



THE IMPACT OF TRANSNATIONAL MIGRATION TO JAPAN ON JAPANESE-BRAZILIAN FAMILIES

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AN INSTIGATING BOOK EDITED BY A BRAZILIAN MIGRANT IN JAPAN



THE AKIMURA FAMILY (A TYPICAL NUCLEAR FAMILY)



THE HAMADA FAMILY (A COUPLE AND... A PET!)



THE HOKAMA FAMILY (THREE-GENERATION FAMILY)



... AND THE HOTOSHI FAMILY (THE EDITOR OF THIS BOOK)



THE SIGNIFICANCE OF THIS “PHOTO ALBUM” BOOK

- “Community from A to Z” is the title of a book edited by Massao Hotoshi, a Brazilian living in Toyohashi, Aichi (the prefecture with the biggest concentration of Brazilian population in Japan).
- It is a very simple book: families of migrants were invited to be photographed in a studio. It is a collective “photo album”.
- What was the motivation for a book like this? Why did these families pay for a photo session?
- The key word is FAMILY. Both – who photographed and who were photographed – were raiders of something that has changed dramatically, and, perhaps, was “lost” in the migration process: family ties.



FOREWORDS OF THE BOOK

Apresentação

A Comunidade Brasileira de A - Z é um livro que registra um pouco da história da "Okazugawa" em Tapalonta por meio de imagens que nos permitem fazer um breve passeio pelo cidade.

Este livro tem como objetivo, É uma memória de fortalecimento e imagem de núcleo familiar e uma forma de agradecer e homenagear nossos ancestrais. É um livro de memória para guardar e enviar para parentes e amigos, uma lembrança de nossa permanência nessa cidade e nossa pais. Trata-se de um registro negativo visual de nossa história, uma forma de perpetuar nossa presença e história cultural que nos define não só, e que em agosto de 2016 completará sua primeira aniversário.

É um livro que também servirá como guia da cidade.

Tapalonta tem 370 mil habitantes e conta atualmente com 11 mil brasileiros, a grande maioria deles nascidos no setor industrial. Os seus jovens já integrados à cultura do país, conseguem empregar nos mais diversos setores, integrando-se dessa forma a presença brasileira na cidade.

A força de trabalho dos brasileiros momentaneamente ainda não é suficiente. Em função disso é crescente a procura de trabalho para sua família e a procura de estabelecimentos brasileiros cresce a cada dia. Podemos dizer então que uma parte da cidade já é brasileira.

はじめに

この本には色々な目的があります。

- ・ 私達日本人の先祖に感謝と敬意を表す事。
- ・ この国とこの地で暮らす自分の思いのこもった写真や、自らの経験や友達に話した事など。
- ・ 私達の日本での歴史やイベントなどを記録する事。
- ・ この国と、新しい環境中を生きながら、来るべき将来を共に暮らす仲間と心を共有する事。
- ・ 世界中のオキザグアワとしても残しておく事です。

世界には日本人は多く居ますが、オキザグワ人はその約10%以下です。数多くの人は、工業関連の仕事をして居ます。若い年齢のオキザグワ人は日本の文化に馴染んでいて、一般的には日本人の感覚で生活している事を知って居ると思います。

オキザグワ人は、日本の文化や日本の経済を支えています。そのおかげでオキザグワ人達の生活は、欧米やアジアの国々でどんどん進んでいます。この本の一部はオキザグワ人達を助けるでしょう。



EXCERPT FROM THE FOREWORDS OF THIS BOOK

- “(This book) is a way of strengthening the image of the family unity and a way of expressing gratitude as well as paying a homage to our ancestors. It is a book of memories for sending to the relatives and friends, as well as the memory of our sojourn in this city and this country.”



MIGRATION WITH A “SPECIAL NAME”

- - Brazilians in Japan differ from Brazilian migrants in other countries.
 - The majority of migrants are of Japanese descent, due to the Japanese government's migration policy.
 - The reform on the Immigration Law in 1990: only Nikkeijin (Japanese descendants) were allowed long-term visa.
 - Most of Brazilians in Japan are living and working with a legal status.
 - The so-called “Dekassegui” boom occurred on the early 90s.



