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**PUBLIC POLICIES FOR
BRAZILIAN IMMIGRANTS IN
YAIZU CITY -
SHIZUOKA PREFECTURE**

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Roberto Pires Jr.

Shizuoka, 2007

*This work is dedicated to the Brazilian
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ABSTRACT

This research aims to make an analysis about *Dekassegui* flow, the immigration movement of South Americans for Japan, from the experience in the city of Yaizu, located in the Shizuoka Prefecture, center of the country. From a questionnaire applied to the Brazilian residents in the city and one year of field trip and empirical research, this paper provides a profile of this community relating it with the universe of the *Dekassegui* flow.

RESUMO

Esta pesquisa tem como objetivo construir uma análise sobre o fluxo *dekassegui*, o movimento de imigração de sul-americanos para o Japão, a partir da experiência na cidade de Yaizu, localizada na Província de Shizuoka, no centro do país. A partir de um questionário aplicado aos moradores brasileiros da cidade e um trabalhos de campo e pesquisa empírica realizada durante um ano, este *paper* produz um perfil da comunidade, relacionando-a com o universo mais amplo do fluxo *dekassegui*.

RESUMÉ

Cette recherche a pour but d'analyser le mouvement *Dekassegi* de sud Américains pour le Japon à travers le cas de la ville de Yaizu, dans le département de Shizuoka au centre du pays. A partir d'un questionnaire appliqué résident brésilien de la ville et d'une année de recherches empiriques sur le terrain, cet article apporte un profil de la communauté, envisageant celui ci dans le contexte du mouvement *Dekassegui*.

長い アブストラクト

1. はじめに

日本に住んでいるブラジル人としてブラジルの移民について興味を持った。最初に南米から来た日系人の労働者は労働力の欠乏のための解決策でしたが、近年においても同様の問題を抱えているのか。マスメディアはなぜ常に犯罪者としてブラジル人を示されているか。確かに日本の罪で従事しているブラジル人がいるのにほとんどのブラジルの方は本当に仕事をするため来た。これは先に挙げたブラジル人たちについて研究であると考え。本研究においてはこれらの諸問題について明らかにしていく。

2. 研究目的

- ▶ 焼津市に住んでいるブラジル人のプロフィールを作ること。
- ▶ 焼津市長によって提供されるブラジルの移民のための公共政策を識別して公共政策の効率を確認すること。
- ▶ 焼津市に住んでいるブラジルの移民の主要な問題識別を明らかにすること。

3. 研究計画

- ▶ 野外研究活動はCOLÉGIO AGUIA というブラジルの学校でボランティアとして働いて、コミュニティのイベントに従事したこと。
- ▶ 焼津市役所のデータギャザーを作って、分析をしたこと。
- ▶ 焼津に住んでいるブラジル人にアンケートをしたこと。
- ▶ 書誌の検討及びテキストの分析をしたこと。

4. 研究区域

研究区域は静岡県焼津市です。焼津市は、東京から西へ193km、名古屋から東へ173km、玄関口としてJR東海道線に「焼津」「西焼津」の二駅、東名高速焼津ICがあります。境に県都静岡市と岡部町に接し、東に駿河湾を臨み、西南は一望に広がる大井川流域の志太平野で、平坦に西で藤枝市と、南は大井川町と接しています。焼津市は、水産業を基幹産業としています。面積は45.98平方キロメートルです。人口は122,359人です。外国人の人口は2,434人「1.98%」。ブラジル人は1085人です。

5. 焼津に住んでいるブラジル人について

16歳以下の人口は19%であり16歳以上の人口は81%となっている。男性は53%であり女性は47%です。

- ▶ 研究されたグループについて

アンケートは 71 人に配布し、69人の回答を得ました。アンケートはブラジルの移民の集中の区域と工場で行いました。研究されたグループの中で男性は 57%で 65%は日系人でした。35%は日系人の配偶者だと思われます。90%は企業の会社で働き、68%は水産業の会社で働いています。日本に来た理由は「自分のビジネスのためにお金をもうけたいと思うこと」と「親類に援助するために日本に来たこと」と「失業していた／不安定な仕事しかなかったこと」です。52%は6年間以上焼津に住んでいます。大半に「52%」ブラジルに戻る機会がなかったが理由としてありました。63%は仕事の一日に少なくとも8時間で一週間に六日も働いています。70%は一ヶ月に高くより200,000 円の給与を有する。30%は労働災害を有したことがある。しかし31%は保険に加入（かにゅう）いません。日本語を全然話せない人は9%ですけれども「日本語がよく話せます」と言った人は13%でした。あと、日本語が全然書けない／読めない人は58%です。

▶ 焼津市の公共政策について

教育

小学校で勉強しているブラジル人は26人で中学校の生徒は10人です。あと、ブラジル人学校の生徒は94人です。頼まれた場合焼津のブラジルのコミュニティの最も重要な問題については、グループによって「教育」と回答された。ブラジルの学校はブラジルの教育システムカリキュラムを行いが、学校運営のために学生を維持していくことが非常に困難である。学校で一週間に1、2時間にブラジル学生のためにポルトガル語が話せるサポートがある。教師は日本語、日本の日常生活およびブラジル文化について指導（しどう）を行う。また市は大人に日本人のクラスを提供するが、市役所で得られる情報に従う頻度は低く、学生はクラスを断念している。

通訳サービス

市役所都市規則、税および法手続きについての心配のあるブラジル人を助けるために一週間ほど通訳者がいる。文書とパンフレットのほとんどは日本語か英語で書いてある。ポルトガル語で書いてある文書があまりない。病院でも通訳サービスがあるが相談の前に予約がなければ利用することができない。

6. おわりに

現在外務大臣である麻生太郎は「日本政府は海外労働者の国内における生活の保障について考えないで定住者のビサを作成したことが多くの問題を抱える原因となっていた」と述べている。本研究においてはブラジル人の移民の多くがより長期にわたって滞在あるいは定住するケースを捉えることができた。従来日本においては移民の多くがデカセギなど短期のものであると考えられており、十分な公共政策が取られていない状況で移民の受け入れを行っていた。しかしながら滞在の期間が長期

化している傾向があることから先に述べられた言葉のように移民に対する最低限の法律による保護を整備したうえで受け入れを行う必要があると考える。

RESUMO ESTENDIDO

1. Introdução

De acordo com o Ministério da Justiça japonês, 286.557 brasileiros estavam registrados como residentes no Japão no final de 2004. Pouco menos de 20 anos antes, esse número não passava de 1.995. O fluxo *dekassegui*, como é conhecido no Brasil o movimento migratório de descendentes de japoneses para a Terra do Sol Nascente, não pode ser entendido fora do contexto das migrações internacionais contemporâneas. Por outro lado, sua especificidade não podem ser ignorada. Primeiramente por tratar-se de um fluxo de retorno. Não do proclamado retorno do imigrante em si, embora isso tenha ocorrido em alguns casos, mas do retorno de um grupo étnico (ou dos descendentes deste grupo). Também é destacável a situação de legalidade que envolve o fluxo. Para os descendentes de japoneses até a terceira geração e seus cônjuges, o visto é concedido mediante a comprovação dos laços co-sangüíneos e relacionais exigidos. Aliás, seria exatamente esta a terceira característica peculiar desse fluxo migratório: a concessão do direito à entrada e permanência vinculada a um laço étnico e/ou familiar. Inicialmente, o movimento *dekassegui* tinha uma outra peculiaridade no seio dos movimentos migratórios internacionais: a estadia relativamente curta do migrante fruto da facilidade de circulação provocada pela escassez de mão-de-obra — através do financiamento dos custos de transporte por parte dos empregadores — para cruzar a enorme distância física entre Brasil e Japão. No entanto, os problemas sócio-econômicos do Brasil, dentre outros fatores, produziram um migrante permanentemente temporário, ou seja, alguém para quem as portas do Brasil e do Japão estão sempre abertas, permitindo uma livre circulação que cria uma ‘expectativa do retorno’ — ou produz esta experiência, mesmo que de forma temporária — tornando a fixação do migrante um fato aparentemente ‘acidental’.

A realidade é que, de forma planejada ou não, o imigrante brasileiro está fortemente presente na sociedade japonesa, em particular em alguns setores da economia do país. No entanto, essa temporariedade presumida gera uma série de confrontos de interesses entre migrante e nativo, governo e sociedade, capital e trabalho que estouram em situações-limite que colocam em xeque uma sociedade para a qual o controle — da natureza, do ser social, do indivíduo por si próprio — é umas das mais prezadas características.

Este estudo foi realizado no sentido de discutir a questão do movimento *dekassegui* a partir de um olhar nas políticas públicas para imigrantes brasileiros na cidade de Yaizu, província de Shizuoka, Japão. Foram realizadas entrevistas com os trabalhadores brasileiros da cidade, num total de 69 questionários, e vivências de campo com o intuito de montar um perfil desse grupo de migrantes. Em seguida, foram elencadas as políticas públicas elaboradas pela municipalidade de Yaizu no sentido de atender às demandas dos imigrantes brasileiros. Por fim, uma análise foi elaborada relacionando os dados da pesquisa e os oficiais.

2. Um Breve Perfil do Imigrante Brasileiro em Yaizu

De acordo com a Prefeitura Municipal de Yaizu, 1085 brasileiros estavam registrados como residentes na cidade, 81% maiores de 16 anos. Destes, 53% eram homens e 47% mulheres. Os brasileiros são o grupo migrante mais numeroso no município. A enquête realizada para esta pesquisa foi respondida por 39 homens e 30 mulheres. 90% deles trabalhando sob contratos com firmas empreiteiras em fábricas de corte/beneficiamento do peixe (68%) e em outras

indústrias. Trata-se de trabalhadores não-qualificados com ganhos salariais entre 200.000 e 300.000 ienes mensais, nível considerado médio no Japão e que mantém uma rotina de trabalho de seis dias semanais (74%) e com uma carga horária que pode atingir as 12 horas diárias (19%) ou mais (12%). 30% deles já sofreu um acidente de trabalho e 31% não estão inscritos no sistema de saúde/seguro social do Japão, o que os impede de ter acesso aos cuidados médicos por preços menores. Este trabalhador considera que seu nível de conhecimento da língua japonesa é baixo e que a adaptação à cultura local é um dos maiores problemas da vida no Japão. Pelo menos 65% deles são descendentes de japoneses, já que declararam ser ‘responsáveis’ pelo seu próprio visto, o que, em tese, no caso dos trabalhadores não-especializados brasileiros, somente é permitido a este grupo. 1/3 possui família com crianças. Dentre estas, 59% estudam e aproximadamente 1/5 está abaixo da idade escolar mínima.

3. Uma Breve Descrição Das Políticas Públicas Para Brasileiros Na Cidade de Yaizu

Yaizu localiza-se na província de Shizuoka. A população da cidade era de 122.359 habitantes em abril de 2006, dos quais 2.434 eram estrangeiros. Sua economia gira em torno dos portos de Yaizu e Kogawa, os quais movimentam os produtos do mar que suprem as indústrias locais de beneficiamento do peixe.

Devido à demanda por mão-de-obra na indústria pesqueira, a cidade acaba por atrair migrantes estrangeiros, visto que o trabalho é considerado pesado e perigoso, afastando potenciais trabalhadores japoneses. Analisando os dados desta pesquisa aliados ao material coletado na pesquisa empírica, pode-se concluir que a imigração brasileira em Yaizu começou no início dos anos 1990 e teve um crescimento acentuado desde então, sofrendo uma ligeira queda a partir de 2000. Para atender às necessidades dos imigrantes brasileiros, a cidade desenvolveu poucos serviços que são considerados por 61% dos brasileiros entrevistados para esta pesquisa como “bons” ou “muito bons”. Os serviços para brasileiros oferecidos pela Prefeitura de Yaizu são: intérprete na prefeitura, uma vez por semana, com o objetivo de auxiliar os moradores na rotina e na burocracia da cidade; informativo mensal escrito em português com conteúdo também voltado para as questões burocráticas e de posturas públicas da cidade; intérprete no hospital municipal, mediante reserva feita antes da consulta; suporte escolar semanal para alunos de nacionalidade brasileira matriculados nas escolas municipais, com o objetivo de auxiliá-los na aprendizagem da língua e da cultura japonesa e, no caso daqueles nascidos no Japão, introduzir a cultura brasileira e ensinar a língua portuguesa; e, finalmente, curso de japonês em horário noturno para jovens e adultos.

4. Sobre Os Problemas da Vida em Yaizu: a Questão da Educação

Os brasileiros entrevistados apontaram a educação com o principal problema da comunidade brasileira vivendo em Yaizu. Apesar de, provavelmente, a referência tenha sido feita à questão do ensino de crianças e jovens, é possível ampliar a análise deste campo para a problemática dos adultos e da difícil adaptação à sociedade japonesa devido ao desconhecimento da língua, dentre outros fatores.

São apenas 36 as crianças brasileiras matriculadas nas escolas municipais de Yaizu: 26 na escola primária, correspondente aos 5 primeiros anos de escolaridade e 10 na escola secundária, a etapa seguinte. Existem 2 escolas privadas/comunitárias na cidade que, juntas, atendem a 94 crianças moradoras de Yaizu e cidades vizinhas. Estas escolas, provavelmente, não aten-

dem a totalidade da demanda de crianças e adolescentes brasileiros do local. Esta pesquisa, aliás, apesar do alcance limitado neste sentido, detectou uma informação de senso comum na cidade: adolescentes são a grande maioria dentre aqueles que estão fora da escola.

No que concerne aos adultos, a questão está na falta de conhecimento da língua japonesa e na real necessidade na obtenção deste conhecimento, visto que, em primeira análise, ele não é indispensável na obtenção e permanência no emprego e não é considerado uma qualificação que pode elevar os rendimentos, exceto no caso do trabalhador alcançar um posto de chefia, cujas oportunidades são bastante limitadas.

5. Uma Pequena Conclusão

Os brasileiros consideram de boa qualidade os serviços prestados pela cidade de Yaizu, embora sugiram que eles sejam ampliados, sobretudo no caso do atendimento em português na prefeitura e nos hospitais. No entanto, os problemas enfrentados por estes imigrantes na cidade não diferem do contexto global dos brasileiros vivendo no Japão. A falta de uma perspectiva claro de permanência/retorno gerou, por parte dos órgãos governamentais e dos próprios imigrantes, uma espécie de inércia no tocante aos investimentos de longo prazo. Neste momento, os governos começam a pensar alternativas no tocante à educação dos brasileiros e na adaptação destes à sociedade local. Alguns destes projetos vêm sendo apresentados e indicam uma pressão para que os imigrantes brasileiros aprendam o idioma japonês como condição *sine qua non* para a renovação dos vistos. Outra política aplicada de forma discreta é o endurecimento nas exigências para prorrogação da permanência destes imigrantes. Aos brasileiros, por sua vez, ainda falta a consciência da necessidade do investimento no futuro, principalmente das crianças. Nesta pesquisa, 52% dos entrevistados declararam ter a intenção de retornar ao Brasil a longo prazo ou sem prazo definido e 22% disseram que não pensam mais em retornar ao país de origem. Portanto, um grupo bem considerável se mostra disposto a permanecer no Japão mas, aparentemente, não empreenderam as mudanças necessárias para garantir essa permanência como investir na aprendizagem da língua local ou a matricular os filhos em escolas japonesas.

PREFACE

When I decided to get a scholarship to study in Japan, I knew that all my life was close to an unprecedented change. I was totally excited with the idea to stay outside Brazil for a while and learn more about other cultures and lifestyles. However, I didn't imagine that I would face Brazil so strongly during the time I was living in Japan. Certainly, I knew about the *Dekassegui* flow and I had read two or three articles about the theme. I was also following by internet the adventure of the Brazilian *nikkei* movie director Tizuka Yamazaki to finish her feature "Gaijin - Ama-me Como Sou". (Actually, the movie was launched in Brazil just few weeks before my departure and touched me so deeply...) Only this. No more than this. And I confess that I didn't have any interest to study Brazilian immigrants in Japan.

My landing in Shizuoka University was almost an accident. I had a friend who came before me and she was in Chiba University which is located in the North of Tokyo. I wanted to be close to her somehow. In my mind, she could be a support during the time of the hard adaptation. So, when the Brazilian consulate informed me that I was selected and asked me to choose three universities in Japan, I asked for a map and where Chiba city was located. This city was already chosen. After this, my criteria was try to find a city close to it and also on the coast because I always used to go to the sea when I was depressed. I found two cities: Fukui and Shizuoka. After this, I read a book where they had a little summary about the university and the available advisors. In Shizuoka University was the professor Ike who speaks Portuguese and works on geography and education. It was perfect and I decided to choose Shizuoka as my first option. Only once in Japan, I knew that the city was not so close from Tokyo and that Shizuoka city is the capital of a prefecture where many Brazilians are living in.

My initial project was to study the utilization of audiovisual in Japanese schools. It was a way to connect my two graduations — cinema and geography. But, my advisor Mr. Makoto Shiokawa suggested me to choose a theme inside the Geographic Science. I didn't produced anything in Geography since quite a long time. When I decided to make movies, I completely abandoned the readings in my first major and I was not thinking to return to the geographic research. Of course, my graduation never left me and I can clearly see a geographic point-of-view in my movies. And when Mr. Shiokawa proposed me to choose a theme in Geography, the *Dekassegui* flow came naturally. The reason was that since I arrived I found myself looking for Brazilians in Japan. Even if it was only to have access to a good Brazilian restaurant or to create personal networks outside the university. In December of the same year, I had Brazilians friends and I was producing a short-movie named "Dekassegui", about the experience of a Brazilian *nikkei* in Japan.

My research about Brazilian community in Japan was a little bit close to the Situationist's *dérive*¹. Previously there were no objectives or plans. I started to be in the places, to contact people, "to walk" among them only to feel the "psychosphere" around the Brazilian communities in Japan. Only after, I decided to study Yaizu and its Brazilian population and I engaged in some community activities and daily life. This paper is only a part of everything I have been living among the Brazilian *Dekassegui* in Japan. Many impressions, ideas and feelings are not here. They are not possible to define in a scientific paper. But, I tried to not be too much scholastic because I want you, reader, to dive in the experience of Brazilians in Japan. Like I did.

¹ In English, "drift".

What did you understand for a Nation, Mister Minister? Is it the mass of unfortunate? We plant and harvest the wheat, but we never taste white bread. We cultivate the vine, but we didn't drink the wine. We grow animals, but we didn't eat the meat. Nonetheless, you advise us to do not abandon our homeland? But is it a homeland, the place where someone can not live of its own work?

(Anonymous Italian immigrant in the 19th Century, answering the appeal from a minister for the Italians did not leave the country.)

Que entendeis por uma Nação, Senhor Ministro? É a massa dos infelizes? Plantamos e ceifamos o trigo, mas nunca provamos pão branco. Cultivamos a videira, mas não bebemos o vinho. Criamos animais, mas não comemos a carne. Apesar disso, vós nos aconselhais a não abandonarmos a nossa Pátria? Mas é uma Pátria a terra onde não se consegue viver do próprio trabalho?

(Imigrante italiano anônimo no século XIX, respondendo ao apelo de um ministro para que os italianos não deixassem o país.)

I. INTRODUCTION

Dekassegui movement² is part of a recent phenomenon in Brazilian society: the increasing of emigration from a country historically known as an attractive place for foreigners. Until the 1960's (or even later), Europeans — especially from Portugal, Italy and Germany — and also Japanese immigrated in mass to Brazil. Even if Brazil can still be considered as attractive for people from some countries, the migratory phenomena are reversing themselves from in to out. The Brazilian Ministry of Foreign Affairs estimated that 1.964.498 Brazilians³ were living in foreign countries in 2002. Considering the 2002 population of Brazil — 169.799.170 inhabitants⁴ — the ratio is not expressive. But data of 1996 shows that the number of emigrants was increasing. As a recent phenomenon, few researches explain why Brazilians go to live overseas, most of the time illegally. This research did not intent to give this complex answer. The aim is to understand the emigration phenomenon from the analysis of the local reality of the Brazilian community living in the small city of Yaizu, in the central part of Japan's east coast. For this analysis, a questionnaire was elaborated and applied to Brazilian workers living in the city. The researcher also stayed working in Brazilian school for 5 months, keeping contact with the community, being engaged in events. At the same time, a bibliographic review and a data search were put in practice, to try to understand what other researchers were writing and discussing about the *Dekassegui* flow. After the data collection, selective interviews were performed with residents, teachers, researchers and other interested or involved in the Yaizu Brazilian community. A factory was also visited.

This paper presents the results. In the chapter 2, is discussed the immigration of Japanese to Brazil. It is a historical review from the official start in 1898 to nowadays. The chapter 3 introduces the *Dekassegui* flow from a historical point-of-view and a trial of synthesis of the economic situation of the contemporary Brazil. The chapter 4 introduces the research area — Yaizu City, in Shizuoka Prefecture. Based on the questionnaire, a profile of the Brazilian community is drawn in the chapter 5. The public policies for Brazilians provided by Yaizu Municipality are introduced and discussed in the 6th chapter. The last one — in the intention of a (non) conclusion — proposes some questions about the life of Brazilians in Japan. The data set is presented in annex in order to let other researches use it in the future as a comparative.

² From the Japanese word 出稼ぎ. Some Japanese researchers use this word in katakana to refer to the Brazilian and Peruvian immigration in Japan.

³ The main destinations were United States Of America (750.000 people), Paraguay (350.000), Japan (274000) in 2003.

⁴ According to the Brazilian Institute Of Geography And Statistics, IBGE.

2. HISTORICAL ANTECEDENTS - JAPANESE IMMIGRATION IN BRAZIL

2.1 LABOR SHORTAGE AND IMMIGRATION IN BRAZIL

The history of relations between Brazil and Japan started in the end of the 19th Century. Some historians consider the year 1908. Thus on April, 28th of this year, the ship Kasato Maru arrived at the port of Santos bringing 781 Japanese, 151 families, from Kobe.



Picture 2.1 - Kasato Maru
source: website <www.bugei.com.br>

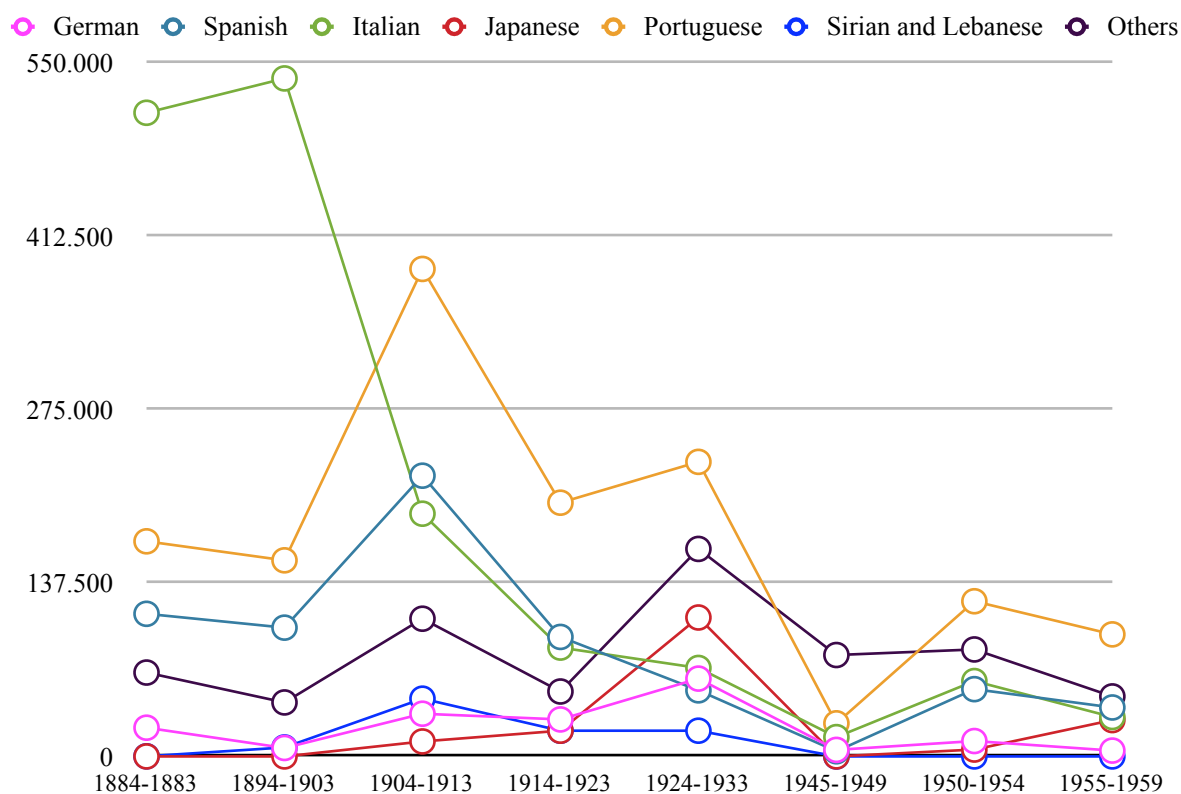
However since 1892 the Brazilian and the Japanese governments were negotiating some agreements to permit the arrival of Japanese workers in Brazil. Until 1888, most of the labor was slaves captured in Africa since the 16th Century and their descents who were born in Brazil. This violent system was suppressed when Brazil was still a monarchy creating a lack in labor force. One year later the Republic was declared. In order to solve the labor problem, the aristocracy of coffee producers, forming the new government, decided to open the country to foreigner workers. At that time, Europeans, such as Italians, Germans, Polishes, Ukrainians etc started to emigrate to Brazil. IBGE, the Brazilian Institute Of Geography And Statistics estimates to more than 4,600,000 the number of immigrants who entered in Brazil from 1884 to 1959, as can be seen in the chart 2.1.

The largest group at this time was formed by Italians. During the period between 1870 and 1920, they represented 42% of the immigrants.

Brazilian farmers were used to interact with slaves. When they started to use the same treatment with Europeans workers, protestations and strokes in the coffee plantations became more frequent. It doesn't mean that slaves accepted every kind of treatment, but the situation was not the same. Slaves were properties of their owners. Europeans migrated to be wage earners. They also had another political constitution.

Italian and other European workers, involved in Anarchism and Socialism in their native countries, started to give Brazilians and foreigner workers in the farms political consciousness. The pacific nature and the farming antecedents of Japanese lead the Brazilian farmers to choose them as the imported labor force to work in the coffee plantations.

Chart 2.1 IMMIGRANTS ARRIVED IN BRAZIL BY NATIONALITY (1884 - 1959)



source: IBGE apud Wikipedia



Picture 2.2 - Italian immigrants in southern Brazil
source: Website of Prati Family (familiaprati.com.br)

2.2 JAPANESE IMMIGRATION IN BRAZIL

At that time Japan was living a difficult situation to maintain the changes made by the emperor Meiji. Fighting against opposite groups, the country spent too much money in militarism: started a big crisis, especially in agriculture. The solution found was to allow the emigration that was not -until then. On the Brazilian side, in 1892, the Law 94 allowed Asians to enter as workers in Brazil. In November, 1895 the Agreement Of Friendship, Trade and Navigation Brazil-Japan was signed. And the first group of Japanese emigrated 13 years after, as seen above. Scholars divided Japanese immigration to Brazil in four stages or phases: 1908 - 1923, when Japanese workers started to arrive and acquired jobs in coffee big farms, especially in São Paulo; 1924 - 1941, when started the period of colonization and groups were directed to Northwest of São Paulo and North of Paraná; 1941 - 1950, the period of war and post-war; and from 1951 until 1988, when immigrants were mainly directed to the Amazon Forest Region, in the North of Brazil.

2.2.1 The first period (1908 - 1924)

The first period was characterized by the work in coffee big plantations in the West and Northwest of the state of São Paulo. During this period, arrived in Brazil 32,266 Japanese. At this time, the Government of the state paid 50% of the trip expenses and the farmers the rest which was later deduced from the workers salaries. The immigrants arrived in the port of Santos, also in the state of São Paulo, and stayed overnight in a lodging house named *Hospedaria dos Imigrantes* until finally they went by freight trains to countryside areas where the farms were located.



Picture 2.3 - *Hospedaria dos Imigrantes* in Santos, Brazil
source: Santos City Municipality website

According to some researchers, the work condition was really bad and some farmers started to slave the workers by debts referring to trip, accommodation and food fees. There are some reports of groups that organized escapes and even the Japanese government intervened in the situation.



