

**JAPANESE COMMUNITY THIRD SECTOR ORGANIZATIONS IN SAO
PAULO AND THEIR ROLE IN IMMIGRATION**

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JAPANESE COMMUNITY THIRD SECTOR ORGANIZATIONS IN SAO PAULO AND THEIR ROLE IN IMMIGRATION*

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INTRODUCTION

Brazil houses the second largest community of Japanese and their descendants outside Japan. According to the Japanese Embassy of Brazil 83,803 Japanese people and a community of 1.5 million descendants were living in Brazil in 1998. One third of this community lives in the city of São Paulo, the largest Brazilian city.

The main objective of this paper is to present the results of an exploratory survey on the universe the Japanese community Third Sector organizations in São Paulo that was conducted from 2003 to 2004.

The purpose of the research was to identify and to classify those organizations using the International Classification of Nonprofit Organization. As a result, it was found 317 nonprofit organizations of the Japanese community in São Paulo. The vast majority of these organizations are concentrated in the fields of culture, recreation and education. In order to investigate the reasons of this concentration, we have conducted a qualitative research that brought about an interesting perspective: the important role of the nonprofit organizations in promoting immigration between the countries in different stages of the history.

To reach the above mentioned purposes, it was needed to conduct an investigation on the Japanese culture and Japanese immigration in Brazil. Also, to figure out the kind of organizations set by these communities in Brazilian territory.

WHAT ARE THIRD SECTOR ORGANIZATIONS?

The beginning of the study looked for methodologies to classify the Nonprofit Sector. This sector is very old in many societies. Nevertheless, it is hard to reach a precise definition of it due to the wide variety of organizations it entails. (SALAMON, 1992)

There are several terminologies used to refer to the nonprofit sector: donation sector, independent sector, voluntary sector, tax exempted sector, and the own expression nonprofit sector. Each of these expressions emphasizes a character of the reality represented by these organizations in spite of other ones. (SALAMON, 1992)

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It is also needed to make the distinction between Philanthropy and Private Nonprofit sector. The first is the group of private organizations that serve to any public purpose like improvement of the medicine, education, scientific progress, welfare or pluralism. The other is the investment of time or values (money, insurance, properties) for public purposes. It is one of the income sources to the private nonprofit organizations. (SALAMON, 1992)

There are five arguments that try to explain the creation and existence of the nonprofit sector:

1.Historical: the formation of voluntary organizations was more efficient than the provision of services by the government.

2.Market failures: collective products and services which the demand is not so high or which utility involves a great number of beneficiaries did not draw the attention of profit oriented private organizations leaving space for the nonprofit organizations do it.

3.Government failures: given the existence of these collective products, the governmental support is hard to be obtained. Again these products and services are provided by the nonprofit sector.

4.Pluralism/ Freedom: the necessity to dispatch the private organizations from the government.

5.Solidarity: wealthier persons let avail time and money to help the underprivileged people.

It was also discussed and studied the importance of private organizations promoting activities in the public sector (ANHEIER & SEIBEL, 1990). The nonprofit organizations (NPOs), the private voluntary organizations (PVOs) or community associations have as common feature the absence of partners or owners to receive profits paid as dividends or capital gains (ANHEIER & SEIBEL,1990).

These organizations can obtain profits however, it cannot be distributed. The entire surplus remains within organization and has to be utilized for the purposes of the organization. (ANHEIER & SEIBEL, 1990).

The nonprofit sector can varies from country to country according to the heterogeneity of the society. The more heterogeneous is the society, the bigger is the nonprofit sector. (ANHEIER & SEIBEL,1990).

Finally, it is essential to cite the delegation of governmental activities for the nonprofit sector enabling the government to strive for its own objectives and plans. Thus, the nonprofit sector helps the first sector taking some of its responsibilities.(ANHEIER & SEIBEL,1990).

