



## **Role of Japanese overseas in the Japanese society with special reference to Japanese Brazilian in Japan**

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### **Abstract**

The problem of increasing old age population and the decreasing number of the young age people has become the one of the big issue in Japan. Recently the prime minister of Japan Shinzo Abe has announced that Japan would accept the immigrants for the solution of its labor shortage problem. Since the Japanese overseas are more familiar with Japanese culture and values, they can play a very big role in the labor shortage problem and the increasing old age issue as well as the decreasing number of number of infants in Japan.

**Keywords:** Japanese Nikkeijin, immigrants, immigration control act, labor shortage, infants

### **Introduction**

Japan is considered to be the homogenous country in the East Asian region. Due to the undocumented migration in 1970 and 1980s from Latin America, caused by economic growth and labor shortage in Japan, Japan had to reform its immigration control act in 1990s. This act allowed the low skilled labor migration in the country. The main thing it focused on the ethnicity oriented immigration should take place in Japan. Japan also increased up to third generation immigrations from the Japanese descendants most of them migrated in Brazil and some other countries. Johnson-Reed Act of 1924 has been one of the reasons behind the emigration from Japan to Brazil. There were almost 205000 Nikkeijin in Brazil in the year of 1940. Today Brazil is the highest number of Japanese Nikkeijin Country. Since 1990's Immigration control act 1990, Japan had received 3, 00,000. Nikkeijin most of them were from Brazil. These Nikkeijin worked in the 3K jobs, dirty (kitanai), and demanding (kitsui) dangerous (kiken) in low skilled factories which established in Tokyo, the capital of Japan. There are many issues emerged in Japanese society like integration of Japanese overseas in Japanese society, the issue of citizenship, education of Nikkeijin, ethnic and homogeneity and discrimination. The article looks into the role of Japanese overseas in Japanese society and its impacts on Japanese society in terms of Japan as a homogenous society. Earlier Japan was concerned about its growing population. Therefore it looked for emigration. Many Japanese people immigrated to Brazil. After the economic crisis in Brazil in 1980s, many Japanese Nikkeijin returned to Japan. (Keiko Yamanaka, 1993).

### **Brief Historical overview**

Before 1945, Japan being a colonial power expanded its expansion in Korea and some other countries like Taiwan. This brought many Koreans, Chinese Taiwanese in Japan. These people were given some useful rights including voting rights in Japan. But after the world war and its (Japan) defeat

in world war second, Japan again reclassified its citizens as non-Japanese (foreign aliens/immigrants) and citizens. The citizenship of non-Japanese was taken back by the Japanese government in the year 1952 (Koreans, Taiwanese and Chinese before 1945). Japan again reestablished its blood based immigration regime. In the year 1970s and 1980, on the one hand, Japan was having a strong economic growth, on the other hand, it was having a labor shortage problem. In the same year 1980s Brazil was also going through the economic crises, the coffee plantation owners and Japanese migration agencies looked for each other to solve each other problems. The labor shortage in Japan attracted many immigrants from other countries. Earlier an agreement between Japanese migration company and the government of Sao Paulo was signed in 1907 which made immigration easy for many Japanese therefore many Japanese had emigrated to Japan but after the 1980s Brazilian economic crises, these Japanese immigrants were forced to migrate from Brazil to other countries. Due to labor shortages, declining younger age population and increasing older age population, Japan was also compelled to accept immigration either directly or indirectly. This resulted in the modification of immigration control act, 1990. (Keiko Yamanaka, 1993).

### **Immigration control act 1990**

To deal with the problems of labor shortages and declining population, Japan reformed its immigration control act 1990s. This act was made with special reference to the Japanese overseas migrated earlier in Brazil and some other countries. It allowed up to third generation Japanese Nikkeijin, especially from Brazil. Japan had many undocumented immigrants which was becoming another problem. After this act, many Nikkeijin from Brazil came to Japan. The number of Japanese Brazilian was 14,000 in the year 1989. It became 1, 00,000 in the year of 1991. It was 2, 00,000 in 1996 which became 3, 16,000 in 2013. Due to some economic problems in Japan, it became 2, 30,552 in the year of 2013. Since then

Japanese overseas are the second largest minorities in Japan specially Japanese Brazilians. (Nikkeijin), (Keiko Yamanaka, 1993).

Japan has been a closed country for a long time. Only after the Meiji period 1868, Japan opened its economy and immigration practices. Earlier migration was prohibited for the Japanese people. Japanese people consider migration as an abnormal activity. The Japanese government considers the immigrants as the temporary workers who will work for limited period of time and after earning lots of money, they will return again to their home. Therefore they face problems in the social integration in the society. This resulted in the negligence of policies for the Nikkeijin community in Japan from the Japanese government. The Nikkeijin community speaks Portuguese language. They dress differently from the native Japanese, they behave differently therefore they are not considered as the native Japanese people among the Japanese native community (Keiko Yamanaka, 1993).