Picture 2.4 - Japanese Immigrant in a coffee plantation
source: Bugei

2.2.2 The Second Period (1925 - 1949)

The second period was characterized by the investment in land which were bought by companies of colonization and re-sold to Japanese immigrants. Some of these companies were associated with government authorities from Japan. During the period from 1925 to 1933, 110,191 Japanese arrived in Brazil.

In this same time, the coffee production in Brazil was declining and some coffee producers turned bankrupt. Japanese producers diversified their productions and fortified the cooperative spirit. According to the website <www.bugei.com.br> in 1935, the Brazilian Agriculture Ministry declared that 70% of the agricultural production in the country was made by Japanese immigrants.

In 1934, the former new Constitution established quota for immigration arrivals. According to GERALDO (non-dated),

os debates sobre imigração no começo dos anos 30, em especial na Constituinte de 1933/34, tinham os imigrantes japoneses como um de suas principais preocupações⁵.

The reasons claimed by the representatives concerned the imperialist policy of Japanese nation — which invades Manchuria in 1931, an action remembered many times in the debates —, and also to a “non-assimilation” of Japanese people in the Brazilian society. They also pointed good characteristics of Japanese workers — discipline, loyalty, dedication — as an obstruction for Brazilian workers. But the presence of Japanese in the agriculture was consolidated and, in the end, contrary as the expected, the President Getulio Vargas influenced to have, at least, a quota of 2% of the total population of immigrants from each nationality al-

⁵ In English: “Debates about immigration in the start of the 1930’s, especially in the Assembly to create the Constitution of 1933/34, had the Japanese immigrants as one of the main worries”.

lowed to enter *per* year. The first projects were to definitely ban Asians and Africans from the groups of foreigners qualified to enter in Brazil⁶.

From 1938, the Brazilian government started to approve a series of actions that affects all foreigners first, but were put into practice most severely to Japanese and Germans which were forming the Axis Alliance during the World War II. By the law, Japanese schools in the country were closed, publishing and selling of Japanese texts, books and newspapers were prohibited. During the war, for obvious reasons, the rate of Japanese who arrived in Brazil was close to zero.

In this context, was created in 1944 the organization *Shindoo Renmei*⁷, a group of Japanese who didn't believe in the defeat of Japan in the war. According to them, the defeat was a propaganda from the Allies to discourage Japanese around the world. During this time, Japanese community in Brazil was divided in two groups: the *makegumi* which believed that Japan was defeated and the *kachigumi* which believed in a victory of Japan. *Shindoo Renmei* organized a series of attempts on the ones who didn't believe that Japan was winning/had won the war. Only during January, 1946 and February, 1947, 23 people were killed and 126 injured because of *Shindoo Renmei*'s actions. According to the website <www.bugei.com.br>, at least 85% of the Japanese living in Brazil supported in some way, the organization. The group also promoted a counter-information campaign which included newspapers, magazines, radio.⁸



Junji Kikawa, ex-coronel do Exército Imperial japonês e tintureiro no Brasil, idealizou a Shindo Renmei.



Chuzaburo Nomura, morto pela Shindo Renmei em São Paulo, em 1946.

Picture 2.5 (right) - Jinji Kikawa, ex-colonel of the Loyal Japanese Army and dyer in Brazil. He idealized *Shindo Renmei*.

Picture 2.6 (left) - Chuzaburo Nomura, killed by *Shindo Renmei* in São Paulo, 1946.

source: website <www.bugei.com.br>

⁶ To know more about this subject, please look for the article “A Ameaça Vem Do Oriente - A Imigração na Constituinte de 1933/34” by Endrica Geraldo. Details in the bibliography. This article brings an important discussion about eugeny and policy of immigration in Brazilian society during this period.

⁷ The name means something like “Emperor’s subjects Ways League”

⁸ To know about *Shindoo Renmei*, consult the books “Corações Sujos” by Fernando Moraes and “Inventário Deops - Shindô-Renmei” by Rogério Denzem.

2.2.3 The Third Period (1950 - 1988)

Only during the 1950's the Japanese immigration took back. From this time to 1988, more 53,555 Japanese people went to Brazil. They went mainly to the North, where the population density was still low. Unfortunately, there is not too many available articles about the theme.

As in the first and second periods, Japanese immigrants didn't integrate themselves in the Brazilian society — and were not recognized as part of it by some Brazilians, the third generation (*sansei*) started to break the wall between the two cultures. From the 1970's was growing a new generation educated in Brazilian schools. In a lecture held in Yaizu city during an event about education, Professor Jandyrá Maeyama, a Brazilian nikkei, shared her experience during her youth in Brazil. In simple words, she referred about the duality of a Japanese education at home and the Brazilian life outside.

*Dentro de casa, eu era obrigada a [me] comportar como uma japonesinha. Agora, saindo um passo fora da minha casa, a sociedade era inteiramente brasileira.*⁹

The third generation assumed definitely the Brazilian identity and the Brazilian nationality. The reason are also because in Brazil one of the patterns of nationality acquisition is *jui solis*. It means that someone born in Brazilian territory can take Brazilian nationality even if the parents are foreigners. For sure the question of identity was not that simple. Mrs. Maeyama also remember the relations with non-*nikkei* friends:

Entre os meus amiguinhos brasileiro...¹⁰ não-nikkeis, por mais que eu me comportasse, por mais que eu dissesse em voz alta “eu sou brasileira”, meus amigos me chamavam “oi, japonesa”¹¹.

The Japanese Consulate in Rio de Janeiro estimated that more than 200,000 Japanese immigrated to Brazil during the 20th Century. Nowadays, about 1 500,000 Japanese and their descents live in Brazil, forming the biggest Japanese colony in the world, the majority in the state of São Paulo. In the capital — São Paulo City — is located the most famous Japanese (nowadays, Eastern is the most appropriate word to use) neighborhood in Brazil named *Liberdade*. But in other cities there are others Japanese influenced neighborhood, with architecture and customs kept by ancient immigrants and their descents.

⁹ In English: “At home, I was forced to behave as a little Japanese girl. But, just a step outside, society was entirely Brazilian.

¹⁰ At this time, the teacher corrected herself. She used the word *brasileiro* (in English “Brazilian”) to refer to non-*nikkei* Brazilians. It is common in the nikkei community to use the words *brasileiro* or *brasileiro puro* (in English “pure Brazilian”) to make references about non-*nikkeis* Brazilians and *mestiço* (“half-breed”) to the ones who were born from a couple formed by a *nikkei* and a non-*nikkei*, as will be seen in the chapter 5.

¹¹ In English: “Among my Brazili... non-*nikkei* friends, as strong as I tried to behave as Brazilian, as loud as I said ‘I am Brazilian’, they always called me ‘hi, Japanese’.



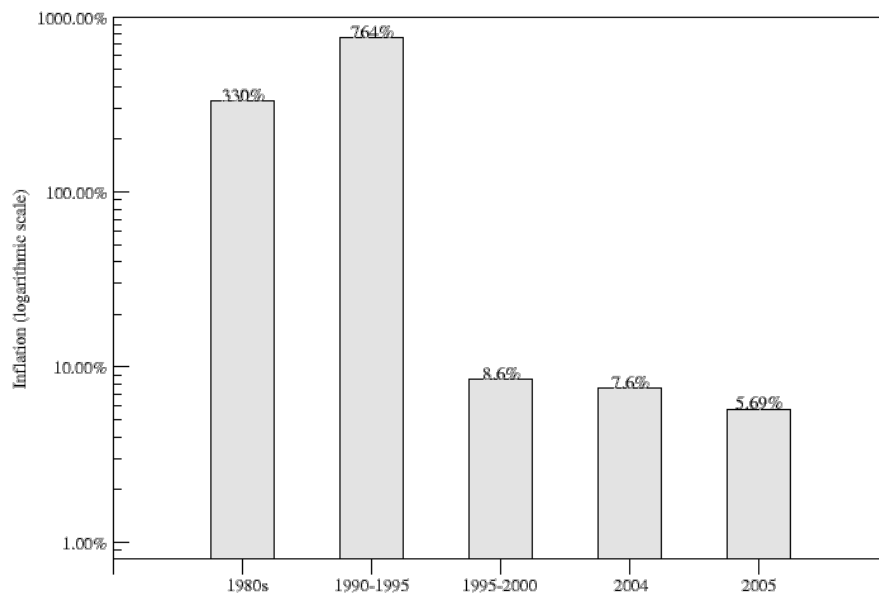
Picture 2.7 - A street of *Liberdade* in São Paulo.

3. BRAZILIAN IMMIGRATION IN JAPAN - THE *DEKASSEGUI* FLOW

3.1 BRAZILIAN ECONOMIC BREAKDOWN, SOCIAL PROBLEMS AND EMIGRATION

Dekassegui flow began in the middle of the 1980's as Brazil was living one of its strongest economic crisis. In 1985, the inflation was 225.16% percent a year and increased to 2,751% from February 1989 to February 1990. According to DIEESE, unemployed were 10,3% of São Paulo Metropolitan Area's population in 1990. The crisis was so strong that the country changed currency five times from February, 1986 to July, 1994. Since 1994, Brazilian economy changed to another level. The inflation dramatically decreased to a low levels as can be seen in the chart bellow:

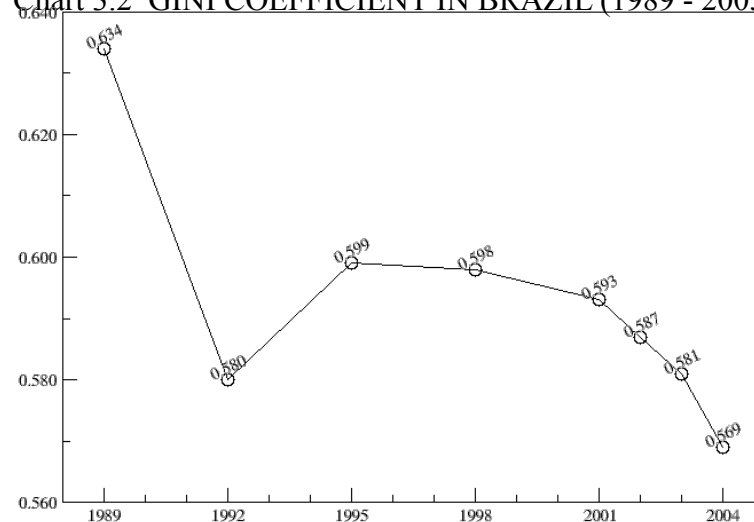
Chart 3.1 INFLATION IN BRAZIL (1980 - 2005)



source: IBGE *apud* Wikipedia

Inequality also softly declined, according data provided by IPEA, the Brazilian Institute for Economic Applied Research. Gini coefficient which measures the inequality around the world applied to Brazil shows it:

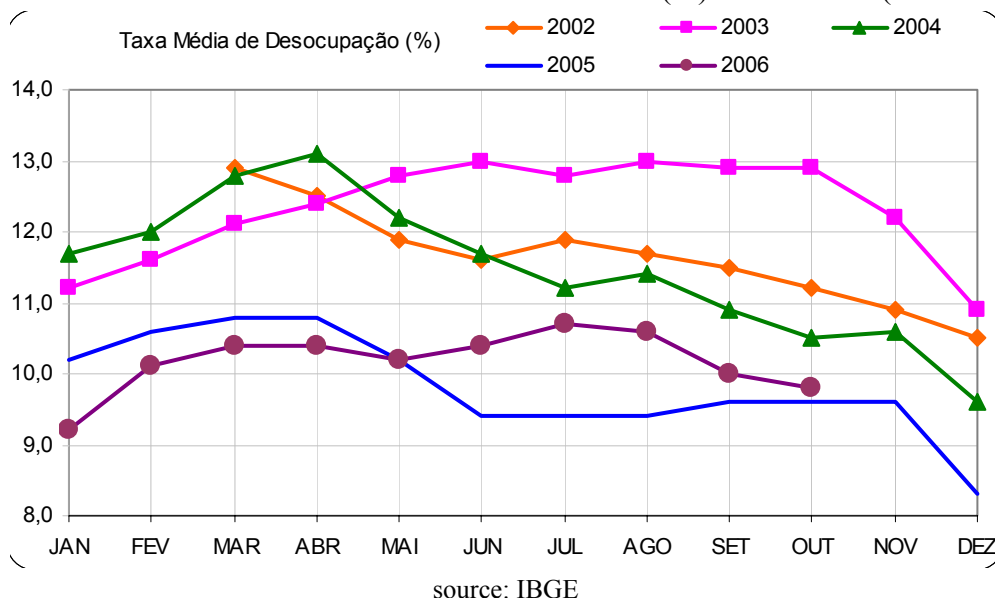
Chart 3.2 GINI COEFFICIENT IN BRAZIL (1989 - 2005)



source: IPEA

According to the IBGE, in October of 2006, the rate of unoccupied people in the five most important Metropolitan Areas was 9.8% with a small variability comparing to September 2006 and to October 2005. It has fluctuating between 9% and 13% during the last 5 years, as shown in the graphic below:

Chart 3.3 AVERAGE RATIO OF UN-OCCUPATION (%) IN BRAZIL (2002 - 2006)



The medium income *per* month in Brazil was US\$ 474.33 in December, 5th, 2006 currency. The minimum wage, fixed by law, was US\$ 161.34. In 2003, IBGE presented the first data set related to a research about the family budget in Brazil. According to this research, 50.88% of the families considers as “difficult” or “very difficult” to survive with their budget until the end of the month. Only 14.54% declared that it is “a little bit easy”, “easy” or “very easy” to the same question. Brazilian economy is also growing at a slower pitch in comparison to the rest of the world. According to the bulletin *Notas Econômicas*, in the last 10 years, Brazilian economy only grew higher than the rest of the world in 1995. In 2005, Brazilian Gross Domestic Product (GDP) grew of only 2.3% while world’s growth was of 4,3% by IMF estimations. It means that the country could not generate jobs, increasing unemployment and under-employment.

In other words, even if Brazil cannot be considered as a miserable country, the life condition is not the best. In 1974, the economist Edmar Bacha created an expression which can explain, in a superficial analysis, the situation in Brazil: “Belíndia”. This name is a junction of BEL from Belgium and ÍNDIA and it means the high contrasts about the “richest” and the “poorest” Brazil. For sure many things changed from that year . Brazil had progress in social indicators as such as health, universalization of school education, infant mortality and others. But the differences between riches and poor is not yet changed to an acceptable level.

3.2 BRAZILIAN EMIGRATION TO JAPAN

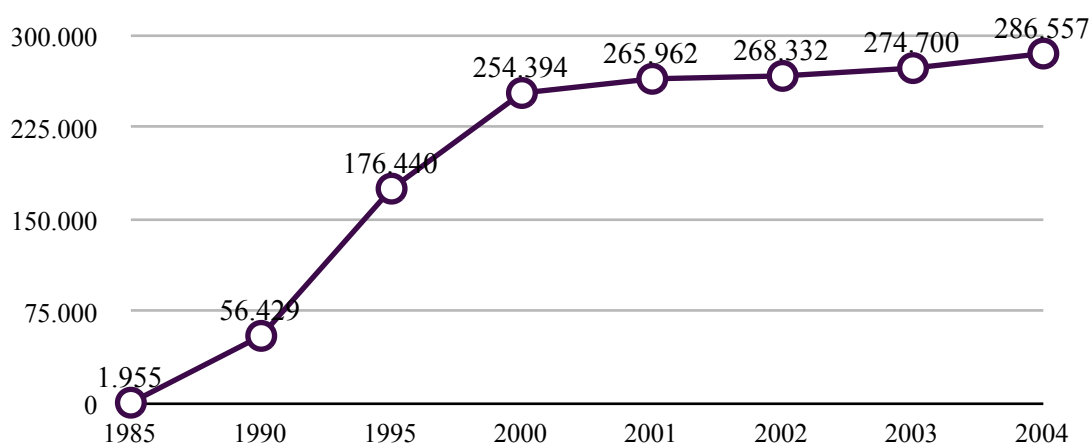
The Dekassegui flow has to be understood inside the contemporary international migration flows that began, according to PORTES & BACH (1985), "with planned recruitment by the labor-scarce (and generally more advanced) country". The lack of labor force in Japan, be-

cause of the low natality and the refusal of some jobs by Japanese workers, initiated the recruitment of labor force outside from overseas. With the Brazilian economic crisis, for the Brazilian *nikkeis*, Japan was the place where they had the opportunity to be included not only in the job market but in the consumer market as well. In other words,

*o Japão, portanto, [atua] enquanto espaço não só do trabalho, mas também enquanto espaço do consumo, que atrai, leva, molda e produz o migrante Dekassegui*¹²
(FERREIRA, 2006)

In conformity to the Japanese Ministry of Justice's data, Brazilians registered in Japan were 1,955 in 1985. Five years later, this number was 56,429 and in 1995 it has increased until reaching 176,440 people. Those-with double nationality are not included.

Chart 3.4 - REGISTERED BRAZILIANS LIVING IN JAPAN (1985 - 2004)



source: Statistical Bureau & Statistical Research and Training Institute. Ministry of Internal Affairs and Communications

The most important factor controlling this trend was the change in the Japanese Law of Immigration Control in 1990. The aim of this law was to stop the illegal immigration in the country, in particular of citizens from Thailand, Philippines, Bangladesh and other Asian countries who used to do works Japanese didn't want. In order to keep a sufficient labor force, the law also favored immigration of people of Japanese origin. So was conciliated the problem of labor and the fear of an "invasion of different blood" felt by the most traditional side of Japanese society, even for a while. Therefore, Brazilians and other South American *nikkeis* were attracted to supply a lack of labor force, ideally in temporary way, without disturbing the mythic racial/ethnic unity. In other words,

os nikkeis são aceitáveis porque, como parentes de japoneses, eles seriam capazes de assimilar a sociedade japonesa sem considerar a nacionalidade.
(YAMANAKA *apud* SASAKI, 1992)

According to the Japanese Law Of Immigration Control of 1990, Japanese descents until the third generation can apply for a special kind of visa that permits to stay for one year (*sansei*, or third generation) or three years (*nissei*, or second generation). This visa can be applied also by the partner (husband or wife, legally married) and children on fourth generation (*yonsei*) until 18 years old. Part-

¹²In English: "Thus on Japan acts not only as space of work but as space of consumption, which attracts, carries, moulds, produces the *Dekassegui* migrant".

ners used to get one-year visa. Application should be made in the Japanese consulate which serves the area where the applicant lives in Brazil. A series of documents is requested to the applicant. Some of them should be request in Japan like an warrant letter gave by a relative and a certificate of eligibility, in other words, the proof that your family really came from Japan. These days, Japanese government is requiring a certificate of good antecedents. According to some Brazilians living in Japan, some documents take 6 months to be ready. Once in Japan, the visa has no limits of renewal. Recently, Japanese government presented some proposal to change the special visa for *nikkeis*.

Nowadays, Japan is the third destination of Brazilian migrants outside the country. In 2004, 286,557 registered Brazilians were living in Japan. They are the third group of foreigners in the country, behind Koreans and Chinese (see chart 3.5, in the next page). Almost 36% of this population are concentrated in Aichi (57.336) and Shizuoka (41.489) prefectures (see map 3.1, in the next page).

SASAKI (*op. cit.*) identifies two distinct *Dekassegui* flow in the horizon of international immigrants movements. The first one refers to the idea of return. The word *Dekassegui* is formed by two *kanjis*: 出¹³ means “departure”, 稼¹⁴ means “work” or “earn”. It is a word used to represent a phenomenon of immigration inside Japan. This phenomenon also assumed the idea of return. Actually, the meaning of 出稼¹⁵ is “the one who works far from home”. Inspired in the former immigrants, the name *Dekassegui* was applied to that ones who left their countries to work in Japan. Thus the idea of return to the land of the ancestors — Japan — is not written in this word. The idea inside is “return to home land after work”. In spite of this, some recognize simply in this word the idea of “return” and the word started to be used connected to the notion of “descents returning to their ancient land”. But it is only a rhetoric discussion.

SASAKI recognizes the idea of “return” under the concept of “home land”¹⁶. For the ones who recognizes Brazil as home land, to go to Japan is an experience of “depart”. On the other hand, the ones who recognizes Japan as their home land because of cultural and genetical heritage, the experience is “regress”. This author also points that this experience can be in both sides. One who recognizes Japan as its homeland is, therefore, returning. But, once there, the social recognition is not the same and this one is seen as a foreigner. The cultural impact also is strong and this person cannot feel “inside”. So the notion of “regress” changes to “depart”. One more situation can be imagined: the person who lose the notion of home land as soon as he realizes that he is a foreigner in both countries. It is not difficult to hear from *Dekasseguis* the experience to not feel at home neither Brazil nor in Japan. There are stories of immigrants who return to Brazil thinking to begin their lives again and in a few months they travel back to Japan looking for home again. Such experiences are difficult to analyze in the restricted structures of social sciences. Recently, a young 21 years-old boy who lived in Japan since his 15, decided to immigrate to Europe. According to him, Japan and Brazil were not his homeland. Unfortunately, once in Netherlands, he couldn’t get a job because of the language. After, he tried Portugal and, in the end, returned to Brazil with family’s help. Now, in Brazil, he has no idea about what to do in his life.

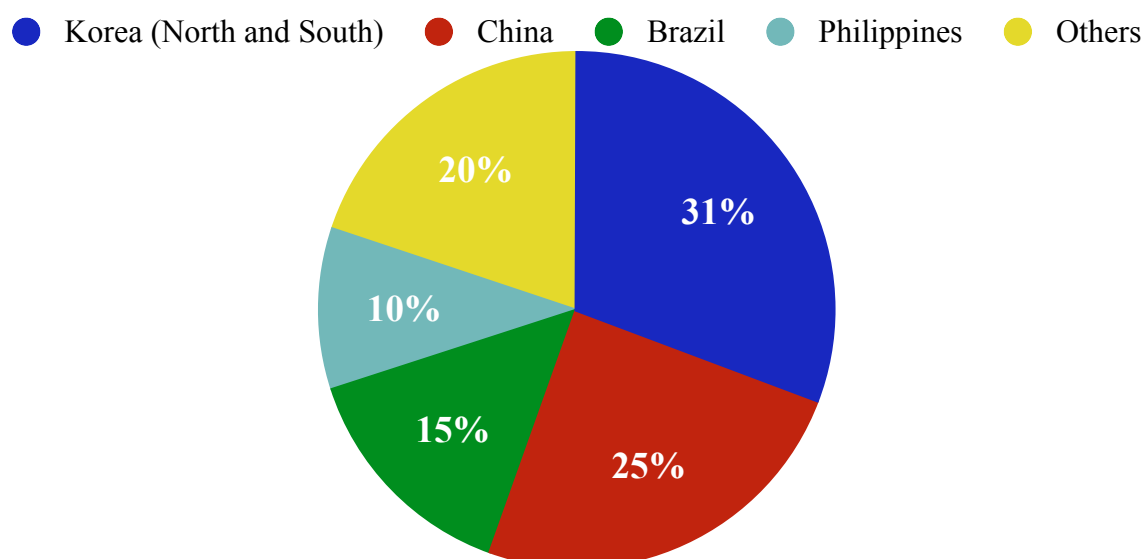
¹³ As other *kanjis*, there are different ways to ready it, depending on word. In *Dekassegui*, it should be read as “de”.

¹⁴ It should be read as “kasegui”.

¹⁵ *Dekassegui*.

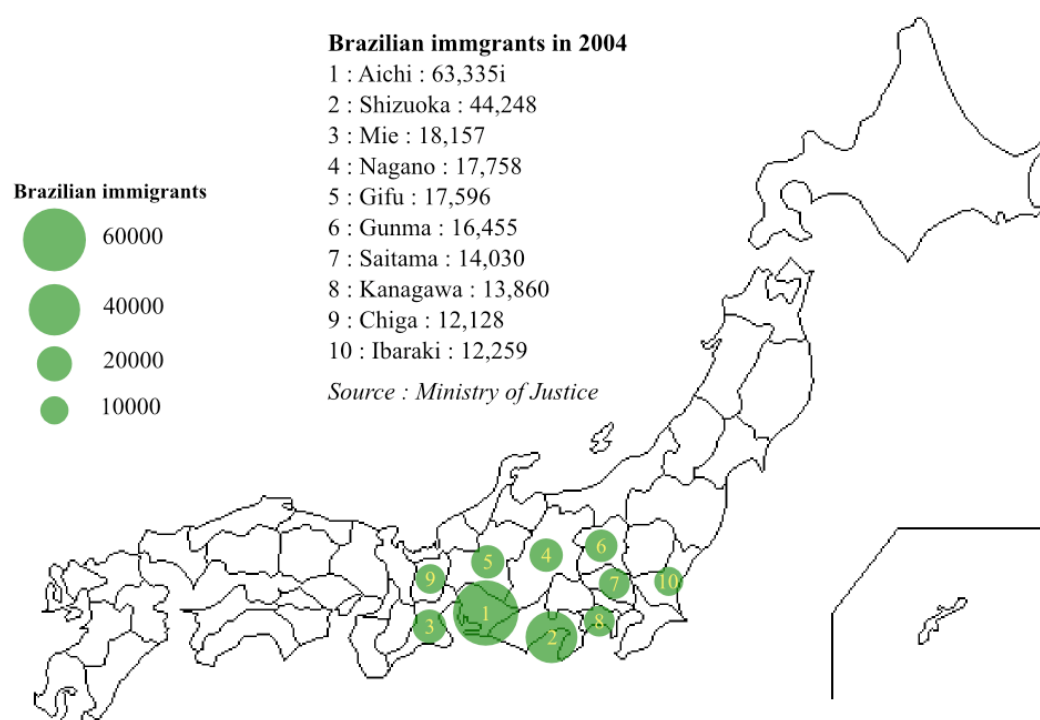
¹⁶ “Home land” should be understood as the place considered as home, different of “home town”, the place where someone was born.

Chart 3.5 - REGISTERED FOREIGNERS LIVING IN JAPAN IN 2004 (%)



source: Statistical Bureau & Statistical Research and Training Institute. Ministry of Internal Affairs and Communications

Map 3.1 - JAPAN: PREFECTURES WITH BRAZILIAN POPULATION OVER THAN 10,000 INHABITANTS (2004)



Other experiences can be related. Surely, once in Japan, the return to Brazil is complicated in most of the cases. Although the hard job and the privation of free time, life in Japan is safe. Violence is a legend comparing to Brazil. Jobs, in spite of being temporary, are not in shortage. Going back to Brazil means being prepared exactly to face the same situations that provoke the travel to Japan. Even so, majority still think to return, as can be seen in the chapter 5 and in other researches as the one conducted by *Hamamatsu-shi Kikakubu Kokusai Ka*, an NPO for foreigner affairs and intercultural exchange in Hamamatsu city.

The second feature pointed by SASAKI is legality. International migration is always connected to the notion of illegality. This is the case of the majority of Brazilian emigrants in United States and Europe. As seen before, Japanese descents can enter in Japan relatively easy by following the formalities required by Japanese government. As this author remember in her article, with this special visa and re-entry permission, the immigrant can go to Brazil and return without more administrative procedures.

A third category can be included because it has no similar in any other countries that recruits foreigner manpower over the world: the choice by ethnicity. As read above, to enter in Japan with a special visa, the applicant should have Japanese origin or be married with a Japanese descent. This will be discussed in the next topic.

3.3 THREE MOMENTS ON *DEKASSEGUI* FLOW

SASAKI (op.cit.) identifies also three distinct moments in the history of *Dekassegui* flow. In the middle of the years 1980, started the immigration of Brazilian-Japanese and Japanese who lives in Brazil to Japan. It is important to understand the reason why those workers were recruited to work in the Japanese manufactures. Comparing to other industrialized countries, Japanese companies has a really different relation with their employees. It is known as life-long employment. Companies used to select their employees for the high responsibility functions among the best students from the best universities. They invest in training of these “chosen” who will form the top of the internal labor force market. As famous around the world, these will be loyal to their companies and will have their jobs virtually for ever. This niche, extremely competitive even for Japanese people, is know as internal labor market.

Other jobs, which requires less qualification and because of this are less paid, are know as external labor market. According to HIGUCHI & TANNO (2003), in Japan, “the number of internal migrants began to decrease in 1974 because of depopulation in peripheral areas”. This population, formed mainly by people from the rural areas, fed the external labor market. In the earliest 1980s came to Japan the first group of Brazilians. They were few but important in consolidating the immigration in the follow years. These pioneers were Japanese with double nationality (*issei*) or from the first generation of Brazilian descents (*nissei*). At that time, immigrating to Japan was considered as a shame among the *nikkei* community.

