

Chapter 1

Introduction

A. Background

Diplomatic relations between Brazil and Japan began with the signing of the Treaty of Amity, Commerce and Navigation between plenipotentiary ministers of the two countries in November 1895 in Paris and were accredited by the French government. At the beginning of the 20 century, Japanese immigrants moved to Brazil in great number. In the first seven years, 3,434 more Japanese families (14,983 people) arrived.¹

In the beginning of World War I in 1914, Japanese migration to Brazil increased markedly, such that between 1917 and 1940 over 164,000 Japanese migrated to Brazil, 75% of them going to São Paulo, where most of the coffee plantations were located.²

During the hostilities of the World War II period, diplomatic relations between Japan and Brazil were suspended, however relations were subsequently re-established in 1952. In the 1960s, both countries started major investment in raw material investment projects, which were known as 'national projects'. Foreign direct investment (FDI) from Japan in Brazil had rapidly grown until the beginning of the 80s. In 1974, the lead business federations in Japan and Brazil, Keidanren (the Japan Business Federation) and *Confederação Nacional da Indústria* (CNI) respectively, successfully supported economic cooperation between the two countries after the restoration of diplomatic relations. This continued in the late of 1990s through the holding of

¹ Official page of government of São Paulo state. *History of Japanese Immigration to São Paulo*. Retrieved on June 7th 2014 from <http://www.saopaulo.sp.gov.br/imigracaojaponesa/historia.php>

² Ibid

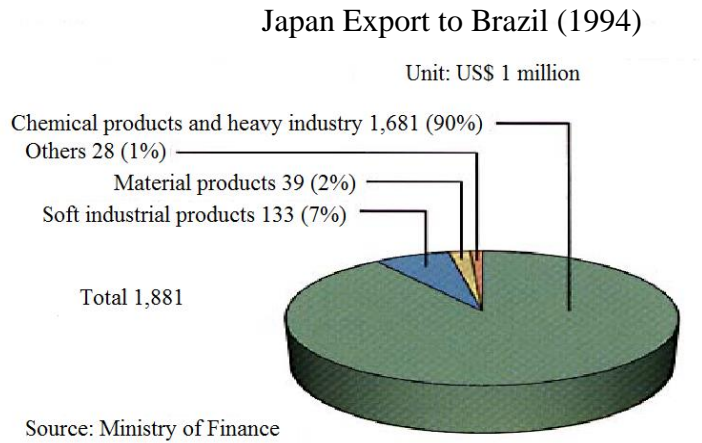
regular joint meetings nearly every year, regarding the Real Plan to transform the Brazilian economy. In the following period, business activities between both countries shrank in the 1980s due to a number of factors. This deterioration in business activity between the two countries led the CNI to agree to create a new strategy in order to build stronger partnership between the private sectors of the two countries. This strategy was named the `Alliance for the 21st century`. This strategy continued to play a role in the achievement of an improved economic partnership between the two nations, and the 8th meeting of CNI was held on September 2nd, 1999 in Tokyo.

The export and import coefficients of Japanese companies operating in Brazil both reached 19%, in 1995. For the whole set of companies with foreign participation these coefficients stood at 12% and 11%, respectively in 1995, an agricultural cooperative in Brazil (known as *COTIA*) began to accept young Japanese migrants.³ This cooperative had previously been founded in 1927 by *nikkei* people to supply fresh fruits and vegetables, mainly to the São Paulo region. The following diagram shows the breakdown of Japanese export and import activity with Brazil:⁴

³ Kurt W. Radtke, Marianne Wiesebron(2002). *Competing for Integration: Japan, Europe, Latin America and their strategic partners*, 114.

