

Living with Diversity

Korea's global presence can be found not only in the increasing numbers of various economic and social statistical indexes, but also in the big or small changes in daily life. Korea has seen a significant increase in the number of incoming foreigners who remain in the country. It is not unusual to see communities with dense populations of foreigners and families of multiple ethnic origins. Additionally, due to the increasing popularity of South Korean culture worldwide, Hanryu or the Korean Wave, only further enhances the influence of Korea. Recently, increasing numbers of foreigners have become interested in learning about Korean traditional and popular culture through music, movies, dramas, and celebrities.

The migration of foreign people to Korea has a long history. Since the Korean War, many foreigners have migrated to Korea along with the establishment of the US Army camps in Korea. In addition, many foreign

workers have also been admitted to Korea in order to resolve the labor shortage problem in many labor-intensive industries. In particular, Chinese and Korean-Chinese workers became the dominant migrants after Korea established diplomatic relations with China in 1992. Another important social phenomenon is the migration due to international marriages between Korean male farmers and Southeast Asian or Korean-Chinese women. The most recent trend is that more foreigners are coming to Korea for international business and for pursuing higher education. East Asian foreigners are mainly from China, Japan, and Taiwan. Southeast Asian foreigners are mostly from Vietnam and the Philippines. In addition, foreigners from Europe, America, and Africa constitute the remainder of people from abroad who have entered Korean society.

Increase in the number of international marriages

since the 1990s has led to an increase in the number of multi-cultural families in Korea. The present number of multicultural families is estimated to be about 750,000, and most of the multicultural families are from China and Southeast Asia. The Korean governmental support of multicultural families includes providing Korean education and employment services in order to assist with the creation of a stable life. In particular, the Korean government has supported the children of multi-cultural families by providing bilingual instructors and alternative schools to promote successful adaption to school and social life.

The diffusion of the Korean cultural content throughout the world since the 2000s has promoted the international status of Korea. The Korean Wave, which was started in East Asia with the popularity of the Korean dramas describing family affection, has led

to growing international interest in the comprehensive Korean culture. K-pop and its idols, characters, movies, and games have been steadily gaining popularity in the world. Recently, interest in Korean cultural contents have also contributed to the growth of Korean exports in cosmetics, clothing and foods. The Korean Wave has also had a reflexive impact domestically on traditional Korean culture. The number of foreigners who are attempting to better understand and learn the fundamental aspects of traditional Korean culture such as Hangeul, Kimchi, and Pansori has been increasing gradually. The Korean Wave at present includes not only Korean culture, but it also refers to an integrative cultural trend synthesizing the traditional spirit of Korean culture with contemporary creativity.