The Johns Hopkins Comparative Nonprofit Sector Project

The Johns Hopkins Comparative Nonprofit Sector Project is responsible for the revival of the term “Third Sector” or at least for the uniform use of the expression worldwide. According to its coordinators, the Johns Hopkins Comparative Nonprofit Sector Project aimed to “fill the gaps of old knowledge about thousands schools, hospitals, clinics, community organizations, advocacy groups, support centres, humanitarian organizations, crèches, shelters, family agencies, environmental groups and others which constitute this important sector”(SALAMON e ANHEIER, 1997, xi).

The expression “Third Sector” was depicted from the classic economics mindset to which the society is divided into sectors accordingly to their economic purposes, social actors understood as agents of public legal set up and agents of private legal set up (WEISBORD, 1988). So, the agents of private legal set up act with private purposes (private goods) are named “First Sector”, sector that corresponds to the Market; agents of public set up that aims public purposes (public goods) are named “second Sector” (The State). And as consequence the private agents acting for public purposes are named “Third Sector”. This classification is better explained in the following chart:

AGENTS	PURPOSE	SECTOR
Private	Private	Market
Public	Public	State
Private	Public	Third Sector

QUADRO 1: Sectors by agents and purposes

Adapted from Fernandes (1993 p. 21).

To answer to these questions making the comparative research on Third Sector, Salamon and his pairs created a structural/ operational definition to identify the Third Sector organizations, object of their study.(SALAMON e ANHEIER, 1992).

According to this structural/ operational definition, the Third Sector is formed by the organizations that meet the following five requirements (SALAMON e ANHEIER, 1992):

1. **Formal:** has some degree of formalization either for the public registry or by other means that justify the formal existence (regular meetings, elected representatives, or other forms of structural regularization).
2. **Private:** institutionally separated from the State. Nonprofit organizations for this project are not part of State apparatus nor directed by boards which majority is

formed by government representatives. It does not mean that these organizations cannot have government representatives nor that they are not allowed to access public funds. It means only that the basic structure of the organization is private.

3. **Nonprofit:** in case of economic surplus it cannot be distributed among associates or members. It has to be invested for the end activity of the organization.
4. **Self governed:** the organizations are responsible for managerial activities.
5. **Voluntary:** It involves voluntary work either in management or in the board.

The structural/ operational definition allowed to build minimal parameters for analysis to study the “Third Sector” in several countries-initially 13 countries and nowadays 40 countries (CENTER FOR CIVIL SOCIETY STUDIES, 2002).

JAPANESE IMMIGRATION IN BRAZIL

The Meiji emperor’s period (1868- 1912) promoted several changes in the structure of Japanese society incorporating the speed up of Japanese industrialization, high investment in military structure, land reform and an increasing opening to Western countries and cultures.

As a result the population had a drastic increase and change in its profile caused by the massive migration to big cities. These factors affected the demand for food items in an environment where the lands for harvest were insufficient. Many families had not food enough, and many farmers lost their lands due to high taxes. (SECRETARIA DE ESTADO DA CULTURA, 2000 p. 6).

Besides this, an old custom turned the conditions worse. In Japanese society, the oldest male-son has always legated all the lands of the family. This process resulted in a higher concentration of lands and income.

Other reasons affecting immigration were the few options of social ascension were available; only the military and teaching career would guaranteed social mobility but these options were restricted.

The sum up of those phenomena boosted the migration to the cities and the indigence both in the city and rural areas.

Immigration

Given the scenario of extreme poverty and lack of lands for cropping, immigration emerged as an option. In 1868, supported by the Japanese Government, the immigration starts with Hawaii and Guam Islands. In 1884, government supports again the

immigration. This time the new countries became destination to the Japanese, namely: United States, Canada and Peru.

In November 5th 1895, Brazil and Japan signed a treaty comprising commercial relationships and mutual opening of their ports. This act was a prelude of the beginning of the immigration between the two countries.

Due to the annexation of Hawaii by the United States in 1898, the migratory flow to the islands ceased. Nevertheless, the population in Japan and the lack of cropping lands were still increasing.