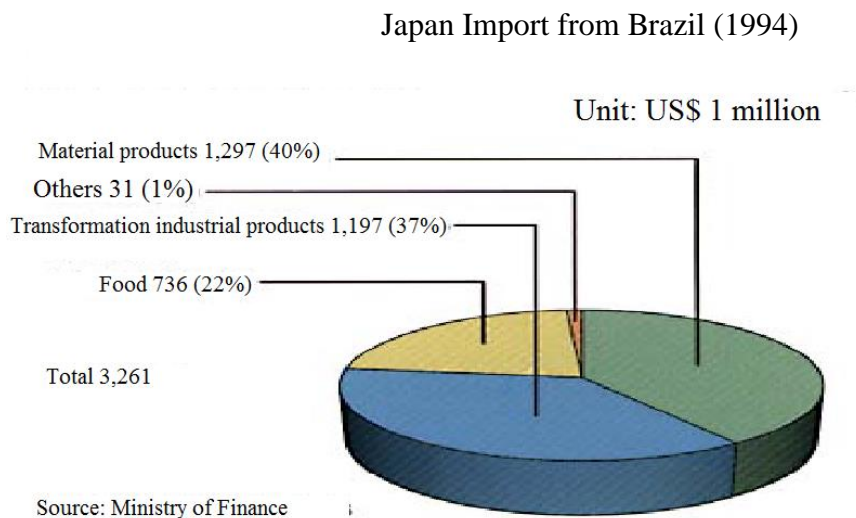
⁴ Ministry of Foreign Affairs of Japan, *Centenario de Amizade Japão-Brasil*, Retrieved on April 12th 2014 from <http://www.mofa.go.jp/region/latin/brazil/centenary.html>

Figure 1.1



According to the Ministry of Foreign Affairs of Japan, in 1994 Japanese exports to Brazil were comprise as follows: 90% chemical products and heavy industry (metal, steel, etc), 7% of soft industrial products (textile, food, furniture, etc), 2% of material products (petroleum, vegetal products, etc), and 1% other things.⁵

Figure 1.2



⁵ Ministry of Foreign Affairs of Japan, *Centenario de Amizade Japão-Brasil*, Retrieved on April 12th 2014 from <http://www.mofa.go.jp/region/latin/brazil/centenary.html>

In the same year, Japanese imports from Brazil were comprised, as follows: 40% material products (petroleum, vegetal products, etc), 37% of transformation industrial products (petrol, ore, etc), 22% of food and 1% of other things.⁶ Alongside this import and export activity, in the same year, Japan invested approximately US\$ 2 million in Brazil to facilitate its export and import activities.⁷

The economic relations between Japan and Brazil are growing year by year. Their bilateral relations are also becoming stronger after 100 years of their relations since the beginning until now, not withstanding disruptions and lapses due to various factors. This is demonstrated by various factors e.g. that football has become very popular in Japan in large part due to the performance of the Brazilian players and technicians. Furthermore, Brazilian music and cuisine is being appreciated in Japan on an increasing scale. At the regional administration level, there are currently 11 provinces and 47 cities in Brazil that have established twin town relationships (a type of formally recognized town-to-town or city-to-city civic relationship agreement that often has cultural, educational and even commercial dimensions) with cities in Japan and which therefore helps to promote various exchanges between citizens of the two countries and regional administrations at a local level.

In addition, Japanese Brazilian (referred to as nipo-brasileiros in Brazilian Portuguese), estimated to number approximately 1.3 million people in Brazil have contributed much to the Brazilian society as citizens, as well as to Japanese society as workers in various sectors and also by serving as a bridge between two cultures and countries. In the Centenary of Friendship between Japan and Brazil, several commemorative events were performed in various regions of

⁶ Ministry of Foreign Affairs of Japan, *Centenario de Amizade Japão-Brasil*, Retrieved on April 12th 2014 from <http://www.mofa.go.jp/region/latin/brazil/centenary.html>

⁷ *Ibid*

the two countries. Beginning with the commemorative Ceremony of the Centenary of Friendship, the solid foundations which have been built up during 100 years of friendship will help to further support exchanges and bilateral cooperation between the countries, thus contributing to the development of relations between, and the economies of, Latin America and Asia into the future.⁸