*Embora esses primeiros Dekasseguis não fossem clandestinos em termos legais, eram clandestinos “morais”, não anunciando para ninguém a sua ida como trabalhador migrante.*¹⁷
(SASAKI, op.cit.)

¹⁷ In English: “Although these first *Dekasseguis* were not clandestines under the law, they were ‘moral’ clandestines and didn’t inform anyone about the trip to became a migrant worker.”

With the labor shortage, companies started to recruit foreigner workers, not only Brazilians. Part of this workers were illegal which created some incidents. As seen before, Brazil was sinking in a deep economic crisis and some companies found in Brazil an unexploited industrial reserve force. Brokers, responsible to contract seasonal labor force among internal and foreigner migrants asked the pioneer *Dekasseguis* to return to Brazil and recruit more Brazilian-Japanese to work in Japan.

According to HIGUCHI & TANNO (*op.cit.*), the first recruitment agency office was open in 1984 and from 1985 the number of Brazilian *nikkeis* who immigrated to Japan started to increase.

This means that Japanese firms 'discovered' Brazil as a new labor reserve and labor recruitment from Brazil began to be institutionalized.
(HIGUCHI & TANNO, *idem*)

Japanese society has an almost obsession for the homogenization and the entrance/permanence of immigrants is always a strong debate. Since the labor market in Japan entered in shortage and the perspective of a reversion of this situation was not visible, the presence of these immigrants was not only accepted but also encouraged. In the middle of the 1980s, Japanese economy started a high growth known as “bubble” which made the country depends more on supply of manpower from overseas. But the worry about the presence of foreigners in the country didn’t change. In this case, the presence of *nikkeis* was seen as a minor harm because of their Japanese ascendance and presumed easiness of assimilation. Then, *nikkeis* from Brazil, Peru and other South American countries, were arranged in the secondary market with some privileges comparing to *non-nikkei* foreigners.

While undocumented migrants from East, South-East and South Asia found jobs in small factories or construction sites concentrated in Kanto region, most Brazilians were brought to the bigger factories of the car and electronics industries. Brazilians were paid more and found jobs through institutionalized channels, including recruiting agencies, while undocumented workers depended on personal networks.
(HIGUCHI & TANNO, *idem*)

This first moment opened the doors of Japan for Brazilian *nikkeis* and conducted to a second moment when the number of migrants increased quickly. As demonstrated in the chart 3.4, from 1985 to 1990, the number of Brazilians living legally in Japan was increased of almost 3,000%. In 1990, the Law Of Immigrants Control introduced the special visa for Japanese descents and penalties for companies and brokers who contract illegal immigrants.

With the law, the profile of these immigrants changed completely. If in the past, the majority was composed by adult men, since this law’s approval, this pattern changed and the number of women started to increase. With the concentration of Brazilian immigrants, an ethnic business to attend this particular demand was created. SASAKI names it as *Dekassegui* to *Dekassegui* business. According to some pioneer immigrants, in the earlier years, commercial travelers offered Brazilian products such as food, cosmetics, seasonal products, books and news-

papers. In 1991, was created the first local newspaper for Brazilians, *International Press*, which circulates also nowadays, virtually all over Japan.

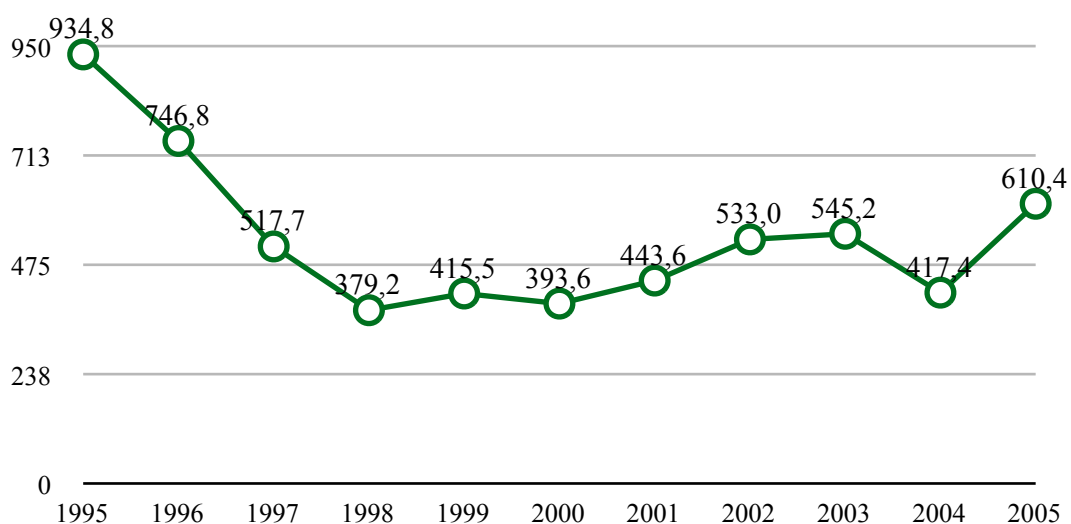
During this period, the majority followed the initial plan of short permanence but after return to Brazil once, majority returned to Japan, characterizing a go-and-return movement inside the *nikkei* population.

HIGUCHI & TANNO (*op.cit.*) point that during the 1990s, Brazilian workers were relocated inside Japanese labor force market. According to them,

Brazilian workers were in part replaced by Japanese peripheral workers and subject to downward mobility in the secondary labor market, though still relatively privileged compared to other migrant workers.

It was because Japanese manufactures put in to practice a reengineering on assembly lines, herewith obtained more efficiency in the use of technology and labor force. The review of working hours attracted Japanese workers to the place formerly occupied by Brazilian and other *nikkei* immigrants HIGUCHI & TANNO (*op.cit.*). Probably, it can explain the decrease, comparing to 1995, in remittances to Brazil made from immigrants in Japan as can be seen in the chart bellow:

Chart 3.6 - REMITTANCES FROM JAPAN TO BRAZIL FOR MAINTENANCE OF RESIDENTS IN MILLIONS US\$ (1995 - 2005)



source: Banco Central do Brasil

This transition is also followed by the long permanence. It marks a new phase in the history of *Dekassegui* flow. SASAKI describes also other changes in the profile of Brazilian immigrants in Japan:

gerações mais avançadas (segunda e terceira geração); proporção sexual equilibrada; sem tanta necessidade de falar a língua japonesa (pela grande presença de brasileiros

*no Japão); mais solteiros e casados “novos” (casados há pouco tempo ou com filhos pequenos) [...]; caráter mais familiar do que individual; presença de não-descendentes entre os Dekasseguis*¹⁸ [married with Japanese descents]

These changes are also responsible for the increasing on the problems among Brazilian immigrant communities. Newspapers, in Portuguese and in Japanese, are often registering criminal incidents involving Brazilians. Some of them became cases for international diplomacy because their implicants could runaway to Brazil before being captured by the Japanese police.

Other problem concerns the children's situation. The education theme will be discussed in the chapter 6. Nationality is being also a problem as long as Brazilian families are having children in Japan. According to the Japanese Nationality Law,

Ko wa, tsugi no baai ni wa, Nihon kokumin to suru.

1. Shusshoo no toki ni chichi mata wa haha ga Nihon kokumin de aru toki.

2. Shusshoo mae ni shibooshita haha shiboo no toki ni Nihon kokumin de atta toki.

*3. Nihon de umareta baai ni oite, fubo ga tomo ni shiranai toki, mata wa kokuseki wo yuushinai toki.*¹⁹

(NIHON HOOMUSHOO²⁰, s.d.)

It means that children from Brazilians citizen born in Japan has not the right to take Japanese nationality. On the other hand, Brazilian law says:

Art. 1º São considerados brasileiros:

a) os nascidos no Brasil, ainda que de pais estrangeiros, não residindo estes a serviço do governo do seu país;

b) os filhos de brasileiro, ou brasileira, nascidos em país estrangeiro, estando os pais ao serviço do governo do Brasil; fora deste caso, se, até um ano depois de atingida a capacidade civil, optarem pela nacionalidade brasileira;

¹⁸ In English: “most advanced generations [of Brazilian Japanese] (second and third generations); balanced sexual proportion; (because of the large presence of Brazilians in Japan) Japanese language skill less required; more single or just-married people (recently married or with young children) [...]: most familiar than individual feature; presence of non-Japanese descents between the Dekasseguis.

¹⁹ In kanji: 「子は、次の場合には、日本国民とする。

一 出生の時に父又は母が日本国民であるとき。

二 出生前に死亡した父が死亡の時に日本国民であつたとき。

三 日本で生まれた場合において、父母がともに知れないとき、又は国籍を有しないとき。」

In English: “A child shall, in any of the following cases, be of Japanese nationality:

1. When, at the time of its birth, the father or the mother is of Japanese nationality

2. When the father who died prior to the birth of the child was of Japanese nationality at the time of his death;

3. When both parents are unknown or have no nationality in case where the child is born in Japan.”

²⁰ In English, Japanese Ministry Of Justice. Accessed by the website <http://www.moj.go.jp/MINJI/kokusekiho.html>. December 10th, 2006.

§ 1º Os filhos dos que houverem optado na forma da letra b não gozarão da mesma faculdade se não vierem residir no Brasil²¹.

(PRESIDÊNCIA DA REPÚBLICA, CASA CIVIL, s.d.)

Brazilian children who are born overseas get a temporal Brazilian passport, if the parents decide for it, until they reach 18 years-old, the civil emancipation age in Brazil, when they have to make a decision for Brazilian nationality and live in Brazil, in a term which is not defined by law. Which country is responsible for these children welfare?

²¹ In English: “ Art. 1º Considered Brazilians are:

a) the ones who were born in Brazil, even if they were from foreigner parents who were not living in Brazil working for their countries government;

b) sons of Brazilians (male or female) who were born in a foreigner country, when their parents were working for the Brazilian government; out of this case, if, until reached the civil skill age, choose Brazilian nationality;

§ 1º Sons of the ones who chosen the nationality as indicated in the letter b will not have the same option if they don not come to live in Brazil.”

4. ABOUT THE RESEARCH AREA: SHIZUOKA PREFECTURE AND YAIZU CITY

4.1 ABOUT SHIZUOKA PREFECTURE

Japan is divided in 47 prefectures. Shizuoka Prefecture is located in Chubu, the central region of Japan, sub-region Tokai, in the Pacific coast.

Map 4.1 JAPAN - REGIONS



source: <http://web-japan.org/kidsweb/japan/regions.html>

Shizuoka Prefecture's population is 3,792,377²² inhabitants living in an area of 7,779.63 km². Shizuoka City is the capital. This prefecture is formed by 23 cities and 19 towns.

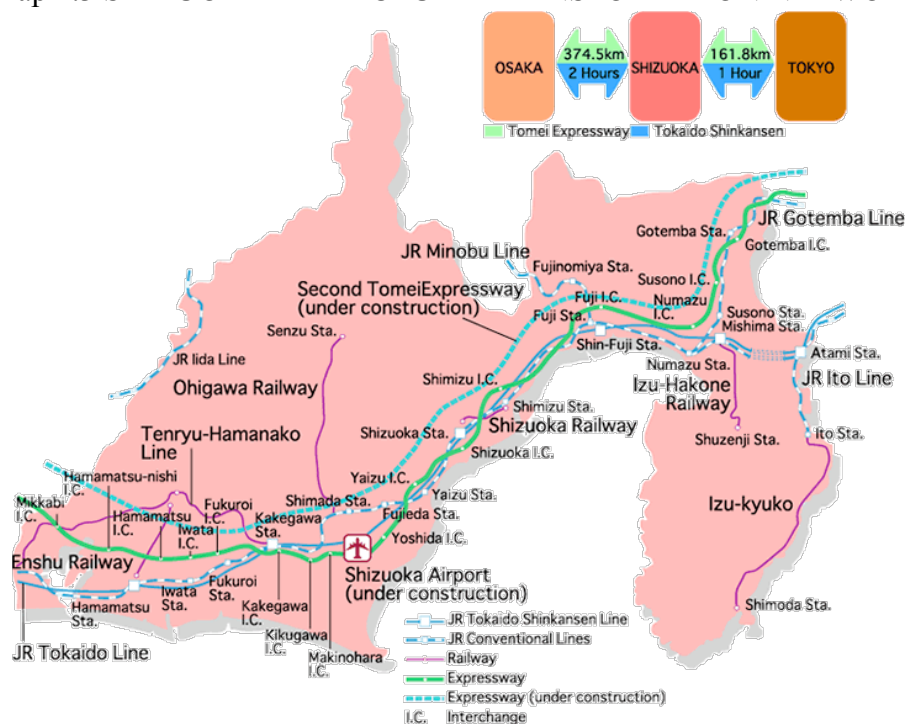
²² October, 2006. From Shizuoka Prefecture website
<http://www.pref.shizuoka.jp/kikaku/ki-20/english/profile/population.htm>. Accessed on December, 11th, 2006.

Map 4.2 SHIZUOKA PREFECTURE - LOCATION



Shizuoka is considered one of the most industrialized prefectures in Japan. Located in the way between the two largest cities in the country — Tokyo and Osaka —, Shizuoka is well served of transportation infrastructure. Tomei Express Highway connects Tokyo to Nagoya and crosses Shizuoka's territory from east to west as well Tokaido *Shinkansen*²³ and Tokaido Japan Railways Line. Soon, the prefecture will also count on a new highway (Second Tomei Highway) and a regional airport which is under construction in the city of Shimada, 30 minutes from the capital.

Map 4.3 SHIZUOKA PREFECTURE TRANSPORTATION NETWORK



source: Shizuoka Prefecture Website - http://www.pref.shizuoka.jp/kikaku/ki-20/english/profile/trans_map.htm

²³ *Shinkansen* means “bullet-train”.

4.2 ABOUT YAIZU CITY

Yaizu city is located in the Northwest of Shizuoka Prefecture. The city has boundaries at North with Shizuoka City and Okabe, at South with Oigawa, West with Fujieda and East the Suruga Bay which is responsible for the great part of city's economy.

Two stations of Japan Railways Tokaido Line are located in Yaizu territory — Yaizu and Nishi-yaizu —, one interchange station of Tomei Express Highway and two ports: Kogawa and Yaizu. The city area is 45,87 km² and the population in April, 2006 was 122,359 people. Foreigners were 2,434 people, representing 1.98%. Brazilian community is the largest group (*see the chart 4.1, in the next page*).

The economy of the city is based in the fishery industry. According to Yaizu City website, the ports of Kogawa and Yaizu 242,823 ton of sea products from coast and deep sea fishery. These ports circulate ¥ 42,800,000,000 or US\$ 366,353,909.46²⁴ by year.

Associated to the port and fishery, there is an industry of process which is constituted by around 900 small and middle-sized factories, employing 12,000 people and generating ¥ 400,000,000,000²⁵ *per* year.

Map 4.4 YAIZU CITY LOCATION

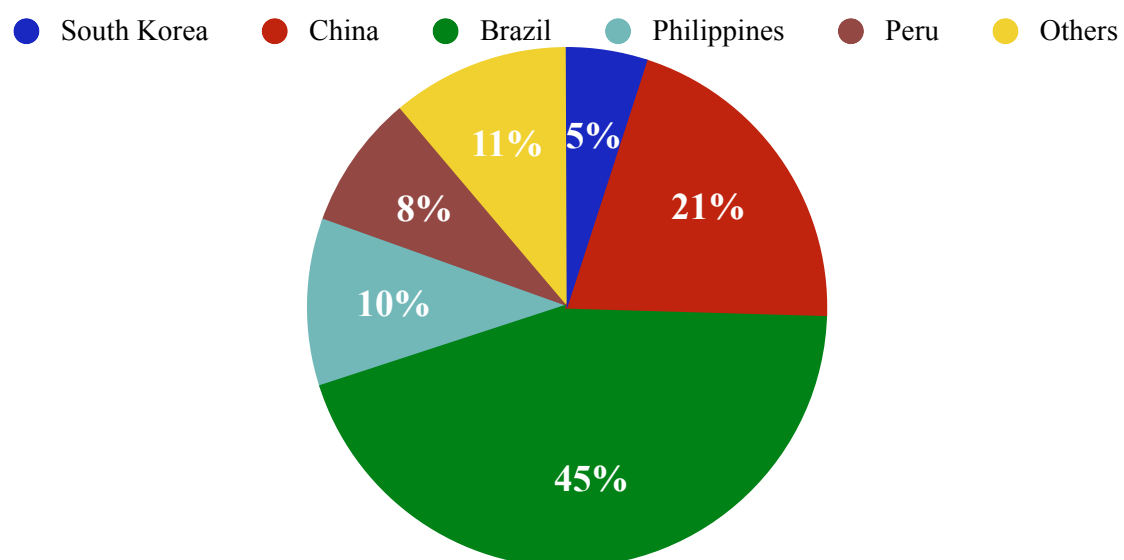


source: <http://akasaka-diesel.jp>

²⁴ Yaizu City website, accessed on December, 11th, 2006. The currency in American dollar is from the same date.

²⁵ US\$ 3,423,868,312.75, currency of December, 11th, 2006.

Chart 4.1 DISTRIBUTION OF FOREIGNERS REGISTERED IN YAIZU CITY (2006)



source: Yaizu Municipality

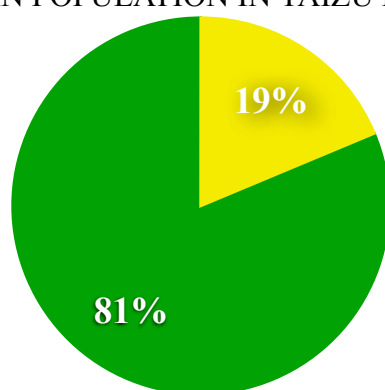
5. BRAZILIANS LIVING IN YAIZU — A PROFILE

5.1. ABOUT THE RESEARCH AND DATA SET

This data set was collected during a one-day application of a questionnaire in some neighborhoods where the concentration of Brazilians are higher, such as, Tajiri and Isshiki. A group of 9 persons were interviewed in the Massuda Onaga Factory. The questionnaire was filled by volunteers researchers. There were 70 filled questionnaires but one of them was discarded because of some contradictions. In the end, 69 questionnaires were analyzed and form the following data set.

As seen before, Brazilians living in the city were 1085 in December of 2006 and represented 0.89% of the whole population and 44.57% of the foreigners registered in the city. The population until 16 years old were 203 individuals and upper than 16 years old were 882. Among the adults, men were 469 and women 413. The younger were 106 male and 97 female. This is the distribution of the Brazilian population in Yaizu:

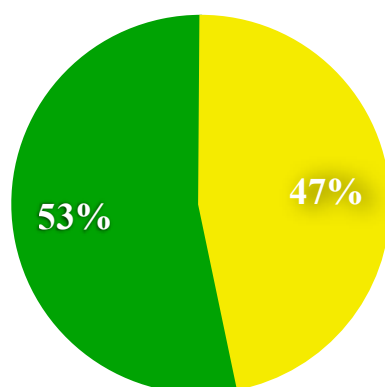
Chart 5. 1 BRAZILIAN POPULATION IN YAIZU BY AGE BAND (2006)



● until 16 years old
● older than 16 years old

source: Yaizu Municipality

Chart 5. 2 BRAZILIAN POPULATION IN YAIZU OLDER THAN 16 YEARS OLD BY GENDER (2006)



● female ● male

source: Yaizu Municipality

5.2 GENERAL PROFILE OF THE RESEARCHED GROUP

Among the 69 analyzed questionnaires, more than 81% (59 persons) were filled by people between the ages 19 and 55 years-old. Men were almost 57% (39 persons) and women 43% (30 persons). (See the charts 5.3 and 5.4 in the next page.)

65% (45 persons) declared to be Japanese descent and owner of their own visas. Beside, 23 persons (33,33%) are married with a *nikkei* and their visa depends on this relationship. (See the charts 5.5 in the next page.) As seen before, Japanese descents until the third generation can get a visa to work in Japan without any kind of sponsoring. The conclusion is that those who depend on a partner in marriage to get their visa are not Japanese descents or they are from the fourth generation, the latest. With only 100 years of immigration, *yonsei* are not many enough yet to compose a large group of immigrants. So, the most probable is that this 33,33% were form by non-*nikkeis*.

When asked about their self ethnic recognition, around 42% said they are Japanese descents and 16% half-breed, which means that they were born from a Japanese-descent parent and another ethnical origin Brazilian person. A little bit more than 40% of those who answered the questionnaire declared to be “Brazilian” or “pure Brazilian”. It is important to explain the choices available for this question. The different options to this question were “Brazilian”, “Japanese”, “Pure Brazilian”, “Brazilian descent of Japanese” and “half-breed”. According to MUNANGA (n.d.), ethnic is

*um conjunto de indivíduos que, histórica ou mitologicamente, têm um ancestral comum; têm uma língua em comum, uma mesma religião ou cosmovisão; uma mesma cultura e moram geograficamente num mesmo território*²⁶.

This definition permits to understand that, even inside the same country, many ethnic relations can be acquired. This is the case in Brazil, where many different nationalities and ethnicities shared the same territory, sometimes having conflicts among themselves. It also opens the ways to consider the hole country as a same ethnicity: Brazilians speak the same language, share the same territory and mainly the same myths and history. In the case of Brazilian-Japanese, the definition of ethnic belonging is a complex mix of historical familiar relations and social interactions between both cultures. For example, the expression “pure Brazilian” uses to shock many of the people who are following this research and the questionnaire application. But, it is common to hear it among the *nikkei* community in Brazil or in Japan. “Pure Brazilian” is the one who has no Japanese descent. Outside the *nikkei* community, this expression is completely alien because the idea of being Brazilian includes the mix of “races” and half-breeding. Then, when a Japanese descent recognizes oneself as “Brazilian”, when one had the choices seen above, it means that inside the Brazilian culture this one feels secure to identify . Maybe it doesn’t mean that this person is denying his/her Japanese origin but, at least, they didn’t feel Japanese culture as a secure way of self-identification. On the other hand, Japanese people are connected by the idea of biological heritage. Of course genetics concerns are not the only way to consider

²⁶ In English: “a group of individuals who, historically or mythologically, has an common ancestor; it has a common language, the same religion or cosmological vision; the same culture and live geographically in the same territory”.

Chart 5.3 RESEARCHED GROUP BY AGE BAND

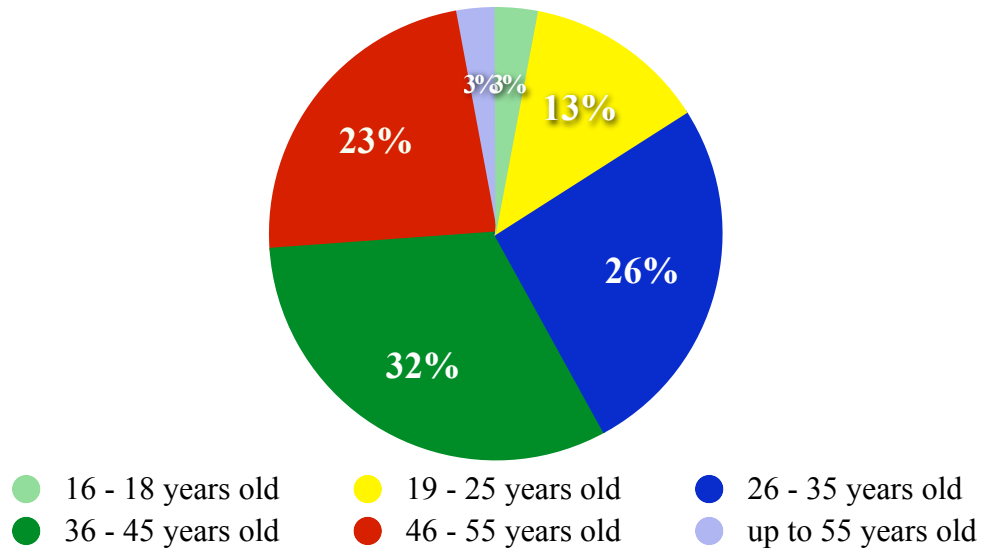


Chart 5.4 RESEARCHED GROUP BY GENDER

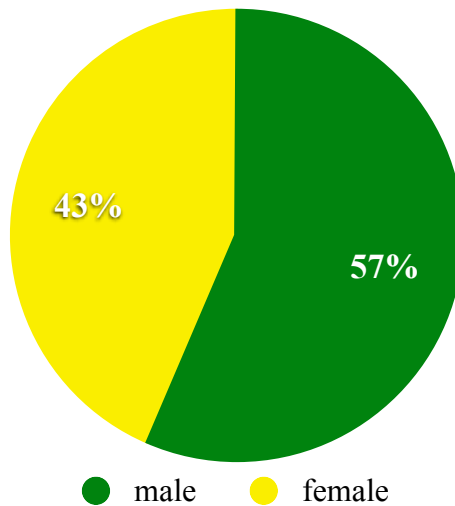
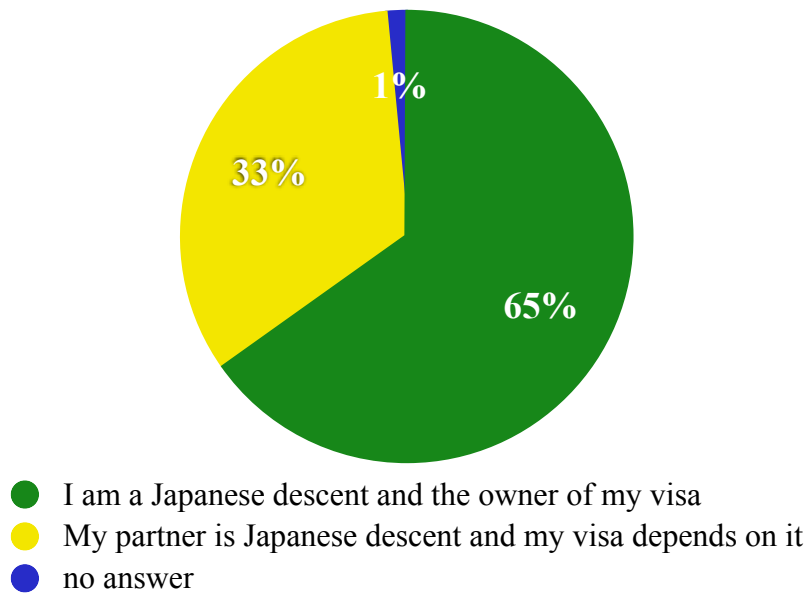


Chart 5.5 RESEARCHED GROUP BY TYPE OF VISA



somebody as Japanese. But, definitely, if someone was not born from Japanese parents it will never be socially accepted as Japanese even if, in the rare and extreme case, this person were naturalized Japanese. Many *nikkeis* declare that they feel more pressured in being Japanese in area such as language skilled or Japanese cultural adaptation than other foreigners. A Brazilian student related a story of suffering bully at the laboratory where he was working because he was Japanese descent but his language skill was not considered enough for someone who has “Japanese blood”. When he finally got a good skill — with many sacrifices, according to him — it was not because of his dedication but only because he has “the Japanese language is his blood”. Like him, many other Brazilian-Japanese felt completely excluded of Japanese society because, in spite of being considered Japanese because of their Japanese origin, in the end, they are not part of Japanese society. On the other hand, many people reports the same feeling in Brazil. In the video *Dekassegui*, appears an interview with the actor Marcos Takeda. He said:

*“Eu pude perceber que eu sou brasileiro aqui no Japão. [Por quê?] Porque... No Brasil, existe aquela coisa: entre as famílias japonesas e na colônia você é japonês e as pessoas que não têm descendência são **gaijin**”²⁷. Só que, quando você chega aqui, você é **gaijin** e fica a dúvida ‘no Brasil, eu sou japonês e no Japão eu sou brasileiro’. Mas eu nasci no Brasil. E eu faço parte da mistura brasileira, da mistura que é o povo brasileiro (...). Eu sou brasileiro.”²⁸”.*

It is important to notice that, inside the universe of *Dekassegui* flow, almost 1/3 of the adult immigrants has no Japanese descent or didn’t recognize themselves with a Japanese culture background. This is the recognition that the *nikkeis* are not Japanese and a great part of them even do not identify themselves with any part of the Japanese culture. Some because they do not have any Japanese ancestor and they are only married to a *nikkei*. But others because, like Mr. Takeda said, they realize their ethnicity when they arrive in Japan and live among Japanese people. Like discussed in the chapter 3, *nikkeis* were chosen to fill the lack of labour force in Japan because they are Japanese descents and the cultural shock would be weaker in comparison with other foreigners. But, the truth is, in this moment of *Dekassegui* flow, a few part of Brazilian-Japanese have real connections with their ancestral roots and culture. They were educated in Brazilian schools and inside the Brazilian society. Therefore, they are Brazilians. It means that their adaptation to Japanese society is as hard as any other foreigner. Their knowledge of Japanese language, like will be shown in next topics, is poor. So, if Japanese society need them as labor force, this has to be considered.