The first immigrants to Brazil ported in 1908. Precisely, they were 781 persons with experience for cropping, however without their own lands in their origin country. The majority of them came to harvest coffee beans given the scarcity of work force to this job since the abolition of slavery in Brazil (1888).

The pioneers headed to Brazil intending to save money, then returning to Japan either to set their businesses or to buy lands for harvesting. But the conditions of work found by the first immigrants were really awful causing the abandon of the job posts. In some cases, the workers went to occupy inner lands with low fertility. The first immigrants were named in the Japanese historiography as *kimin* which means literally “abandoned people” or “thrown away”. (HANDA, 1987)

In order to address the mentioned problems, the Japanese Government created the *Kaigai Kogyo Kabushiki Kaisha* (KKKK) which purpose was to support the immigrants. The KKKK set an agreement with the Sao Paulo state government to purchase lands establishing colonies for the immigrants. In each of these gatherings it was set a cooperative to give financial and technical support to the peasants. (HANDA, 1987)

Between 1908 and 1925, around 40 thousand persons came to Brazil in a period that is considered as test period for the immigration. Since 1925, the Japanese Government starts to finance the immigration to Brazil. In this period the migratory flow decreases despite its constant nature stopping drastically in 1941 because of the Second World War.

During the war, there were several restrictions for Japanese people in Brazil, such as limitations on the use of Japanese language, confiscation of the goods and bank savings of the immigrants, closing of Japanese schools. The same kind of restrictions were applied to German and Italian immigrants.

After the reestablishment of friendship relationships between Brazil and Japan the immigration starts again. Within 1953 and 1975, approximately 60 thousand immigrants came to Brazil, in most of the cases, to work in Japanese companies that had set branches in Brazilian territory.

METHODOLOGY

This study was conducted in a qualitative perspective. A qualitative research results in a more subjective approach in its essence. It entails the analysis and the comprehension about the perceptions which purpose the society as well as the human activities.

Regarding the shortcomings to obtain data from former studies, it is a qualitative research with an exploratory approach. The objective of this study is to find out patterns, ideas and hypotheses instead of finding and testing an only hypothesis. In an exploratory research, the focus of a study is to observe and get into the field of the studied object through a rigorous investigation aiming to reach a high level of knowledge about the topic (HUSSEY & HUSSEY, 1997).

Hence, this study is structured accordingly to the following topics:

1. Raising understanding on how the nonprofit organizations of the Japanese community were set in the context of the Japanese immigration and the settlement of the *Nikkei* (Japanese or Japanese descendants) community in Sao Paulo state focusing not only exploring the phenomenon, but understanding it in a broader context.
2. Afterwards, it was avoided the imposition of analytical borders, despite the results intended with the research, and;
3. Finally, the observation and compilation, systematization, and analysis of data.

Information about Japanese immigration and culture

The Brazilian Society of Japanese Culture (Bunkyo) was visited. The vast library of this organization Japanese History, data about scholarships granted by the Japanese governments to descendants of that country was essential to develop this study.

Furthermore, it was possible to keep informal conversations with managers and researchers affiliated to many of the organizations that form the Bunkyo. These talks represented an unexpected- but powerful- tool to depict some conclusions of the study.

The Directory of Japanese Community's Organizations in Sao Paulo

The book "Cultura Japonesa: São Paulo, Rio de Janeiro e Curitiba" (1994) was the main source of data about the organizations of the Japanese community in Sao Paulo. Regarding the date of publication of the mentioned book, it was needed to update some of the data. Phone numbers were changed in accordance to the new prefixes of Sao Paulo city.

The next step was the classification of these organizations according to the International Classification of Nonprofit Organizations (ICNPO) framework. (SALAMON e ANHEIER, 1997). Following this classification, it was possible to identify the most

common kind of organizations enlisted in the directory of Japanese Community's Organizations.

This study excluded profit-oriented organizations and also the governmental organizations from Brazil and Japan following the criteria proposed by ICNPO.

