Korea’s global presence can be found not only in the increasing numbers of various economic and social statistical indices, but also in the big and small changes in daily life. Korea has seen a significant increase in the number of foreign residents who remain in the country. It is not unusual to see communities with diverse populations of foreigners and families of multiple ethnic origins. Additionally, due to the increasing popularity of South Korean culture worldwide, Korean Wave, or the increasing numbers of foreigners have become interested in music, movies, dramas, and celebrities. The diffusion of the Korean cultural content enhances the influence of Korea. Recently, increasing worldwide, Hanryu or the Korean Wave, only further increases in the number of foreigners who are attempting to better understand and learn the traditional Korean culture. The number of foreigners who are also found growing international interest in the comprehensive Korea culture. K-pop and its idols, characters, stories, and genres have been steadily gaining popularity in the world. Recently, interest in Korean cultural contents has also contributed to the growth of Korean exports in cosmetics, clothing and food. The Korean Wave has also had a reflective impact domestically on traditional Korean culture. The number of foreigners who are interested in learning and understanding the fundamental aspects of traditional Korean culture such as language, culture, and Korea has also 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 Korea with contemporary culture.

As shown on the map and in the graphs in this section, the number of foreign residents has increased from about 54,600 in 2005 to about 1,575,000 in 2015, which almost triples the 2005 figure. In comparison with resident registration population during the same period, the number of foreign residents has increased from 1.1% to 3.1%. Many foreign residents live in Seoul where the exchanges of goods and labor are active, or they live in Gyeonggi-do and Gyeongsangbuk-do where many factories are located. According to the 2015 figures, foreign residents are also found in Busan, Gyeongsangnam-do, and Gyeongsangbuk-do. Furthermore, several ethically distinctive locations were established to house, such as the Yongsan-gu, the Yeongdeungpo-gu, the Guro-gu, and the Seodaemun-gu. Statistically, the number of male and female foreign residents in 2015 is estimated to be about 850,000 and about 760,000, respectively. Although the differences between the male and female numbers is not large, there is some distinctive difference among nationalities. The numbers of foreign residents from China, Vietnam, and the Philippines are significantly larger than the male migrants from the same countries. Ethically, the Chinese and the Korean-Chinese represent the largest number of foreign residents, followed by the Vietnamese, the Americans, and the Filipinos. The areas with high concentration of foreign residents are shown on the map. The Present Conditions of Foreign Residents by Major Nationalities. Many Chinese and Korean-Chinese citizens are living in Seoul, which is in a central manufacturing region. Also, the Yeongdeungpo-gu and the Guro-gu have large concentration of Chinese and Korean-Chinese people. Many Vietnamese people live in Changwon, Gijang, and Ulsan. Many Filipinos live in Daejeon, Ansan, and Bucheon. Many workers from Vietnam and the Philippines are working in factories in Busan, Incheon, and Gyeongsangbuk-do. Frequently forming multi-cultural families. The present conditions of foreign residents by major nationalities are shown on the map. The present conditions of foreign residents by major nationalities. The numbers of foreign residents from China, Vietnam, and the Philippines are significantly larger than the male migrants from the same countries. Ethically, the Chinese and the Korean-Chinese represent the largest number of foreign residents, followed by the Vietnamese, the Americans, and the Filipinos. The areas with high concentration of foreign residents are shown on the map. The present conditions of foreign residents by major nationalities. Many Chinese and Korean-Chinese citizens are living in Seoul, which is in a central manufacturing region. Also, the Yeongdeungpo-gu and the Guro-gu have large concentration of Chinese and Korean-Chinese people. Many Vietnamese people live in Changwon, Gijang, and Ulsan. Many Filipinos live in Daejeon, Ansan, and Bucheon. Many workers from Vietnam and the Philippines are working in factories in Busan, Incheon, and Gyeongsangbuk-do. Frequently forming multi-cultural families. The present conditions of foreign residents by major nationalities are shown on the map. The present conditions of foreign residents by major nationalities. Many Chinese and Korean-Chinese citizens are living in Seoul, which is in a central manufacturing region.
Multi-cultural Families

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

1. The term “multi-cultural family” means a family consisting of:
   (a) A family comprised of a married immigrant and naturalized citizen, etc. 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 married immigrant defined in 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.
2. A family comprised of a person who obtained permission for naturalization under Article 6 of the Nationality Act.
3. A married immigrant defined in 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.
4. A person who obtained permission for naturalization under Article 6 of the Nationality Act.

The number of marriage immigrants, naturalized Korean citizens and others who form multi-cultural families are estimated to about 200,000 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, India, France, the U.S., and Canada. An interesting characteristic of the nuclear family 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 female. 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, Jeonnam, and Jeollanam-do. The main Chinese or Korean-Chinese men are clustered in urban areas such as Seoul Metropolitan area, while many foreign female spouses from Vietnam and the Philippines are residing in the non-metropolitan area. The 2006 and 2013 data on marriage immigrants and naturalized citizens indicate that the ratio of foreigners in multi-cultural families fell out of total foreigners decreased recently while the 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 nationals behind immigration to Korea, but recent immigration includes various fields such as knowledge industry, professional expertise, and immigration itself, resulting in a relatively lower ratio of immigrants in multi-cultural families.