When Japanese Nikkeijin migrated from Japan, they were very poor and their poor economic conditions were unavoidable due to which they were forced to migrate. They migrated and settled in many north and South American countries like Brazil. Many of them earned lots of money, established industries in the other countries. But due to economic crises, they again were forced to return back to their own country. But this time, it was their new generation who did not know Japanese language and were not aware about the Japanese culture. When this Nikkeijin community came to Japan, they face many social problems like discrimination, ethnicity exclusion and homogeneity (Keiko Yamanaka, 1993).

### **The issues of Japanese Nikkeijin community in Japan**

The Nikkeijin community faced many social problems in Japan. The native Japanese do not accept them as original Japanese. Their faces are more like Japanese but they speak different language and behave differently. They are rejected on the ethnicity bases. Therefore they are treated as the foreign nationals in their earlier own country. The following issues can be discussed by the following-

There is not a clear definition of Japanese. What constitutes Japanism is not defined in Japan. They are considered as the minority group. Therefore they are not accepted in Japanese society. When Japanese Nikkeijin came to Japan, they were having higher social status due to their higher economic conditions after working for a long time in migrated countries. But when they came back to Japan, they were forced to work in the lower wage industries therefore they did not get the higher social status in Japanese society as they were getting in Brazil. They are ethnically rejected.

There is also a decline in the cultural status of Nikkeijin people. Their ethnic qualities are seen as totally different practices among the native Japanese people therefore a cultural status is declining of the Nikkeijin. Consciousness of shared descent between native Japanese and the Nikkeijin has been dominant factor even when Japanese Brazilians are ethnically rejected. Due to the above dominant factor many Nikkeijin feel friendly in Japan.

Despite the fact that the Japanese Brazilians have built up a solid inside feeling of their Japaneseness in Brazil in light of their Japanese hereditary starting points, particular racial

appearance, and saw social contrasts from standard Brazilians, the Japanese comprehension of what it to be ethnically Japanese is substantially more barely characterized and is construct just with respect to a belief system of Japanese racial plunge, yet additionally on social geniality in which finish Japanese etymological and social capability required.

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Japanese Brazilians additionally see that, when they communicate in Portuguese in hotels, stores, trains, and other open territories, the Japanese allude to them as gaijin. Obviously, they are called by their own names in most well-known settings, yet those cases when the gaijin name is utilized makes them intensely mindful of how they are ethnically characterized as socially extraordinary outsiders in Japan, an ordeal that troubles a decent number of them at first. Their status as outsiders is additionally fortified by the social disengagement they involvement in Japan as a negative minority, and the general inclination of most Japanese to keep their social separation. Thus, most Japanese Brazilians understand that their Japanese social properties, which were adequate to be considered Japanese in Brazil, are woefully insufficient to qualify them as Japanese in Japan, or even to be socially acknowledged. The comments of one man were illustrative of this sort of response (Takeyuki, 1999).

### **Discrimination**

The negative encounters of the Japanese Brazilians in Japan are restricted to their ethnic rejection and their diverse social conduct and states of mind. Their ethnic experience with the Japanese is stacked with subjective translations of separation, in-wrinkling their negative impression of Japan. Transient gatherings every now and again respond to encounters of segregation by mentally separating themselves from the host nation and reestablishing their sentiments of contentment to their nation of origin (cf. Clifford 1994:311). In this way, stop

ritorialized patriotism is likewise a result of transient estrangement and accordingly turns into a counter identity that is declared against a contrarily experienced have society. Indeed, the more noteworthy the separation the vagrant gathering feels, the more it will keep up a solid counter identity as a type of protection and dynamic restriction. (takeyuki,1999).

### **Education**

In the year of 1990s the learning framework of japan which was very old, was evaluated under lifelong learning promotion laws. There was a big change in the migration policy with reference to their education. This considered these migrated people enough capable for the social and politically acceptable community. The lifelong learning promotion law formed over maturing population of japan (Ishikida, 2005).

The development of grown up for the purpose of training, at the national level, did not arrange the needs of Japan's rural population. In spite of legislative, the social associations which help in the process of facilitation for the training programs of grownups have wide curricular scope. This wider curricular scope is driven by the activities of the occupants who are nearby. The instruction of administration division lacks the access of administration of immigrants or Nikkeijin community in Japan (Deborah Hinderliter, 2007).

### **Other policies**

Japan's own ministry of education and technology, which is known as MEXT in its abbreviated form, has opposed the Japanese instructive framework, which was made to address the issues concerning foreign kids. The ministry has proposed that the Nikkeijin people are the visitors and specialists instead of inhabitants. Although the ministry has accepted a planning work with the instructive organizations, it is yet to decide the clear rules and instructions for the Nikkeijin community.

The arrangement for the service of younger Nikkeijin can be added for the further argument. Many of the Nikkeijin community people are those younger people whose parents were appointed on foreign administration positions. These people had also been taught in abroad in case of their parents, being dispatched to foreign positions.