Based on this classification, it was possible to visualize the most frequent type of organizations. The results presented here come from the classification of the secondary data obtained from "Cultura Japonesa: São Paulo Rio de Janeiro, Curitiba" (1994)

This book comprises texts about immigration, Japanese History as well as activities, sports of Japanese organizations in Brazil. also It also encompasses lists of organizations, shops of Japanese products, neighbourhood associations and sport clubs of the Japanese colony.

The finding of "Cultura Japonesa: São Paulo Rio de Janeiro, Curitiba" (1994) resulted in a change of the methodology of this study. Activities such as queries to the Japanese consulate and registration offices of organizations were suppressed by then once the abovementioned book entails a list of organizations related to the Japanese culture and customs.

The next stage was the classification of the organizations. The directory of organizations already met one requirement: the organizations of Sao Paulo city were already listed together. However it was still needed to apply the ICNPO standards.

This means using the structural definition considering only the organizations that attend to these characters: formal, private, nonprofit orientation, self governed, and the existence of volunteer work.

This work was conducted through phone calls to the institutions, internet queries, conversations to Japanese immigrants, members of some of these institutions and researchers who study Japanese immigration. This preliminary study resulted in the identification of 317 organizations.

Once defined the nonprofit organizations, it was started the classification into the groups and sub groups as follows: Culture and Recreation; Education and Research; Health; Social Services; Environment; Development and Housing; Law, Advocacy and Politics; Philanthropic Intermediaries and Voluntarism Promotion; International; Religion; Business and Professional; Associations, Unions; and not elsewhere classified

RESULTS

The classification of the *kenjinkais* was the main challenge in the classification of the organizations. Although these entities have a strong bond on culture and education, they promote also international cooperation and provide overseas scholarships. This last reason prevailed making them to be classified as international nonprofit organizations

The sports organizations also demanded a deeper reflection on its classification. They are clearly defined in ICNPO. Nevertheless, the definition of what can be considered a “Japanese Sport” is more complex. Sports activities like judo, has Japanese origins, but those who practice it have different origins. Other sports like baseball and table tennis are not Japanese in its roots but are mainly practiced by Japanese people and their descendants in Brazil.

In this case, we considered as Japanese the organizations that declare having Japanese descendants as their public and in which the majority of its sportsmen in Brazil are Japanese.

Ten of the twelve groups proposed by ICNPO can be classified as Japanese and based in Sao Paulo city as follows in the chart below:

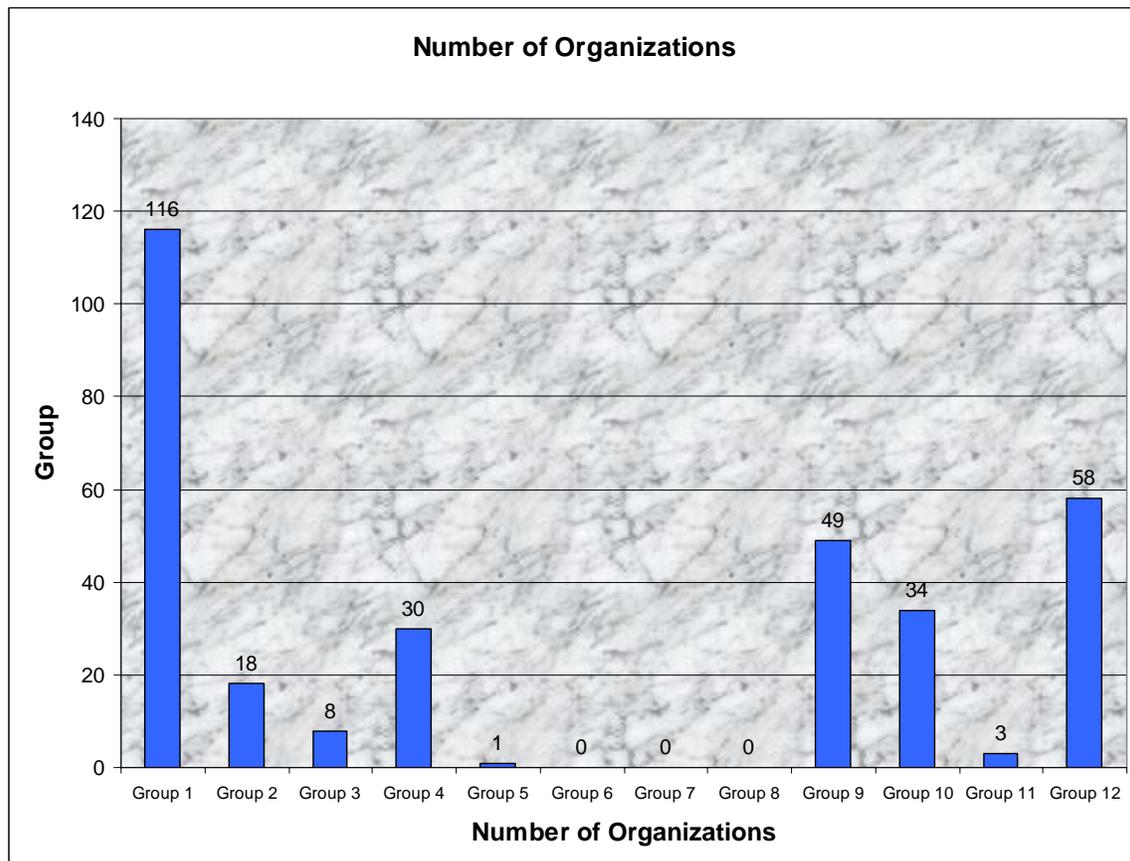


Chart 1: Distribution of nonprofit organizations into ICNPO groups of activities.

The most frequent types of organizations were: Culture and Recreation; International activities, and not elsewhere classified. On the other hand, it was not found organizations in the following fields: law advocacy and politics; Philanthropic Intermediaries and Voluntarism Promotion.

The organizations in the groups “culture and recreation”, “education and research” and “health” had been divided in some of the sub groups proposed by ICNPO. The following chapters will clarify this distinction.

Group 1: Culture and recreation organizations

This group which is divided into culture and arts, sports and other recreation and social clubs had 116 entities classified on its scope. This constituted the most frequent group within the listed organizations with 36.6% of the total.

These 116 organizations are divided into sub groups as follows: 49.2% (63 organizations) are classified as “culture and arts”, 39.8% (51 organizations) are classified in the “sports” sub group, and 11% represented by 14 organizations are included in the subgroup “other recreation and social clubs” as follows in the chart below:

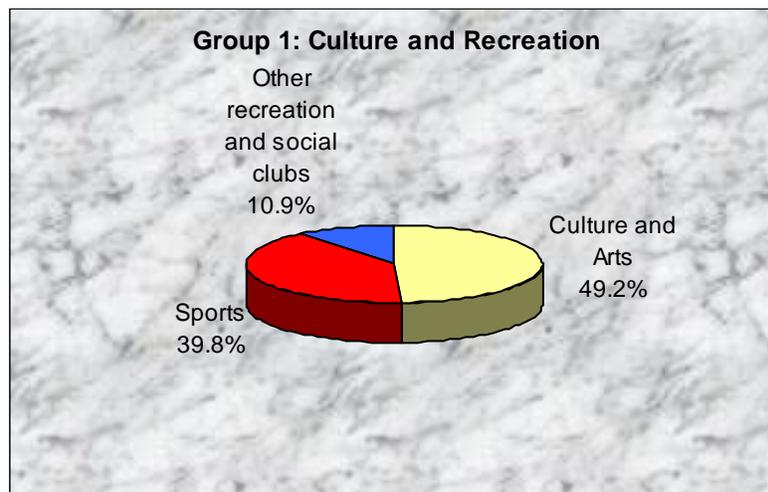


Chart 2: distribution of the organizations of group 1.

The entities of the subgroup Culture and Arts are mainly museums of Japanese Culture, associations that preserve folkloric music, the cuisine, and some associations that works with *Ikebana* (Japanese flower arrangement that dates from the 15th century) and *Haikai* (Japanese style of poetry) which are widespread in Brazil even among non descendants.