Other interesting thing in this topic is that during the empirical research, many *Dekassegui* used to say that among the *nikkei* community there is a difference of status between “pure

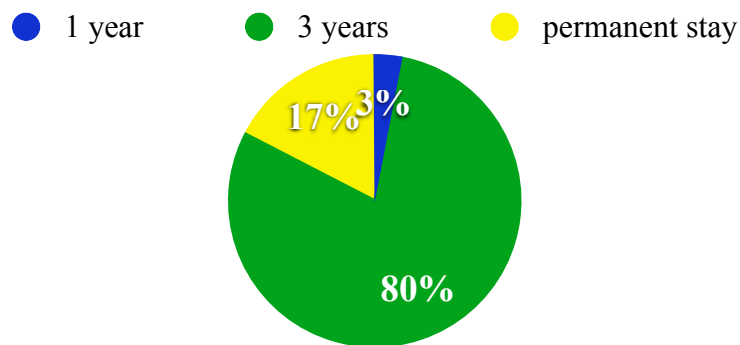
²⁷ In Japanese 「外人」. In English, *gaijin* means “foreigner”. The formal word for this in Japanese is 「外国人」 (*gaikokujin*). *Gaijin* is, sometimes, used as a depreciating term among Japanese people.

²⁸ In English: “I could realize that I am Brazilian here in Japan. [Why?] Because... In Brazil happens this: among the Japanese families and inside the colony you are Japanese and the others who didn’t have (Japanese) descent, they are *gaijin*. But, when you arrive here (in Japan) you are *gaijin* and, so, you have the doubt ‘in Brazil I am Japanese and in Japan I am Brazilian’. But, I was born in Brazil. And I am a part of the Brazilian people, of the Brazilian mixture, the mixture which is the Brazilian people. (...) I am Brazilian.”

Japanese” and half-breeds. The olds used the word “*ainoko*²⁹” to refer to that ones who were born from only one Japanese descent parent. It was not possible to acquire more than this in the present research. The relations and social stratification among Brazilian-Japanese deserves more attention from scholars in this subject.

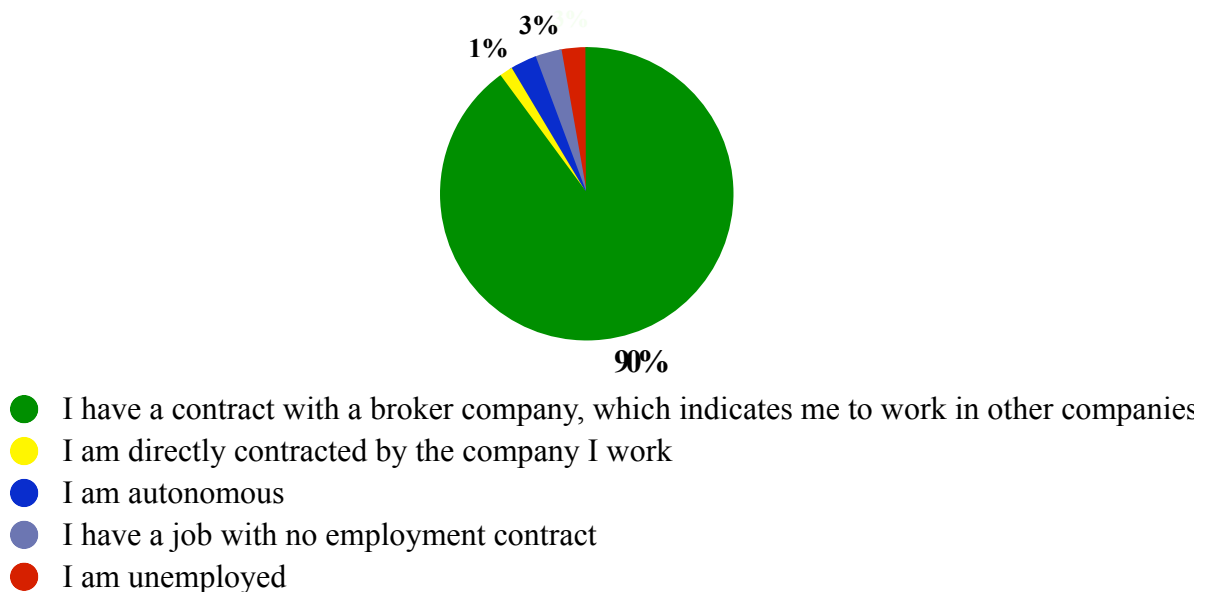
About the visa allowing permanence, almost 80% (55 persons) declared to have a three-years visa and 17% said that they have a permanent stay visa. As discussed before, this kind of visa is conceded for *issei* and *nissei* immigrants. *Sansei* used to get one year visa only. But, after a time of stay, it is possible to get longer time visa. It depends on the immigration office. Nowadays, many Brazilians are reporting problems when renewing their visa. In fact, there is a strong debate in Japanese society about changes in the rules of admission and permanence of foreigners in Japan. This will be discussed in the following topics.

Chart 5.6 RESEARCHED GROUP BY VISA/ YEARS OF ALLOWED PERMANENCE



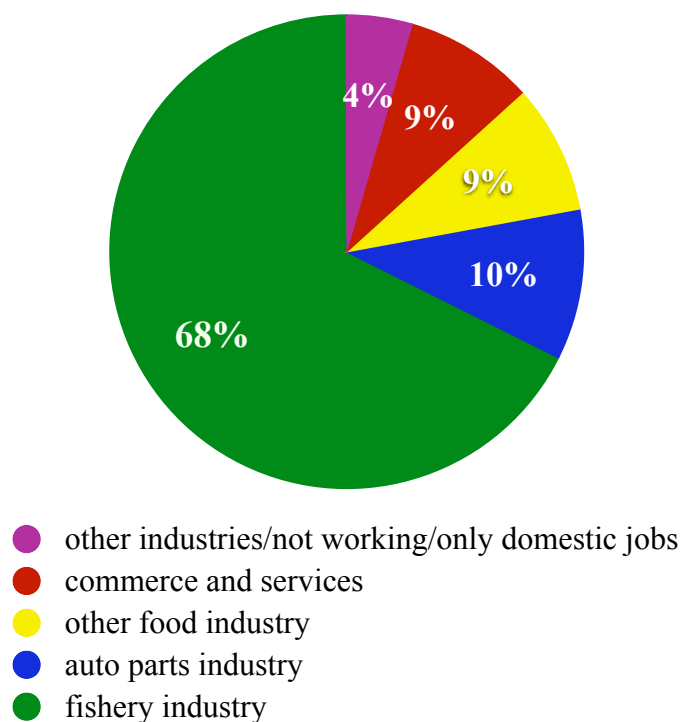
90% of the interviewed were working under a contract with a broker company at the research date. 68% were working in the fishery industry. 19% were working in other industries and 9% in commerce and services.

Chart 5.7 RESEARCHED GROUP BY TYPE OF CONTRACT



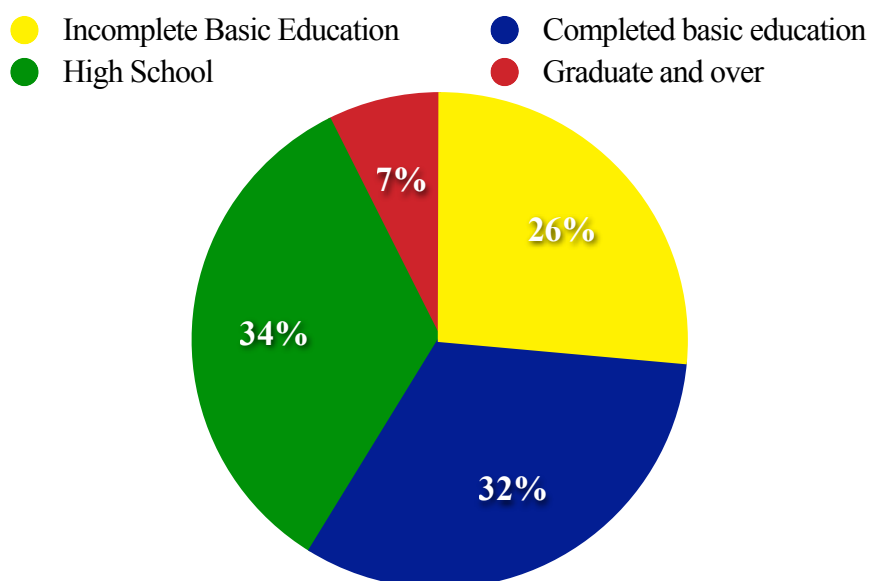
²⁹ 「愛の子」 in Japanese, or “son of love” in English. In spite of the romantic idea, the expression is full of prejudice inside.

Chart 5.8 RESEARCHED GROUP BY ECONOMIC ACTIVITY



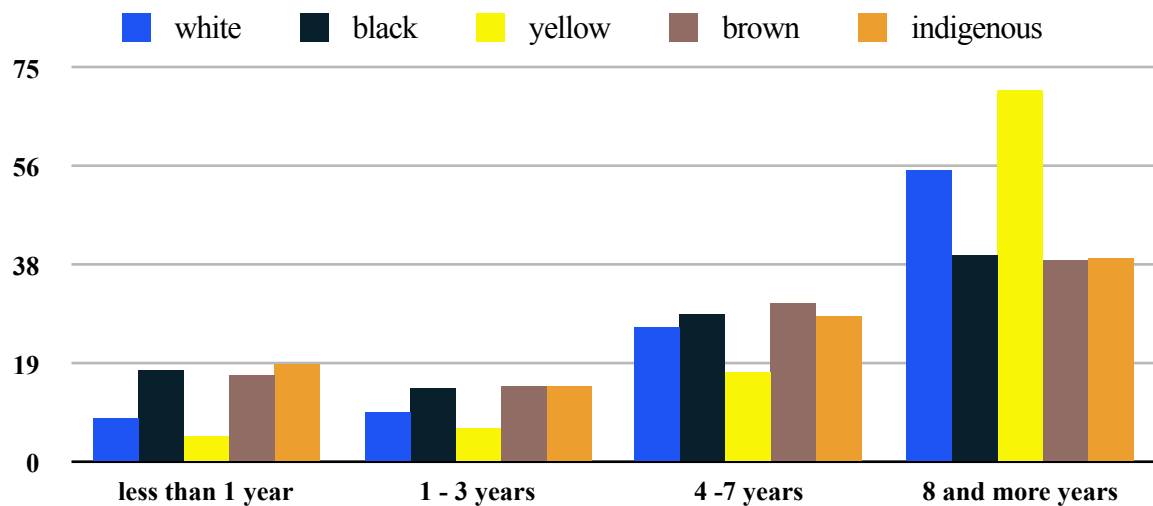
About the educational level, 34% finished the High School, 32% had only the 8 years basic education and 26% even didn't completed it. Only 4% reached the graduation level.

Chart 5.9 INTERVIEWED BY EDUCATIONAL LEVEL



It is common sense to declare that *Dekassegui* flow is composed of immigrants with high professional skills and high scholar levels. It came from the knowledge that Japanese and other Asian descents living in Brazil have the highest rate of years of education inside the country as can be seen in the chart below.

Chart 5.10 BRAZILIAN POPULATION BY ETHNICITY AND YEARS OF EDUCATION IN 2004 (%)



source: IBGE - Pesquisa Nacional Por Domicílios

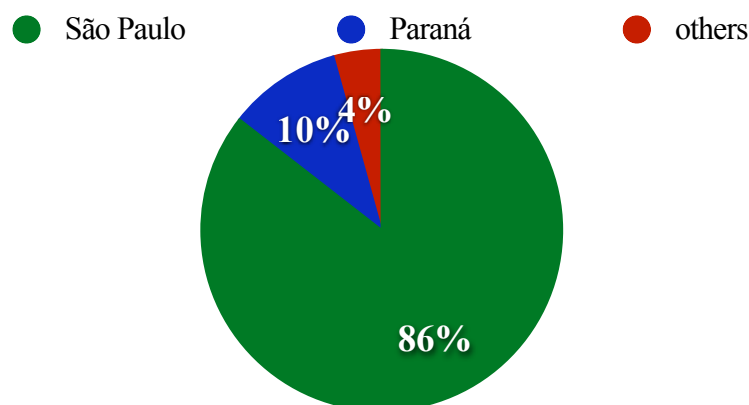
Even considering the possibility that part of those who declared to have a visa which depends on their partner were not Japanese descents, the analysis of this data set indicates that low educated workers are the majority (58% didn't complete basic education). But it is still impressive that the rate of high-schooled graduate workers (34%) added to the graduated it reaches 41%. These workers for sure have more than their body force to offer. They studied at least 11 years to perform works for which no skills are needed.

5.3 MOBILITY AND PERMANENCE

5.3.1 Origin in Brazil

As expected, most part of the Brazilians living in Yaizu came from the state of São Paulo (86%), which has the largest *nikkei* population in Brazil. as seen in chapter 2. About the city from where they came (not the city where they were born), 32 cities were mentioned but only 10 of them had were more than once mention and only 2 more than 10 times.

Chart 5.11 RESEARCHED GROUP BY STATE OF ORIGIN IN BRAZIL



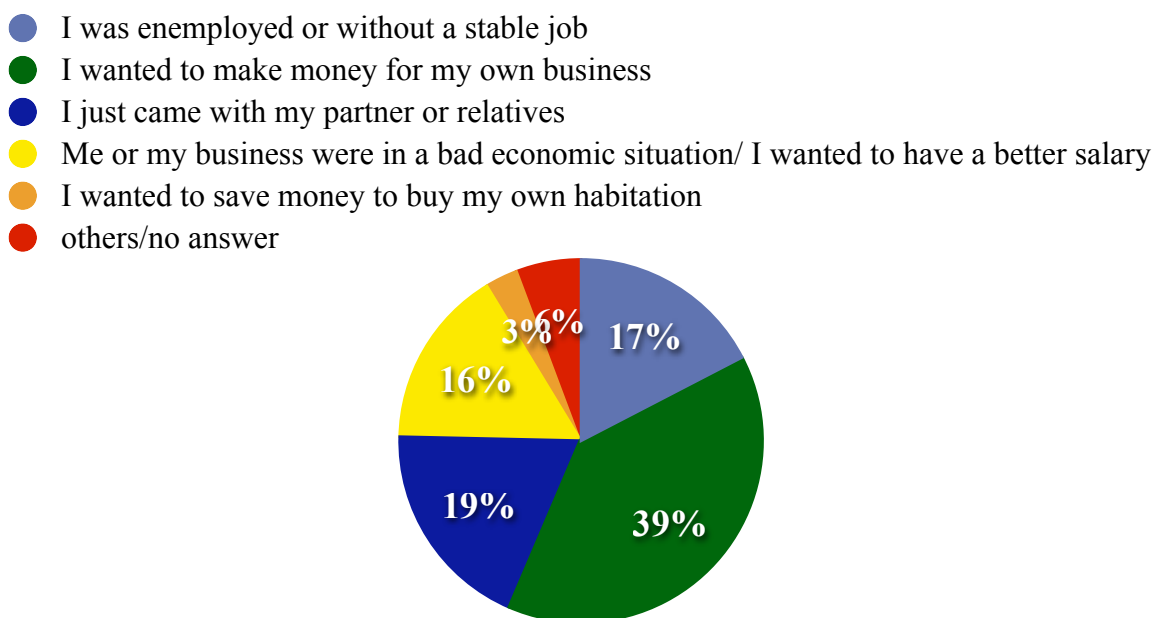
The most mentioned city was Bastos (13 times). Bastos is located in the northwest of the state of São Paulo. It is a city with 21,676 inhabitants in 2006. Bastos area was occupied by

Japanese immigrants in the 1920s. According to the local Municipality's website, Mr. Senjiro Hatanaka, representing a Japanese Government organization behind the former *Sociedade Colonizadora do Brasil Ltda.*, bought an area with 24,199 m² in 1928. This area was divided into small lands and sold to other Japanese immigrants who started a culture of silkworms which became the most important center of this culture in Brazil during the 1950. But with the introduction of the artificial silk in Brazil, they city had to diversify the agriculture introducing new products such as citrus, swine, rice and, most prosperously, poultry of Galliforms which is at the basis of the local economy. Nowadays, came from Bastos 10.5% of the chicken eggs produced in Brazil.

Deposition from the historian Ilma Tokunaga Ferreira — who lived in the city for 10 years — points that the first Brazilians that arrived in Yaizu were enlisted in the city of Bastos by brokers who were looking for labor force for the hard job in the fish factories. According to her, those brokers wanted disciplined workers educated in the Japanese culture, difficult thing to find in urban areas, where the tendency is to the mixture of culture and habits. This hypothesis of selective immigration should be better analyzed in future studies.

Among the reasons that bring them to Japan, “I want to make money for my own business” was the most mentioned (39%). However, the rate of the people who declared to be “unemployed or without stable jobs” is high (17%), when added to the group which declared “bad economic situation” or “low salary”(14%) it forms 31%.

Chart 5.12 RESEARCHED GROUP BY MAIN REASON TO IMMIGRATE TO JAPAN



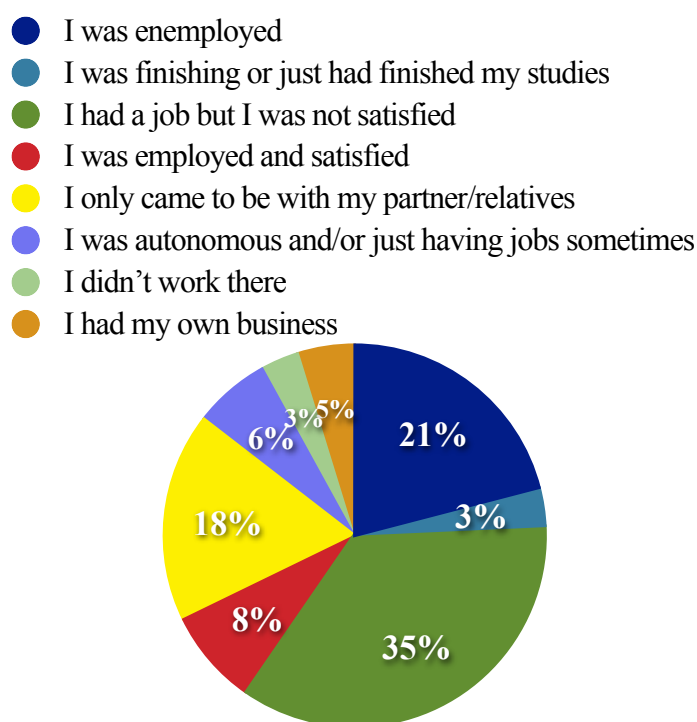
As explained in the chapter 3, the economic situation in Brazil is not propitious to the ones who wants to get jobs. Thus it is why the number of people who wants to have their own business is high. Other researchers got the same results as BELTRÃO & SUGAHARA (2006). About it, they wrote:

*A maioria destes Dekasseguis declarou querer abrir negócio próprio. No entanto, eles não tinham nem experiência anterior nem haviam investido na aquisição de conhecimentos necessários.*³⁰

Unfortunately, this research cannot conclude if the *Dekasseguis* of Yaizu who have the intention to start a new business in Brazil are preparing themselves for this. But, this wish created an industry in Brazil which aims to help returned immigrants:.. from the serious SEBRAE to many writers who published books or websites, proposing solutions sometimes closer to the self-help than economics.

As it is possible to see in the chart below, 43% of the interviewed were already employed when they decided to immigrate. 35% were unsatisfied of their employment in Brazil. The reasons of this dissatisfaction was not revealed by the questionnaire and they can be many are possible. But, thinking about the reasons they declared to immigrate, we can conclude that their jobs cannot provide what their wishes and needs.

Chart 5.13 - INTERVIEWED GROUP BY THE SITUATION THEY WERE BEFORE EMIGRATE TO JAPAN



In fact, hidden behind the economic reasons are others which concerns the inclusion in the space of consumption in a way that is not possible in Brazil. According to FERREIRA (op.cit.),

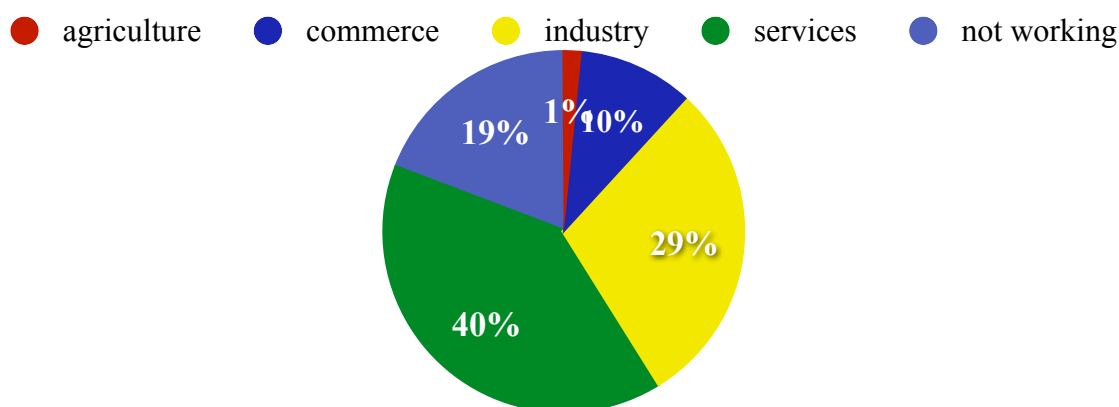
³⁰ In English: “The majority of those Dekasseguis declared to want to have their own business. Nevertheless, they did not have any experience before or even invested in order to obtain the necessary knowledge for this.”

*O capitalismo cria e impõe necessidades, produzindo vontades, obrigando os consumidores, a persegui-los, fazendo com que uma parte deles se lance a conquistá-los num outro espaço.*³¹

The poverty in Brazil cannot be compared to other countries in America or Africa. Brazil is integrated, even if marginally, to the world capitalist order. Radio, television, Internet, all the mass media is developed like in a rich country. The Brazilian publicity is considered one of the best in the world. Brazilians can have access to every new product that is released in Japan, United States and other centers of the capitalist world. But this access is limited by the low wages and power of consumption. The immigration to Japan is the door to the other universe where the worker is necessary and, because of this, better paid. And, even when these jobs are considered dirty for local workers and have no social recognition, the status come with consumption power. It is not a coincidence when, for example, some *Dekasseguis* increase their Internet profiles in websites like Orkut³² with pictures of their new cars, houses or other products they could never buy with their salaries in Brazil.

Concerning the sector of economy where they used to work in Brazil, only 29% were performing some activity in the secondary sector. During the empiric research, some interviewed used to say that they never work in a factory before and some were working for years in unskilled or under-skilled jobs in the tertiary sector. The experience of working in Japan could be used when these workers return to Brazil if their jobs here were not unskilled.

Chart 5.14 INTERVIEWED BY SECTOR OF THE ECONOMY THEY WORKED IN BRAZIL

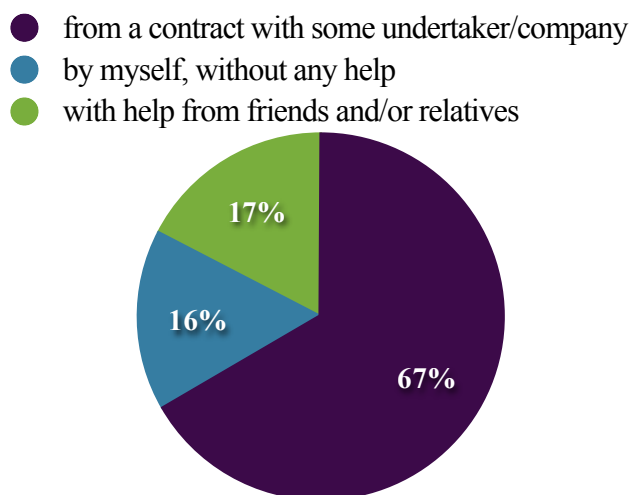


In the researched group, the majority came to Japan under a contract signed in Brazil which includes the financing of the air ticket and the guarantee of a job.

³¹ In English: “The capitalism creates and imposes needs, producing wishes, which obligate consumers to persecute them and make a part of them launch themselves to conquer those wishes in another space.

³² Orkut is a relational network on the Internet where the user can build a profile with pictures and a net of friends. The network was private until a couple of years ago. Only members could invite new ones. After the entrance of Brazilians, the net started to grow faster and the idea of closing community for selected friend was changed. Internet users from other countries, specially the United States where the net was started, abandoned Orkut and the initial idea of privacy was abolished. In the Orkut, users can also form communities. There are many communities made by Brazilian immigrants in Japan.

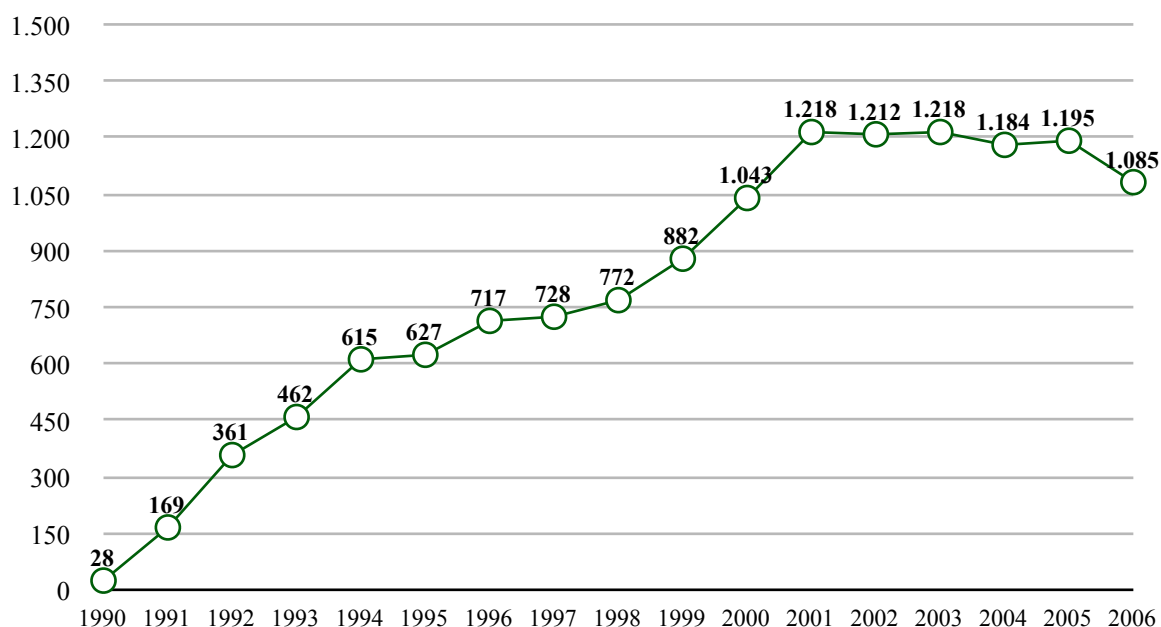
Chart 5.15 INTERVIEWED BY WHO FINANCED/PAID THE TRIP TO JAPAN



5.3.2 Arrival in Yaizu and Internal Mobility

It is not possible to identify one pattern about the arriving time in Japan among the studied group. According to depositions, Brazilian immigration in Yaizu started about 20 years ago when some brokers went to Brazil to find workers for the hard jobs in the fishing factories. Its evolution can be seen in the chart below:

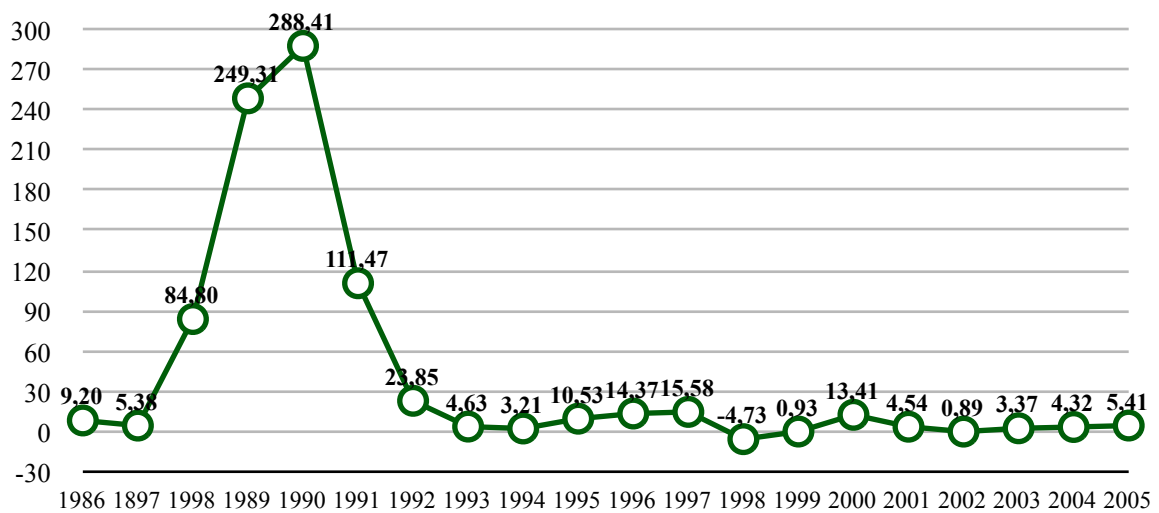
Chart 5.16 - BRAZILIAN POPULATION IN YAIU (1990 - 2006)



source: Tookei Yaizu numbers 76, 79, 82, 85, 88 and 89.

