circumstance to herself, it is important to keep in mind that she is residing in Korea under the identification of a Korean, not a foreigner.

5.2. The Role of the Goryeoin Village Comprehensive Support Center (GVCSC)

Shin is the GVCSC's representative. The majority of Goryeoin Village's administrative objectives, however, are accomplished in close collaboration with the village church leaders, like Pastor Lee. Shin acts as a catalyst to develop a stronger bond between Lee and the Goryeoin so that they can carry out various tasks efficiently. Above all, Lee and Shin are cautious about establishing themselves in Goryeoin Village because they do not want to burden the people or local

governments of Gwangju with carrying out the tasks they need to perform. Put another way, Lee and Shin want the Goryeoin villagers to have a strong sense of independence and to only ask for assistance when they truly need anything after having done their best. We will now look at some illustrations of this independent ministry.

The most frequently addressed issues at the GVCSC are related to food, clothing, and shelter for the Goryeo people. To settle in Korea, these Goryeoin must first obtain legal status from the Korean government. Lee, Shin, and other volunteers assist in filling in the required paperwork, submitting completed documents to the relevant government agencies, and providing interpretation during consultations with government officials (Lee, 2022). Once these issues are sorted out, the GVCSC also helps in finding jobs. The fact that numerous industrial complexes in Gwangju are within 30 minutes of the GVCSC by car makes this task easier. The occupations currently in operation in these industrial complexes are as follows (Gwangju City, 2023):

- 1) Bonchon Industrial Complex: manufacturing, general warehouse, refrigerated/frozenwarehouse, transportation, etc.
- 2) Songam Industrial Complex: manufacturing, mechanical equipment repair, automobile repair, general warehouse, transportation, etc.
- 3) Hanam Industrial Complex: manufacturing, general warehouse, refrigerated/frozen warehouse, transportation, etc.
- 4) Sochon Industrial Complex: manufacturing, general warehouse, refrigerated/frozen warehouse, transportation, etc.
- 5) Pyeongdong 1st and 2nd industrial complexes: manufacturing, general warehouse, refrigerated/frozen warehouse, transportation, etc.
- 6) High-tech science industrial complex: research institutes, high-tech companies.

The jobs above are very diverse, from simple labor to those requiring specialized skills. So if the Goryeoin immigrants have a good work ethic, employment should be possible to find. Furthermore, those who have had farming experience in Central Asia, Russia, or Ukraine can work in the various types of farming in rural areas close to the GVCSC. Currently, rural areas in Korea are facing many difficulties due to a lack of manpower, so the Goryeo people can greatly contribute to the development of Korean agriculture.

Lee and Shin established the "Goryeoin Cooperative Farm" in Samdo-dong, Gwangsan County, near the GVCSC, on February 9, 2023 (Lee, 2023). This farm is aimed at helping the Goryeoin, who have recently arrived following the Russian-Ukrainian War. The GVCSC worked with the Gwangsan-gu Office and the people of Samdo-dong for self-reliance in Korea to create this farm. The Gwangsan-gu Saemaul Association and the Green Saemaul Cooperative donated 1,650 m² of farmland. The farm's various agricultural products, including red radish and coriander, will be provided to the stores on Wolgok-dong's "Central Asia Theme Street" or sold by opening a direct

market at Songjeong Market. The Goryeo people receive a portion of the profits made by this method (Lee, 2023). Utilizing their knowledge of farming in Ukraine, the Goryeo people of Ukraine have demonstrated wisdom by building their farmhouses out of bamboo rather than steel to reduce installation costs. Samdo-dong is home to a few elderly Ukrainian Goryeo who manage their time by keeping pigs and poultry. Lee and Shin state that "the Goryeo Cooperative Farm will be a new model that instills dreams and hopes in the Goryeo and revitalizes Korean rural areas suffering from population decline" (Lee, 2023).