While bilateral relations between Japan and Brazil have been developing well, it has remained important within Brazil that Japanese traditions continued to be honored and supported. In order to do this, in 1998, the lead organization for the Japanese-Brazilian community in Brazil, KENREN (the Federation of Provinces of Japan in Brazil), celebrated the 90th anniversary of Japanese immigration to Brazil by organizing and holding the inaugural Festival of Japan, the aim of which was, and remains to this day, to promote Japanese culture and to pass on traditions and cultural knowledge to new generations. KENREN itself was established after World War II during the resumption of emigration by, the families of Japanese-Brazilians, who organized an entity known as ``*Chihouken Kaigai Ijukazoku Kai*`` (Regional Association of Overseas Emigrants Families), later on, 1962, it was established at the national level under the designation of ``*Kaigai Nihon Ijukazokukai rengokai – Kazokukai*`` (Japan Federation of Overseas Emigrants Families or Kenren).

Nowadays, the Festival of Japan has become an annually held Festival. Furthermore, the Festival is now also supported by the Brazilian government in cooperating with both KENREN and the Japanese government. It also enjoys consistently increasing levels of support through sponsorship and other activities, year by year, from both local and foreign companies.

⁸ Ministry of Foreign Affairs of Japan, *Centenario de Amizade Japão-Brasil*, Retrieved on April 12th 2014 from <http://www.mofa.go.jp/region/latin/brazil/centenary.html>

B. Research Question

Why does the Brazilian government support and maintain the annual Festival of Japan?

C. The Purpose of Research

1. To examine how one cultural event can influence the relationship between two nations in economic and cultural ways.
2. To demonstrate how cultural diplomacy is an important tool for strengthening relations between two nations.
3. To explain how the national interest of Brazil towards Japan is served by way of Brazil celebrating its multicultural society at the same time as it embrace its national economical interests.

D. Theoretical Framework

To explore this research question and fulfill the purpose of the research, the author will take and use the basic framework of thought provided by cultural diplomacy theory. Thus, through use of this theory, the author can answer the question raised, so as to identify an answer to the question `` Why does the Brazilian government maintain the annual Festival of Japan? ``

1. Cultural Diplomacy Theory

Every country needs to build good relations with other countries in order to help develop their own country and its economy. One of the ways this is achieved is through cultural diplomacy. Cultural diplomacy is regarded as forming international bridges and interactions,

identifying networks and power domains within cultures and transcending national and cultural boundaries. `Soft power` is an important means through which cultural diplomacy is practiced. With the increasing presence of modern information technology, soft power incorporates national culture including knowledge, belief, art, morals and any other capabilities and habits created by a society. The importance of this type of public diplomacy to international relations has been emerging and growing, particularly as since the emergence of information technology that helps to promote soft power as something which grows out of culture, out of domestic values and policies, and out of foreign policy.⁹

According to Richard T. Arndt, in the book *The First Resort of Kings: American Cultural Diplomacy in the Twentieth Century*, cultural diplomacy is a cost effective practice, that nations can employ in their relations with other countries, considering its outcomes and impacts on international ties between countries. He based this conclusion on the results of a research survey that he had completed regarding the effectiveness of cultural diplomacy.¹⁰ The results of the survey demonstrate the argument that cultural diplomacy helps create a foundation of trust with other people, which policy makers can build on to reach political, economic, and military agreements. Arndt further suggests that cultural diplomacy encourages other peoples to give a nation the benefit of the doubt on specific policy issues or requests for collaboration, since there is a presumption of shared interest. In addition, cultural diplomacy demonstrates national values and creates relationship with people, which suffer and struggle for changes in government.

Furthermore, cultural diplomacy can also reach the influential members of foreign societies who cannot be reached through traditional embassy functions. In the meantime, it

⁹ Joseph S. Nye, *Soft power and American Foreign Policy*, Political Science Quarterly, Academy of Political Science, 2004

¹⁰ Richard T. Arndt, *The First Resort of Kings: America Cultural Diplomacy in the Twentieth Century*, Washington D.C., 2005

provides a positive agenda for cooperation in spite of policy differences, creates a neutral platform for people-to-people contact, and serves as a flexible, universally accepted vehicle for approach with countries where diplomatic relations have been strained or absent. With the arrival of the information age, new ways of communication in cyberspace have been formed and have developed alongside rapidly evolving information technologies. These new ways of communication provide new opportunities for cultural policy makers to broaden their target audience and to promote culture even more widely within and through new media platforms. Likewise, cultural diplomacy using information technologies can be used to gain and strengthen soft power if cultural policy makers make use of new communication technologies effectively and strategically.