BRAZILIANS IN JAPAN: NUMBERS (1)

- - There were more than 300 thousand Brazilian nationals with Alien Registration in Japan (2008), but it may have decreased to around 250 thousand due to the recent economic crisis.
- Brazilians are the third-largest foreign community in Japan after Chinese and Koreans: the main "newcomer" ethnic minority in Japan.
- The number of Brazilians in Japan may be larger than statistics show, since first-generation Japanese-Brazilians who have not renounced Japanese nationality do not need visas to enter and work in Japan and therefore are not counted.



BRAZILIANS IN JAPAN: NUMBERS (2)

- - The majority of these Brazilians are economically active: as of 2008, almost 150 thousand were 20~39 years old.
 - Initially, the majority of migrants were single male. Recently, the gender balance has been more equilibrated: there were 170.197 men against 142.385 women (2008).
 - Although Brazilians are present in all 47 Japanese prefectures, they are concentrated on the industrialized regions, where they work as non-skilled, manual laborers.



HOW AND WHY FAMILY STRUCTURES HAVE CHANGED WITH MIGRATION TO JAPAN (1)

- Married men left their wives and children in Brazil and departed alone to Japan.
- Youth who, for many reasons, wished to live far from their parents and aspired to economic independence.
- Parents working hard (12 hours a day or more). Children left alone at home: the “Latchkey kids”
- Married women gained more power in their relationship with their husbands due to the fact that they came to get their own income in Japan.



HOW AND WHY FAMILY STRUCTURES HAVE CHANGED WITH MIGRATION TO JAPAN (2)

- Breakdown in family relationships: Families in Brazil which lost communication with migrants in Japan published advertisements in the ethnic newspapers in Japan, which launched a section called “Desaparecidos”: “The Disappeared”.
- Although many migrants brought their familiars to Japan, families were not “united” in a strict sense.
- Some families were split due to the job opportunities: brokers may send each family member to different cities.
- Other families were split due to the housing conditions: limited space of apartments provided by brokers.



BUYING HOUSES IN JAPAN



A REVEALING CARTOON: A JAPANESE-BRAZILIAN WHO BOUGHT A HOUSE IN JAPAN SPEAKS ON THE PHONE WITH HIS MOTHER-IN-LAW...



... AND KNOWS THAT HIS WIFE HAS
CALLED HER MOTHER TO LIVE
WITH THEM.

- “The dream of home ownership has become the nightmare of the mother-in-law at home”.
- Almost 12 thousand people were 60 years old or more (2008).
- The question of “aging population” is a new challenge for Brazilian migrants in Japan. Migrants are calling their aged parents to live together. And migrants themselves are aging.



REMITTANCES FROM JAPAN TO BRAZIL



DIFFERENT BACKGROUNDS DEPENDING ON THE MIGRANTS' HOMELAND

- On a wealthy locality near São Paulo City, none of the inhabitants depended on remittances, while in another city in the less wealthy region of Brazil, half of the respondents depended on remittances (see table on the next slide).

Social and economic conditions of the homeland (on national and local levels) have resulted in clearly different behaviors.

- One should not ignore these diversity within each community.



DO FAMILIES LEFT IN BRAZIL RELY ON REMITTANCES OF MIGRANTS?

	Tomé-Açu (Paraná State, North of Brazil)	Cocueira (Mogi das Cruzes, near São Paulo City)
Incomes of the family left in Brazil:		
Doesn't depend	46.2%	100.0%
Remittances + Incomes in Brazil	39.3%	-----
Depends entirely on remittances	10.7%	-----
No Answer	3.6%	-----
Receiving remittances from Japan?		
Yes	67.9%	33.3%
No	28.6%	66.7%
No Answer	3.5%	-----

Source: Kyodo Kenkyu Dekasegi Nikkei Burajirujin (1995)



JAPANESE-BRAZILIAN SCHOOL IN TOME-ACU



CHILDREN LEFT IN BRAZIL BY THOSE WHO MIGRATED TO JAPAN



A DRAMATIC CHANGE IN GENDER ROLES: “EXPO MULHER EM AÇÃO”, “EXPO WOMEN IN ACTION”, AN EFFORT BY FEMALE ENTREPRENEURS



“HAPPY BABY”: BABY CLOTHES IMPORTED
FROM BRAZIL AND SOLD FOR MIGRANTS
WHO HAD CHILDREN IN JAPAN.