The *Karaoke* is very frequent in this subgroup. Despite being a contemporary activity, it is responsible for 27 of the 63 organizations enlisted in this subgroup.

In the subgroup Sports, it was observed 54 organizations usually related to *kendo*, *sumo*, and especially *radio taisso*, and *gateball*. The majority of these organizations are sports clubs where the activities are practiced.

The subgroup recreation clubs there was represented by two organizations: a leisure club and a senior ladies club.

Group 2: Education and research

The distribution of the organizations in the group two is represented by the chart below:

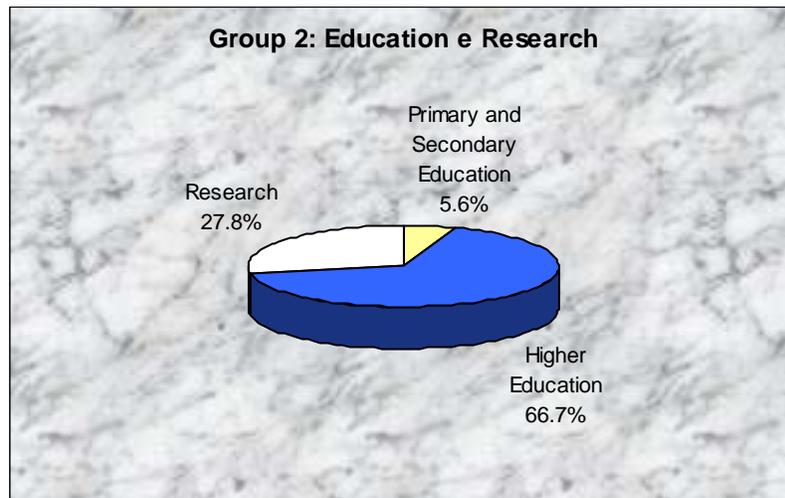


Chart 3: distribution of the organizations in group 2

Group 2 is compounded by organizations that works administration, provision, conduction and support to services of education and research (SALAMON, 1995, p. 82). This group is divided in four subgroups namely: Primary and Secondary Education; Higher Education; Other education; and research. In this study, it was found 18 organizations of Japanese colony related to the topic. This group represents 5.7% of the total of organizations classified. These organizations are spread in three of the four subgroups. It was not observed institutions of higher education.

There was one institution in the subgroup “Primary and Secondary Education” which is renowned between the Japanese descendants of Sao Paulo city admitting students from kindergarten to high school.

The topic “other education” concentrates the highest number of organizations of group 2. It was identified 12 entities comprising 66% of group 2. These associations promote activities like trainings for students who will study in Japan, skill building and improvement of Japanese language teachers, organizations promoting courses in fields like agriculture, publishing and version of Japanese books and activities like *shiatsu* (Japanese technique of massage).

In the subgroup 2 400 (research institutions), 5 organizations were identified comprising 28% of the organizations classified in Group 2. These organizations promote research mainly in Human Sciences emphasizing the Japanese culture.

Group 3: Health

This entails nonprofit organizations related to provision, management and support to health related activities. It includes hospitals, rehabilitation, nursing homes, mental hospitals and others. The group 3 was the only group in which all subgroups were represented.