To fully understand the meaning of cultural diplomacy, it is useful to first define the key terms: Culture, Culture in Politics and Culture in Public Diplomacy.

1. **Culture** is complex whole including knowledge, belief, art, morals, laws, customs and any other capabilities and habits created by man who is a member of society where a group of people is related to each other through continuing relations, or a large social grouping sharing a scarce geographical or virtual territory, subject to the same political authority and dominant cultural expectations.¹¹
2. **Culture in Politics** refers to the process of placing culture within state foreign policy as the expression of a national interest, which contributes to the reification of the national character, belief systems, strategic cultures and national identity. It entails

¹¹ Tulus Warsito and Wahyuni Kartikasari, *Diplomasi Kebudayaan, Konsep dan Relevansi bagi negara berkembang: Studi kasus Indonesia*, 2007

promoting and already existing culture abroad, and also involves a more active role in protecting and developing national culture.¹²

- 3. Culture in Public Diplomacy** is an international actors attempt to promote the national culture, to positively affect public opinion in counterparts and to build integrity and credibility through cultural exchanges.¹³

Shizuru Saeki defines cultural diplomacy as the exchange of ideas, information, arts and culture to promote mutual understandings amongst citizens or different countries. She emphasize that cultural diplomacy should be considered as consisting of multilateral perspectives to avoid one sided culture policy, such as coercion of other nations through the one sided implementation of ideology and policy to the world as a whole or public relations only to promote its languages course.¹⁴

Cultural diplomacy implies reciprocal cultural exchanges between peoples to promote national cultures. In this case, the author will analyze how the Brazilian government's effort at supporting and maintaining the Festival form as a tool of cultural diplomacy in order to improve bilateral relations between the two countries. The aim of an international exhibition or festival is usually to show a concept or masterpiece of art, scientific knowledge, technology or even social values or ideology of a country to another country. It is believed that by maintaining the Festival as a tool of cultural diplomacy, a foreign government will be able to inspire people across the world despite political differences and national borders, thereby employing a form of soft power that is enhanced through cultural diplomacy. A festival can be categorized as a form of modern

¹² Ibid

¹³ Tulus Warsito and Wahyuni Kartikasari, *Diplomasi Kebudayaan, Konsep dan Relevansi bagi negara berkembang: Studi kasus Indonesia*, 2007

¹⁴ Shizuru Saeki, *The Perry Centennial Celebration: a Case Study in US-Japanese Cultural Diplomacy*, *International Social Science Review*, 137-138, 2005

diplomacy, which means that it is transparent because of the development of technology allows another country to get information about events and phenomena that are happening in another country. Thus, it can be seen that a festival benefits and serves the national interest of a country through the promotion of trade, education, tourism, etc.¹⁵ Further, it is expected that a festival can enhance engagement in people-to-people diplomacy based on mutual understandings of cultural interests. One of the main objectives of the Brazil and Japan's `Alliance for 21st century strategy` is to create mutual understanding between Japan and Brazil, which is very important to create the right conditions for encouraging strong economic relations such as: strengthening bilateral trade, devising new business strategy, etc. By maintaining the Festival of Japan, Brazil and its people not only become more knowledgeable about Japanese culture, but they also influence and encourage the Brazilian people to feel more positively about efforts to improve and strengthen relations between the two countries. This occurs because people from both countries take part in the Festival from the earliest stages of preparation through until the end, and also because people from both countries cooperate and work hand-in-hand for the success of the annual Festival.

At the Festival of Japan, public attendance reaches approximately 180 thousand people, during which time people can attend concerts, see various cultural attractions, see and learn dances, taste the regional cuisines of the different Japanese provinces, attend cultural exhibitions, workshops, understand the Japanese tea ceremony and take advantage of free activities for children, youth, and adults. All those activities are running by the Japanese people, the Japanese-Brazilian and the Brazilian.