Childcare and education are the next issues that come up, particularly as both parents must work early in the morning. Lee and Shin run the "Goryeo Village Daycare Center" on the first floor of the GVCSC. Currently, two Korean teachers and one cook are responsible for teaching 40 children from 6:00 a.m. to 10:00 p.m. (Kim, 2018). The children select an elementary school to enroll in when they graduate. As of July 2022, about 550 Goryeo children are studying at four elementary schools near Goryeo Village (Yim, 2022). An after-school facility was created in January 2017 at the GVSC to serve children from Goryeo multicultural households and support the study of Korean and the socialization of Goryeo children. A collaboration with the "Vane Dream Site Public Local Children's Center" allows any children from there who are struggling to keep up with classes because of difficulty with the Korean language to receive additional instruction at the GVCSC.

Pastor Lee also serves as the principal of Saenal School for middle and high school students from multicultural families in Samdo-dong. In 2022, the school educated 110 students in the middle and high school classes, and 11 high school seniors who obtained level 4 or higher in the Korean Proficiency Test entered Kyunghee University, Chonnam National University, Chosun University, Honam University, and Gwangju Health College (Um, 2023). These Goryeo youngsters have a new vision: to establish themselves in Korea and begin a new life. During the semester, the school also provides programs such as the Jangseong forest experience for early settlement in Korean society, the traditional etiquette experience at Jeonju Hanok Village, the May 18th history experience, the Seoul school trip to explore Korean society, career and job experiences, and 119 safety experiences. These activities are helping students settle down in Korea and design their future (Um, 2023).

6. Responses to the Ministry of Lee and Shin by Korean Society

Lee and Shin's devotion to the Goryeo has united the residents of Gwangju Goryeo Village, and tangible fruits can be seen. The Gwangju civil society has praised their selfless deeds. The KBS (Korea Broadcasting System), MBC (Munhwa Broadcasting Corporation), SBS (Special Broadcasting Service), and various Christian broadcasting companies have introduced Lee's successful Goryeo ministry and requested support (Jang, 2017; Kim, 2018). Announcers of these broadcasting companies often exhort that individuals like Lee and Shin are doing what the nation should do and appeal to the central government, local governments, and the National Assembly to help them more actively (Kim, 2018). In response, the Korean central government accepted the

Gwangju Goryeoin Village as an incorporated municipality in 2014 and began to “protect the rights and interests of the former Soviet Union refugee Goryeo residents who settled in the Gwangju area, improve their lives, provide counseling and medical support, and provide various education and housing supports” (GGV, 2023). In October 2013, the Gwangju City Council also enacted the “Ordinance on Supporting Goryeoin Residents” for the first time in Korea, to accept Goryeo people as members of the Gwangju community and provide budget support (Lee, 2022).

The Gwangju local government has supported the “Vane Dream Site Public Regional Children’s Center” and begun to take care of the children of Goryeoin parents during their work hours. In 2011, the Gwangju Office of Education approved Saenal School, a multicultural alternative school that Pastor Lee founded in 2007 as an accredited elementary, middle, and high school (Lee, 2022).

A coalition of Gwangju residents, non-profit organizations, business enterprises, and religious organizations built the GVCSC building, which significantly aided the Goryeoin in Gwangju's welfare administration. Furthermore, Goryeoin Village and Honam University, a university in the same area of Gwangsan County, have a close relationship, establishing a positive example for Korean society. Honam University held an art activity at the National Asia Culture Center on August 27, 2018, as part of a collaboration between the Asian Culture Center, Goryeoin Village, the Gwangju Cultural Foundation, and Kazakhstan's Goryeo Daily News to support the local community in the area of cultural contents. About 300 individuals, including Gwangju residents, college students, and academics interested in the life and culture of Goryeoin living in Gwangju, attended the event on this day, which featured a policy discussion, an academic conference, and cultural performances with the theme "Talk about the life and culture of Goryeoin." (HNU, 2018). The papers "Speaking of the life and culture of Goryeo people from migration to settlement" and "The current status and direction of cultural exchange among Goryeo people in Gwangju" were also presented on this day, beginning with the congratulatory performance of "I am a Goryeoin" by students from Honam University's Department of Media and Visual Performance. As a result of this meeting, the people of Gwangju have given Goryeoin's way of life another thought. Additionally, the neighborhood's business, academic, and governmental institutions have come together to foster collaboration and serve as a forum for solidarity, cultural exchange, and communication with the Goryeoin residing in Gwangju (HUN, 2018).