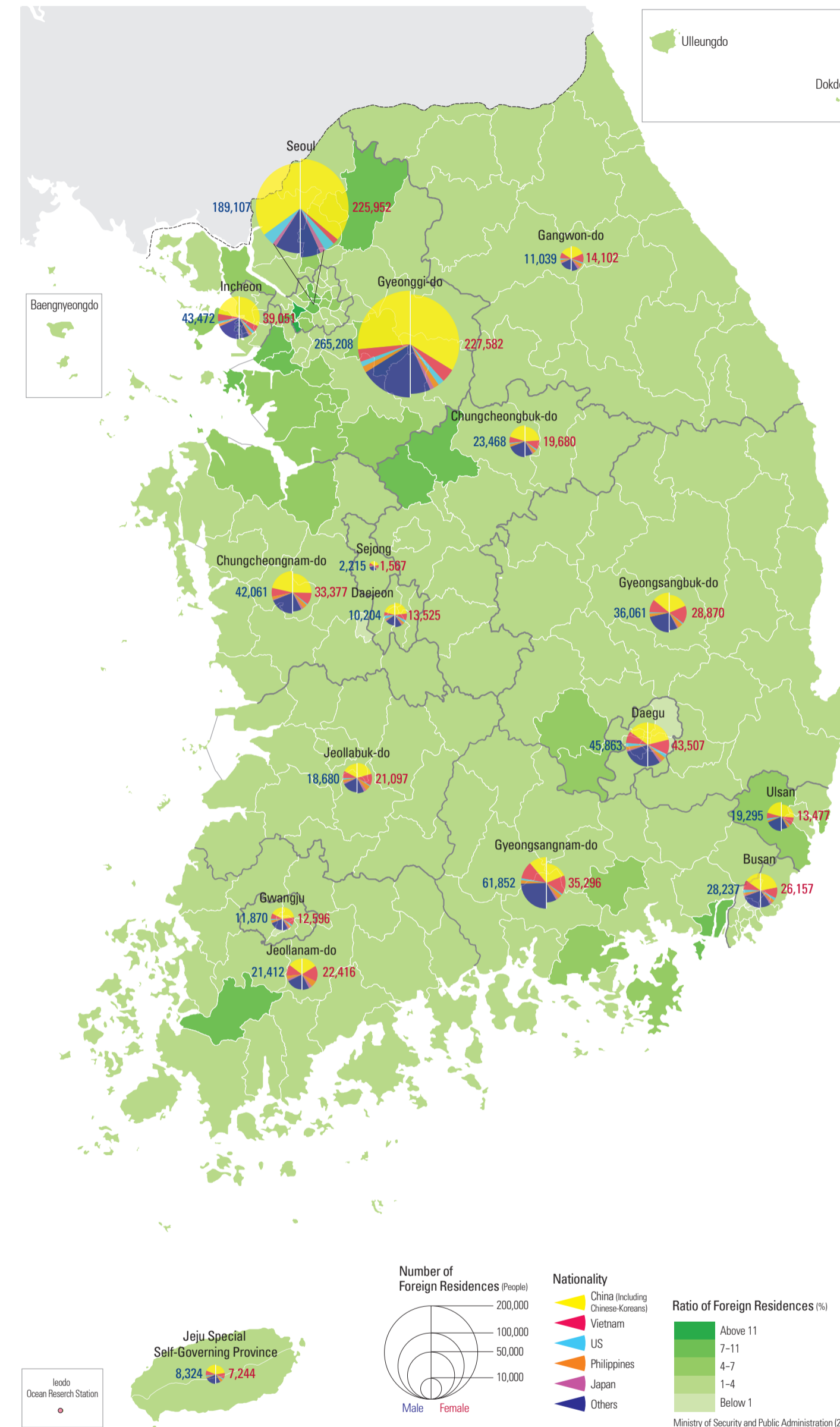
K-pop Concert



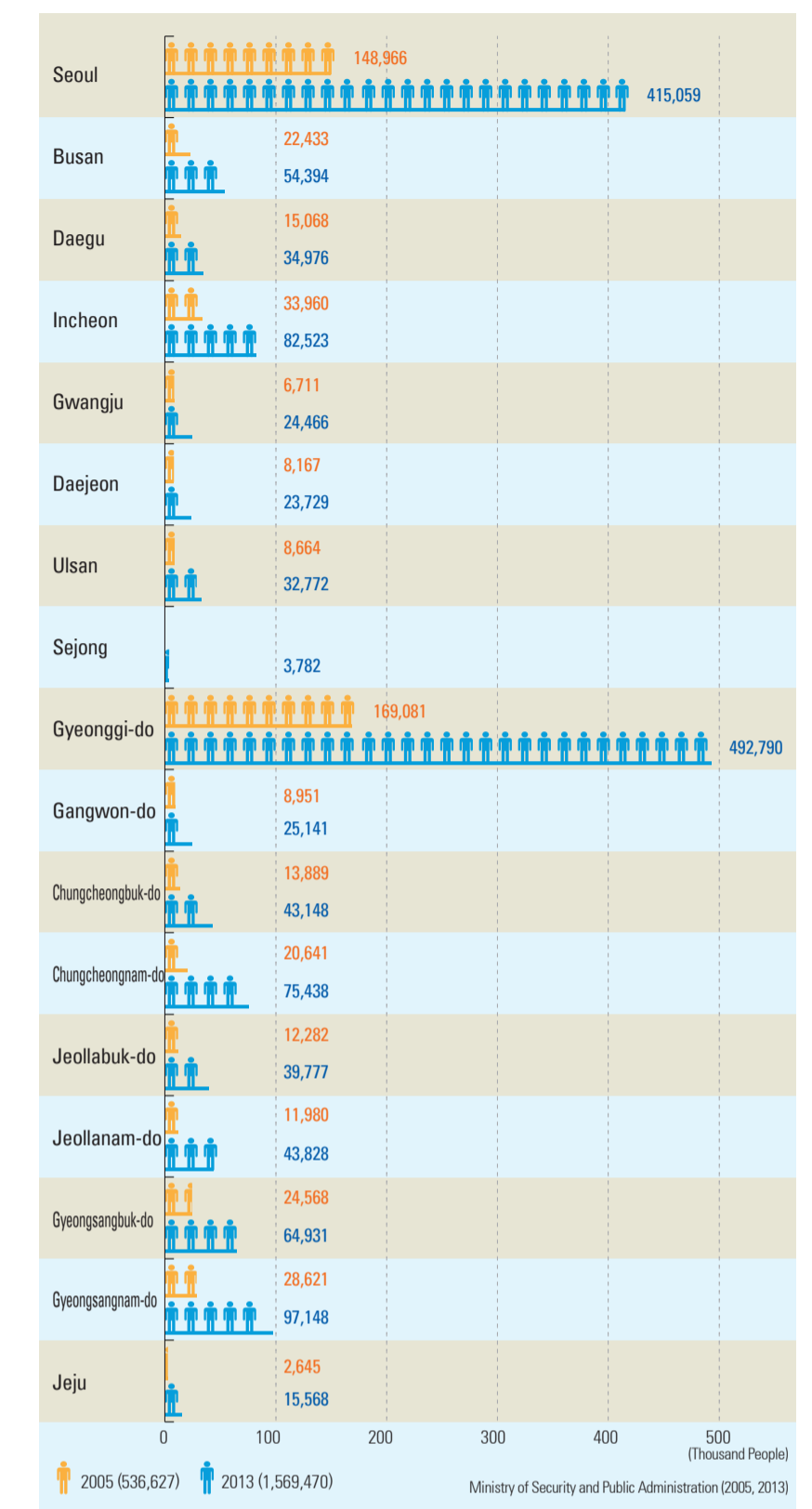
Kimjang Festival

Foreign Residences

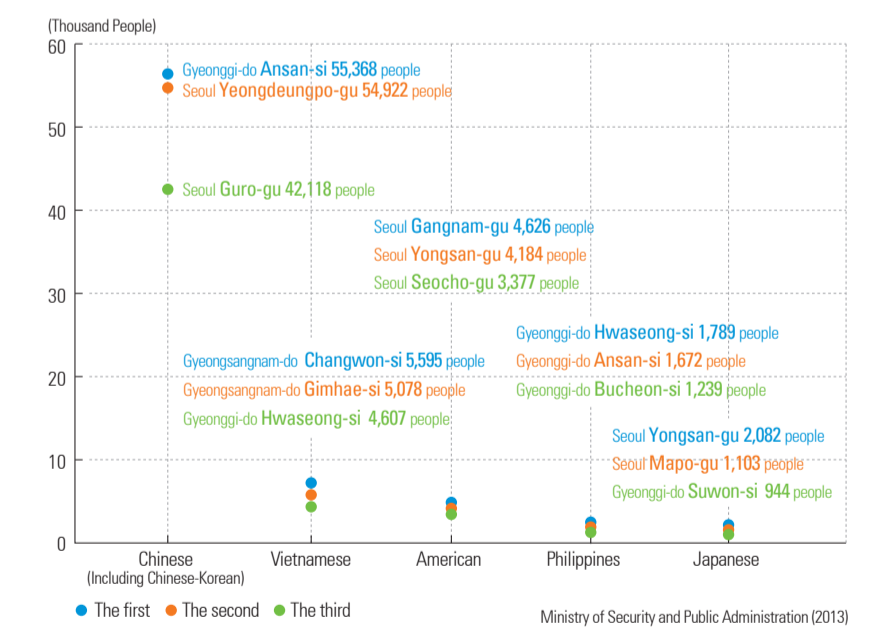
Distribution of Foreign Residences



Foreign Residences by Si-Do



Foreign Residences by Major Nationalities



As shown on the map and in the graph in this section, the number of foreign residents has increased from about 530,000 in 2005 to about 1,570,000 in 2013, which almost triples the 2005 figure. In comparison with resident registration population during that same period, the number of foreign residents has increased from 1.1% to 3.1%. Many foreigners live in Seoul where the exchanges of goods and labor are active, or they live in Gyeonggi-do and Incheon where many factories are located. According to the 2013 figures, foreign residents are also found

in Busan, Gyeongsangnam-do and Gyeongsangbuk-do, and Chungcheongnam-do. Furthermore, several ethnically distinctive locations were established in Seoul, such as the Yongsan-gu, the Yeongdeungpo-gu, the Guro-gu, and the Geumcheon-gu. Statistically, the number of male and female foreigners in 2013 is estimated to about 810,000 and about 760,000, respectively. Although the difference between the male and female numbers is not large, there is some distinctive differentiation among nationalities. The numbers of female migrants from China, Vietnam,

and the Philippines are significantly larger than the male migrants from the same countries. Ethnically, the Chinese or the Korean-Chinese represent the largest number of foreign residents, followed by the Vietnamese, the Americans, Filipinos, and the Japanese. The areas with high concentrations of foreign residents are shown on the graph The Present Condition of Foreign Residence by Major Nationalities. Many Chinese and Korean-Chinese citizens are living in Ansan-si, which is a central manufacturing region. Also, the Yeongdeungpo-gu

and the Guro-gu has large concentration of Chinese and Korean-Chinese people. Many Vietnamese people live in Changwon-si, Gimhae-si, and Hwaseong-si. Many Filipinos live in Hwaseong-si, Ansan-si, and Bucheon-si. Many workers from Vietnam and the Philippines are working in factories in those cities, frequently forming multi-cultural families. The Gangnam-gu, the Yongsan-gu, and the Seocho-gu are home to a concentration of American residents, and a large number of Japanese are currently living in the Yongsan-gu.

Multi-cultural Families

In Korea, the Multicultural Families Support Act (Revision, April 4th, 2011) defines multi-cultural families as follows:

Article 2 (Definitions)

The definitions of terms used in this Act shall be as follows:

1. The term "multi-cultural family" means a family falling under any of the following items:

(a) A family comprised of a married immigrant under subparagraph 3 of Article 2 of the Framework Act on Treatment of Foreigners Residing in the Republic of Korea and a person who acquired the nationality of the Republic of Korea by birth pursuant to Article 2 of the Nationality Act;

(b) A family comprised of a person who obtained permission for naturalization under Article 4 of the Nationality Act and a person who acquired the nationality of the Republic of Korea by birth pursuant to Article 2 of the aforesaid Act;

2. The term "married immigrant or naturalized citizen, etc." means any of the following persons:

(a) A married immigrant defined in subparagraph 3 of Article 2 of the Framework Act on Treatment of Foreigners Residing in the Republic of Korea;