¹⁵ Shizuru Saeki, The Perry Centennial Celebration: a Case Study in US-Japanese Cultural Diplomacy, *International Social Science Review*, 137-138, 2005

As the conductor of this Festival, KENREN is responsible for the recruitment for people who wish to participate in the Festival and help to run all of these activities. It recruits widely, and as a result, the activities are run by a mix of Japanese people, Japanese-Brazilian and also Brazilians. Seeing this, it shows how Brazilians are interested in understanding Japanese culture. This in turn encourages and creates trust on the part of Japanese people and companies to invest and do business in Brazil. The Festival also demonstrates the high level of demand from the Brazilians for Japanese culture and products and so giving confidence to Japanese investors. As evidence for this, there are many Japanese restaurants and markets all over Brazil. One of particular example of this is in a town called *Liberdade* in São Paulo state.

2. Concept of National Interest

In regard to maintaining cultural diplomacy as a form of certain national interest, the author will analyze how the national interest of Brazil towards Japan, is served by using the concept of national interest. The concept of the 'national interest' itself is an ever-present feature of contemporary diplomatic discourse, and has been widely analyzed by historians and political scientists. However, there has not been a systematic investigation of the term from the range of theoretical perspectives which comprise the discipline of International Relations. This national interest is very connected to realist, Marxist, anarchist, liberal rationalist (English School) and constructivist theories of International Relations. It is argued that far from having a clear and unambiguous meaning, 'the national interest' is a problematic term that is largely devoid of substantive content. While realists traditionally, and constructivists more recently, claim that 'the national interest' is a key explanatory tool in the analysis and understanding of contemporary foreign policy.

The term ‘national interest’ is often assumed to be synonymous with public interest and is seen as the sum of all the particular interests within a society. Beard thought of ‘national interest’ as “an aggregation of particularities assembled like eggs in a basket.” In this view, Beard’s particularities were part of the common good. National interest, however, cannot be a sum of individual interests – this is because by the very reason of their divergences they cannot be added or averaged. It can be at most a synthesis of interplay of forces, in which individual interests are an inherent part. That is, the national interests remains subsequent, rather than prior, to the individual interests.¹⁶

A second meaning attached to the national interest lies in the public’s interest in maintaining an arena open to the free and fair political competition of all interest groups. Here, the nation is not concerned with the results of the contest but with the maintenance of the rules while it is being played. In Walter Lippmann’s words, “there is only one common interest: that all special interests shall act according to settled rule.” The national interest under this definition lacks a starting point where the rules originate. Hence, it remains dependent on the balance of forces in the country and the governing rules of its political system. It can thus serve as a standard of judgment of the methods utilized by participants in the political struggle, but it cannot serve for the comparisons of foreign policies across national boundaries and time.¹⁷

The definition proposed by David Clinton rejects the view that society is simply a framework for the interaction of smaller interest groups. It is, instead, also a large group with common standards of political ethics and a common good to benefit all those within the group. That is, the society is a “community” with common norms and common sense of shared history

¹⁶ Beard, INI, 167; Thomas Cook and Malcolm Moos, “The American Idea of International Interest,” *American Political Science Review*, 31-42, 1953

¹⁷ Walter Lippmann, *The Phantom Public: A Sequel to ‘Public Opinion’*, 1922

and destiny of individuals that share common citizenship. Because the common good is the interest of a society, although immediate interests of individuals may clash, their ultimate long-term good coincide with the society's common good. Therefore, individuals are interested in the preservation and perfection of this common enterprise, and as such, the society forms their highest interest.¹⁸

National interest is often referred to in French through the expression *raison d'État* (reason of State), which refers to a country's goals and ambitions whether economic, military, or cultural. In this paper, the author will analyze how Brazilian national interest towards Japan is served by supporting and maintaining the Festival of Japan based on economic reason and cultural diplomacy theory. In doing so, this study will analyze the intention and purpose of the Brazilian government with regard to Japan and the way in which the government of Brazil has continued to support their relations with Japan that begun in 1895. Brazil and Japan have together accomplished one of the most efficient strategic alliances in the world, one which has served as an example to many other cases. Japanese equipment helped to accelerate Brazilian industrialization, and Brazil was one of Japan's leading markets, especially in the international assertion of the quality of Japanese heavy machinery after the World War II.