The Goryeo people's lack of access to healthcare is another urgent issue that Lee and Shin address. For the recently arrived Goryeo immigrants who do not yet have Korean health insurance, they sought assistance from the medical professionals in Gwangju. Upon hearing this news, Dr. Seong-hyeon Jeon, director of Gwangju Children’s First Children’s Hospital, and Dr. Bo-seon Yoon, director of Samseon Clinic, with the support of the Gwangju City Council, opened the "Gwangju Goryeoin Clinic" in March 2018, treating the Goryeoin free of charge (Lee, 2022). Every Tuesday at 6:30 p.m., these doctors provide patient care alongside more volunteer doctors and nurses. Migrant laborers from different nations besides Goryeoin are treated equally in this facility.

7. Research Findings and Suggestions

Lee and Shin's future direction for the Goryeoin Village is for all the Goryeoin to recover their Korean nationality, to be treated like Koreans, and to lead happy lives in Korean society. To this end, the leadership and management philosophies of these two people have produced outstanding results. Korean society and the Korean government are also supportive. However, not all Goryeoin are satisfied and live a happy life. The reason is that both Korean society and Goryeoin have certain limitations. Now, by examining these phenomena, we urge appropriate future measures.

7.1. Improvement Measures at the Korean Central Government Level

To allow Goryeoin to proudly participate in Korean society as a Korean citizen, better legal protections must be offered. Given that the Goryeo people were created amid a unique period in Korean history, they ought to be respected for their right to nationality recovery as native Koreans rather than obtaining Korean citizenship through the standard process of naturalization. Also, the length of the nationality recovery period needs to be greatly reduced so that they can quickly develop a sense of identity as Koreans. To aid the Goryeoin with certain ailments in regaining their health, the medical insurance system for their care should also be enhanced.

7.2. Korean Local Government-Level Support Measures

For Korea's future, Goryeoin children's education is crucial. It is only logical that local governments shoulder some of the responsibility for the education of their children, given how Goryeo's parents labor contributes to the local economy. In the Gwangju Goryeoin Village Daycare Center, for instance, there are an increasing number of waitlisted children due to limited daycare space. More assistant teachers are also needed so that teachers can focus on childcare. In such a small area, the play environment where children can freely play is weak, and the number of teachers is low compared to the number of students. The experiential learning that children accomplish on a quarterly and seasonal basis can be enhanced through the implementation of a variety of educational projects. Enhancing the nutritional intake of children is another way to boost their health. Furthermore, as one scholar pointed out, students who come to Korea with their parents after receiving secondary or higher education abroad find it difficult to adapt to Korean society, even after spending a significant amount of time in Korea (Kim, 2021). As a result, particular multicultural education for these young people is critical.

7.3. Reinforcing Korean Language Education in the Goryeoin Village Itself

The Goryeoin Village in Gwangju seeks acknowledgement as a historical site of national culture that retains the spirit of freedom of the Korean people who resisted Japanese imperialism. It is hard to be pessimistic and claim that this village is in danger of being ghettoized, but efforts should be made to make it easier for all Goryeoin to interact with Koreans by speaking both Russian and Korean fluently.

8. Conclusion

This study has demonstrated that there are three unique factors that have contributed to the success of this village. The first factor is that the employment required to support Goryeoin is conveniently located nearby. Close to the settlement, there are a number of industrial complexes and agricultural villages that are hiring workers. Second, the people of Gwangju and the local government are profoundly concerned with the traumatic past of the Goryeo people and are taking steps to support them. They see the rich cultural diversity of the Goryeo people as a common symbol of the profound wounds that they have endured, not just as impediments to assimilation. Therefore, residents of Gwangju frequently go to the cafes and restaurants maintained by the Goryeoin in this hamlet to enjoy the tea and cuisine they provide and to form friendships. Third, since this village's founding, Lee and Shin have demonstrated excellent leadership and management techniques. Like a needle and thread, the two leaders work together closely to serve the Goryeo people. In particular, as a Christian pastor, Lee is steadfastly manifesting the neighborly love that the Bible encourages. By extending the responsibility of the church to social salvation in addition to individual salvation, he significantly broadens the purview of Christian theology. In the same way that Christianity overcame its differences with other religions to join forces with Heavenly Way Religion (Chondogyo), Buddhism, and atheists to oppose Japanese imperialism during the March 1st Movement in 1919, Lee is collaborating with the Goryeoin while putting aside differences with other religious traditions to aid the Goryeoin.