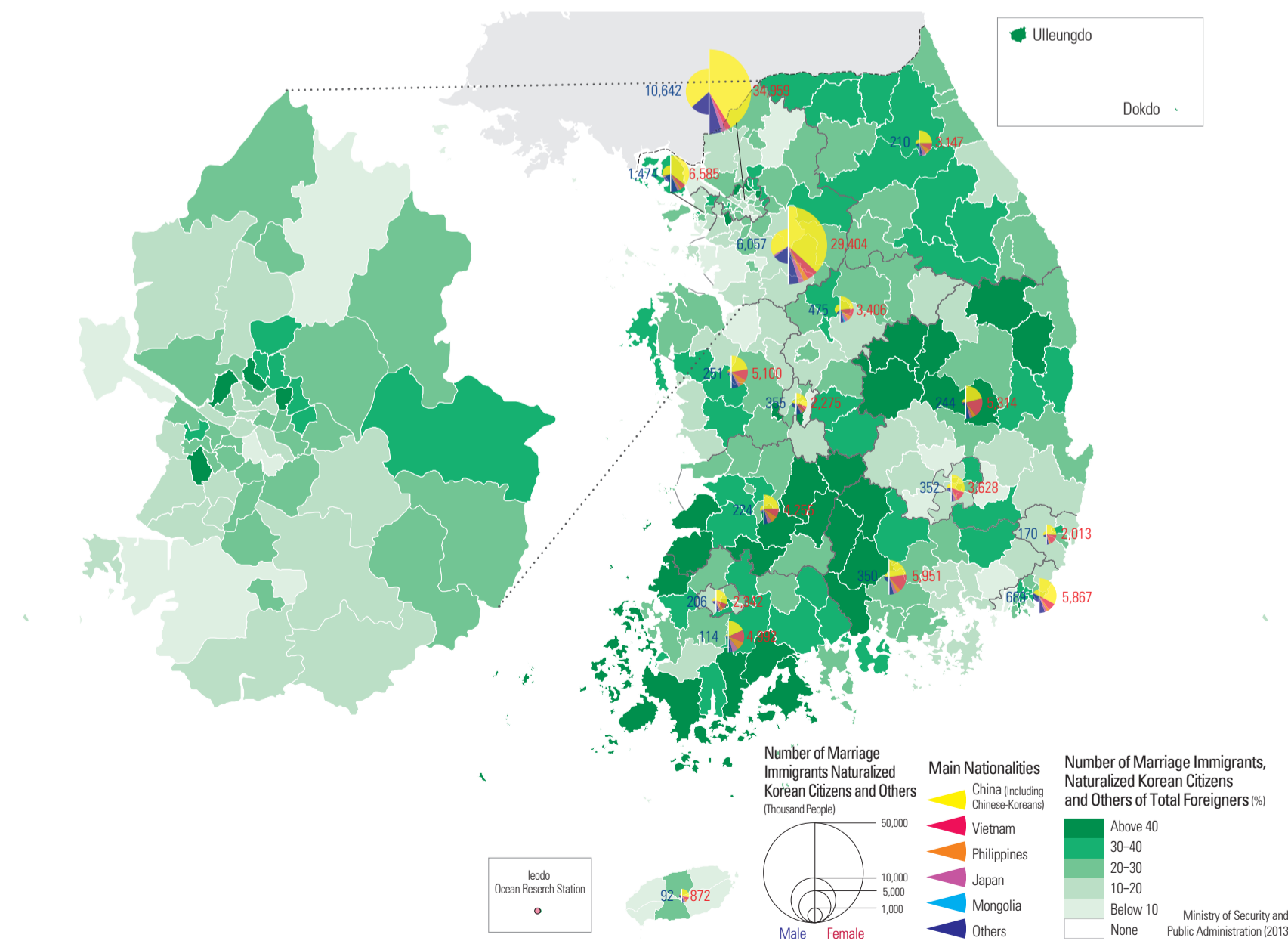
(b) A person who obtained permission for naturalization under Article 4 of the Nationality Act.

The number of marriage migrants, naturalized Korean citizens and others who form the multi-cultural families are estimated to about 280,000 in 2013 in comparison with about 140,000 in 2006. The dominant multi-cultural families include Chinese, Vietnamese, Filipinos, and Japanese citizens. Also, there are multi-cultural families from Russia, Pakistan, Nepal, Bangladesh, England, France, the US, and Canada. An interesting characteristic is that the sex ratio is different among nationalities. More foreign female spouses from Japan and Southeast Asia are found,

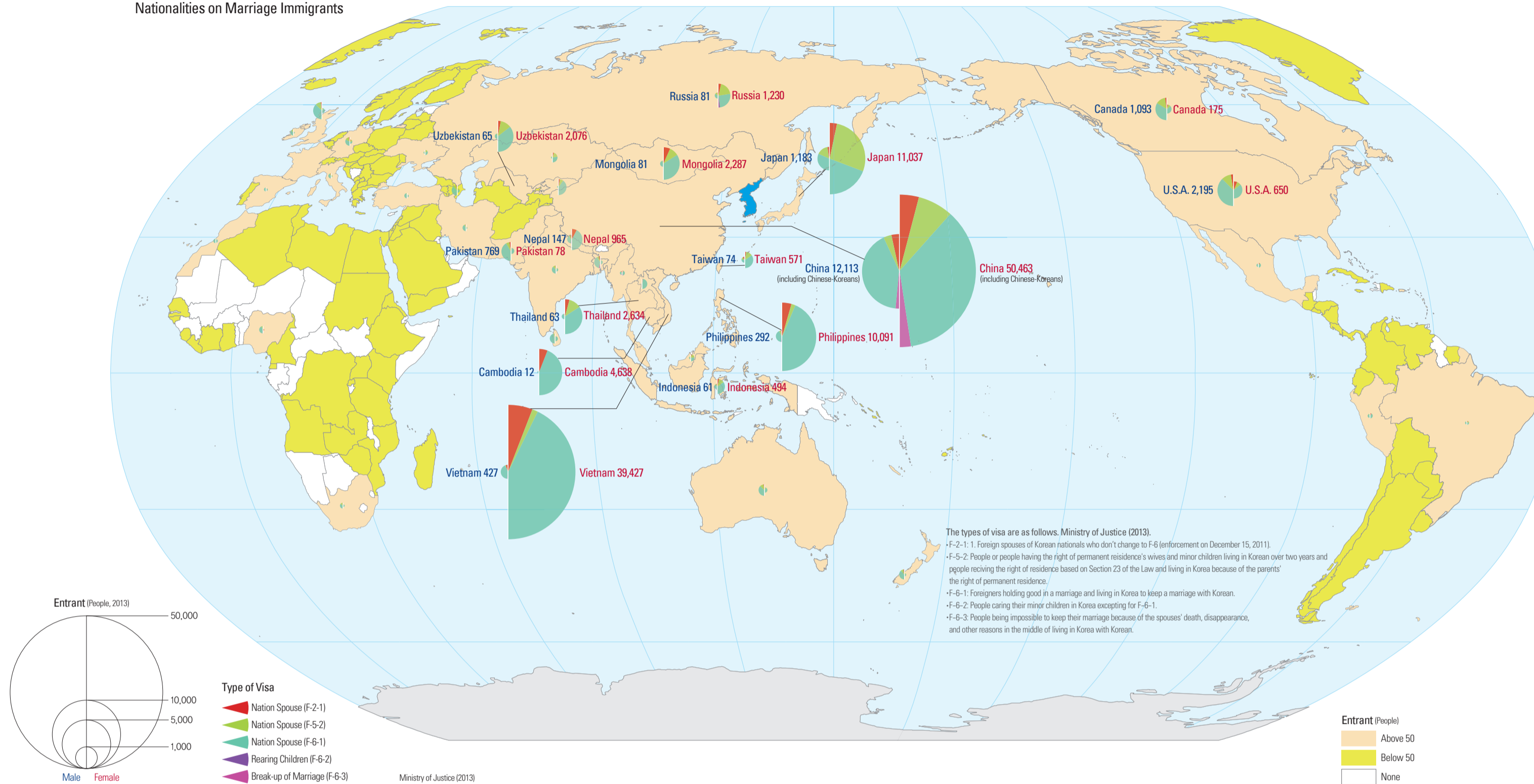
while more male spouses from South Asia, Europe and North America are found. Regarding the spatial pattern of multi-cultural families, most of them are distributed in the metropolitan areas, including Seoul, Incheon, Gyeonggi-do, Busan, Gyeongsangnam-do, Gyeongsangbuk-do, Chungcheongnam-do, and Jeollanam-do. The male Chinese or Korean-Chinese men are clustered in urban areas such as Seoul Metropolitan areas, while many foreign female spouses from Vietnam and the Philippines are residing in the non-metropolitan areas. The 2006 and 2013 data on marriage immigrants and naturalized citizens via marriage or other reasons show that the ratio of foreigners in multi-cultural families out of total foreigners decreased recently while the absolute number of foreigners in multi-cultural families increased. This is due to the diversification of immigration purposes. Until the mid-2000s, marriage and labor dominated the rationale behind immigration to Korea, but recent immigrations include various fields such as the knowledge industry, professional expertise, and immigration itself, resulting in a relatively lower ratio of foreigners in multi-cultural families.