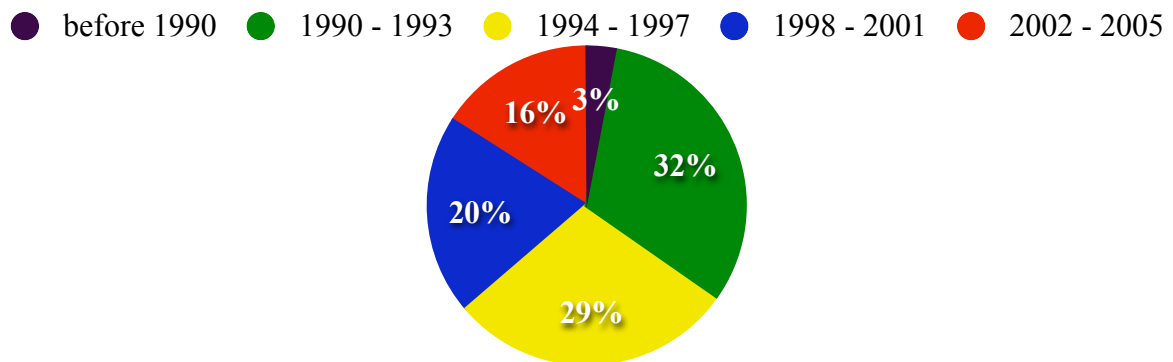
Inside the researched group, 35% declared to be arrived in Japan for the first time before 1994. Just a few of them arrived in the country for the first time before 1990 (3%). As discussed before, 1990 was the year when the Immigration Act in Japan suffered the changes thus allowed *nikkeis* to get the special Japanese visa. 1990 is so correlated with a peak in the growth of the population of Brazilian immigrants.

Chart 5.17 - GROWTH OF BRAZILIAN POPULATION IN JAPAN FROM 1986 TO 2005 (%)



source: Statistical Bureau & Statistical Research and Training Institute. Ministry of Internal Affairs and Communications *apud* Revista Alternativa - Ano VI - Edição 144 page 33

Chart 5.18 - RESEARCHED GROUP BY YEAR OF ARRIVAL IN JAPAN



The majority of interviewed (68%) didn't not go right to Yaizu when they arrived in Japan. 55% declared to have been living and working in other prefectures apart of Shizuoka. 16% lived in three or more different prefectures, including Shizuoka.

Chart 5.19 - RESEARCHED GROUP IN THE QUESTION:
"When you arrived in Japan, did you came first to Yaizu?"

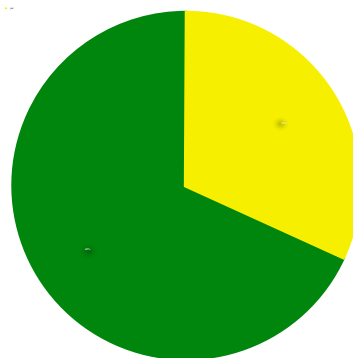
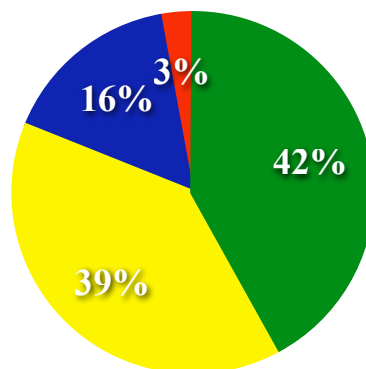


Chart 5.20 RESEARCHED GROUP IN THE QUESTION:
“The cities where you live were...”

- only in Shizuoka Prefecture
- in Shizuoka Prefecture and another one
- in Shizuoka Prefecture and another two ones or more
- others/no answer



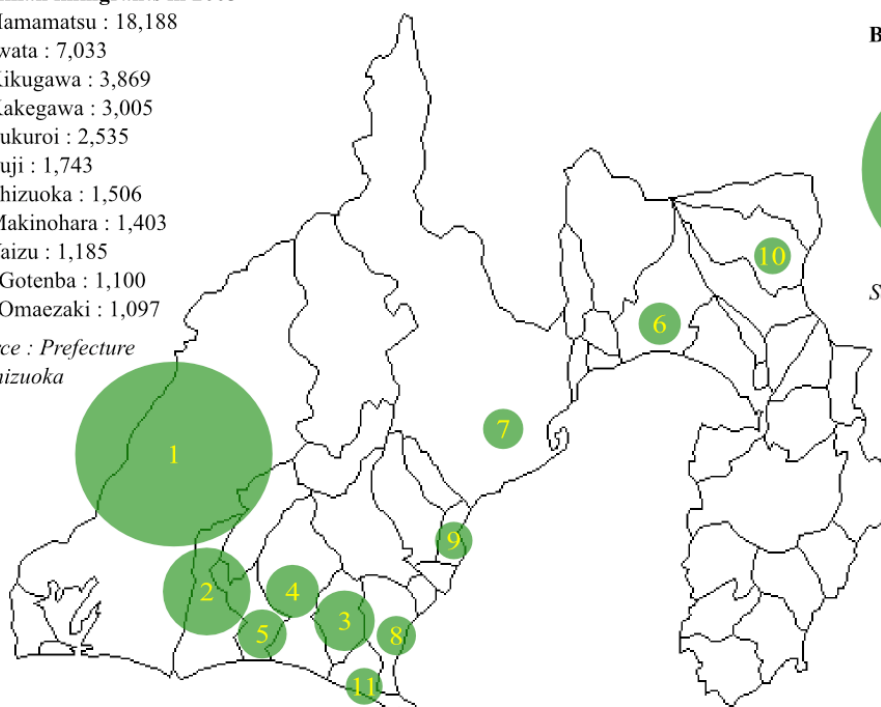
Even among ones who declared to live only in Shizuoka Prefecture, the inter-cities immigration is common. Inside Shizuoka Prefecture other cities has Brazilian communities such as Fuji, Shizuoka City (Shimizu Ward, former Shimizu City), Iwata, Hamamatsu, Kakegawa, Kikukagwa, Omaezaki, Makinohara and Fukuroi.

Map 5.2 SHIZUOKA PREFECTURE: CITIES WITH BRAZILIAN POPULATION OVER 1,000 INHABITANTS (2005)

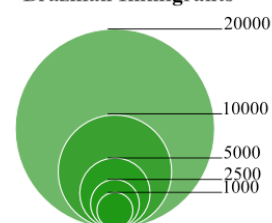
Brazilian immigrants in 2005

- 1 : Hamamatsu : 18,188
- 2 : Iwata : 7,033
- 3 : Kikugawa : 3,869
- 4 : Kakegawa : 3,005
- 5 : Fukuroi : 2,535
- 6 : Fuji : 1,743
- 7 : Shizuoka : 1,506
- 8 : Makinohara : 1,403
- 9 : Yaizu : 1,185
- 10 : Gotenba : 1,100
- 11 : Omaezaki : 1,097

Source : Prefecture of Shizuoka



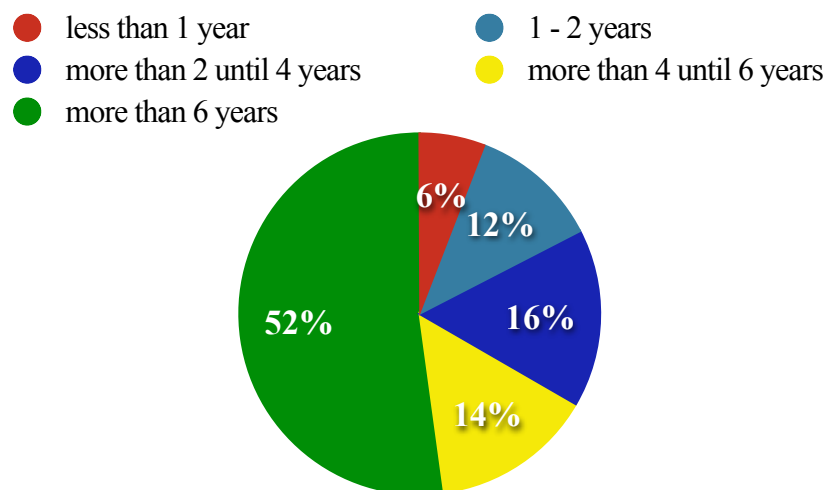
Brazilian Immigrants



Source : Prefecture of Shizuoka

Other researches also noticed the mobility of Brazilian people in the Japanese territory. As long as they do not have stable jobs, these immigrants can move/be moved to other parts of the territory where labor force is needed. In the area of large concentration of Brazilians, free magazines — known as “paper free” — in Portuguese offers jobs in different areas of Japan. This way, even if someone lives far from the areas where jobs are better paid, this information come easily and the worker can move to other areas. Many workers also have relatives or friends in different areas inside the country. They use to support each other in the case of moving. This research registered cases when this kind of support came from a love relationship that started on the Internet. On the other hand, 52% of the interviewed in this research are living in Yaizu for more than 6 years. Considering that ones who are living for more than 4 years in the city, this rate reaches 66%. During the empiric research, many people declared that they do not think to move from Yaizu to other cities in Japan.

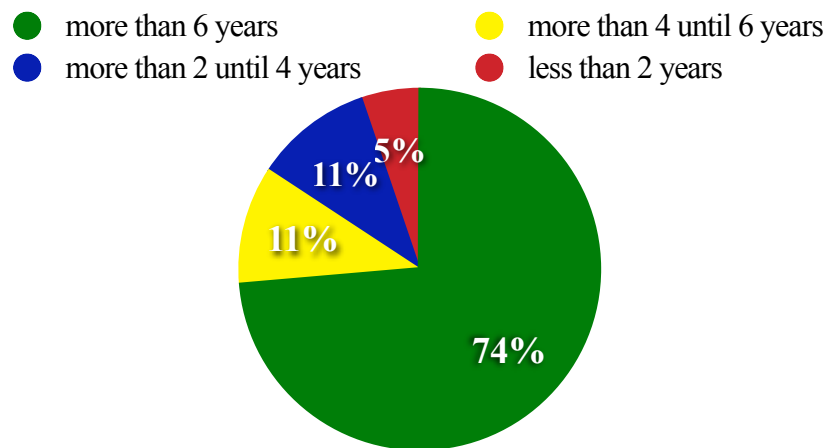
Chart 5.21 - RESEARCHED GROUP BY YEARS LIVING IN YAIZU



It is interesting to understand the reasons that conducted these immigrants to Yaizu. In the questionnaire some reasons were presented to them and they had to choose only one as the main reason that made them choose Yaizu to live and work in Japan. This question had also space to other answers and many different reasons were declared. Because of this, it was necessary to re-organize these answers in groups as follow: job related reasons (profitability, contract with brokers or companies, the city has available jobs), personal connections (family and/or friends living in the city, indication of someone etc), infra-structure for Brazilian or other ethnic related connections, city's infra-structure (not exclusive for Brazilians) and quality of life, no references about the city, and others (housing, religion, business etc). Three of these reasons detached themselves. The personal connections were important for 32% of the interviewed. It was not possible to know if it is a result of solidarity networks. This topic deserves special attention in a future study. Reasons related to “jobs” were mentioned for 29% of the interviewed with a distinction to the profitability of the work which was remembered by 23% of the hole group. In fact, the work in the fish factories has a better payment per hour in comparison with other industries or economic activities. This activity has also a lack of labor force which allows the workers to have many extra hours *per* month. Finally, the third of the most important topics was the high amount of people who had any references about the city before (28%). Relating this group with the date of their first arrival in Japan the first idea

is that they are a part of the pioneer group that came to Yaizu directly from Brazil, recruited by brokers. But, analyzing them in the subgroup of people who lives in Yaizu for 6 years or more (74%), most part of them passed in other cities before arriving in Yaizu (71.4%). Because of this, it needs deeper study to understand from where those immigrants got the information about Yaizu and how they were recruited.

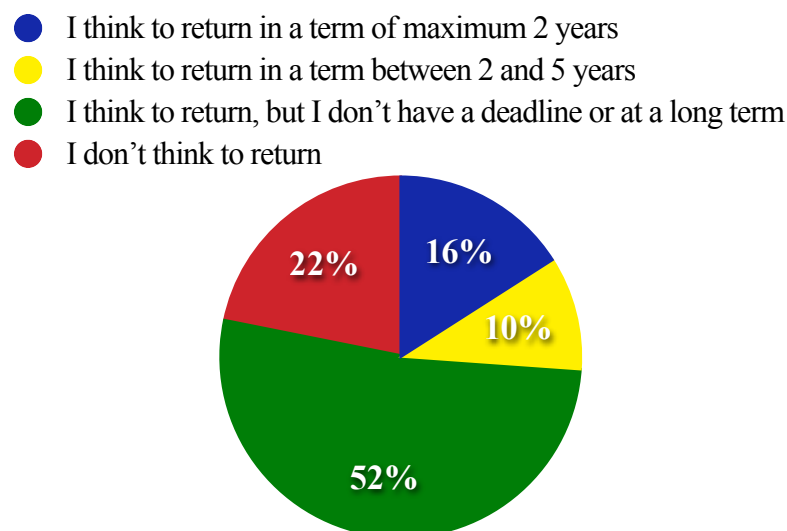
Chart 5.22 - PART OF THE RESEARCHED GROUP WHO DECLARED DIDN'T HAVE ANY INFORMATION ABOUT YAIZY BY YEARS LIVING IN THE CITY



5.3.3 External mobility: the “permanently transient”³³

As seen before, in the start of the 1980's, when the *Dekassegui* flow has started, the majority of the emigrants was formed of single grown-up men. SASAKI and other scholars are recognizing that migrate to Japan is becoming more than a temporary option even when many people declare their wish of returning to Brazil. In this research, only 22% of the interviewed declared that they do not think to definitely return definitely to Brazil.

Chart 5.23 - RESEARCHED GROUP BY INTENTION TO RETURN TO BRAZIL

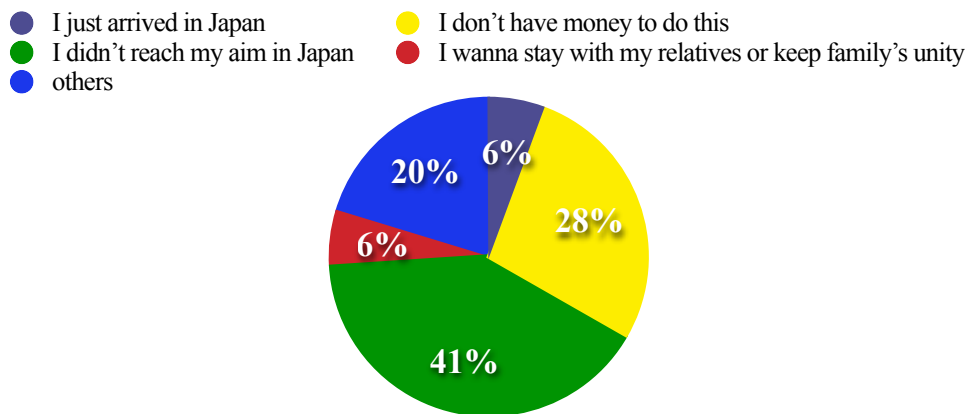


³³ This expression was created by BELTRÃO & SUGAHARA (see bibliography).

On the other hand, 52% reported their plans to return in a long term. It correspond to what BELTRÃO & SUGAHARA (op.cit.) considered as “permanently transient” state of these immigrants. There is not an older research to compare if this intention have been changing across the years. But, other scholars identify the same feeling in other studies. When asked what was the main obstruction to return to Brazil, 41% declared that they didn’t reach their aims until that moment and 28% said that they do not have money to return.

Chart 5.24 - RESEARCHED GROUP IN THE QUESTION:

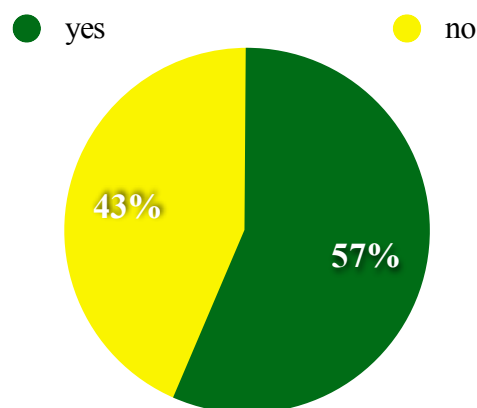
“ If you want to return to Brazil at this moment, what is the biggest obstruction to do this?”



Even with this, inside the researched group it is possible to recognize a certain external mobility. 57% of the interviewed declared to have been in Brazil for more than 6 months before the research date. As long as some people reported to have been in Brazil for more than one month in vacation, six months is a time long enough to understand that their intention of the person was to stay and the return to Japan was a consequence of a decision to immigrate again.

Chart 5.25 - RESEARCHED GROUP IN THE QUESTION:

“During your stay in Japan, did you return to Brazil for a period longer than 6 months?”

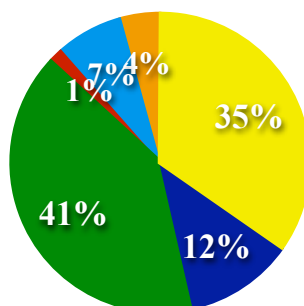


Another sign that these immigrants are deciding to stay is the rate of people who lives in family. People who lives alone or with friends were only 35%. Families with children were 41% and if it includes the ones who lives only in couple the total is 53%. The others live with parents or other relatives.

Chart 5.26 - RESEARCHED GROUP IN THE QUESTION:

“Who forms your family in Japan? (Consider as family the ones who live in the same place as you.)”

- I am living alone or with housemates
- I am living in a couple or with a partner
- I am living in couple with children
- I am living only with children
- I am living with parents, brothers or sisters and/or another relatives except husband/wife and children
- No answer



It can mean that, if in the start, the men came alone to save money and returned, now the whole family appears to come together. Or, even, that people are forming families in Japan. Inside the researched group, there are, as it will be seen in the following topics, 10 children under the age of scholar education (7 years old). Probably these babies were born in Japan. It proves that life goes on and staying in Japan, even if it is not in a planned definitive term, is not for a short time. The permanence also becomes easy when the immigrant can keep contact with the homeland and its habits and culture. It is possible because of the advances in technology of communication and the ethnic business. These will be discussed in the following topics. On the other hand, the connections in Brazil are not totally broken. 72% of interviewed has relatives who depends on them in the country and 54% do not plan to bring them to Japan. Recently, a Japanese newspaper in Portuguese International Press³⁴ showed that in some Brazilian cities as Suzano and Mogi das Cruzes (both in the state of São Paulo and with population between 250.000 and 300.000 inhabitants) the impact of this remittance in the local economy is really high. It means that these Brazilians, even when they decided to stay in Japan for a long term, they are still important for them families in personal scale and for the Brazilian economy in large scale.



Picture 5.11: Brazilian banks works in the Japanese market and compete for the remittances from *dekasseguis* to Brazil

³⁴ International Press Japan. In the URL

<http://www.ipcdigital.com/ver_noticiaA.asp?descrIdioma=br&codNoticia=3790&codPagina=3938&codSecao=219>. Accessed on December, 4th, 2006.

This is what Thomas Faist (*apud* REVECO, 2003) defined as transnational community, as written below:

*las comunidades transnacionales que se forman a partir de los movimientos transnacionales se caracterizan por ser una situación, en la cual los migrantes, aquellos que se quedan en el país de origen y los nacionales de los países anfitriones están conectados por lazos sociales y simbólicos densos y fuertes, los que a través del tiempo y del espacio configuran redes y circuitos en los países de origen y de destino, teniendo como base la solidaridad.*³⁵

Chart 5.27 - RESEARCHED GROUP IN THE QUESTION:
“Do you have relatives who depend on you in Brazil?”

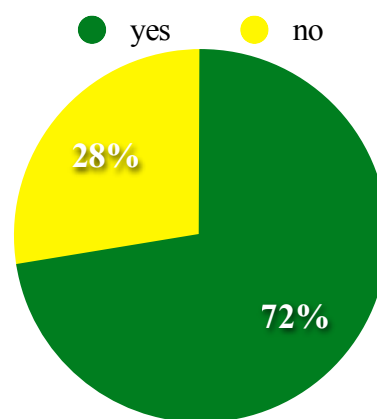
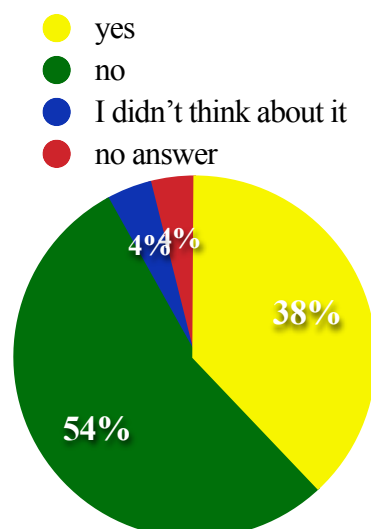


Chart 5.28 - RESEARCHED GROUP IN THE QUESTION:
“If you have relatives who depend on you, do you think to bring them to Japan?”



³⁵ In English: “transnational communities, formed by the transnational movements, are characterized by being a situation in which the migrants, those who stay in the country of origin and the nationals of the receptor country are connected by strong and dense social and symbolic ties that configure, between the time and the space, networks and circles based on sympathy in both the origin and destination countries”.

5.4 THE WORK IN THE FISH FACTORIES

As introduced before, the economy in the city of Yaizu is based on the fishery industry, 68% of the workers in the researched group are working in this. These industry processes fishes from many parts of the world and also sells their products worldly. It is a very dynamic industry based on archaic techniques and totally dependent on labor force. The work is hard, sometimes under low temperature. In a small factory of tuna process, the work is divided in four parts as can be seen below:

1st. step - The First Cut

The cut is made using a saw. The fish comes frozen and almost intact. The worker has to cut out the tail and the head first. After, he divides vertically the fish in two parts and extracts the spine. The fish is cut again in two more parts and sent to the second step.



Picture 5.2: The cut of tuna fish



Picture 5.3: The cut of tuna fish



Picture 5.4: The cut of tuna fish



Picture 5.5: The cut of tuna fish - the tail

2nd. step: The Skin Cut

The worker uses a big knife known *goshi-goshi* or *debah* to take out the skin.



Picture 5.6: The cut of tuna skin (*goshi-goshi*)



Picture 5.7: The cut of tuna skin (*goshi-goshi*)

3rd. step: The Sandpaper

The worker sands the pieces and extracts the rest of the spine.



Picture 5.8: The sandpaper

4th step: The package

The worker chooses four pieces, wraps them with a plastic film and put them into a box. The weight is checked and the packet is labeled.



Picture 5.9: The package
image: Renata Borelli



Picture 5.10: The package



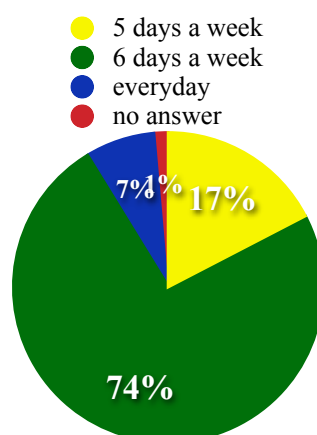
Picture 5.11: The package

According to the Nipako, a broker company located in Yaizu, the wage *per* hour changes according to the role of the worker in this process. Those in activity with the saw, goshi-goshi and sandpaper are better paid. The experience in the activity and the gender are also important. A man with long experience can get from ¥1,400³⁶ to ¥1,450 *per* worked hour. A beginner can gain around ¥950 to ¥1,100. It is not common to see woman in these activities, but there are some. And, according to Nipako's owner, it is rare, but it happens that they have the same wage as a man. In the packaging, the wage per hour is around ¥900 and ¥1,000. Because of the low gains, there are more women in this function compare to the others. The work in the fish factories also uses to pay better than the auto parts industry, especially for men who can get from ¥1,150 to ¥1,300 *per* hour. Women can get from ¥1,000 to ¥1,050 per worked hour, sometimes more depending on the activity. Nipako's owner declared that, in auto parts industry, women is preferred in some steps of the process because of their supposed delicate hands. The activities in the fish factories is considered by many workers as really hard. Many of them choose it because the higher gains per hour can allow them to work less time a day. During the empiric research, a woman declared to prefer working hard in the fish factory and have more free time to dedicate to her family. Inside the researched group, only a few people declared to work more than 12 hours/day, which is common in other industries, and the majority didn't work more than 10 hours/day. In the other hand, most of the interviewed works 6 days a week and declared to always make extra-hours.

Chart 5.29 - RESEARCHED GROUP BY DAILY WORKING HOURS



Chart 5.30 - RESEARCHED GROUP BY WEEKLY WORKING DAYS



³⁶ In the currency of January, 28th, ¥100 = US\$ 0,82

Chart 5.31 - RESEARCHED GROUP BY EXTRA HOURS

- I have no opportunity to work extra hours.
- never or rarely
- almost always
- always
- no answer

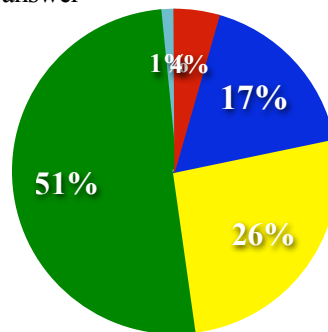
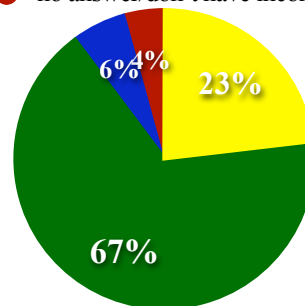


Chart 5.32 - RESEARCHED GROUP BY AVERAGE OF MONTHLY INCOME (JAPANESE YEN)

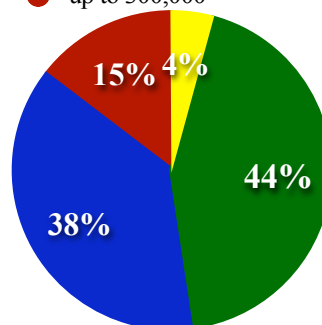
- from 100,000 to 200,000
- from 200,001 to 300,000
- up to 301,000
- no answer/don't have income



Comparing to a research performed in Hamamatsu³⁷ in 2003, the remuneration average found in Yaizu is higher:

Chart 5.33 - AVERAGE OF MONTHLY INCOME IN THE HAMAMATSU RESEARCHED GROUP (JAPANESE YEN)

- less than 100,000
- from 100,000 to 200,000
- from 200,000 to 300,000
- up to 300,000



source: Hamamatsu Kikabu Kokusai Ka (see bibliography)

³⁷ HAMAMATSU KIKABU KOKUSAI KA, see bibliography.