Lee does all he can for this community, but when he is unable to complete crucial chores, he seeks out talented individuals and asks them to work effectively. To work for the Goryeoin radio station or youth ministries, for instance, requires knowledge of the Russian language and culture. Central Asians like Shin actively confer with many Goryeoin sisters to resolve issues as they arise. Lee has appeared on KBS, MBC, and SBC, as well as several Christian broadcasting channels, to vehemently argue that the Goryeo people are essentially the same Korean people today as they were in the past. Additionally, he uses SNS to solicit assistance and enlighten others about daily life in the Goryeoin Village. Great leaders never work by themselves. As their workload increases, leaders should respectfully seek expert assistance, as scholars such as Greenleaf, Sendjaya, and Sarros urge for effective leadership. Lee is not a physician or an attorney. However, he is working

with volunteer lawyers and medical doctors from Gwangju to resolve the Goryeo people's medical and legal issues. His profound humility and love for the socially disadvantaged derive from his great management and leadership philosophy.

In short, as Nsiah and Duszynsk emphasized the importance of healthy leadership, Lee offers a glimpse into the future as a community leader, a manager who develops and organizes diverse strategies and organizations to address real-world challenges, a humble coworker who collaborates, and a Christian shepherd who embraces the weak. His leadership as an educator, instilling lessons on how to avoid repeating Korea's painful past, is well worth learning.

References

- Berry, J. W. (1997). Immigration, acculturation and adaptation. *Applied Psychology: An International Review*, 46 (1), 10.
- Busacchi, V., & Pinna, S. (2016). Action and Testimony: The Historical Fact between Truth and Representation. *International Journal of Humanities and Social Science*, 6(6), 27-36.
- Duszynski, M. (2023). What Makes a Good Manager: Qualities & Traits, Retrieved from <https://zety.com/blog/what-makes-a-good-manager>
- GGV (Gwangju Goryoin Village). (2023). Incorporated Corporation - Koryoin Village Articles of Incorporation. Retrieved from <https://www.koreancoop.com/sub.php?PID=0405&page=2&category=&searchText=&searchType=all&action=Read&idx=34>
- Greenleaf, R. K. (1977). *Servant leadership: A journey into the nature of legitimate power and greatness*. Mahwah, NJ: Paulist Press.
- Guillen, F. (2019). Qualitative Research: Hermeneutical Phenomenological Method. *Advances on qualitative research in education*, 7(1), 201-229.
- Gwangju City. (2023). Industrial complex management, Gwangju City Homepage. Retrieved from <https://www.investkorea.org/gj-kr/cntnts/i-1070/web.do>
- HUN (Honam University News). (2018). Goryeo in Academic Conference. Retrieved from <https://www.honam.ac.kr/UniNews/436/read/12545>
- Jackson, L. (2014). *Muslims and Islam in U.S. education: Reconsidering multiculturalism*. Routledge.
- Jang, A. R. (2017). Principal Lee Chun-young, the Godfather who Helped Koreans Settle in Korea. *Yunhap News*, October 29. <https://www.yna.co.kr/view/AKR20171029036500054>
- Jeong, D. (2021a). Gwangju Goryeo people 'Zdrastobuyje' say hello here, *Hankyoreh*, August 18. Retrieved from <https://www.hani.co.kr/arti/area/honam/1008084.html>
- Jeong, M. (2019). A Holistic Mission Approach: A Case Study of Missionary John Van Neste Talmage, *International Journal of Psychological Rehabilitation*, 23(1), 62-77.
- Jeong, M. & Joom, D. A Study on compiling Wikipedia of the Russian Koreans' Enclave in Gwangju," *Slavic Studies*, 32(3), 149-172.
- Kang, H. (2022). Bust of General Hong Beom-do, Commander-in-Chief of the Independence Army...Liberation Day Unveiling Ceremony at Goryoin Village, Gwangju City, *Kyunghyang Daily News*, August 11.
- Kim, J. W. (2018). From a Foreign Worker's Friend to Goryoin Protector. *Gospel Today*. Retrieved from <http://www.gospeltoday.co.kr/news/articleView.html?idxno=1099>
- Kim, K. (2014). Migration and Settlement of 'Koryein' in Central Asian Countries to Korea with particular reference to 'Koryeinmaeul' in Gwangju metropolitan City, *International Area Studies*, 17(4), 259-282.
- Kim, B. H. (2022a). Historical Upheaval and Life History of Goryeo People, *Gwangsan Journal*. Retrieved from <http://m.gsja.co.kr/article.php?aid=166384672320484001>
- Kim, K. Y. (2021), Immigrant Students' Experiences of Crossing Boundaries and Multi-Layered Identity: With a Focus on Life Stories of Goryein Adolescents, *Cultural Exchange and Multicultural Education*, 10(3),1-30. Retrieved from <https://www.earticle.net/Article/A395297>