The multi-cultural family support centers help multi-cultural families to settle and integrate successfully into Korean society. There are 214 such centers in Korea. The major tasks of the centers are to provide visiting language education services for marriage migrants or their families who have difficulties in taking regular education because of economic conditions or the long distance between their new home and such services, and translation services for the people with difficulties in communicating in Korean. Also, these multi-cultural family support centers provide Korean language learning services and classes especially for multi-cultural children in order to promote their social development.

Distribution of Marriage Immigrants, Naturalized Korean Citizens and Others (2006)

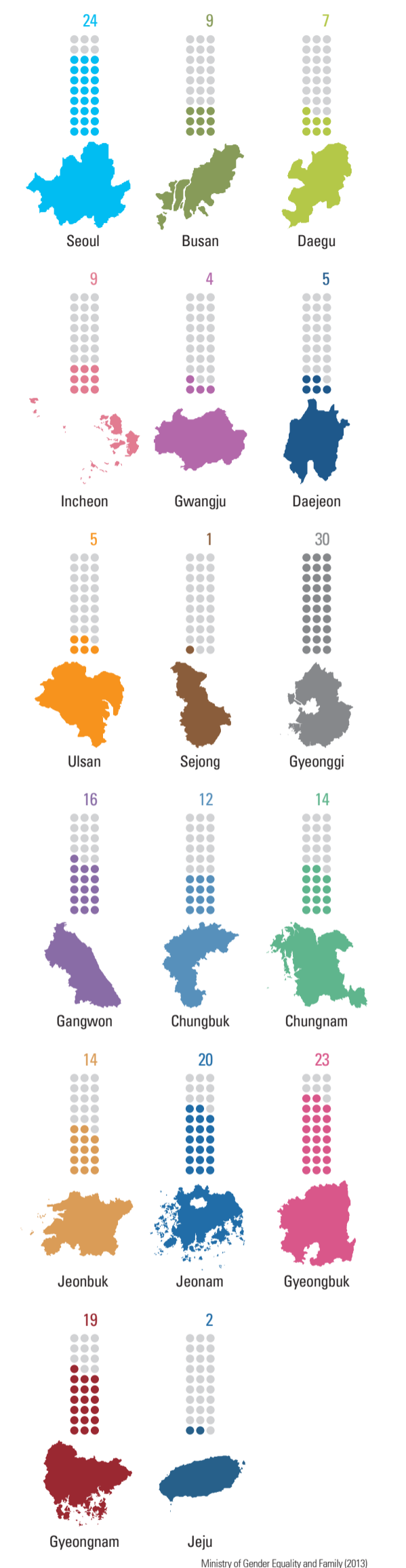


Nationalities on Marriage Immigrants

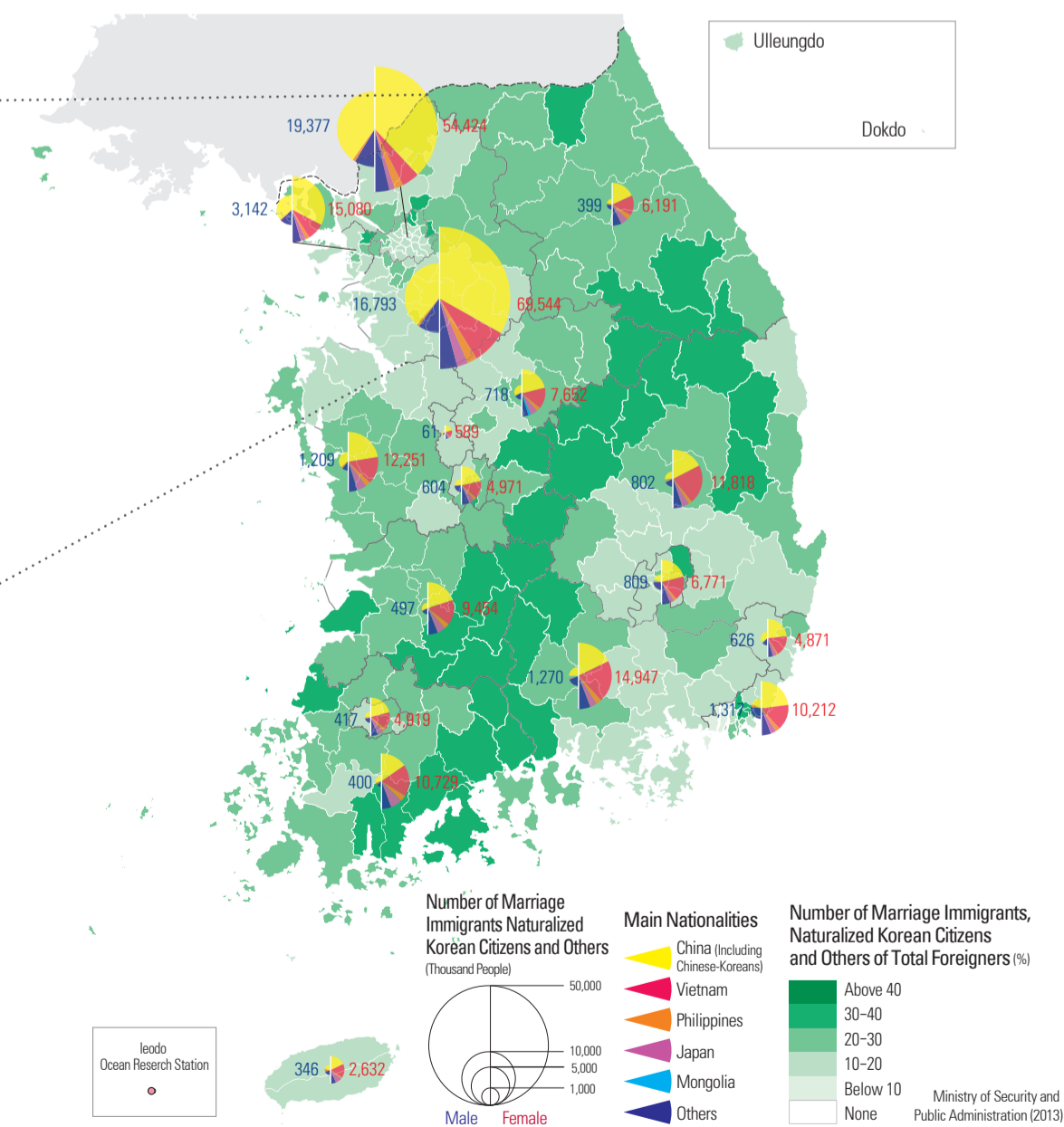


The types of visa are as follows. Ministry of Justice (2013).
 -F-2-1: 1. Foreign spouses of Korean nationals who don't change to F-6 (enforcement on December 15, 2011).
 -F-5-2: People or people having the right of permanent residence's wives and minor children living in Korea over two years and people receiving the right of residence based on Section 23 of the Law and living in Korea because of the parents' the right of permanent residence.
 -F-6-1: Foreigners holding good in a marriage and living in Korea to keep a marriage with Korean.
 -F-6-2: People caring their minor children in Korea excepting for F-6-1.
 -F-6-3: People being impossible to keep their marriage because of the spouses' death, disappearance, and other reasons in the middle of living in Korea with Korean.