In the investigated group from Yaizu, people getting more than ¥200,000 forms 73% as while in Hamamatsu they reach 53%. The group who got less than this in the Hamamatsu research was almost 48% and in Yaizu, between 23 and 27%. The researched group from Hamamatsu was working mainly in the auto parts industry (52.8%), food industry (10%) and electronics (9.6%). The Hamamatsu group had more people having two days of rest *per* week (62.4% against 17%). On the other hand, the daily hours ratio is higher in Hamamatsu with only 6.3% of the interviewed working up to 8 hours a day (against 36% in Yaizu) and 36,1% working more than 10 hours a day (against 31% in Yaizu).

The work in the fish factories affects the health because of the high effort and the low temperatures in the work place. According to the owner of the Nipako broker company, many workers used to abandoned the job in the fish factories to protect their health. Some do this temporarily, especially during the winter, when the outside temperature can reach 0 grade Celsius or less. The work is also dangerous. 30% of the interviewed declared to had labor accident in Japan. It was not possible to acquire if this accident happened in Yaizu and in a fish factory in the city. But, as the pictures seen above suggest, the possibility that an accident happens is really high. The empiric research also found cases of workers who got accidents during the production (a man who lost part of the thumb finger), during a walk outside the factory (a man who was hurt by a rebar in his leg) and during commuting (a woman who fell in the street and didn't get the correct medical care). In the last two cases, the workers had problems of assistance from the employers and got serious sequels.

Chart 5.34 - RESEARCHED GROUP BY LABOR ACCIDENTS

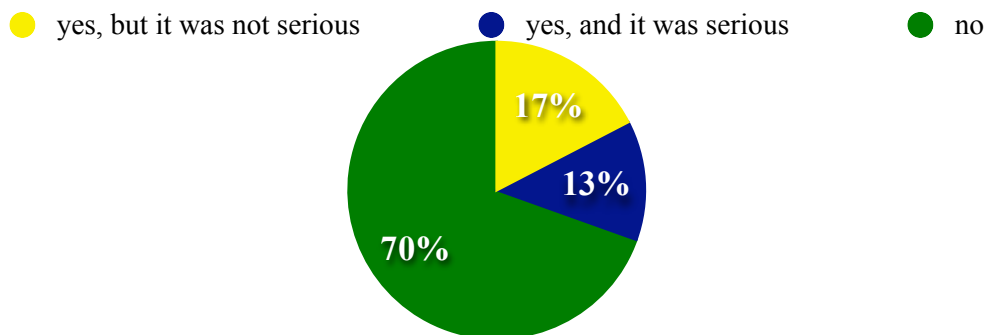
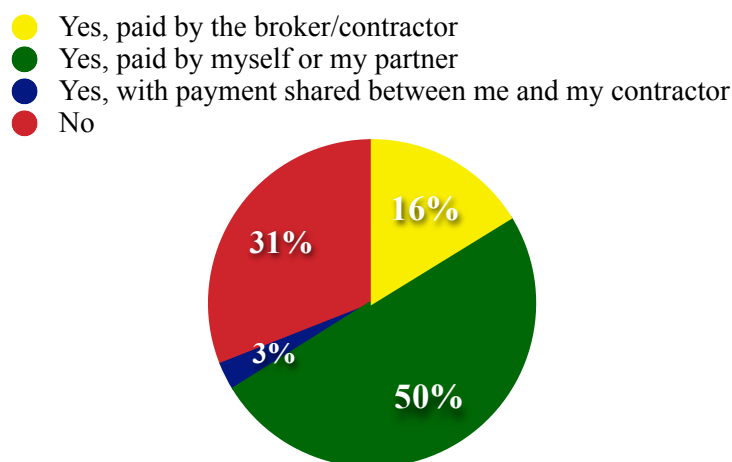
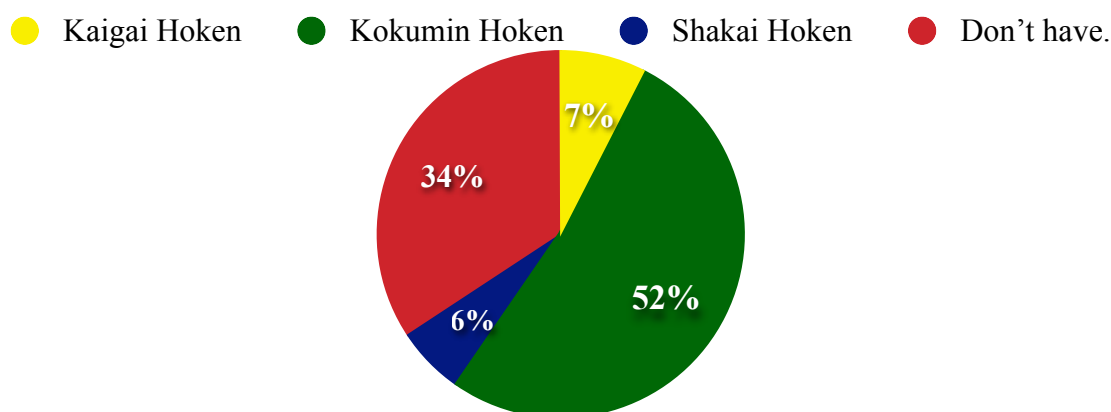


Chart 5.35 - RESEARCHED GROUP IN THE QUESTION:
"Do you have social insurance?"



One of the main problems about Brazilians in Japan refers to the Social Insurance system. Japan has, at least, two different types of social insurance: Shakai Hoken³⁸ and Kokumin Hoken³⁹. The first one is destined to the employees. This insurance is composed of medical care and retirement provision and 11.2% from the wage⁴⁰. The employer have to subscribe for the worker to this insurance and the payment is divided equally between the two parts. With this insurance, the subscriber have to pay 20% of his medical expenses and dependants, 30%. But most of the time the subscription is not done. The chart below, show that only 6% of the interviewed group subscribed in the Shakai Hoken system and 34% didn't have any⁴¹.

Chart 5.36 - RESEARCHED GROUP BY TYPE OF INSURANCE



As seen in the chart below, 52% of the workers subscribed in the Kokumin Hoken which is an insurance of farmers, unemployed and autonomous. In a first sight, this is not exactly the type of insurance for the workers in factories. But, maybe because of the high rate of foreigners without medical insurance, some cities allows them to subscribe to it. The Kokumin Hoken is completely paid by the worker and it include also medical care and retirement provision. In the Kokumin Hoken case, the subscriber and its dependants have to pay 30% of the medical expenses. Around 7% of the interviewed declared to subscribe to the Kaigai Hoken. This is a type of insurance for travelers. One more time it does not correspond to the case of Brazilian immigrant : as seen before the term of stay tends to be long and the migrants are accompanied by their family.

Japanese population is aging and in a near future the ratio of retired on employed will be higher and so creating a big problem in the insurance system. If the immigrant workers pay the insurance maybe the problem will not completely be solved, but, at least, will be moderated. The central government has been pressuring the local governments to solve the problem and make immigrants to engage in the public insurance system. For these workers, the ad-

³⁸ In English "Social Insurance"; in Japanese writting 「社会保険」.

³⁹ In English "National Insurance"; in Japanese writting 「国民保険」.

⁴⁰ According to the Brazilian newspaper "Tudo Bem" in an article that can be found at the URL: <<http://tudobem.uol.com.br/2006/09/04/shakai-hoken-vale-a-pena-pagar-o-seguro/>>

⁴¹ In the group researched in Hamamatsu, the ratio of the ones inscribed in the Shakai Hoken is 11.8% and the ones who did not have any insurance were 47.6%.

vantage is not clear. Actually, for the Brazilian workers having an insurance is only useful in a case of disease because medical care in Japan is really expensive and they do not have any interest in the retirement provision. The reason is that, not only in this researched group, most of them plan to return in a near future and they do not think about retiring in Japan. Part of the payment can be returned to the worker if they leave the country. But it does not correspond to the complete amount. Because of this, many Brazilians decide to not have any insurance even in a risk of disease or labor accident.

Yaizu city has a workers union named Shizuoka General Union, which serves industry employees in the areas between Shizuoka and Hamamatsu city, in Shizuoka Prefecture. According to a director, Mr. Toshio Nishima, there are 350 workers subscribed in the union. Among them about 200 are foreigners, 150 Brazilians. For being part of the Union, the worker needs only to pay ¥1,000 monthly. In case of problems about work rights, the worker can go to the Union office and fill a form, Portuguese version is available, reporting his/her situation and all job history in the company. An Union specialist analyses the case. If rights were violated, the Union tries to negotiate with the employer a solution. Only after this, the case goes to the Justice. In conformity to Mr. Nishima, there were at least 20 legal proceedings intermediate by the Union and involving Brazilian workers and their rights. The majority of the consultations received by the Union concerns on unjustified dismissal, work accidents and non subscription of the worker in the Shakai Hoken.

5.5 DAILY LIFE IN YAIZU CITY

5.5.1 Housing and neighborhood relations

Great part of Brazilians working in Yaizu depends on the brokers, who brought some of them from Brazil, financing the tickets, offering the habitation, commutation fees, assistance in Japanese bureaucracy, translation services during two ways: On the one hand these Brazilians who came to Japan with few or no knowledge of the local language can have all the help they need. Moreover in Yaizu, where most of the documents are not translated to Portuguese and translations service is limited, this service by the broker is appreciable. On the other hand, this dependence means that the worker sometimes is not free to choose the jobs they prefer and the city they want to live.

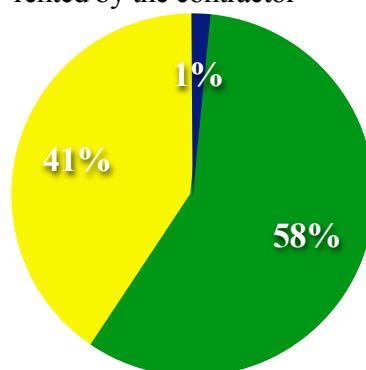
In the researched group, 58% declared to live in habitations rented by themselves and 41% live under a contract made by the broker. A Brazilian study managed by the *Associação Brasileira dos Dekasseguis*⁴², based in São Paulo, compared to the housing situation of Brazilians in Japan with other foreigners. According to this study, the rate of Brazilians living at places rented by their contractors is 18%, three times higher than the average of other foreigners. In Yaizu, this ratio is even higher (40.57%). It was not possible to have a comparison among Brazilians and other foreigners in the city. In the research field, some interviewed reported problems to rent houses in Yaizu. According to them, Japanese owners did not want to rent their apartments to foreigners, in special to Brazilian families. They attributed that to some former immigrants who abandoned the habitation leaving unpaid bills and damages. The choice is often to live in public habitation complexes as Sumiredai Danchi⁴³.

⁴² In English, Brazilian Association Of Dekasseguis.

⁴³ 「すみれ台団地」 in Japanese writting. “*Danchi*”, in English, it means “house complex”.

Chart 5.37 - RESEARCHED GROUP IN THE QUESTION:
“The place where you live is...”

- owned by myself and already paid
- rented by myself
- rented by the contractor



These habitations are administrated by the government and only accessible to families considered as poor. The rent is really low comparing to the private places. Japanese apartments are smaller than those in the same class in Brazil.



Picture 5.12: Sumiredai Danchi

The majority are composed of one or two multi purpose rooms, a small kitchen, a toilet, a bath area and, sometimes, a balcony that people can use as laundry area. In single apartments,

known as *apaato*⁴⁴, the structure of the building is of wood. On the opposite *manshon*⁴⁵, correspond to apartment of building made of concrete. Both has a small bathtub named *ofuro*⁴⁶. Most of the Brazilians in this research declared feel satisfied with their houses.

Chart 5.38 - RESEARCHED GROUP IN THE QUESTION:
“The place where you live has...”

- 1 private room, 1 common room, kitchen and bathroom
- more than a private room, common room, kitchen and bathroom
- private/common room and small kitchen

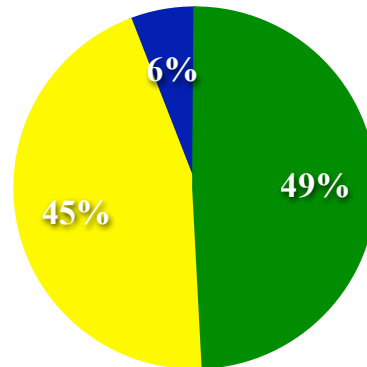
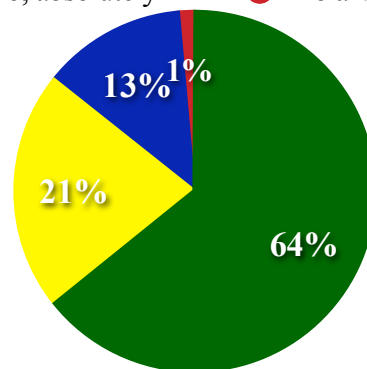


Chart 5.39 - RESEARCHED GROUP IN THE QUESTION:
“Is the place where you live enough for your and your family’s needs?”

- yes, completely
- yes, partially
- no, absolutely
- no answer



Brazilians and other foreigners used to live in the same neighborhoods but they are not exclusively for foreigners. However, they became slowly occupied by immigrants. Sumiredai Dan-chi is a good example. In this complex foreigners are omnipresent. The mailboxes with names written in *katakana*, which is the Japanese syllabary used to write foreign names, are everywhere. Outside the building and in the common areas, warnings are written in Japanese, Portuguese and Spanish asking people to not make noise, park in the appropriate areas, select the

⁴⁴ 「アパート」 in Japanese writing.

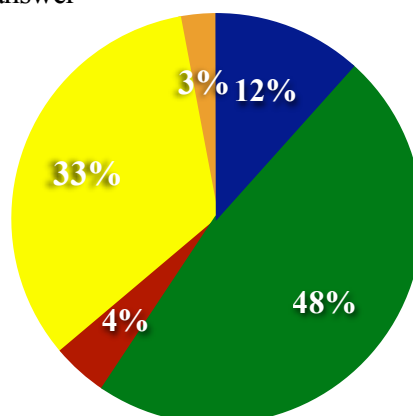
⁴⁵ 「マンション」 in Japanese writing.

⁴⁶ 「お風呂」 in Japanese writing.

garbage and discard it only in the indicated days. South-Americans also share the same broker companies and, because of this, the same housing areas. Some companies use to rent their own apartments to the workers. In this case, the *apaato* area is exclusive to foreigners.

Chart 5.40 - RESEARCHED GROUP IN THE QUESTION:
“The place where you live is...”

- exclusively for Brazilians and other foreigners
- it is not exclusively for foreigners but the most of residents are not Japanese
- there are not too many foreigner in this area
- half part of the residents is formed by foreigners
- I don't know/no answer

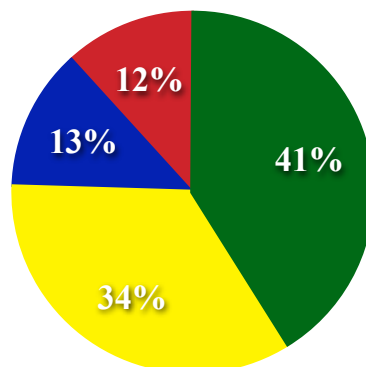


As seen in the chapter 4, there are other groups of immigrants living in Yaizu such as the Peruvians, Chinese and Filipino. Argentineans and Indonesians. are also represented in small numbers. By their culture, Brazilians are closer to Peruvians and Argentineans than to the others. It doesn't mean that there is an harmonious relation with these foreigners. Sometimes, there are problems among the groups, with some accusing the other of being responsible for the “bad image” of *Dekasseguis* in Japan. In Yaizu, Brazilian is the largest foreign population and other latino-americans are, sometimes, satellites of Brazilian community, using the Brazilian stores which has some products for them and even the publicity in these shops is written in Spanish. Yaizu has also a famous bar for Peruvians which has a “Brazilian night”.

Community life is very important in Japanese society. In Japan, it includes to respect many rules as selective waste collection, participation in cleaning of common areas of apartments, streets, blocks and even beaches. This is not common in Brazilian cities. The non-engagement in this common activities is punished with a tax that should be paid to the residents association or to the syndic of the building. But, more than paying a tax, this non-engagement creates an obstruction in community's relations. The resident who never works with the other neighbors is not considered as part of the community. 41% of the investigated group declared had never engage themselves in the community's activities. For sure, in many ways it creates problems for Brazilians in their neighborhood, especially where the majority of the residents is Japanese.

Chart 5.41 - RESEARCHED GROUP IN THE QUESTION:
 “Do you use to be engaged in some community activity as such as *chookaikai*?”

- no never ● I participated before, but I didn't engage so often ● yes, always
- no answer



The researched group declared in strong majority that they didn't have problems with Japanese neighbors or with the community's rules.

Chart 5.42 - RESEARCHED GROUP IN THE QUESTION:
 “Do you have acquaintance troubles with your Japanese neighbors?”

- yes, always/yes, sometimes ● never happened or happened only once

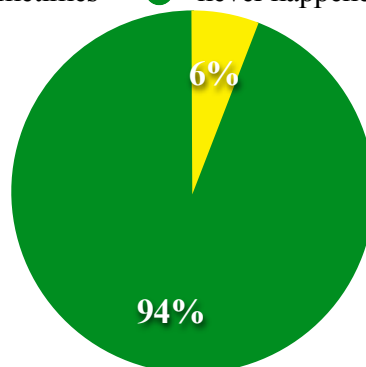
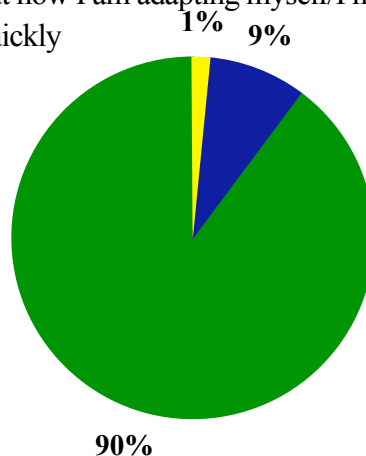


Chart 5.43 - RESEARCHED GROUP IN THE QUESTION:
 “Do you have problems with city rules as garbage storage or parking places?”

- yes, I have
- I had in the start, but now I am adapting myself/I had, but now I am adapted
- I adapted myself quickly



But, in the empirical research, many situations were mentioned by Brazilian immigrants. The author also witnessed one case, during a party occurred in a Brazilian school. It was a little past nine in the night when one of the neighbors went to the school asking to turn off the sound because of the noise. He declared to be a policeman and his request was more like a deposition. In Brazil it is common to have a party all along the night, sometimes without any respect of other peoples rights. But in Japan, it is really impolite to make noise at home and in the streets, even during daytime. This is only an example of other mentioned incidents between Brazilians and Japanese. The plates in some areas of Sumiredai Danchi also give an information about the relation between Brazilians and rules in Japanese society.



Picture 5.13: Warning located in one of the entrances of Sumiredai Danchi

It is explicit that they were written by Japanese to foreigners. And they are everywhere to remember them to respected the rules. On the other hand, Brazilians also reported situations where they didn't have the same right as Japanese residents in Sumiredai Danchi. A Brazilian woman who lived there for almost 10 years, told she was neglected in her apply for a better vacancy in the parking area in favor for a new Japanese resident. This kind of problems, for some reason, were not remembered during the interviews.

5.5.2 Adaptation to Japanese culture/society: the question of the language

Japan and Brazil are really different countries. It is not only about the culture. Clime, landscape, time zone, geological structure, almost everything is completely different. Brazilian immigrants have to prepare themselves not only to work but to live an entire new life in Japan. Even in the case of being Japanese descents, the majority, many things are really different than the lives they lived before. Among many possibilities, the interviewed detach two things as the most difficult thing of living in Japan: absence of family and friends (21 quotations) and (non) adaptation to Japanese language and culture (20 quotations). Brazilians are known to have an intense social life. Of course it is only a generalization and it does not mean

that every Brazilian are really this way. But, Brazilian society give importance to interpersonal and familiar relations. In a question about friends and colleagues in Japan, only 2 persons declared to not have any of this relations in the country. It is easy too understand how hard is to leave all personal networks in their mother country and start again to make new friends. The second problem is also really complicated. When the Japanese government decided to open the country to *nikkei* immigrants, the idea was to moderate the impact of the cultural shock. In fact, some scholars as SASAKI wrote that the first immigrants were recruited inside the Japanese communities in Brazil. Some of them still preserve the Japanese culture . But the new generations, educated in Brazilian schools and inside the Brazilian culture, did not keep Japanese traditions at home and the use of Japanese language also became unnecessary since their personal networks started to be formed by Brazilians who speaks Portuguese. When those younger immigrants come to Japan, they have nothing but few memories about customs and language. But once immerse in the Japanese society, they have few possibilities of communication out of the Japanese language. Few of these immigrants had formal education in Japanese. It means that, even ones who can speak rarely have the writing and reading skills. Inside the researched group, 46% declared to have Japanese language oral skill enough to daily communication in the workplace, stores and governmental departments, 32% considered that they only can communicate in their workplaces and 9% said to have any Japanese oral skill. 13% declared to speak Japanese well. The option “very well” was included but nobody chose it.

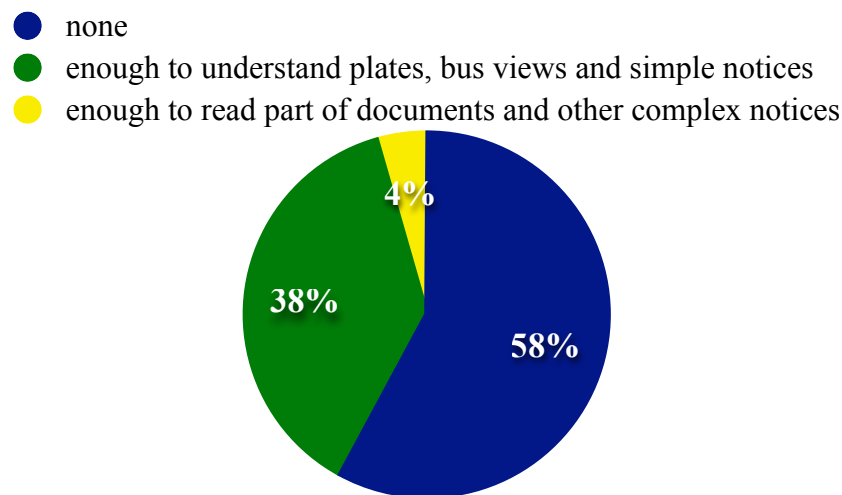
Chart 5.44 - RESEARCHED GROUP BY JAPANESE LANGUAGE ORAL SKILL



About the writing skills, 58% declared to have none. And only 4% considered to read Japanese well enough to comprehend part of documents and complex notices. The option “I read very well” was also presented in this case but nobody chose it. The reasons why Brazilian’s writing skills in Japanese language is so low are easy to understand. Japanese language does not use the roman alphabet. It is written with the Chinese characters known as *kanji* with some adaptations such as the syllabaries named *hiragana* and *katakana*. The latter

are 83 characters which represent sounds. According to the website “About Japanese ”, the Ministry Of Education in Japan designated 1,945 *kanji* as the required knowledge to read and write the Japanese language. So, learn to read and write in Japanese is a work of many years of education. Recently, the Japanese press, including the newspapers written in Portuguese, noticed that the Japanese government was studying changes in the special visa for *nikkeis*. According to these studies, the idea was require Japanese language skills to the ones who wish to have a visa to work in Japan.

Chart 5.45 - RESEARCHED GROUP BY JAPANESE LANGUAGE WRITING SKILL



5.5.3 Personal networks, leisure and consumption: building relations, closing in homeland

As seen in the topic 5.4, Brazilians workers have a hard working time, with more than 10 hours a day and 6 days a week. The investigated group used their few free time mainly to rest and watch TV or DVD (26 quotations), visit relatives and meet friends outside their homes (18 quotations) or only rest (18 quotations). Other activities had few quotations such as use the Internet (9), stay with my children (4), go to the church (2) etc. Asked about the places they used to often go for leisure, places for shopping had the higher quotation (39), followed by friend's home (20), parks and gardens (13). Social networks seems to be important for this researched group. Those were important when they choose Yaizu to live for 32% of the interviewed. For 78% of these workers, the workplace is where they make new friends. Almost 38% have Brazilians, other foreigners and also Japanese as friends. On the other hand, almost 32% declared to have only Brazilian friends and a little bit more than 27% has only Brazilians and other foreigners as friends. In a field trip to the Massuda Onaga Factory, the researcher could testify that Brazilians were the majority but some Japanese are working in the same activity. Maybe the factory is the only place where Japanese and Brazilians can have an equal, or at least a closer, relation. Considering the data set produced for this research and the empiric field trip, the conclusion is that Brazilians didn't engage in the community activities and the relation between Japanese and Brazilians neighbors are just formal. For Brazilian it is easier to have only foreigners as friends. It also is a way to be closer to their homeland in the same way that they used to go shopping in the Brazilians stores, Yaizu city has two of them. In this stores, they can buy products from Brazil and similar from other countries including

food, personal hygiene articles, newspapers and magazines published in Japan but in Portuguese language and the “paper free”.



Picture 5.11: *Gambare*, a paper free for Brazilians in Japan

They can also get the cards from companies that provide international calls, get information about jobs offered and other things. There are hair salon and car stores, too. Services not find in Yaizu can be found in other cities as Kakegawa, Kikugawa and Hamamatsu. Most of them are owned by Brazilians. They are the “*Dekassegui* to *Dekassegui*” business explained by SASAKI, as seen in the chapter 3. Moreover, Brazilian immigrants can have access to the Brazilian television by cable TV. In Japan, two channels in Portuguese are available. One of them just re-broadcast the shows from the largest Brazilian television company. The other one produced its own contents. It means that, even being outside the country, they discuss about the problems in Brazil, the new fashion on television and they know the new hit parade. By the Internet, they can access news and have contact with their families for a low price. Almost 54% of the interviewed talk with somebody in Brazil at least once in a week. Half of this group talks from 5 to 7 times *per* the time when they waited a line in the street to talk with the family using public telephones and not so often because the calls were expensive or when Brazilian products were sold in trucks by commercial travelers.



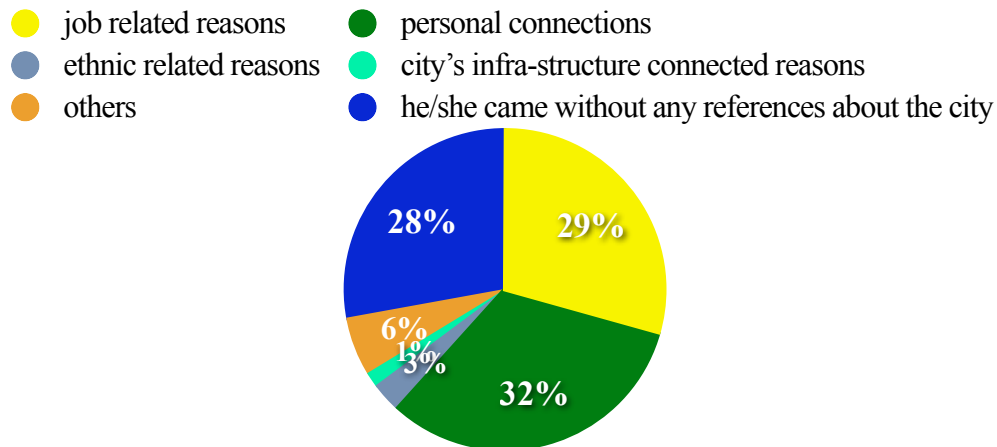
Picture 5.15: Other services for Brazilians as moving support and VoIP calls.

It is important to detach the religious phenomenon among the *Dekassegui* in Yaizu. 23% of the interviewed (16 persons) declared to be engaged in a religious activity: 8 in the Catholic Church, 6 in a Protestant Church and 2 in other religions that were neither Buddhism nor Shintoism.