- Kim, M. (2022b). Tenolga, Owner of Goryoin Village Family Café, the first Goryoin to receive the Prime Minister's Award on World People's Day, *Namdo Daily News*, May 16.
- Kim, S. (2018). Meeting to improve the Childcare Environment at the Daycare Center in Gwangju Goryoin Village, *Seoul Daily News*, September 3.
- Kwon, K. A. (2015). Goryeoin's Pain and Hope, *Chosun Daily News*, February 18.
- Kwon, K. A. (2017). Gwangju Goryeoin Village, History Museum opened, *Chosun Daily News*, June 27.
- Lee, C. Y. (2022). A Report Regarding the Ministry of Goryeoin Village Community. An Email Letter to Jun-Ki Chung, December 19.
- Lee, H. (2023). Operating a Cooperative Farm for Ukraine Goryoin in Gwangju, *Dong-A Daily News*, February 9.
- Namuwiki, (2023). Goryoin, Retrieved from <https://namu.wiki/w/%EA%B3%A0%EB%A0%A4%EC%9D%B8> Goryoin
- Nsiah, G. (2013). Leading as Jesus Led: Christ Models of Leadership, *Open Journal of Leadership*, 2(4),103-105.
- Smiles, S. (1859). *Self-Help*. London: John Murray.
- Sun, B. G. (2017). A Study on the Formation and Spatial Characteristics of Ethnic Enclave: Focused on Goryeoin Village in Gwangju Metropolitan City. *Journal of Northeast Asia Studies*. 83(0), 193-214.
- Sun, B. G. (2018). Study on the Identity of Korean Returnees from CIS in South Korea, *Humanity and Society*, 9(5), 169-181. <http://dx.doi.org/10.22143/HSS21.9.5.13>
- Tilton, L. (2023). Relating to Historical Sources. *American Historical Review*, 128(3), 1354–1359.
- Park, H. G. (2013). The Migration Regime among Koreans in the Russian Far East. *Inner Asia*, 15(1), 77-99. <https://www.jstor.org/stable/23615082>
- Park, Y.S. (2022). The wind of peace that began in Gwangju Koryoin Village, *Hankyoreh News*, April 13.
- Patton, M. (2022). *Qualitative research and evaluation methods*. Thousand Oaks, CA: Sage Publications.
- Petrov, A. (2008). Koreans in Russia in the Context of History of Russian Immigration Policy, *International Journal of Korean History*, 12(0), 157-195.
- Sendjaya, S., & Sarros, J. C. (2002). Servant leadership: Its origin, development, and application in organizations. *Journal of Leadership & Organizational Studies*, 9(2), 57-64.
- Um, E. (2023). Our Story, *Nanum Broadcasting*, Aired, February 24.
- Yim, Y. (2022). Small schools in Goryoin Village in Wolgok-dong, Gwangju, *The Asia N*, July 11. <https://kor.theasian.asia/archives/317955>



Creative Commons Attribution-NonCommercial-NoDerivatives License (<https://creativecommons.org/licenses/by-nc-nd/3.0/>)