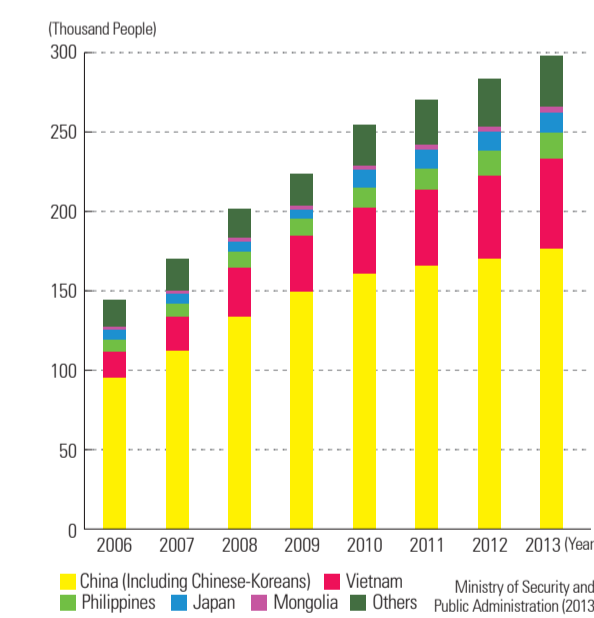
Multi-cultural Family Support Centers



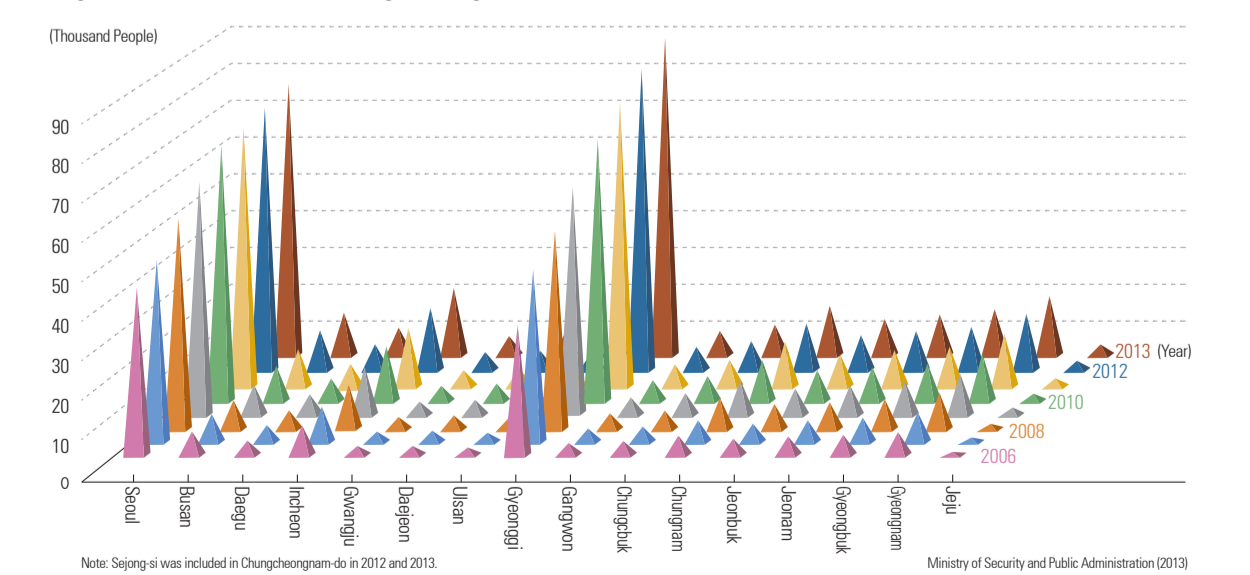
Distribution of Marriage Immigrants, Naturalized Korean Citizens and Others (2013)



Trends in Marriage Immigrants, Naturalized Korean Citizens and Others

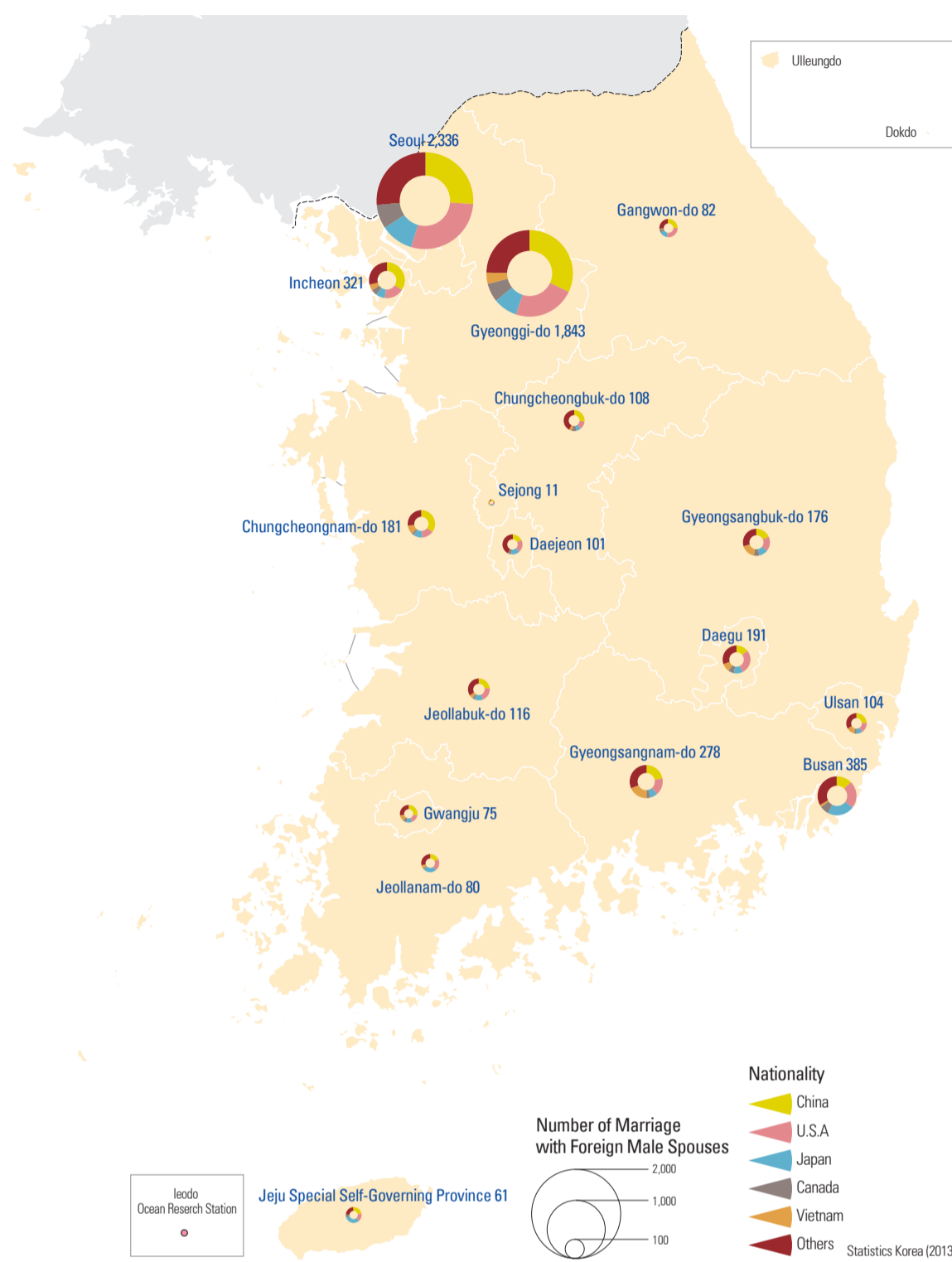


Regional Distribution of Marriage Immigrants, Naturalized Korean Citizens and Others