Multi-cultural Family Support Centers

The multi-cultural family support centers help multi-cultural families to work and integrate successfully into Korean society. There are 247 such centers in Korea. The major task of the centers are to provide various language education services for marriage immigrants or their families who have difficulties in taking regular education because of economic conditions or the long distance between their home and each centers, and translation services for the people who have difficulties in communicating in Korean. Also, these multi-cultural family support centers provide Korean language leaning services and classes especially for multi-cultural children in order to promote their social development.

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

Number of Marriage Immigrants, Naturalized Korean Citizens and Others (2013)
Marriage and Divorce with Foreign Spouses

KOREA IN THE WORLD

Marriage between Korean Male and Foreign Female

Ocean Research Station

Ieodo

Chungcheongnam-do 181

Jeju Special Self-Governing Province 61

Total Case of Marriage

2003

2007

2009

2011

2013

Marriage with Foreigner

Number of Marriage

Marriage with Foreign Male Spouses

Foreign Male and Korean Female

Number of Marriage

Marriage between Foreign Male and Korean Female

Number of Marriage

Marriage with Korean Male and Foreign Female

Number of Marriage

Marriage with Korean Female Spouses

Distribution of Marriage with Foreign Female Spouses and Nationalities

Vietnam

Japan

U.S.A

China

Others

Number of Divorce

Marriage with Foreigner

Number of Divorce

Marriage with Korean

Distribution of Divorce with Foreigner

Note: This map is based on the statistics on the children of marriage migrants, naturalized Korean citizens, and others.

Regional Distribution Children of Multi-cultural Family

As shown in the distribution of multi-cultural family, children, most multi-cultural family children (47%) live in Gyeonggi-do, Seoul, and Incheon. They are also found in the rural areas in Chungcheongnam-do, Jeollanam-do, Jeollabuk-do, Gyeongsangnam-do, and Gyeongsangbuk-do. The 0-6 year old age group makes up 39.4% of the total children of multi-cultural families. The 7-12 age group makes up 24.7%, the 13-15 age group accounts for 9.5%, and the 16-19 age group accounts for 4.5%. The 0-6 age children are dominant in the multi-cultural families given that the number of marriage children has increased steadily in recent years, reaching about a total of 280,000 in 2013. The national origin of their parents in Korea, which means that about one in ten couples who have divorce rate occurs in Gyeonggi-do, followed by Gyeonggi-do and Incheon. 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 Gyeongsangbuk-do.

The number of divorces in multi-cultural families has decreased since 2011. The largest numbers of divorcing foreign spouses are from China, followed by Vietnam and the Philippines. Divorce between Koreans and foreigners has increased until the mid-2000s. The recent trend shows a decrease. The marriage between Koreans and foreigners accounts for about 8.1% of the total marriages in Korea, which makes the divorce rates in multi-cultural families little higher than those in the general population.

The number of divorcing foreign spouses 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 female Korean divorce rate occurs in Gyeonggi-do, followed by Seoul and Gyeongsangbuk-do.

The most multi-cultural family children (45%) are in the 0-6 year age group, followed by the 7-12 age group (30%) and the 13-15 age group (20%). The distribution of children by age is as follows: 0-6 years (45%), 7-12 years (30%), and 13-15 years (20%).

The distribution of children by age shows that the largest number of children are in the 0-6 age group, followed by the 7-12 age group and the 13-15 age group. This indicates that the number of children in multi-cultural families is increasing steadily.

The high number of multi-cultural family children is in the 0-6 age group, followed by the 7-12 age group and the 13-15 age group. This shows that the number of children in multi-cultural families is increasing steadily.

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The Korean Wave

In the past, the Korean Wave referred to the Korean enterprises and 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 encompass the increasing popularity of Korean culture. The Korean wave is now divided into the following three stages:

1. Beginning of the Korean Wave, the Korean Wave 1.0
2. Diffusion of the Korean Wave, the Korean Wave 2.0
3. Korean Wave 3.0

The origins of the Korean Wave can be traced back to ‘Korean TV drama in 1997, which were televised on CCTV at China. There were very few cultural exchanges between Korea and China at that time, but the CCTV drama was a long time and attracted many Chinese viewers. Since then, Korean dramas and Korea pop songs started to gain popularity in China, Taiwan, and Vietnam until the beginning of the 2000s. The typical Korean drama focuses on daily dramas, humanity, and love stories that transmitted national norms which show in a large audience throughout Asia. The influential drama also engaged Asian teenagers. The Korean Wave was dormant in the early 2000s, but came back with the great success of several dramas that dealt 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 China, Taiwan, and Hong Kong.

2. The duration 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 songs became popular in Japan, and K-pop dance groups became active in Taiwan and China. There are considerable differences between the Korean Wave 1.0 and 2.0 in the level 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 Southeast Asia, reaching Europe and North America. Other characteristics of the Korean Wave 2.0 are the diffusion through popular culture websites and social networking services (SNS), the global interest in drama dealing with the Korean cultural traditions, and the overall broadening of content.

