

Original Paper

Japanese Culture in the Modern History of Brazil

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Abstract

Japan is an economic power, but also wants to be a political power. What will be the state of Japanese culture when it comes to the world? Brazil, home to the world's largest Japanese diaspora, certainly provides us with plenty of realistic material and topics. The immigration from Japan to Brazil and the formation of the Japanese community is a major event and one of the important elements of the Japanese "participation in the new world". For example, what role has Japanese culture played in Brazil's modern history? How was Japanese culture transplanted and recreated by Japanese immigrants? It is of great significance and value to discuss this subject. In its century-long history, Japanese immigration has been a unique continuation. For the sake of convenience, this paper describes the evolution of Japanese culture in Brazil from the following four eras.

Keywords

Japanese culture, Brazilian culture, Brazilian history

1. The Investigation of Immigration Management Agencies

Mr. ARAN Moriyama took the immigration company as the object, and made a valuable research on the Japanese immigration management agency. In order to clarify the complicated process of immigration export by immigration companies, he took the Pacific Ocean as the center line, with Japan on the left and countries (such as Hawaii) on the right. On this "stage", Japan and countries (such as Hawaii) played five "roles" respectively. The roles of Japan are: ① Japanese government, ② governor of prefectures, mayors of prefectures, ③ immigration companies, ④ agents of immigration companies, ⑤ Japanese immigrants, corresponding to the role of the country of residence is: ① government of the country of residence, ② Japanese consulate, ③ agricultural land company, ④ agents of immigration companies, ⑤ Japanese immigrants of residence. In addition, there are shipping companies, banks, hotels (for immigrants to stay), Japanese newspapers, local views of Japan

and so on. These factors constitute the basic elements of the immigration management system. Only by comprehensive study of them can we find out the question of “who sent the immigrants”.

In December 1917, under the promotion of the Ministry of Tibetan and the Ministry of Foreign Affairs, the four companies of Oriental emigration, South American colonization, Japanese colonization and Japanese colonization merged and established Overseas Industrial Co., LTD. Riji Kamiyama, a former bureaucrat at the Ministry of Internal Affairs, will be the first president, and Tadao Kamiya, a former member of a Brazilian colonial company, and Ryu Mizuno, a former member of a South American colonial company, will serve as full-time directors. Haiheung was founded with 180,000 shares of 9 million yen, 70 percent of which was invested in three companies: Toyo Takushoku, Nippon Mail and Osaka Merchant Marine. In 1919, it acquired the Brazilian Colonial Society for 670,000 yen, and in 1920, it acquired the Morioka Emigration Society (founded in 1894), which sent 30,000 immigrants to Japan. Its main businesses include: (1) indentured labor emigration and free emigration, (2) distribution of land for coffee farms and farmers in Sao Paulo state developed by Japan, (3) investment in South American land companies, Peruvian cotton companies, and Hainan industries in the Philippines, and (4) talent cultivation for agricultural practice farms in Sao Paulo State. The significant difference with previous immigration companies is its business expansion.

Spread to colonizing, investment, trade fields. The following is mainly on “Haixing” the main business of immigration management to investigate. “Haixing” immigration business scope is wide, including Nanyang region, Australia, North America, South America and other places. This paper mainly examines the Brazilian immigration management. The number of Japanese immigrants in Brazil during the “Haixing” era alone exceeded 150,000, as shown in Figure 3. The origin of immigrants covers almost all counties. Among them, Kumamoto and Okinawa, which are known as excellent counties for immigration, showed a significant difference in the number of immigrants compared to other regions. If the cumulative number of immigrants exceeds 2,000, whether each prefecture or prefecture has established an overseas association also has a significant impact on the number of immigrants.”Haixing” immigration operation mainly includes five processes: publicity, collection, shipping procedures, transportation, land allocation and immigration protection.

Firstly, publicity. The basic form of immigration promotion is a “lecture with photos of the event”. Touring the country’s villages throughout the year, providing free photos and materials of the latest Brazilian residence, lecturers trumpet blueprints for overseas development. In most cases, social studies, employment agencies, and overseas associations are organized by each county, and pamphlets related to residence and overseas laws are distributed.

Secondly, raise. The recruitment of immigrants is carried out by the agent of Haixing who is authorized by the Ministry of Foreign Affairs. The main procedures are as follows.