As what already mentioned in the introductory background section of this chapter, in 1994 Brazil imported several things, such as of chemical products and heavy industry (metal, steel, etc), material products (petroleum, vegetal products, etc), soft industrial products (textile, food, furniture, etc) and others. The Brazilian government is now working to improve Brazil's own capacity to produce these kinds of goods through a program known as the Programa de

¹⁸ Clinton, TFNI, 51-2

Aceleração do Crescimento (PAC) or in English, the Growth Acceleration Program¹⁹. This program is a major infrastructure program of Brazilian government that was launched on January 28, 2007 by the Lula da Silva Administration. It consists of a set of economic policies and investment projects with the objective of accelerating economic growth in the country. The program had a budget of \$503.9 billion reais for the period from 2007 to 2010. More recently, the Rousseff Administration has continued the program under the name PAC-2.²⁰ One outcome of this program is that, Brazil has improved its aircraft manufacturing industry. Success in this area was demonstrated by Indonesian Ministry of Defense's decision to contract Brazilian manufacturer Embraer to provide eight Super Tucano light attack turboprops, deliveries of which were scheduled to begin in 2012.²¹ However, a consequence of this success is that Brazilian aircraft manufacturing industry needs to keep importing input materials and components from Japan to feed its industries, as Japan is the biggest exporter for Brazil.

Thus, through their own targeted development strategy, Brazilian has been increasing the level of demand for certain things that they want to import more of in the future from Japan. Thus, it is the Brazilian interest to continue to improve what they have achieved in the past from their economic relation with Japan. In the context of cultural diplomacy theory and specifically with regard to the tools which a country uses in order to achieve their national interest, in this case is the annual Festival of Japan in São Paulo, is an example of one of the ways in which Brazil's achieves and serves its national interest.

E. Hypothesis

¹⁹ Edson_Aline_Weslem, *INFRAESTRUTURA, CRESCIMENTO E DESIGUALDADE REGIONAL*, Retrived on April 19th 2015 from <http://ppe.ipea.gov.br/index.php/ppe/article/viewFile/1148/1049>

²⁰ Ibid

²¹ Sao Jose Dos Campos, *Indonesia buys Tucano aircraft*, Retrived on April 19th from 2014 http://www.upi.com/Business_News/Security-Industry/2010/11/15/Indonesia-buys-Tucano-aircraft/99921289852426/

The government of Brazil's efforts in supporting and maintaining the annual Festival of Japan as a bridge for relations between the two countries is driven by the following reasons:

1. Brazil wants to sustain its multicultural society due to its historical significance as well as in order to embracing their economic interests with regard to Japan.²²
2. It contributes to strengthening relations between both countries in the future, thereby continuing the Alliance for 21st century strategy as it has been implemented in the past.²³

F. Scope of Research

To avoid widespread discussion, this research limits the scope from 2004 to 2015 focusing on the economic activity growth during the Festival in that period and the performance of Brazilian government in maintaining this annual Festival of Japan.

G. Systematic of Writing

In Chapter I, the author will give the brief explanation about the paper including the background, research question, purposes of the research, theoretical framework, hypothesis and scope of the research.

Chapter II looks at the migration process of Japanese people in Brazil.

²² Helen Fujimoto, *Japan Spotlight*, Retrieved on June 21th 2014 from <http://www.brasemb.or.jp/news/pdf/JapanSpotlight.pdf>

²³ Ibid

Chapter III describes the ways in which the Alliance 21st century strategy has functioned as the basis for the strong bilateral relationship that exists between Brazil and Japan.

Chapter IV explains the economic activity between Brazil and Japan during the Festival and the influence of economic relation between Brazil and Japan.

Chapter V will be the conclusion of this thesis.