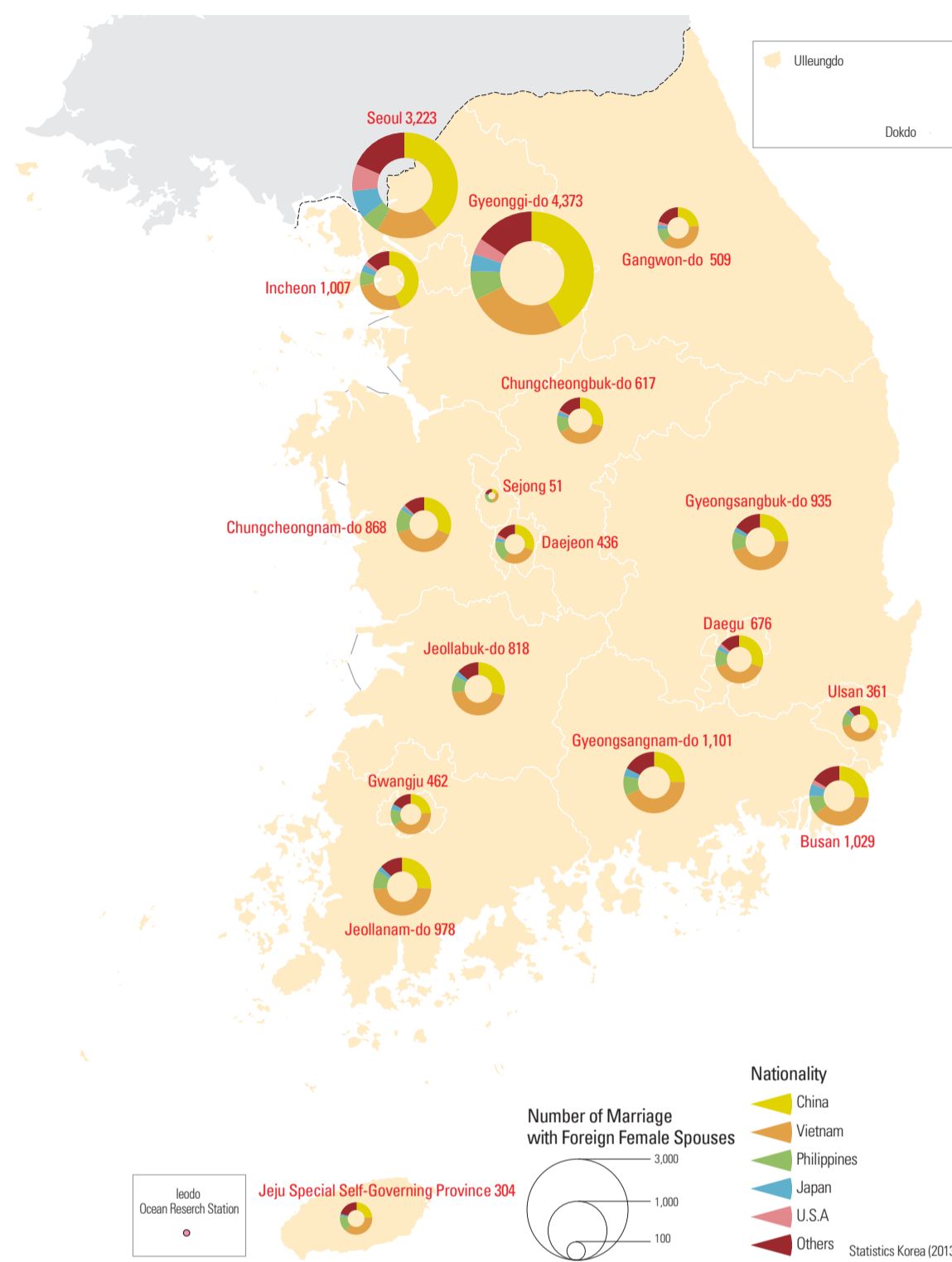


Marriage and Divorce with Foreign Spouses

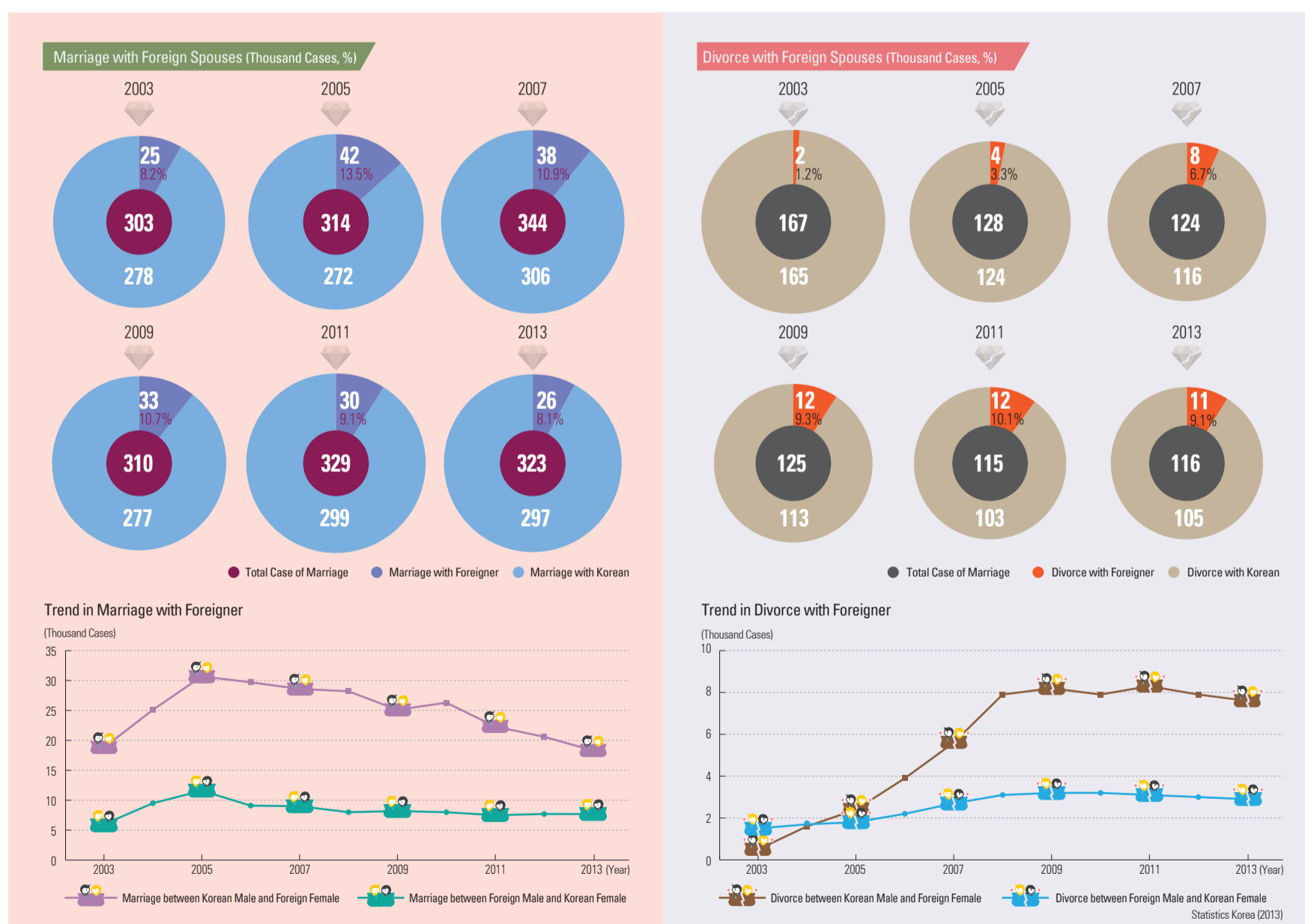
Distribution of Marriage with Foreign Male Spouses and Nationalities