The combination of the two above groups with the solidarity approach shows a kind of practice with comparative nature on the nearby level. There have been five needs, recognized by the ministry of education sports and technology, in the context of Nikkeijin and settler instruction. The preference is given to the subsidizing, strengthening and supportive measures in the name of Kikokushijio on the one hand, kinds of immigrants are restricted from ventures so that Nikkeijin kids could be addressed and energized to take the holistic interest in the Japanese schools with the acceptance of Japan's rules and regulations. Projects for Nikkeijin training are constrained to examine ventures for instructive help and diminishing truancy, empowering coordination, constrained instructor preparing, and distributing a four page Japanese as Second Language educational modules. The projects for the training of Nikkeijin people are restricted from the examination process which decreases the possibility of addressing the Nikkeijin and empowering conditions. Measurement for the kikokushijio

people include the number of colleges which are partnered with secondary schools. These projects are advantageous factors for differentiations, measuring the college affirmations and arrangements which have not reached to the concerned community. Even these measurements have not reached the kindred returnees and the other minorities (Deborah Hinderliter, 2007).

### **Special treatment to Nikkeijin**

From the immigration control act 1990, Nikkeijin people from Brazil have been given preferences by the Japanese government. The Japanese government thought that although these people were brought up in the foreign countries like Brazil, they were considered to be able to adopt the Japanese society. Many lawmakers from japan believed that the Nikkeijin people belonged to japan therefore there would not be any problem in the process of integration in Japanese society. The main reason behind accepting the Nikkeijin people in the large number was to bring low skilled labor supply into the lower industries of Japan which were having large scale labor shortages in their respective fields. Japanese government also gave preference to Nikkeijin because it believed that Nikkeijin will not affect the ethnic homogeneity of japan society. The Nikkeijin were brought up in Latin America, therefore they either spoke minimal Japanese language or they did not know it completely. Most of them spoke Portuguese language. Therefore they were called Latin Americans in japan (japan times, 2009).

At the point when the idea of the Japanese country was creating, it was firmly impacted by the prevailing Yamato ethnic gathering of the Japanese territory and therefore, Yamato ethnic personality was changed into the national character for the whole country and forced on indigenous minorities, for example, the Ainu of Hokkaido and Ryukyuan of Okinawa.

When the process of the formation of japan as a country was going on, this was specifically influenced by Yamato ethnic personality. This Yamato personality was the dominating ethnic group in the Japanese territory and this Yamato personality took shape of the national character in japan as the character of whole country. Therefore it was forced on the minority groups, available in japan at that time.

In this way, the minorities were denied ethnicity, dialect as well as culture. Since the Meiji period, japanese had started calling themselves as the homogeneous people of japan without providing the required attention to the minority groups. Now japan as a homogeneous state, was comprised of solitary Yamato country which included its history dialect and culture. On the basis of defeat in second world war and vast loss of multicultural real resulted in the fortification of japan as a homogeneous country. This view of homogeneous country remained unchallenged for a long period until the improvements took place in the indigenous minorities and till the long standing Chinese and Korean ethnic groups initiated to undermine it.(japan times,2009).

The point of ethnic patriotism is to build up an ethnically selective and homogenous country, at the end of the day. Japan is or ought to be comprised of Japanese individuals as it were.

The ethnic patriotism has a space for the important elements like ethnicity, personality as well as dialect and nationality.

The policy of prohibitive migration has been influenced by the ethnic patriotism in Japan. The workers in Japanese society are seen as the specialists. At the same time the ethnic patriotism, as an obstruction, plays its role in the process of integration of settlers in Japanese society. The workers being specialists help in the exasperation of ethnic homogeneity. Therefore the Japanese ethnic patriotism may not be harmful for the native or indigenous minorities who keep fighting to maintain and manage their social as well as semantic legacy. It emphasizes the distinctions which foreigners convey to Japan. Multiculturalism challenges ethnic patriotism since it looks like an issue. Keeping up arrangements in ethnic patriotism requires digestion or avoidance. (Liang Morita, 2016).

### Concluding remarks

The Nikkeijin's financial fate seems to be disappointing in Japan. They are not given equal treatment as in comparison with the Natives of Japan. The unequal treatment with these people results in the disconnectedness from the Japanese society. Although Nikkeijin people have been ethnically Japanese, they don't behave as the native Japanese do, they are totally different in terms of appearance, language and culture. Japan, being a homogenous country, practices the ethnicity oriented policies with its native population. The expenditures on the language education and other social issues has to be borne by the Japanese government which creates a kind of conflicting situation between the natives and the Nikkeijin people.

Nikkeijin's stay is a subject to dispatch organizations for their vocation and not very many have been given perpetual employments with the likelihood of general advancement. Indeed, even the individuals who have proceeded onward from assembling occupations have been limited to employments as smaller than usual managers in production lines, contacts in nearby organization and government workplaces and proprietors of independent ventures. Tsuda predicts that sooner rather than later, remote specialists will keep on being limited to the most reduced fragment of the activity advertise. In industrial facilities, it is impossible that an advancement step for remote specialists will rise as long as they are viewed as brief laborers and used as a dispensable save work drive through dispatch organizations. Furthermore, the requirement for brief specialists will keep on increasing as opposed to diminish. Makers progressively depend on remote specialists keeping in mind the end goal to cut creation costs as they confront serious rivalry from low-wage nations with bring down generation costs.

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