The agent first interviews the applicants and introduces them to the working and living conditions of the coffee plantations, then “selects” the “suitable” applicants and handles the formalities for them to

go abroad. The agent sends the relevant documents of the collected applicants back to the head office in Tokyo, and the candidates are carefully screened again. Only when they are confirmed to be “suitable” do they start to go abroad. Since 1924, when the Ministry of Internal Affairs and Social Affairs (the Ministry of Takumoo after 1929) began to provide an immigration subsidy (200 yen per adult over the age of 12), Haeheung has been obligated to strictly examine the family structure and property status of those who want to emigrate to Brazil. As an indentured worker, a migrant must submit a visa application to the county office. A permit to leave the country is also required. Two joint guarantors are required for a permit to leave the country, but for those who immigrate from Haoxing, the manager is jointly and severally liable, so no guarantors are required. In addition, as a qualification for indentured immigration, family immigration of more than 3 adults (over 12 years old) has become an absolute condition, and its basic composition has corresponding detailed provisions.

Thirdly, ship procedures. Families who have decided to go abroad must go through the necessary procedures according to the departure of the ship and must gather at the port of Kobe before the specified date. “Haixing” immigration, from home to Kobe train fees, luggage freight halved. During the stay in the port, the staff of the Kobe Office of “Haixing” are responsible for handling visa acceptance, document inspection, quarantine, disinfection and other affairs required by the consuls of various countries in the port, as well as handling various mediation business related to the ship. However, since 1923, the Social Affairs Bureau of the Ministry of Internal Affairs has provided a subsidy of 35 yen per adult to Haoxing to ease the burden of immigrants. Even after going through various procedures, immigrants to Brazil have to wait in a migrant camp for more than 10 days before the results of infectious disease quarantine and physical examination are released, which is not a lot of money because they are families. Under the active promotion of the “Japanese Association” (“Japanese association” refers to Brazil), an immigration asylum was set up in Kobe in 1928 (it was renamed as immigration Correctional home in 1932), and all the immigration detention expenses were borne by the state fee. After 1932, the number of people wishing to emigrate to Brazil increased rapidly, as the Takubu Ministry provided an allowance for leaving the country (50 yen per person over the age of 12, half that for those under the age of 12) in addition to a subsidy for shipping expenses.

Fourthly, transport. Ships carrying migrants must be accompanied by government-appointed, or “sea”, transport supervisors. The route to Brazil is the western route from Cape Town to the Atlantic Ocean via the Indian Ocean. The ship will be undertaken by Nippon Mail, a major shareholder of Haixing, and Osaka Merchant Ship. The immigrants will land at the port of Santos. After 1928, 10,000-ton passenger-cargo ships were put into use by Osaka Merchant ships, and the number of immigrants increased with the increase in capacity.

Fifthly, land allocation and immigration protection. When immigrants arrive in Brazil, the Brazilian branch of Haoxing welcomes them, decides where to work on the farm, and sends them to their destination.

2. Before 1945

The war between Japan and the Qing Dynasty ended in 1895, the same year that Japan and Brazil concluded a treaty of Amity for commerce and navigation. Thus opened the prelude to the history of Japan-Pakistan relations. But it doesn't mean that cultural interactions will follow. The first wave of Japanese immigrants arrived in Brazil on the Kasa Maru in 1908, marking the beginning of Japanese culture in Brazil. Brazilian immigrants at that time, most of them lived in remote rural areas, engaged in coffee cultivation and other labor work. There was not much contact with Brazilian society, so there was no large-scale cultural conflict. By 1930, with the establishment of Japanese schools, the popularity of Japanese newspapers, and the growth of the immigrant population, culture began to flourish. In particular, the penetration rate of Japanese newspapers is close to 100%, which indicates that Japanese immigrants have increasingly high demand for culture. Of course, most of the content published in these newspapers and magazines is related to Japanese news and does not actively present Japanese culture to Brazilian society. Still hot is a cultural representation that remains within the Japanese people. The purpose of training in Japanese schools for Japanese people was also the premise for the return of immigrants. In Brazil, on the other hand, the theory of race was enriching society. Whiteness and de-Africanization are the dominant themes of the society, and Japanese people who are considered colored are not welcomed by the Brazilian government or the country. In 1937, Brazilian President Vargas launched a coup with the support of the military and established the "new State system" under the authoritarian rule. Japanese immigrants were regarded as a cancer in Brazilian society, and their life in Brazil was very difficult.

3. 1945-1950s

On August 15, 1945, Japan declared unconditional defeat. Japanese immigrants in Brazil had no choice but to stay permanently. The turning point for Japanese culture in Brazil was the 1954 celebration of the 400th anniversary of the city of Sao Paulo in Sao Paulo. At the invitation of the city of Sao Paulo, a Japanese association was formed to participate in the festival. This is the first time that the Brazilian Japanese immigrants have formed a special unified organization. Many Japanese goods were on display at the festival, including various exhibitions. Japanese stamp exhibition, Japanese art exhibition and so on. In 1955, the Japanese People's Association was renamed the Japan Culture Association. The basic ideological line of the association is: 1. It aims to enhance mutual friendship and cultural status of Japanese compatriots in Pakistan. 2. Actively eliminate the misunderstanding and prejudice of Brazilian people towards Japanese immigrants in the past, vigorously introduce Japanese culture, and promote and strengthen Japan-Brazil cultural exchanges. In 1968, 1978, and 1988, the association held several immigrant celebration conferences, each of which grew in size. At the same time, the opening of the Japanese cinema in Sao Paulo is an important opportunity. The release of excellent Japanese movies such as Rashomon and The Tale of Genji has also contributed to the spread of Japanese culture in

Brazil. In the second half of the 1950s, Japanese immigrants gradually conveyed their presence to Brazilian society and began to promote Japanese culture through the establishment of associations and Japan's economic recovery.