6. YAIZU — A BRAZILIAN POINT-OF-VIEW ABOUT THE CITY AND ITS PUBLIC POLICIES

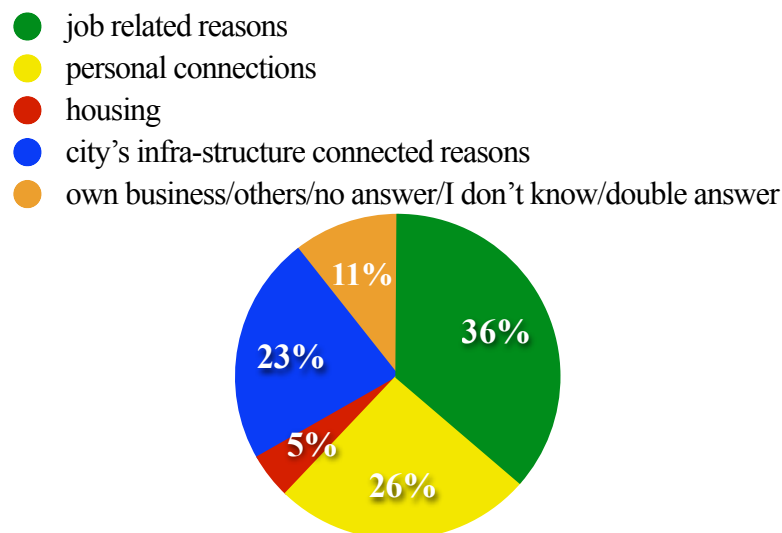
As showed before, the reasons why Brazilians chose Yaizu to live and work were divided in categories, according to the chart bellow:

Chart 6.1 - RESEARCHED GROUP BY REASON THEY CHOSE YAIZU TO LIVE



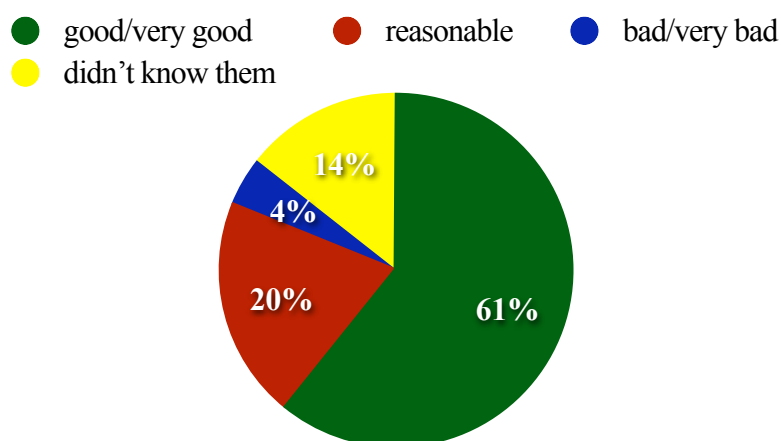
The personal connections were the most quoted reason that made them chose Yaizu to live and wages appeared only in third position. But when asked about their choice to stay, the wages was the preferred reason that keeps them in the city. As seen in the chapter 5, the payment *per* hour in the fish industry is a little bit higher than in other activities that Brazilians used to be engaged in. Reasons related to the city and its infra-structure, such as “the city is calm” and “the city has a good infra-structure for Brazilians”, had 23% of the quotes. When asked about what is the main problem of living in Yaizu, almost 58% of the interviewed declared “there are no hard problems of living in Yaizu”. “The city has few options for leisure” (17%) and “the city didn’t offer a good infra-structure for Brazilians (10%) were the other more chosen options.

Chart 6.2 - RESEARCHED GROUP BY REASONS THEY STAY IN YAIZU



Comparing to other cities as Hamamatsu, Yaizu city has a few services to propose to the Brazilian community. The City Hall, has a translator once in a week to help Brazilians in their doubts about the city rules, taxes and routine. All documents and informative pamphlets are in Japanese or English. Only some documents are translated in Portuguese. The city has a monthly bulletin named “Folha de Yaizu” with some informations about daily life etc. Yaizu has translator in the municipal hospital but it is only available if the consultant ask for the service before. The city has few orientation signs in Portuguese in the streets and many buses has not even names in roman alphabet. Only the traffic plates are written both in kanji and roman. According to the educational bureau, there are two professionals who attend all the Brazilian students once in a week, “1 or 2 hours”, in the school where they are concentrated (Waada Elementary School). These teachers help them in Japanese language, Japanese daily life and Brazilian culture. The city also offers Japanese classes to adults but, according to the information obtained in the City Hall, the frequency is low and the students use to abandon the classes. Inside the interviewed group, 61% declared to be satisfied (“very good” and “good” evaluation) with the services offered by the Municipality.

Chart 6.3 - RESEARCHED GROUP IN THE QUESTION:
 “How do you qualify the services for Brazilians provided by Yaizu municipality?”



When asked about what was the hardest problem for Brazilian community in Yaizu, the group declared “education” and “adaptation to Japanese language and culture”. As said in the chapter 1, part of the empiric research, was conducted in a Brazilian school named “Colégio Águia”, located in Tajiri. According to the director, Ilma Tokunaga, this school was created in 2005 when a former school was suddenly closed and the students were without a place to finish the scholar year and the parents without anyone to take care about them when they were working. She and other two teachers started to look for a building to have the classrooms and only in 2006 they got the place where the school is working now. During this time, the classes were conducted in many temporary places, including a center administrated by the municipality where the school had to pay a rent to work. Yaizu has another school named “Centro Educacional Shizuoka Brasil - CESBRA”. Both are private schools and the parents pay a monthly fee for maintenance. They have multi-grade classes and offer Pre-school and Basic Education following the Brazilian curriculum. In Japan, Brazilian schools do not need to be registered in the Brazilian Ministry of Education to work. But, it is not a problem since the schools in Brazilian territory, following the local Educational Act, test the students who came from overseas and classify them according to this test and their age. One of the major problems in these schools are the lack of skilled labor force. Those schools together were offering

their service to 94 students in January of 2007, according the table below:

Chart 6.4 - STUDENTS IN THE BRAZILIAN SCHOOLS IN YAIZU (2007)

	CESBRA	COLÉGIO ÁGUIA
Infantile Education	5	12
1st. grade	11	5
2nd. grade	2	4
3rd. grade	11	2
4th. grade	10	0
5th grade	4	3
6th grade	3	2
7th grade	7	1
8th grade	7	0
acceleration class	5	0
TOTAL	65	29

source: schools' offices

In Japan, basic education is mandatory only for Japanese children until 15 years old. For foreigners, it is optional. It means that the government immune itself from a demand for educational assistance for foreigners. Japanese schools are open to them and they are free. The government even helps the families which can not maintain children's education and it includes foreigners. But in Yaizu only 36 Brazilian children are enrolled in public schools: 26 in the elementary school and 10 in the junior high school. The following charts present the situation of the children:

Chart 6.5 - RESEARCHED GROUP IN THE QUESTION:
"If you have children in your home, what is/are its/their age(s)?"

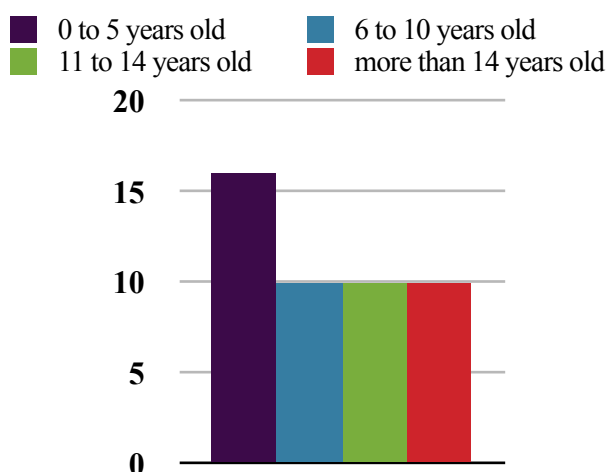


Chart 6.6 - CHILDREN OF THE RESEARCHED GROUP BY ACTIVITY
Under 15 years old

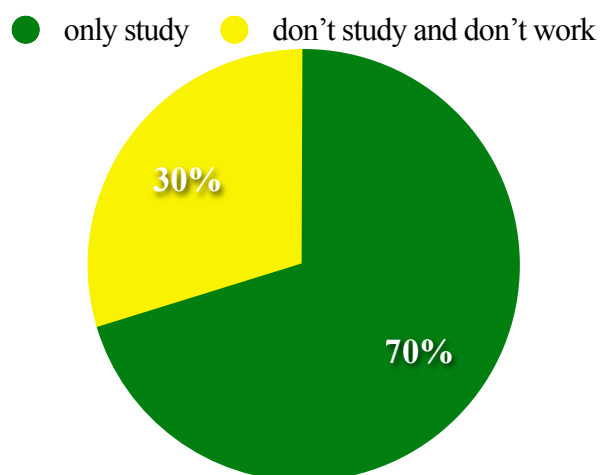


Chart 6.7 - CHILDREN OF THE RESEARCHED GROUP BY ACTIVITY
15 years old and older

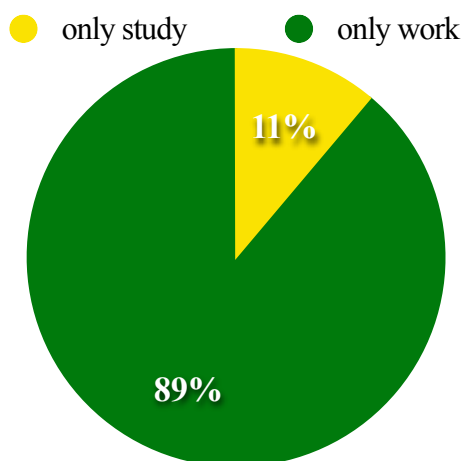


Chart 6.8 - CHILDREN OF THE RESEARCHED GROUP BY THE KIND OF SCHOOL

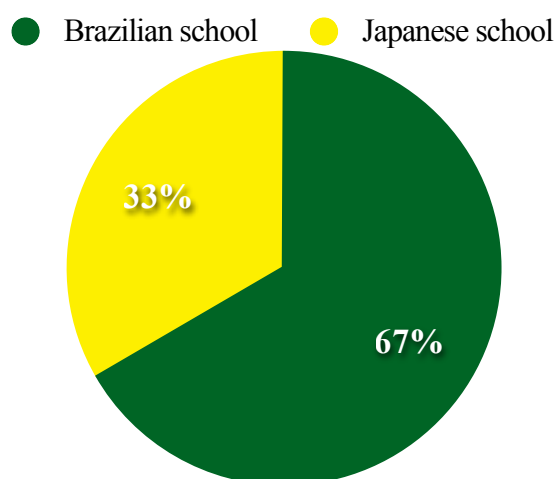
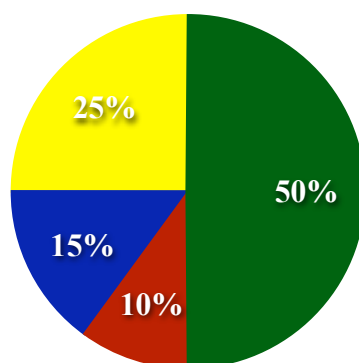


Chart 6.9 - CHILDREN OF THE RESEARCHED GROUP WHO ARE NOT IN THE SCHOOL BY THE REASON THEY DO NOT STUDY

- not in the age to study
- he/she ends Junior High School/ there's no High School in Yaizu
- he/she only works/came to Japan to work/helps in the family budget
- no answer



As seen in the graphic, the biggest problem is affecting the children who are over than 15 years old. Even if few were included in this study, the information that not even one Brazilian student is attending the high school in the city was revealed. Their destiny when they finish junior high school — when they finish it — is to work in the same factory as their parents, even if it is illegal in Japan, or stay all day at home.

The investigated group listed what they think essential for Yaizu municipality to offer to Brazilian Immigrants:

Chart 6.10 - RESEARCHED GROUP IN THE QUESTION:

“What services do you think that Yaizu municipality have to offer essentially to Brazilian?”

translator full time	17
translator in the hospitals	15
nothing	10
translation of rules and documents to Portuguese	5
Japanese classes	4
health	3
education	3
bilingual school	3
leisure options	3
I do not know	3
doctors who speak Portuguese	2

translator in the police station	2
orientation for everything	2
equal rights	1
forms in Portuguese in the hospitals	1
prepare better the translator	1
club / party saloon	1
housing	1
reduce the social insurance tax value	1
activities to integrate Brazilians and Japanese	1
social insurance	1
TOTAL	69

7. SOME POINTS OF CONCLUSION

The life of Brazilians in Yaizu can not be seen as distinct from the international immigration movements in a global scale and of the Dekassegui flow in a national scale. They are inside of these big social phenomena. In international scale, they are part of the changes between the developed and the underdeveloped societies. But these changes can not be focused by the lens of some socialist inspired theories which uses to blame the developed societies for the underdevelopment of the others. These theories suggest that Brazil is harmed by the emigration of its citizens to other economic area. It would be closed to the truth if Brazilian economy really needed them. As seen in the chapter 3, the unemployment is high in Brazil. Actually, for the country, the emigration reduces the pressure for social policies and jobs. Certainly, no government will admit this nowadays, it is different from the past when European and the Japanese governments negotiate the mass migration of their citizens to countries like Brazil. For Japan, the participation of Brazilian workers in its economy is a guarantee of labor force supply and contribution, even if it is not consolidate yet, to the soon collapsed insurance system. For the immigrants, it is the possibility of participation in the consumption market of one of the most advanced consumer centers in the world. It will be a perfect equation if the case was only economy. But immigration concern human beings and it is exactly in this point that the equation is failing.

Recently, the former vice-minister Taro Aso declared to the newspaper International Press, about the Brazilian immigrants, that

*Japão criou o visto de residente (teijuusha⁴⁷) para eles sem pensar nas consequências. A liberação da entrada dos **nikkeis** foi para atender à necessidade da indústria pela mão-de-obra barata, e não em consideração aos laços sanguíneos como dizia a versão oficial. Por isso, até hoje eles não se integraram à sociedade japonesa. Hoje existem muitas crianças que abandonam os estudos e não dominam nem português nem japonês. Qual será o futuro delas? Não podemos mais deixar essa situação. Temos que admitir que foi uma política errada. O novo sistema vai exigir as mesmas condições para todos os trabalhadores estrangeiros, mesmo para os descendentes⁴⁸.*

In this interview the former vice-minister admitted and turned to official something that every single Brazilian immigrants knows: Japan was not interested in opening its boundaries in order to allow the return of the ones who had to emigrate almost 100 years ago and their descents. It was during the announcement of a group of studies about changes in the permanent visa and special visa for *nikkeis*. In the proposal of this group, this special visa would be extinguished and the immigrants who wanted to work in Japan should be submitted to a Japanese language proficiency test and only those who have language skills would be admit-

⁴⁷ In Japanese writting 「定住者」.

⁴⁸ In English, “Japan created the resident visa (*teijuusha*) for them without thinking about the consequences. The authorization of the entrance of *nikkeis* was to attend the needs of the industry because of the cheap labor force, and not considering the blood relations, as it was said by the official version. Because of this, until now they did not integrate themselves to Japanese society. Nowadays, there are many children who abandoned the school and they can not use neither Portuguese or Japanese. What will be their future? We can not permit this situation anymore. I have to admit that it was a wrong policy. The new system will require the same conditions for every foreigner workers, even for the descent.”

ted. Those who were living on the Japanese territory would also be submitted to the same test and the visa would be renewed only if the worker had the required skill level. After this, other authorities came to public to say that the proposal was in study and the society was invited to discuss. At the same time, the Japanese media was exploring the cases of Brazilians who committed crimes in Japan and ran away for Brazil without being punished. The most recent happened exactly in Yaizu where a Brazilian man killed his girlfriend and her two children in December, 19th, 2006. The present situation is that Brazilians are staying a longer time in Japan. And around 30% of this populations is non-*nikkei* people, which have no relation with the Japanese genetic and culture. Even the Japanese descents are from a generation which didn't keep the traditions of their ancestors. They are Brazilians and, as other foreigners, the problems of adaptation have to be considered. On the other hand, it cannot be ignored that they are also part of the Japanese History. Not only in the present, but in the past. They are results from a scar that didn't close yet in Japanese society. Recently, the Japanese public television NHK presented the series "Haru To Natsu" about two sisters who were separated in the childhood. One of them stayed in Japan and the other immigrated to Brazil. When they meet, seventy years after, they are old and they do not understand each other anymore. The one who stayed in Japan rejects the other until she discovers that during all those years, the older sister was sending her messages and money. Japanese society didn't use to review its own History. This series certainly was a trial to make Japanese people to remember the relation that connects them to the Brazilians who are now working in their factories. This comprehension — from both sides — is an important step to the integration of these immigrants in the Japanese society. Integration doesn't mean assimilation.

When the Japanese government presented the proposal of required language skill to the foreigner workers who were interested in work in the Japanese market, it is important to consider what kind of immigrant is being considered. Skilled workers maybe need to have a high knowledge of Japanese language to perform their activities in Japan. Actually, even this have to be discussed because Japanese is not considered, when the subject is high-technology, as a language to spread knowledge. Usually English is considered as essential in this case and Japanese is only one requirement to make the daily relations easier. Considering unskilled workers the need of Japanese language in work life is less. And, as this research shows, the workers can learn enough to be able of communicate in the work places. It doesn't mean that is is not important to learn Japanese language to live in Japan, especially if the immigrant decided to stay for a long time in the country. But a worker will only dedicate the necessary years of study of Japanese language if they have a compensation for this.

On the other hand it is urgent to think about the education of the children of immigrants in Japan. As remembered by the former vice-minister, many children have no access to a complete education. Most of Japanese schools are not prepared to receive immigrants. Actually, Japanese education is being criticized by the society. Violence, bad quality are some of the problems pointed about the Japanese schools. Where the immigrants can be included in the necessary changes in Japanese education? The government decided to include foreigners in the law that guarantees the obligatory scholarization for all. But is not only a matter to put them in the schools. They have to be guaranteed that they will have the same education as the other students. Indeed the education of the children will have influence in the education of the parents. The empiric research had notice that many parents were saying that they were learn Japanese because of the children. This power can not be ignored. And now is the time to think

about the education of the children of immigrants in Japan. About the case of immigrants in the United States, SALES & LOUREIRO (2005), reporting Alejandro Portes, wrote:

*as consequências da imigração em termos de assimilação se assentam na segunda geração. (...) É a segunda geração, não a primeira, que definirá a manutenção ou não da língua materna, o crescimento da população dependente do **welfare**, as transformações culturais, o declínio ou crescimento do número de casamentos interétnicos⁴⁹.*

And it can also be thought about the situation in Japan. As was presented in the case of Yaizu, more than a half of the children in the researched group families were under 10 years old. The education of these children will be decisive for the future integration of Brazilian immigrants to Japanese society.

About the Brazilian schools, it is important to think what is the real aim of them in Japan. According to the magazine “Alternativa”, there are 97⁵⁰ Brazilian schools in the country but only 50 of them are recognized by the Brazilian Ministry of Education and 33 have the same status from the Japanese government. They are all private schools. By the way, there are big Brazilian private companies offering this service in Japan. It means that education is a business that attracts investors from Brazil. Every year, a team from the Brazilian Ministry Of Education came to Japan to check the situation of the Brazilian schools. But there is nothing to check the quality of the education offered in Japan by Brazilian schools. In a new scenario in which the Japanese education would be universalized, Brazilian schools have to re-think their roles. Can they exist only as place where the students will learn the Portuguese language and Brazilian culture? Can they have the same changes that passed the Japanese schools in Brazilian territory? It will depend on the Brazilian community and the way that it will organize itself to face these questions. Brazil is a country where the Paternalism is still a strong relation between the State and the citizen. In Japan, Brazilians are not even citizens, yet. It means that Brazilians living in Japan have to engage themselves in the following changes, trying to be part in the decision channels as the Municipality Councils. FERREIRA (op.cit.) wrote:

*Na produção do espaço precisamos, portanto, levar em consideração o Estado, e pensarmos até que ponto a inserção e a re-inserção do **dekassegui** pode se dar por meio de sua atitude. Assim, como os próprios **dekasseguis** possam partir para uma organização reivindicando e construindo seus direitos. Nesse momento o espaço torna-se território.⁵¹*

⁴⁹ In English: “The consequence of immigration in the terms of assimilation are defined by the second generation. (...) It will be the second generation, not the first, that will define the maintenance of the mother language or not, the increasing of the population who depends on the welfare, the cultural changes, the increasing or decreasing in the ratio of the interethnic marriages”.

⁵⁰ The Brazilian Ministry Of Education counts 98 schools.

⁵¹ In English: “The consequence of immigration in terms of assimilation are defined by the second generation. (...) It will be the second generation, not the first, that will define the maintenance of the mother language or not, the increasing of the population who depends on the welfare, the cultural changes, the increasing or decreasing of the ratio of interethnic marriages”.

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ANNEXED DOCUMENTS

1. DATA SET

1.1 Who forms your family in Japan? (Consider as family the ones who live in the same place as you.)

I live alone or with housemates	24
I live in a couple or with a partner	8
I live in a couple with children	28
I live only with children	5
I live with parents, brothers/sisters or another relatives except partner or children	1
no answer	3
TOTAL	69

1.2 About your family situation in Brazil:

I have relatives who depend on me in Brazil.	50
I do not have relatives who depend on me in Brazil.	19
TOTAL	69

1.3 If you have relatives who depend on you, are you interested in bringing them to Japan?

yes	19
no	27
I didn't think about this possibility	2
no answer	2
TOTAL	50

1.4 If you have children at home, what is/are its/their age band(s)?

0 - 5 years old	16
6 - 10 years old	10

11 - 14 years old	10
over 14 years old	10
TOTAL	46

1.5 About the children who live in your home, what kind of activities they use to do?

Under 15 years old

only study	26
do not study and do not work	11
TOTAL	37

15 years old and older

only study	1
only work	8
TOTAL	9

1.6 If you have child who is studying, choose the situation of their school:

Brazilian school	18
Japanese school	9
TOTAL	27

1.7 If you have child who is not studying, inform the reason.

he/she is not in the age to study	10
he/she finished Junior High School/there's no High School in Yaizu city	2
he/she only works/he/she came to Japan to work/he/she helps in the family budget	2
no answer	5
TOTAL	19

2.1 The place where you live is...

owned by myself and already paid	1
----------------------------------	---

rented by myself	40
rented by the contractor	28
TOTAL	69

2.2 The place where you live has...

1 private room, 1 common room, kitchen and bathroom	34
more than a private room, common room, kitchen and bathroom	31
private/common room and small kitchen	4
TOTAL	69

2.3 Do you think your habitation is enough for your and your family's needs?

yes, completely	45
yes, partially	15
no, absolutely	8
no answer	1
TOTAL	69

2.4 How do you commute?

bicycle	15
car of the company	29
own car	20
motorcycle	2
I go walking	1
work at home	1
no answer	1
TOTAL	69

2.5 The place where you live is...

exclusively for Brazilians and other foreigners	8
---	---

it is not exclusively for foreigners, but most of residents are not Japanese	33
half part of the residents is formed by foreigners	23
there are not too many foreigner in this area	3
I do not know	1
no answer	1
TOTAL	69

2.6 Do you have acquaintance troubles with your Japanese neighbors?

yes, always	2
yes, sometimes	2
no, never or happened only once	65
TOTAL	69

2.7 Do you have problems with city rules as garbage storage or parking places etc?

yes, I have	1
I had in the start, but now I am adapting myself	4
I had, but now I am totally adapted	2
I had a quick adaptation	62
TOTAL	69

3.1 When did you come to Japan for the first time?

between 2002 and 2005	11
between 1998 and 2001	14
between 1994 and 1997	20
between 1990 and 1993	22
before 1990	2
TOTAL	69

3.2 From which state in Brazil did you come?

São Paulo	59
Paraná	7
Distrito Federal	2
Rio de Janeiro	1
TOTAL	69

3.3 From which city did you come?

Bastos (SP)	13
São Paulo (SP)	12
Campinas (SP)	4
Marília	4
Curitiba (PR)	3
Brasília (DF)	2
Paraíso do Norte	2
Rinópolis	2
Santo André (SP)	2
Ribeirão Preto (SP)	2
Atibaia	1
Maringá	1
Birigüi	1
Terra Rica	1
Indaiatuba	1
Lençóis Paulista	1
São Miguel Paulista	1
Sudimenussi	1
Csispe	1
São José dos Campos	1
Tupã	1

Suzano	1
Mogi das Cruzes	1
São José do Rio Preto	1
Santa Mercedes	1
Araçatuba	1
Presidente Epitácio	1
Niterói	1
Guarulhos	1
Ilha Comprida	1
Itanhaem	1
Rancharia	1
no answer	1
TOTAL	69

3.4 What were the main reason that makes you come to Japan?

I was unemployed or without a stable job	12
I wanted to make money for my own business	27
I came with my partner or relatives	13
Me or my business were in a bad economic situation/ I wanted to have a better salary	11
I wanted to save money to buy my own habitation	2
others/no answer	4
TOTAL	69

3.5 During the period you arrived in Japan at the first time to work and now, did you return to Brazil for a period longer than 6 months?

yes	39
no	30
TOTAL	69

3.6 Did you use to go to Brazil during vacations?

only once	16
at least once in a year	6
more than once but less than once in a year	9
never	38
TOTAL	69

3.7 If you never went to Brazil during vacations, what is the main reason which did not permit you to go?

I didn't have money to go	12
my family is already here and I didn't need to go	27
my family is in Brazil, but I didn't need to go there	13
If I go there, I will spend my savings	11
I didn't want to go	2
others/no answer	4
TOTAL	69

3.8 About your definitive return to Brazil...

I think to return in a term of maximum 2 years	11
I think to return in a term between 2 and 5 years	7
I think to return but I do not have a deadline or in a long term	36
I do not think to return	15
TOTAL	69

3.9 If you want to return to Brazil at this moment, what is the biggest obstruction to do this?

i just arrived in Japan	3
I do not have money to return to Brazil	15
I didn't reach my aim in Japan	22

my son/family is in japan/ I want to keep my family's unity	3
I am adapted here/ I accustom myself to live here	2
safety	1
I am having medical care here	1
jobs are easy in Japan	1
others	6
TOTAL	54

3.10 How could you get the ticket to Japan?

from a contract with some undertaker/factory or not-undertaking company	46
by myself, without any help	11
with help of friends and/or relatives	12
TOTAL	69

3.11 Before coming to Japan, what was your job's situation in Brazil?

I was unemployed	13
I was finishing or just had finished my studies	2
I had a job but I was not satisfied	29
I only came to be with my partner/relatives	11
I was employed and satisfied	5
I was autonomous and/or just having job sometimes	4
I didn't work there	2
I had my own business	3
TOTAL	69

3.12 In case of being unemployed just before arriving in Japan, for how long did it happen?

less than a year	7
between 1 and 2 years	3
more than 2 years	3

TOTAL	13
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3.13 What is your educational level?