ONE OF THE MOTIVATIONS FOR THE OWNER OF “HAPPY BABY” WAS THAT, IN JAPANESE FACTORIES, FEMALE WORKERS HAVE LOWER SALARIES THAN MALE WORKERS.



THE FIRST-AND-A-HALF (1.5) , SECOND AND THIRD-GENERATION YOUTH

- 68 thousand people aged between 0~19 years (2008).
- Japanese-Brazilian youth in Japan face complex identity dilemmas, as they faced (or, at least, felt) prejudice and discrimination in a country that was supposed to be the land of their ancestors.
- Shoko Takano, one of the oldest leaders of the Brazilian community in Oizumi, the city with the largest percentage of Brazilians in Japan, surveyed 91 youth aged between 10 and 19 years. Almost half (43) of them were working in factories (instead of studying), 40% (37 people) were studying, and 10 were not doing anything. Most of them lived for more than 5 years in Japan, yet only 2 people reported having enough knowledge to read in Japanese newspapers.



A LOST GENERATION?

- The alarming fact is that one third of respondents said they were not finding a "place" for them in Japan. The sense of “displacement”.
- Brazilians lead the ranking of crimes committed by youth: 679 cases reported in 2006.
- Many youth are semi lingual, or monolingual.



CHILDREN ENROLLED IN BRAZILIAN “ETHNIC” SCHOOLS



A FEW SUCCESSFUL CASES OF CHILDREN ENROLLED IN JAPANESE PUBLIC SCHOOLS WHO SUCCEEDED IN GRADUATING FROM A UNIVERSITY



A FEW CASES OF CHILDREN WHO MIGRATED FROM BRAZILIAN TO JAPANESE SCHOOLS AND ARE POTENTIAL “BILINGUALS”



ONE OF THE MOST POPULAR EVENTS AMONG MIGRANTS ARE THE BEAUTY CONTESTS: TEENAGERS AIM TO BE PROFESSIONAL “TOP MODELS” IN JAPAN.



TWO BIG “MARCHES” ORGANIZED BY BRAZILIAN MIGRANTS SURPRISED JAPANESE SOCIETY IN 2009



BREAKING THE SILENCE: CHILDREN ON THE FIRST ROW OF A MARCH IN NAGOYA CITY



A FINAL QUESTION: WHO SHOULD PAY THE BILLS? (1)

- The controversial “Allowance for voluntary return”, targeting only people with Nikkeijin visa, to deal with the high unemployment rate of Japanese-Brazilians.
- The Japanese government paid 300,000 yens but, in turn, announced that Japanese-Brazilians could not reenter in Japan with Nikkeijin visa.
- After protests, this rule was changed to a “3 years reentry prohibition”.
- Despite the criticism, many families have gone back to Brazil.



A FINAL QUESTION: WHO SHOULD PAY THE BILLS? (2)

- The question remains: who should take care of these migrants? Japanese or Brazilian government? How about the responsibility of the companies which hired these workers in a “permanently temporary” way?
- The same kind of question has been raised concerning the education of Brazilians in Japan: who should support Brazilian schools? Japanese government and private companies (as well as Brazilian government) have provided support to these schools.



A FINAL QUESTION: WHO SHOULD PAY THE BILLS? (3)

- However, my proposal is that “bilingual public schools” should be launched in the cities with high presence of Brazilian migrants. These schools should follow the structure of a public school in Miami (USA), which has Portuguese-English and Spanish-English bilingual programs. This is not an “ethnic school” for “minorities”, as children of the “majority” population are also enrolled.
- The implementation of this kind of policy will be possible only if the “host” society has a deep understanding of the migrants’ needs.
- How to convince population that investing tax revenues on behalf of migrants is not a favor? National campaigns for awareness raising are indispensable.



THANK YOU!

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