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**Title:**

## Foundations of minority communities: Resident Koreans in Japan

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**Year of Publication:**

2010

**Series/Report no.:**

WIDER Working Paper 2010/87

**Abstract:**

This paper discusses the development of Korean communities in Japan from their origins in the late nineteenth century through their stabilization following the Second World War. Approaching the developing communities from a spatial perspective, the chapter compares Tokyo and Osaka and shows the connections between the urban environment and development of migrant communities. The chapter shows that the conditions of urban environments are specific to each city and that those distinctions constitute the primary factors in determining the success or failure in the development of migrant communities.

**Subjects:**

zainichi  
minorities  
Osaka  
Tokyo  
Tsuruhashi

**JEL:**

R1  
J7

**ISBN:**

978-92-9230-325-9

**Document Type:**

Working Paper

**Appears in Collections:**

[WIDER Working Papers, World Institute for Development Economics Research \(UNU-WIDER\), United Nations University](#)

File

Size

636758141.pdf

213.76 kB

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The Korean community in Japan has been there for a relatively long time and it has been constantly changing. The community does change and for me, on the

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Secondly, inter-marriages with Japanese have contributed to assimilation as well as to new modes of community relations. This is not necessarily true of all other minority communities in Japan. They are all different. The Chinese have rapidly increased in number during the 1990s and since due to new immigration. Koreans in Japan generally refers to those people who came to that country during Japanese colonial rule over Korea (1910-1945) and remained after the end of World War II and their descendants. The Japanese state reckons nationality by a person's parents' nationality, and so the majority of Koreans in Japan (perhaps 90 percent) are classified as Japan-born, second-, third-, and fourth-generation Koreans of non-Japanese nationality. The majority of these hold Republic of Korea (ROK) nationality. Most first-generation Koreans in Japan are native speakers of Korean, which also is in the Altaic family, and a minority of younger Koreans have various degrees of competency in Korean as a second language. History and Cultural Relations. Koreans constitute the largest "foreign" community permanently residing in Japan. Despite their similarities in physical appearance and considerable acculturation to mainstream Japanese society, Koreans in Japan have been discriminated against by both the Japanese state and Japanese society. integration of minorities: how physical and cultural similarities between ethnic groups do not guarantee that the majority group will accept a minority. Audience and Uses. back to top. Zainichi Koreans, now in their fourth generation, are permanent residents of Japan, and many of them no longer have a desire to go back. Despite this, the term has survived, reflecting the reality of institutional discrimination by the Japanese state and Japanese society.