Incomplete Basic Education	18
Completed Basic Education	16
Incomplete High School	6
Completed High School	19
Undergraduate	4
Graduated	4
Upper graduated	1
No answer	1
TOTAL	69

3.14 In which economic activity did you work in Brazil?

agriculture	1
industry, as a basic education/high school level employee	6
industry, as a graduated employee	1
Commerce	20
Services, as a basic education/high school level employee	23
Services, as a graduate level employee	4
I didn't work there	13
TOTAL	69

3.15 When you arrived in Japan, did you come right to Yaizu?

yes	22
no	47
TOTAL	69

3.16 The cities where you live were...

only in Shizuoka Prefecture	29
in Shizuoka Prefecture and another one	27
in Shizuoka Prefecture and another two ones or more	11
others/no answer	2
TOTAL	69

3.17 For how long did you live in Yaizu?

less than 1 year	4
from 1 to 2 years	8
more than 2 until 4 years	11
more than 4 until 6 years	10
more than 6 years	36
TOTAL	69

3.18 What was the main reason to choose Yaizu to live and work?

by references	1
the city is quiet	1
I have relatives/friends in the city	19
work is profitable	16
city has a reasonable number of Brazilians	1
city has services for Brazilians as such as supermarket and stores	1
didn't know the city before, came without any references	19
housing	1
job	1
came with father/husband/family	2
broker's reference/contact	2
place to start a business	1
housing and job	1
Yaizu was the place where I found a job	1

husband was living in the city	1
I helped in the building of the church	1
TOTAL	69

3.19 What is the main reason that makes you stay in Yaizu?

the city is quiet and calm	10
job's wage is good	21
I have relatives/friends in the city	17
the city has a good infrastructure for Brazilians	5
do not have any other options	3
job	3
wife's job	1
I live in a public apartment	3
I am owner of a school	1
double answer	1
I do not know	1
I have my own business	1
no answer	1
other	1
TOTAL	69

3.20 What is, in your opinion, the main problem of living in Yaizu?

the city has few options for leisure and shopping	12
Japanese community didn't accept Brazilians living in the city	2
the city doesn't offer a good infra-structure to Brazilians	7
there are no hard problems to live in Yaizu	40
permanence in job	1
there is no union among Brazilian community	1

bad behavior of Brazilians	1
not many options to work	3
housing	1
stressing work	1
there is no place to leave the children	1
no answer	1
TOTAL	69

3.21 In your point of view, what's Japanese community's opinion about Brazilians living in Yaizu?

Japanese didn't appreciate Brazilians living in Yaizu.	14
Japanese only appreciate Brazilians in Yaizu in special situations.	17
Japanese appreciate Brazilians living in Yaizu.	18
Japanese has no opinion about Brazilians living in Yaizu.	18
others	2
TOTAL	69

3.22 How do you qualify the services for Brazilians provided by Yaizu municipality?

Very good.	6
Good.	36
Reasonable.	14
Bad.	2
Very bad.	1
I didn't know them.	10
TOTAL	69

3.23 In your point of view, what's the major problem of Brazilian community living in Yaizu?

health	5
--------	---

education	22
security	3
lack of leisure options	7
prejudice from Japanese people	3
trouble in adaptation to Japanese culture and language	21
lack of unity among the community	2
others / no answer	6
TOTAL	69

4.1 Age band

16 - 18 years old	2
19 - 25 years old	9
26 - 35 years old	18
36 - 45 years old	22
46 - 55 years old	16
up to 55 years old	2
TOTAL	69

4.2 Gender

male	39
female	30
TOTAL	69

4.3 From the options presented below, choose the one with which you identifies yourself better:

I am pure Brazilian	12
I am Brazilian descent of Japanese	29
I am Brazilian	17
I am half-breed	11

TOTAL	69
--------------	-----------

4.4 Your situation in Japan is...

I am a Japanese descent and the owner of my visa	45
My partner is Japanese descent and my visa depends on him/her	23
no answer	1
TOTAL	69

4.5 What kind of visa do you have?

1 year	2
3 years	55
permanent stay	12
TOTAL	69

4.6 In which sector do you work?

fishery industry	47
other food industry	6
auto parts industry	7
commerce and services	6
only domestic activities	1
not working	1
other industries	1
TOTAL	69

4.7 Do you have social insurance?

Yes, paid by the broker/contractor	7
Yes, paid by myself or my partner	37
Yes, with payment shared between me and my contractor	2

No	23
TOTAL	69

4.8. If you have, inform what kind:

Kaigai Hoken	5
Kokumin Hoken	35
Shakai Hoken	4
do not have	23
TOTAL	69

4.9 What is your employment situation?

I have a contract with a broker company, which indicates me to work in other companies	62
I am directly contracted by the company I work	1
I am autonomous	2
I have a job with no contract of employment	2
I am unemployed	2
TOTAL	69

4.10 In your opinion, what's the most difficult thing about living in Japan?

loneliness, absence of family and friends	21
long working day	2
lack of money	1
lack of Japanese language knowledge	20
problem to integrate the Japanese culture	2
prejudice and discrimination	2
problem of adaptation to the climate	2
children's education	8

it doesn't exist/everything is easy	7
lack of leisure options	1
equal opportunities for Japanese and foreigners	1
double answer	2
TOTAL	69

4.11 How can you describe your Japanese language oral skill?

none	6
enough to communicate in the work place	22
enough for daily communication in the work place, stores and governmental departments	32
I speak Japanese well	9
TOTAL	69

4.12 How can you describe your Japanese language writing skill?

none	40
enough to understand plates, bus views and simple notices	26
enough to read part of documents and other complex notices	3
TOTAL	69

4.13 What do you use to do during your free time?

I only rest	13
I rest, watch DVD and TV only	26
I attend cultural activities	1
I meet friends and relatives outside home	18
I use internet	9
I do domestic jobs	3
I go fishing	2
I go for a ride/go outside	3

I read the Bible/go to church	2
I stay with my children	4
I attend parties	1
I play soccer	1
TOTAL	---

4.14 What kind of places do you use to go when the aim is leisure?

shopping center, department store or other places exclusive for shopping	39
parks and public gardens	13
relatives and friend's home	20
I rarely or never go outside	5
bars and pubs	2
sea / nature	7
church	2
<i>pachinko</i>	1
TOTAL	---

4.15 Do you use to look for news from/about Brazil?

yes, always	46
yes, sometimes	16
yes, rarely	3
no, never	4
TOTAL	69

4.16 Which media do you use to access those news?

Brazilian TV (<i>Globo Internacional</i>)	25
TV in Portuguese produced in Japan (IPC TV)	17
Japanese TVs	4
Brazilian newspaper by internet	20

newspapers and magazines in Portuguese published in Japan	21
I hear from the relatives	17
TOTAL	---

4.17 How often do you use to talk with someone who is in Brazil?

from 5 to 7 times a week	18
from once to 4 times a week	19
from once to 3 times a month	22
less than once a month	7
never	3
TOTAL	69

4.18 How do you use to talk with people in Brazil?

telephone	50
free internet service (skype, MSN, others)	14
paid internet service (skype, others)	1
TOTAL	65

4.19 How can you describe your friendship networks in Japan?

I do not have friends or colleagues in Japan	2
I have only Brazilian friends/colleagues	22
I have Brazilian and foreigner (non-Japanese) friends/colleagues	16
I have Brazilian, foreigner (non-Japanese) and Japanese friends/colleagues	26
I have only Japanese friends/colleagues	2
no answer	1
TOTAL	69

4.20 Which is the main way for you to make new contacts?

work place	51
neighborhood	6
discos, pubs, parties	5
internet	2
church	2
no answer/double answer	3
TOTAL	69

4.21 Do you use to attend to religious activities in Japan?

yes	16
no	52
no answer	1
TOTAL	69

4.22 If you answered “yes” to the last question, what kind of religious activity do you attend to?

Catholic Church	8
protestant church	6
others	2
TOTAL	16

4.23 Do you use to be engaged in some community activity such as *chookaikai*?

no, never	38
I participated before, but I didn't engage often	17
yes, always	13
no answer	1
TOTAL	69

4.24 How long do you use to work a day, excluding domestic activities?

from 6 to 8 hours a day	25
from 8 to 10 hours a day	21
from 10 to 12 hours a day	13
up to 12 hours a day	8
no answer	2
TOTAL	69

4.25 How many days a week do you use to work, excluding domestic activities?

5 days a week	12
6 days a week	51
everyday	5
no answer	1
TOTAL	69

4.26 How often do you use to have extra hours?

I have no opportunity to work in extra hours	3
never or rarely	12
almost always	18
always	35
no answer	1
TOTAL	69

4.27 What is, in average, your monthly incoming, in yens?

from 100,000 to 150,000	6
from 150,001 to 200,000	10
from 200,001 to 300,000	46
up to 300,000	4
no answer	1

do not have income	2
TOTAL	69

4.28 Did you have any labor accident during your stay in Japan?

yes, but it was not serious	12
yes, and it was serious	9
no	48
TOTAL	69

4.29 Did you have some medical care in Japan?

yes	64
no	5
TOTAL	69

4.30 If you answered “no” to this question, what is the main reason to not use this service?

no relevant answers

4.31 If you answered “yes”, the last consultation was...

only between me and the doctor	24
with help from a relative or friend who acts as translator	31
with help from a contracted translator/with a translator from the company	9
TOTAL	64

4.32 How do you qualify the received medical care?

very good	9
good	34
reasonable	14
bad	3
very bad	4
TOTAL	64

2. QUESTIONNAIRE (in Portuguese)

QUESTIONÁRIO SOCIO-ECONÔMICO

1. Situação familiar

1.1 Qual é a composição de sua família? (Considere como família as pessoas que vivem com você.)

- ☐ moro sozinho ou com amigo/colega
- ☐ moro somente com meu cônjuge [marido ou esposa, companheiro (a)]
- ☐ moro com meu cônjuge e filhos
- ☐ moro com pais, irmãos e/ou parentes que não são filhos ou cônjuges
- ☐ outros: _____

1.2 Acerca de sua situação familiar no Brasil:

- ☐ deixei parentes em primeiro grau no Brasil que dependem de mim (mãe, pai e/ou filhos)
- ☐ não tenho dependentes no Brasil

1.3 Caso você tenha dependentes no Brasil, você tem interesse de trazê-los para o Japão?

- ☐ sim
- ☐ não
- ☐ não pensei nessa possibilidade

1.4 Caso haja crianças e/ou adolescentes na casa, qual a faixa etária deles?

- ☐ 0 a 5 anos. Quantas? _____
- ☐ 6 a 10 anos. Quantas? _____
- ☐ 11 a 14 anos. Quantas? _____
- ☐ acima de 14 anos. Quantas? _____

1.5 Ainda sobre as crianças de sua casa, qual a atividade principal delas? (Pode marcar mais de uma opção.)

- ☐ as menores de 15 anos apenas estudam. Quantas? _____
- ☐ as menores de 15 anos não estudam e não trabalham. Quantas? _____
- ☐ as menores de 15 anos apenas trabalham. Quantas? _____
- ☐ as menores de 15 anos estudam e trabalham. Quantas? _____
- ☐ as maiores de 15 anos apenas estudam. Quantas? _____
- ☐ as maiores de 15 anos não estudam e não trabalham. Quantas? _____
- ☐ as maiores de 15 anos apenas trabalham. Quantas? _____
- ☐ os maiores de 15 anos estudam e trabalham

1.6 No caso de haver crianças e adolescentes estudando, marque a situação correspondente a realidade deles:

- ☐ estudam em escola brasileira
- ☐ estudam em escola japonesa.
- ☐ estudam em casa, com aulas particulares

1.7 No caso de haver crianças/adolescentes que não estudam, explique o porquê:

2. Sobre a sua moradia

2.1 A sua moradia é:

- ☐ própria e totalmente quitada.
- ☐ própria e parcialmente quitada.
- ☐ alugada por mim mesmo (ou por alguém da minha família)
- ☐ alugada pela empreiteira.
- ☐ cedida pela empreiteira para que eu more enquanto trabalhe para eles.

2.2 A sua moradia possui:

- ☐ 1 quarto, sala, cozinha e banheiro
- ☐ mais de 1 quarto, sala, cozinha e banheiro
- ☐ conjugado (quarto e sala no mesmo espaço), cozinha e banheiro
- ☐ conjugado e mini-cozinha e banheiro
- ☐ moro em alojamento

2.3 Você considera a sua moradia suficiente para as suas necessidades e das outras pessoas que nela moram?

- ☐ Sim, completamente.
- ☐ Sim, parcialmente.
- ☐ Não, absolutamente.

2.4 Qual o meio que você usa para se deslocar até o trabalho?

- ☐ bicicleta
- ☐ carro ou outro tipo de automóvel próprio

- ☐ () carro da empreiteira (mucai)
- ☐ () a pé

2.5 O local (apato, conjunto residencial, bairro) que você mora é:

- ☐ () exclusivo para brasileiros e outros estrangeiros
- ☐ () não é exclusivo para estrangeiros, mas a grande maioria dos moradores não é japonesa
- ☐ () mais ou menos a metade dos moradores é estrangeira
- ☐ () sou um dos poucos estrangeiros na área
- ☐ () não sei

2.6 Você tem problemas de convivência com os vizinhos japoneses?

- ☐ () sim, sempre
- ☐ () sim, mas às vezes
- ☐ () Nunca aconteceu ou aconteceu uma única vez

2.7 Você tem problemas com as regras de organização da cidade como separação de lixo, locais de estacionamento etc?

- ☐ () Tenho, às vezes é difícil seguir tantas regras
- ☐ () Tive no principio, mas venho me adaptando bem.
- ☐ () Tive, mas estou totalmente adaptado.
- ☐ () Adaptei-me rapidamente.

3. Sobre sua vinda para o Japão e sua estadia no país:

3.1 Quando você chegou pela primeira vez ao Japão, para trabalhar?

- ☐ () nesse ano, 2006
- ☐ () entre 2002 e 2005
- ☐ () entre 1998 e 2001
- ☐ () entre 1994 e 1997
- ☐ () entre 1990 e 1993
- ☐ () antes de 1990

3.2 De que estado do Brasil você veio?

- ☐ () São Paulo
- ☐ () Paraná
- ☐ () Mato Grosso do Sul
- ☐ () Pará
- ☐ () outro _____

3.3 De que cidade você veio?

3.4 Qual foi o principal motivo da sua vinda para o Japão?

- ☐ () conhecer a cultura japonesa.
- ☐ () estava desempregado ou sem emprego fixo no Brasil
- ☐ () tinha o intuito de abrir um negócio próprio e necessitava dinheiro
- ☐ () tinha o plano de estudar e precisava juntar dinheiro
- ☐ () vim para acompanhar o meu cônjuge ou filho (a)
- ☐ () outros: _____

3.5 Durante o período em que você chegou ao Japão pela primeira vez com o intuito de trabalhar e os dias atuais, você retornou ao Brasil por um período maior do que 6 meses?

- ☐ () Sim
- ☐ () Não

3.6 Você costuma ir (ou já foi) ao Brasil de férias?

- ☐ () Apenas 1 vez.
- ☐ () Pelo menos 1 vez ao ano.
- ☐ () Mais de uma vez, mas menos de 1 vez ao ano.
- ☐ () Nunca fui.

3.7 Caso você nunca tenha ido, escolha a razão mais próxima da sua realidade.

- ☐ () Minha condição financeira não permite que eu vá ao Brasil.
- ☐ () Minha família esta toda aqui e eu não necessito ir ao Brasil no momento.
- ☐ () Minha família vive no Brasil, mas não necessitei encontrá-los, até o momento.
- ☐ () O gasto com a passagem atrapalharia a minha poupança.

() outra: _____

3.8 Quanto ao retorno definitivo ao Brasil, você...

- () pensa em retornar num prazo máximo de 2 anos.
- () pensa em retornar num prazo entre 2 e 5 anos.
- () pensa em retornar mas sem prazo estabelecido ou em longo prazo.
- () não pensa mais em retornar.

3.9 Caso você tenha o desejo de retornar ao Brasil no momento, qual o maior impedimento para que você concretize isso?

- () Acabei de chegar ao Japão.
- () Não tenho dinheiro para retornar ao Brasil.
- () Não alcancei meu objetivo aqui no Japão.
- () outro: _____

3.10 Você veio para o Japão...

- () através de contrato com empreiteira.
- () por conta própria, sem o auxílio de parentes.
- () com o auxílio de parentes/amigos.
- () outro: _____

3.11 Antes de vir para o Japão, sua situação no Brasil era...

- () estava desempregado.
- () estava no término dos (ou havia terminado há pouco os) meus estudos.
- () estava empregado, mas insatisfeito.
- () vim apenas para acompanhar meu cônjuge/filho.
- () outro: _____

3.12 Caso você tenha estado desempregado no momento em que decidiu vir pro Japão, por quanto tempo esteve nesta situação:

- () menos de 1 ano
- () entre 1 e 2 anos
- () mais de 2 anos
- () não estava desempregado

3.13 Qual o seu grau de escolaridade?

- () Ensino Fundamental Incompleto
- () Ensino Fundamental Completo
- () Ensino Médio Incompleto
- () Ensino Médio Completo
- () Ensino Superior Incompleto
- () Ensino Superior Completo
- () Pós-graduação

3.14 Qual era a sua área de atuação no Brasil?

- () Agricultura
- () Indústria, como operário de nível fundamental a médio
- () Indústria, como trabalhador de nível superior
- () Comércio
- () Setor de serviços, como funcionário de nível fundamental ou médio
- () Setor de serviços, como funcionário de nível superior
- () Não trabalhava no Brasil
- () outros: _____

3.15 Ao chegar ao Japão...

- () você veio diretamente para Yaizu.
- () você passou por outras cidades antes de Yaizu.

3.16 As cidades por onde você passou eram...

- () na província de Shizuoka, apenas.
- () na província de Shizuoka e em mais uma outra província. Qual? _____
- () na província de Shizuoka e em duas ou mais outras províncias. Quais? _____
- () não passei por outras cidades além de Yaizu.

3.17 Há quanto tempo você vive em Yaizu?

- () menos de 1 ano

- ☐ de 1 a 2 anos
- ☐ mais de 2 até 4 anos
- ☐ mais de 4 até 6 anos
- ☐ mais de 6 anos

3.18 Qual foi o motivo principal de sua escolha por Yaizu?

- ☐ Tenho parentes e amigos na cidade.
- ☐ O trabalho é mais rentável.
- ☐ A cidade possui uma comunidade brasileira razoavelmente numerosa.
- ☐ A cidade possui serviços para brasileiros, como lojas e mercados.
- ☐ Não conhecia a cidade, vim sem nenhuma indicação.
- ☐ outros: _____

3.19 Qual é, na sua opinião, o ponto mais forte que faz você permanecer em Yaizu?

- ☐ A cidade é pequena e tranquila.
- ☐ A remuneração é boa.
- ☐ Tenho amigos e parentes na cidade.
- ☐ A cidade oferece uma boa infra-estrutura para brasileiros.
- ☐ Não tenho outras opções.
- ☐ outros: _____

3.20 Qual é, na sua opinião, o principal problema de viver em Yaizu?

- ☐ A cidade tem poucas opções de lazer e compras.
- ☐ A comunidade japonesa não aceita a presença de brasileiros na cidade.
- ☐ A cidade não oferece infra-estrutura para os brasileiros.
- ☐ O trabalho é ruim e mal-remunerado.
- ☐ Não há problemas na vida em Yaizu que sejam grandes demais.
- ☐ outros: _____

3.21 Como você acha que a comunidade japonesa vê os brasileiros em Yaizu?

- ☐ Os japoneses vêem a presença de brasileiros com bons olhos.
- ☐ Os japoneses vêem os brasileiros com bons olhos somente em situações especiais.
- ☐ Os japoneses não gostam da presença de brasileiros em Yaizu.
- ☐ Os japoneses não tem nenhuma opinião acerca da presença de brasileiros em Yaizu.

3.22 Como você classificaria os serviços da Prefeitura de Yaizu voltados para brasileiros?

- ☐ Muito bons
- ☐ Bons
- ☐ Razoáveis
- ☐ Ruins
- ☐ Muito ruins
- ☐ Não conheço

3.23 Na sua opinião, qual o maior problema da comunidade brasileira vivendo em Yaizu?

- ☐ Saúde
- ☐ Educação
- ☐ Segurança
- ☐ Falta de opções de lazer
- ☐ Preconceito por parte dos japoneses
- ☐ Criminalidade
- ☐ Dificuldade de adaptação à língua e à cultura japonesa
- ☐ outros: _____

4. Sobre você

4.1 Qual é a sua faixa etária?

- ☐ menor de 16 anos
- ☐ 16 a 18 anos
- ☐ de 19 a 25 anos
- ☐ 26 a 35 anos
- ☐ 36 a 45 anos
- ☐ 46 a 55 anos
- ☐ mais de 55 anos

4.2 Sexo:

- ☐ feminino
- ☐ masculino

4.3 Das opções abaixo, com qual você se identifica mais?

- ☐ () Sou brasileiro puro.
- ☐ () Sou brasileiro descendente de japoneses.
- ☐ () Sou brasileiro.
- ☐ () Sou mestiço.
- ☐ () Sou japonês.

4.4 Sua situação no Japão é...

- ☐ () Sou descendente de japoneses e responsável pelo meu próprio visto.
- ☐ () Meu cônjuge é descendente de japoneses e meu visto depende dele.
- ☐ () Possuo visto independente de ser descendente de japoneses.
- ☐ () Possuo dupla cidadania.
- ☐ () Estou ilegal no Japão ou tenho apenas o visto de turismo.

4.5 O meu visto é...

- ☐ () de turista (3 meses)
- ☐ () 1 ano
- ☐ () 3 anos
- ☐ () permanente
- ☐ () tenho dupla cidadania

4.6 Em que você trabalha?

- ☐ () Indústria pesqueira
- ☐ () Indústria de outros alimentos
- ☐ () Indústria de autopeças
- ☐ () outras indústrias: _____
- ☐ () setor de comércio ou serviços
- ☐ () faço apenas o trabalho doméstico
- ☐ () não trabalho

4.7 Você possui seguro de saúde?

- ☐ () Sim, pago pela empreiteira/empresa
- ☐ () Sim, pago por mim mesmo (ou por meu cônjuge)
- ☐ () Sim, com o pagamento dividido entre mim (ou o meu cônjuge) e a empreiteira
- ☐ () Não,

4.8 Em caso positivo, qual o tipo?

- ☐ () Kaigai Hoken
- ☐ () Kokumin Hoken
- ☐ () Shakai Hoken
- ☐ () não possuo

4.9 Qual a sua situação empregatícia no momento?

- ☐ () Sou contratado de uma empreiteira que me indica ao trabalho em empresas.
- ☐ () Sou contratado direto da empresa onde trabalho.
- ☐ () Sou autônomo.
- ☐ () Faço apenas arubaitos, sem emprego fixo.
- ☐ () Trabalho apenas no meu lar.
- ☐ () Trabalho, mas não possuo qualquer tipo de vínculo empregatício legalizado.
- ☐ () Estou desempregado.

4.10 Qual é, na sua opinião, a maior dificuldade de se viver no Japão?

- ☐ () solidão, falta dos amigos e da família
- ☐ () jornada longa de trabalho
- ☐ () falta de dinheiro
- ☐ () falta de conhecimento do idioma japonês
- ☐ () dificuldade em se integrar à cultura japonesa
- ☐ () preconceito e discriminação
- ☐ () dificuldade de adaptação ao clima
- ☐ () educação dos filhos
- ☐ () outro: _____

4.11 Como você descreveria o seu conhecimento oral da Língua Japonesa?

- ☐ () nenhum
- ☐ () falo apenas o necessário para a comunicação na fábrica.

- ☐ falo o necessário para a comunicação cotidiana, na fábrica, em lojas e repartições públicas.
- ☐ falo bem
- ☐ falo muito bem

4.12 Como você descreveria seu conhecimento escrito da língua japonesa?

- ☐ não sei ler nem escrever em japonês
- ☐ leio apenas o necessário para o entendimento de placas, vistas de ônibus e avisos simples.
- ☐ leio bem, consigo ler parte dos documentos e avisos mais complexos
- ☐ leio muito bem

4.13 O que você faz nos momentos em que não trabalha?

- ☐ descanso apenas
- ☐ descanso e assisto TV / DVDs apenas
- ☐ saio sempre que posso para realizar atividades culturais
- ☐ saio sempre que posso com o intuito principal de encontrar amigos
- ☐ passo boa parte do tempo na Internet
- ☐ outro: _____

4.14 Quando você sai com o objetivo de lazer, para que tipo de lugar você vai?

- ☐ shopping, depato, ou outro local de compras
- ☐ parques e jardins
- ☐ museu, cinema e outros centros culturais
- ☐ visita a parentes e/ou amigos
- ☐ outro: _____
- ☐ raramente ou nunca saio

4.15 Você costuma procurar notícias sobre o Brasil?

- ☐ Sim, sempre.
- ☐ Sim, de vez em quando.
- ☐ Sim, mas muito raramente.
- ☐ Não, nunca.

4.16 Em caso afirmativo, onde você busca as notícias?

- ☐ Na TV brasileira, como a Globo Internacional
- ☐ Na TV em português produzida no Japão (IPC TV)
- ☐ Na TV japonesa
- ☐ No jornal brasileiro, na Internet
- ☐ Em jornais e revistas brasileiros publicados no Japão
- ☐ No jornal em língua japonesa
- ☐ através de parentes
- ☐ outros: _____

4.17 Com que frequência, em média, você fala com alguém no Brasil?

- ☐ entre cinco e sete vezes por semana
- ☐ entre uma e quatro vezes por semana
- ☐ entre uma e três vezes ao mês
- ☐ menos de uma vez ao mês
- ☐ nunca falo

4.18 Qual o meio que você mais utiliza para falar com alguém no Brasil?

- ☐ telefone
- ☐ serviço de internet gratuito (MSN, Skype e outros)
- ☐ serviço de internet pago (Skype pago e outros)
- ☐ outros: _____
- ☐ não utilizo

4.19 Como você descreveria a sua rede de amizades no Japão?

- ☐ Não tenho amigos/colegas no Japão.
- ☐ Tenho apenas amigos/colegas brasileiros.
- ☐ Tenho amigos/colegas brasileiros e estrangeiros de outras nacionalidades.
- ☐ Tenho amigos/colegas brasileiros, estrangeiros de outras nacionalidades e japoneses.
- ☐ Tenho apenas amigos/colegas japoneses.

4.20 Qual o principal meio que você tem de conhecer pessoas novas?

- ☐ o local de trabalho
- ☐ a vizinhança
- ☐ discos, bares e festas
- ☐ Internet
- ☐ outros: _____

4.21 Você frequenta algum tipo de atividade religiosa aqui no Japão?

- ☐ Sim.
- ☐ Não.

4.22 Em caso afirmativo, que atividade religiosa você frequenta?

- ☐ Igreja Católica
- ☐ Igreja Evangélica
- ☐ Centro Espírita
- ☐ Templo Budista
- ☐ Templo Xintoísta
- ☐ outros: _____
- ☐ não frequento

4.23 Você de alguma atividade comunitária (*choonaikai*, por exemplo) ou de associação de bairro?

- ☐ Sim, sempre.
- ☐ Já participei, mas não sou assíduo.
- ☐ Não, nunca.

4.24 Qual a sua jornada de trabalho normal, excluindo o tempo dedicado ao trabalho doméstico?

- ☐ até 6 horas de trabalho diárias
- ☐ de 6 a 8 horas de trabalho diárias
- ☐ de 8 a 10 horas de trabalho diárias
- ☐ de 10 a 12 horas de trabalho diárias
- ☐ mais de 12 horas de trabalho diárias

4.25 Quantos dias por semana, em média, você trabalha, excluindo o tempo dedicado ao trabalho doméstico?

- ☐ menos de 5 dias por semana
- ☐ 5 dias por semana
- ☐ 6 dias por semana
- ☐ todos os dias da semana

4.26 Com que frequência você faz zangyou?

- ☐ não tenho oportunidade de fazer zangyou
- ☐ nunca ou raramente faço
- ☐ quase sempre faço
- ☐ sempre faço

4.27 Qual é, em média, a sua faixa salarial?

- ☐ de 100.000 a 150.000 ienes mensais
- ☐ de 150.001 a 200.000 ienes mensais
- ☐ de 200.001 a 300.000 ienes mensais
- ☐ mais de 300.000 ienes mensais

4.28 Você já sofreu algum tipo de acidente de trabalho aqui no Japão?

- ☐ Sim, e foi grave.
- ☐ Sim, mas não foi grave.
- ☐ Não.

4.29 Você já utilizou serviços médicos no Japão?

- ☐ Sim.
- ☐ Não.

4.30 Em caso negativo, qual o foi o principal motivo de você nunca ter utilizado?

- ☐ Nunca necessitei.
- ☐ Não tenho seguro e acho muito caro.
- ☐ Não falo japonês e não saberia me comunicar.
- ☐ outros _____

4.31 Em caso afirmativo, a última consulta médica foi realizada...

- ☐ somente entre mim e o médico
- ☐ com a ajuda de um parente/ que atuou como tradutor
- ☐ com a ajuda de um tradutor contratado
- ☐ com a ajuda de um tradutor do serviço público

4.32 Como você classificaria o atendimento médico recebido?

- ☐ Muito bom
- ☐ Bom
- ☐ Razoável
- ☐ Ruim
- ☐ Muito ruim

4.33 Qual o serviço que você acha que a Prefeitura de Yaizu deveria oferecer com mais urgência para os brasileiros?

4.34 Em que bairro de Yaizu você mora?

4.35 Local onde a entrevista foi feita:

- ☐ na casa do entrevistado
- ☐ em local público: _____

3. RESEARCH'S INFORMATION POSTER

This poster was exposed in the city to inform about the research's day and ask the residents to help the researchers.

QUEM É VOCÊ?
PESQUISA SOBRE OS BRASILEIROS DE YAIZU

Quando?
domingo,
23 de julho
2006



Onde?
Um pesquisador
poderá bater à sua
porta!

Dentre inúmeras cidades da região com grande presença de brasileiros, Yaizu foi escolhida para uma importante pesquisa sobre a nossa comunidade vivendo no Japão!

COOPERE COM OS PESQUISADORES!
RESPONDA O QUESTIONÁRIO.
AJUDE-NOS A MOSTRAR A REALIDADE DOS BRASILEIROS NO JAPÃO!

ESTA PESQUISA ESTÁ SENDO REALIZADA POR ESTUDANTE DA UNIVERSIDADE DE SHIZUOKA, COM APOIO DO COLÉGIO ÁGUIA.

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