4. Modern Times (1960-1980s)

In the 1960s, with the increase of immigrants, the urbanization of Japanese inhabitants, the diversification of social and occupational choices and the improvement of social status, a large number of Japanese enterprises entered Brazil and other reasons, the diversity of Japanese culture began to show. One example is Rue Toyo in Sao Paulo. Dongyang Street is located in the heart of Sao Paulo city, the commercial tourist area. It was home to the largest Japanese population in the world. On this street, there are all kinds of Japanese cultural activities. I have singled out four as striking examples.

1) Buddha's Birthday

Originally, it was held in the Eastern Benedicta Temple in the city of St. Paul. Since 1976, it has been held regularly at Tung Yang Street by the Japan Industry and Commerce Association. During the week leading up to the birth of Sakyamuni on April 8, children dressed as Sakyamuni from various religions, the Buddhist Women's Alliance, and other religions were walking through Dongyang streets.

2) Tanabata

The Chinese Valentine's Day is a story about the origin of Asia that is widely known in Brazil. This is a copy of the Japanese Sendai Tanabata Festival, named Brazil Miyagi Sendai Tanabata Festival. It's not just in the city of Sao Paulo, it's held regularly throughout the state of Sao Paulo. The custom of writing wishes under the six-color strip and sticking them on the bamboo branches decorated Tanabata is also gradually widely spread among Brazilians. On July 7 every year, many visitors stopped by the streets, which has become a summer poetry.

3) Oriental Festival

Toyo Festival is the essence of local art in Japan. It takes place every year on the first weekend of December in the city of Sao Paulo. Centering on Bayda Square and Dongyang Street, the parade will also feature local arts such as Wagtai drum, Apo dance, and Ryukyu National Festival. Sometimes, there are martial arts and performing arts.

4) Ramming rice Cake Conference

In 1976, NHK broadcast live from Tung Yang Street and interacted with the audience by telephone. Executives of Japanese-American organizations, led by the Japan Culture Association, and non-Japanese politicians were seen eating rice cakes in kimonos. Rice cakes will also be distributed to the audience. Either way, Japan Food stands are packed, and acts of country art and pop music are popular. In addition, mayors, lawmakers, and Japanese consuls are also present as guests, showing their political importance. These four traditional activities were the shape of Tung Yang Street in the 1960s and 1970s after the war. There are roughly two reasons for these activities.

4.1 Brazilian Immigrants are Eager to Build New Homes

4.2 Economic Revitalization of Japanese Enterprises

Japanese immigrants are eager to build their own new homes on the land of Brazil, along with the formation of Dongyang Street gradually become a reality. The activities held at Tung Yang Street also serve as an economic boost for business organizations in the same area. Japanese culture was also spread.

5. After the 1990s

The 1990s was an era of more diverse and global representation of “Japanese culture” in Brazil. Japanese Brazilians returned to Japan after the revision of Japanese laws in 1990. Today, there are still 300,000 Japanese immigrants living in Brazil, and they have acted as a cultural bridge between Japan and Brazil. In the late 1990s, with the start of satellite broadcasting, Brazilian TV stations began to broadcast Japanese cartoons and TV dramas. For example, *Saint Seiya*, an animated movie produced by Japan, has exploded in popularity since it was aired on TV. It set a record 14 percent in the ratings poll. It is watched by a considerable number of Brazilian schoolchildren, and in 1995 alone, 3 million related products were sold if pirated goods were included. Against this background in the second half of the 1990s, the Japanese culture in Brazil has gradually evolved into Japanese culture. He has gradually liberated himself from the Japanese culture of Japan and the real Japanese culture, and formed his own unique Japanese culture.

Above, the author combs and summarizes the changes of Japanese cultural representation in the modern history of Brazil. In the field of studying Japanese society, Japanese people, and Japanese culture in Brazil, there are many subjects and materials. The relationship between the cultural representation of Japanese people and Brazilian society is of great significance in terms of its changes. In the rapid development of globalization, we can no longer avoid contact and friction with different cultures. In the face of the growing diversity and diffusion of Japanese culture in Brazil, there are still many topics worth studying.

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