3. Emergence to 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 Wave 1.0 and 2.0 represented limited domains that were partially included in cultural contents. K-Culture, however, covers all three domains in an integrated way. The Korean Wave is no longer geographically limited to the Northeast Asia. It has become a global phenomenon.

Cultural contents, the economically-valuable products that are allied with culturally distinctive experiences of Koreans, can be used as an indicator to measure the cultural impact of the Korean Wave. In Korea, the content industry includes games, characters, publicizations, broadcasting, movies, music, solution, animation, exhibitions, and fashion industries. As shown in the graph, the export of the Korean Wave has increased significantly since 2005, where the game industry has lead an export with 759 million USD in 2005 and quickly rose to 2,259 billion USD in 2012, quadrupling over the past several years. The exports of characters-related merchandise along with products from the television and music industries has increased greatly along with the spread of the Korean Wave. The cultural contents, reflecting the characteristics of Korean popular culture digitally or indirectly through drama, K-pop, and Internet media. The graph of the Major Korean Wave, shows that 87.9% of Korean cultural contents are exported to East Asia with 77.4% going to China and 10.5% to Japan. Southeast Asia is in a closer third with an import rate of 38.1%, followed by North America (17.4%), Europe (14.6%), and all other regions (14.3%).

In South America, both Korean drama and K-pop are popular. In particular, Korean dramas have continued to increase and popular in South America, the number of visitors from South Korea has increased by 26% in 2012. In Mexico, popular K-pop artists and K-hip hop also registered a large growth in 2012.

In North America, the Korean Wave that has entered North America even though the region has been cultural diversity. The reason of the Korean Wave that entered North America is because of cultural assimilations such as family, business, joint, attachment, and so on. The Wave is also a bit of a stagnant Wave in North Americans according to the Korean Wave. However, the Wave in North America is growing constantly with the perception of the Wave being a unique Wave. The perception rate increase as 2012 (49.4%), doubling (58.8%), and quadrupling (67.7%).

The Korean Wave in East Asia

The Korean Wave in East Asia is focused in Japan, China, Taiwan, and Korea. The TV drama related to core stories of family ethics, that were featuring long-lasting personal stories among the people of East Asia. And it is being spread to key markets in Asia and Europe. Japan is one of the largest exporters of Korean Wave contents (14.7%). For products such as cosmetics and knowledge industry, both luxury brands and fast fashion products. Japan’s environment industry has already expanded its business in China. Furthermore, Japanese top luxury K-pop artists and K-films to visit South Korea in Japan. Many artists are also international celebrities, but also K-pop culture.

The Korean Wave in North America

The Korean Wave in North America is conducted by cultural assimilation that is called K-pop and K-drama in particular. The Korean Wave in North America is influenced by the Korean Wave in South Korea, popularity of K-pop and K-drama, and K-fashion. The Korean Wave in South Korea is attributed to shared cultural sensibilities such as family affection, pure attachment, and respect for elders. Furthermore, there are a lot of migrants from Korean Wave in South Korea. The Korean Wave in North America is growing constantly with the perception of the Wave being a unique Wave. The perception rate increase as 2012 (49.4%), doubling (58.8%), and quadrupling (67.7%).

The Korean Wave in South America

The Korean Wave in South America is conducted by cultural assimilation that is called K-pop and K-drama in particular. The Korean Wave in South America is influenced by the Korean Wave in South Korea, popularity of K-pop and K-drama, and K-fashion. The Korean Wave in South Korea is attributed to shared cultural sensibilities such as family affection, pure attachment, and respect for elders. Furthermore, there are a lot of migrants from Korean Wave in South Korea. The Korean Wave in North America is growing constantly with the perception of the Wave being a unique Wave. The perception rate increase as 2012 (49.4%), doubling (58.8%), and quadrupling (67.7%).

The Korean Wave in Europe

The Korean Wave in Europe is conducted by cultural assimilation that is called K-pop and K-drama in particular. The Korean Wave in Europe is influenced by the Korean Wave in South Korea, popularity of K-pop and K-drama, and K-fashion. The Korean Wave in South Korea is attributed to shared cultural sensibilities such as family affection, pure attachment, and respect for elders. Furthermore, there are a lot of migrants from Korean Wave in South Korea. The Korean Wave in North America is growing constantly with the perception of the Wave being a unique Wave. The perception rate increase as 2012 (49.4%), doubling (58.8%), and quadrupling (67.7%).

The Korean Wave in Africa

The Korean Wave in Africa is conducted by cultural assimilation that is called K-pop and K-drama in particular. The Korean Wave in Africa is influenced by the Korean Wave in South Korea, popularity of K-pop and K-drama, and K-fashion. The Korean Wave in South Korea is attributed to shared cultural sensibilities such as family affection, pure attachment, and respect for elders. Furthermore, there are a lot of migrants from Korean Wave in South Korea. The Korean Wave in North America is growing constantly with the perception of the Wave being a unique Wave. The perception rate increase as 2012 (49.4%), doubling (58.8%), and quadrupling (67.7%).