Distribution of Marriage with Foreign Female Spouses and Nationalities



Trends in Marriage and Divorce with Foreigner

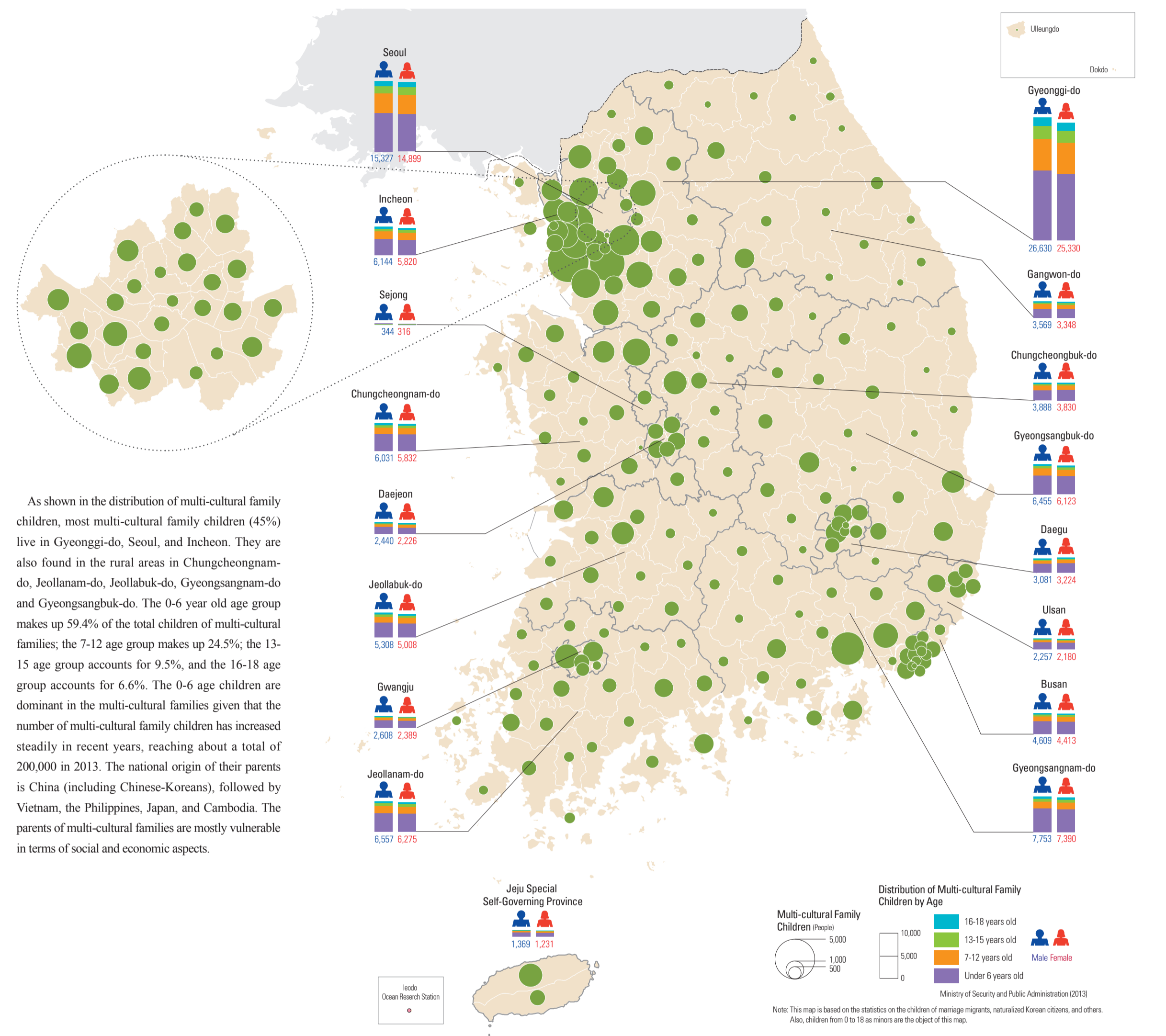


The highest Korean female marriage rate with foreigners occurs in Seoul, followed by Gyeonggi-do and Busan. And the highest rate of Korean male marriage with foreigners occurs at Gyeonggi-do, followed by Seoul and Gyeongsangnam-do. The largest numbers of foreign male spouses are from China, followed by the US and Japan. The largest numbers of foreign female spouses are from China, followed by Vietnam and the Philippines. Marriage between Koreans and foreigners has increased until the mid-2000s. The recent trend shows a decrease. The marriage between Koreans and foreigners currently accounts for about 8.1% of the total marriages in Korea, which means that about one in ten couples who wed forms a multi-cultural family.

The number of divorces in multi-cultural families is estimated to about 10,500 cases per year, which accounts for approximately 9.1% of the total divorces in Korea. The divorce rate in multi-cultural families has decreased since 2011. The largest numbers of divorcing male foreigners are from Japan, followed by China and the US. The largest numbers of divorcing female foreigners are from China, followed by Vietnam and the Philippines. Geographically, the highest female Korean divorce rate occurs in Seoul, followed by Gyeonggi-do and Incheon. The highest male Korean divorce rate occurs in Gyeonggi-do, followed by Seoul and Gyeongsangnam-do.

Children of Multi-cultural Family

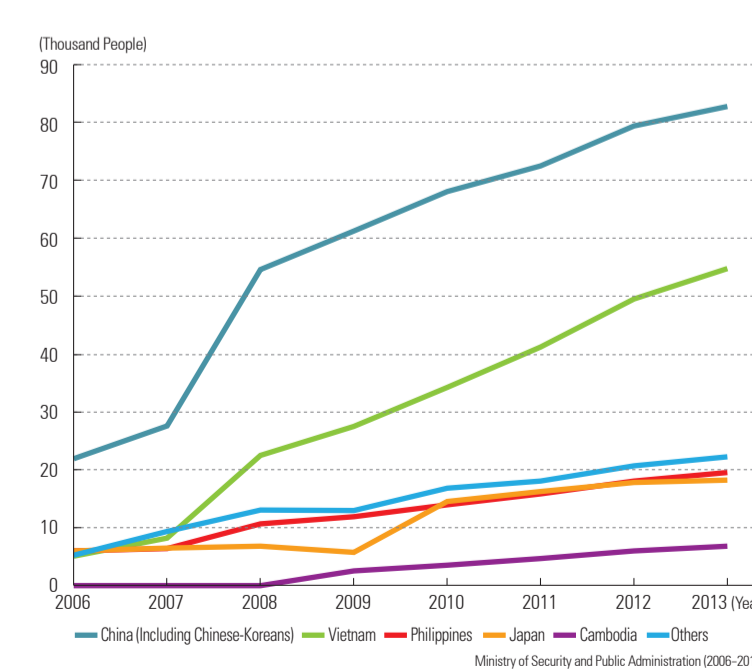
Distribution Children of Multi-cultural Family



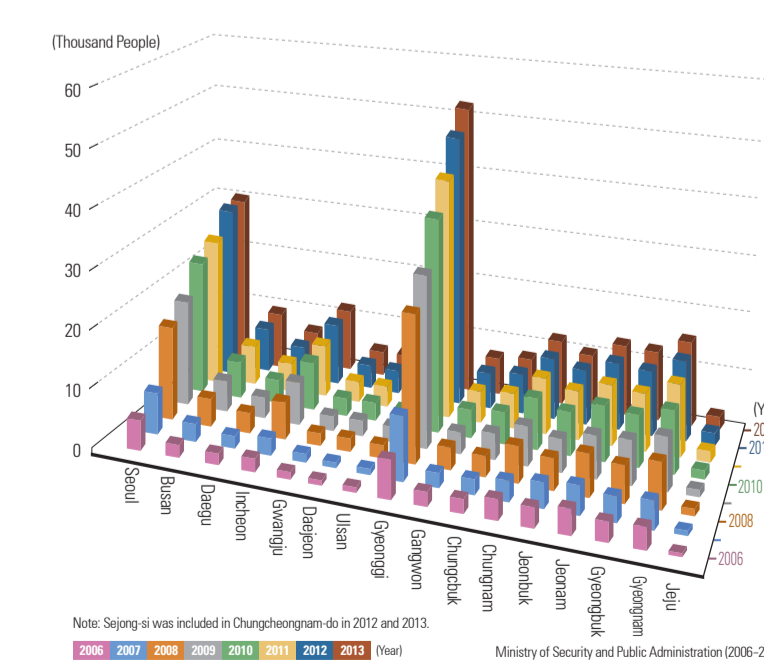
As shown in the distribution of multi-cultural family children, most multi-cultural family children (45%) live in Gyeonggi-do, Seoul, and Incheon. They are also found in the rural areas in Chungcheongnam-do and Gyeongsangbuk-do. The 0-6 year old age group makes up 59.4% of the total children of multi-cultural families; the 7-12 age group makes up 24.5%; the 13-15 age group accounts for 9.5%, and the 16-18 age group accounts for 6.6%. The 0-6 age children are dominant in the multi-cultural families given that the number of multi-cultural family children has increased steadily in recent years, reaching about a total of 200,000 in 2013. The national origin of their parents is China (including Chinese-Koreans), followed by Vietnam, the Philippines, Japan, and Cambodia.

The parents of multi-cultural families are mostly vulnerable in terms of social and economic aspects.

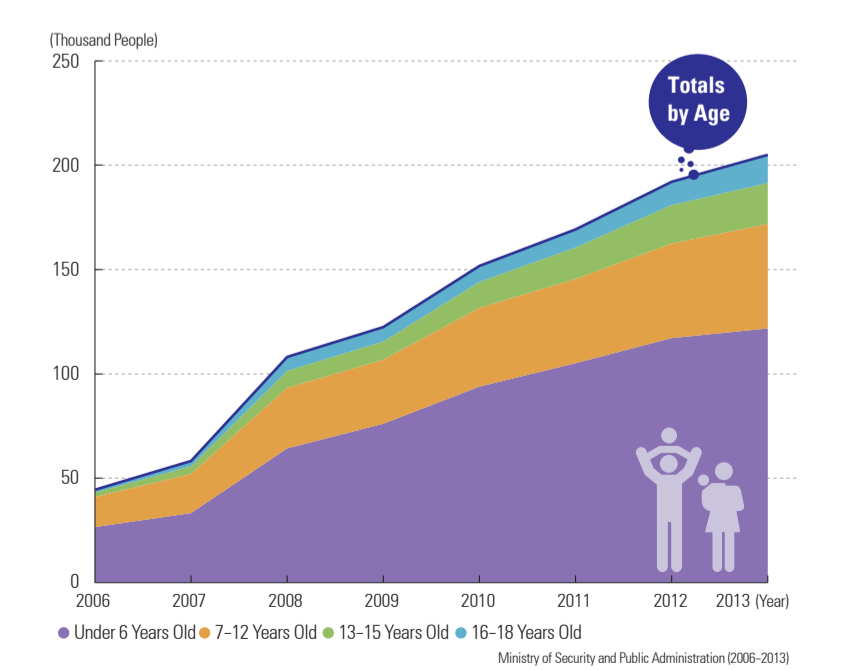
Trends in Children of Multi-cultural Family by Nationality



Regional Distribution Children of Multi-cultural Family



Trends in Children of Multi-cultural Family by Age



The Korean Wave

In the past, the Korean Wave referred only to the Korean enterprises or their products in foreign countries. Since the recent spread of Korean pop culture such as drama and music throughout Asia and across the world, the meaning of the term Korean Wave has come to underscore the increasing popularity of Korean culture. The Korean wave is now classified into the following three stages:

1. Beginning of the Korean Wave, the Korean Wave 1.0

The origin of the Korean Wave can be traced back to Korean TV dramas in 1997, which were televised by CCTV in China. There were very few cultural exchanges between Korea and China at that time, but the CCTV dramas ran a long time and attracted many Chinese viewers. Since then, Korean dramas and Korean pop-songs started to gain popularity in China, Taiwan, and Vietnam until the beginning of the 2000s. The typical Korean drama focused on family dynamics, humanity, and love stories that transcended national interests which drew in a large audience throughout Asia. The dynamical dance music also engaged Asian teenagers. The Korean Wave was dormant in the early 2000s, but came back with the great success of several dramas that deal with the Korean traditional culture. The success of those first Korean Wave cultural efforts laid the foundation for the spread of the Korean popular culture to more countries such as Japan, Taiwan

and Hong Kong.

2. Diffusion of the Korean Wave, the Korean Wave 2.0

The Korean Wave changed significantly from the middle of the 2000s to the beginning of 2010 when K-pop music rose to the center of attention. Korean singers became popular in Japan, and Korean dance groups became active in Taiwan and China. There are considerable differences between the Korean Wave 1.0 and 2.0 not the least of which includes the fact that the Korean Wave 2.0 is characterized by the K-pop and its idols. Korean songs spread beyond China, Japan, and Southeastern Asia, reaching Europe and North America. Other characteristics of the Korean Wave 2.0 are the diffusion through popular video websites and social networking services (SNS), the global interest in drama dealing with the Korean cultural traditions, and the overall broadening of content.

3. Integration into K-Culture, the Korean Wave 3.0

The Korean Wave 3.0 is represented by the emergence of K-Culture, which covers three domains - traditional culture, art and culture, and cultural contents comprehensively. The Korean Waves 1.0 and 2.0 represented limited domains that were particularly centered on cultural contents. K-Culture, however, covers all three domains in integrative ways. The Korean Wave is no longer geographically limited to the Northeast Asia. It has become a global phenomenon.

Characteristics of the Korean Wave by Period

Classification	Korean Wave 1.0	Korean Wave 2.0	Korean Wave 3.0
Duration	From 1997 to the mid 2000s	From the mid-2000s to the early 2010s	Since the early 2010s
Characteristics	Advent of the Korean Wave Focused on Visual Contents	Diffusion of the Korean Wave Focused on Idols	Diversity of the Korean Wave
Main Genre	Drama	K-pop	K-Culture
Genres	Drama, Movie, Korean Pop Song	Public Culture, Some parts of Art and Culture	Traditional Culture, Art and Culture, Popular Culture
Countries	Asia	Asia, Some Parts of Europe, Africa, Middle East, Middle and South America and the US	Whole World
Major Consumers	Manias	Teens and Twenties	World Citizens
Major Media	Cable TV, Satellite TV, Internet	Popular video website, Social Networking Services	All Media Types

Ministry of Culture, Sports and Tourism (2013)



Korean Wave (France Paris)



K-pop Performance

Cultural contents, the economically-valuable products that are infused with culturally distinctive expressions of imagination, can be used as an indicator to measure the cultural impact of the Korean Wave. In Korea, the content industry includes games, characters, publications, broadcasting, music, content solution, animation, advertisements, movies, comics, and performances. As shown in the graph Export of the Korean Wave, the export by the cultural content industry has increased since 2005. The game industry has led in exports with 565 million USD in 2005 and quickly rose to 2.639 billion USD in 2012,

quintupling over the past several years. The exports of character-related merchandise along with products from the television and music industries have increased gradually along with the spread of Korean Wave, reflecting the consumption of Korean popular culture directly or indirectly through drama, K-pop, and Internet media. The major Korean Wave, shows that 57.8% of Korean cultural contents are exported to East Asia with 27.6% going to China and 30.2% to Japan. Southeast Asia is a close third with an import rate of 19.3%, followed by North America (11%), Europe (7.4%), and all other regions (4.5%).

Korean Wave in the World