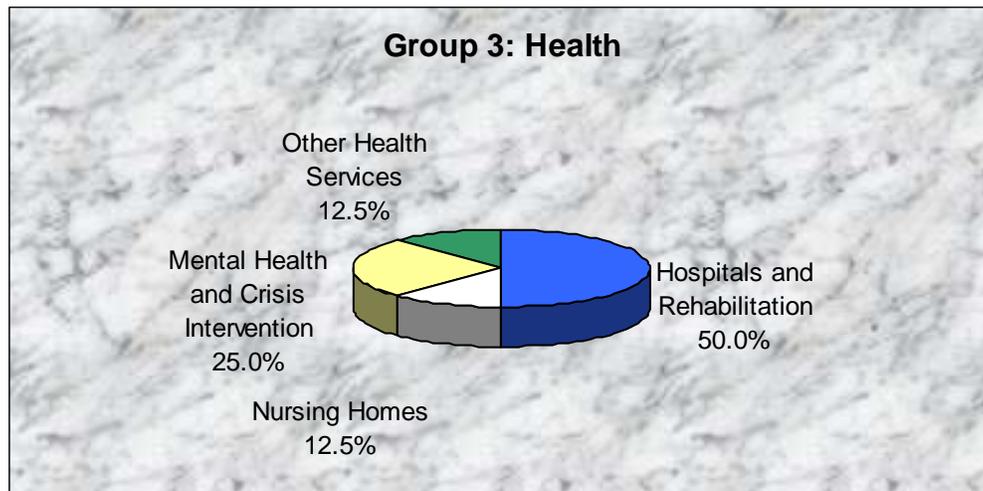


Chart 4: distribution of the organizations in group 3.

Group 4: Social Services

This group is subdivided into: social services, emergency and relief, and support and income maintenance.

Thirty organizations were classified in this group. All of them are in the subgroup social services. The vast majority of them are either accommodation for students in major capitals or scouts groups to Japanese descendants.

Group 5: Environment

The organization observed dealing with this topic works for the preservation of cherry trees. It was considered a Japanese organization for two reasons: the majority of the members are Japanese or descendants and the symbolic meaning of the work. Cherry trees are an icon of Japanese culture. In that country many festival and activities are organized around the season of the cherry blossom.

Group 9: International activities

This group represents 15% of the total of number organizations (49 organizations). These institutions promote international cooperation for trade, agriculture and finance scholarships for Japanese descendants in Japan.

The Provincial associations (*kenjinkais*) are 45 of these organizations. The first provincial associations were set more than 90 years ago along with the immigration to Brazil which started in 1908. Nowadays, they are 45, all them based in Sao Paulo. Their activities are coordinated by the Federation of Japanese Provincial Associations in Brazil (*Kenren*).

Among the oldest we can cite Cultural Association of Kagoshima in Brazil founded in 1913. Away from their native country, the associations were created with the purpose of keeping the ties with Japan through cultural and cultural interchange as well as assistance and scholarships to young people proficient in Japanese language.

Group 10: Religious organizations

These organizations are classified into group 10. Throughout the research, 34 organizations were identified (10.7% of the total of the organizations).

Several Japanese religions practiced in Brazil. From the most traditional like Buddhism and Xintoism to the modern ones such as *Sei cho no ie*, Perfect Liberty and Messianic creeds. Many of them have non descendant followers.

Some of the western religions offer masses in Japanese. These churches were also included in this classification.

Group 11: Business and Professional Associations, Unions.

The professional associations represent 0.9% (3 associations) of the organizations classified. Namely: Cultural and Assistance Association of *Liberdade* (the Japanese neighbourhood in Sao Paulo); the Brazilian Association of Acupuncture and the National Federation of Professionals in Acupuncture, *Mosha, Do in*, and Quiropractic.

Group 12: Not Elsewhere Classified

Finally the “not elsewhere classified” organizations. Fifty eight organizations (18.3%) of the total were classified so into this group.

These organizations are usually neighbourhood associations that mix their activities with culture, courses of Japanese, sports, and social services. Due to this multidimensional character they were included in this group.

ANALYSIS OF THE RESULTS

The results reached by the classification bring us elements to figure out part of the dynamics of formation of these organizations and also how it is attached to the process of immigration to Brazil in the past 90 years.

Culture and recreation organizations as the maintenance of Japan in Brazil.

The highest concentration of the organizations that promotes culture, sports and recreation give some hints of their purpose: preparing immigrants to return, preserving the culture and values for the coming generations, and the relationship between sports and sense of community.

According to Handa (1987), the first waves of immigration in the beginning of XX century had as main concern to prepare the immigrants- generally rural workers- to build personal wealth to return to Japan. The figure 1 shows a poster encouraging the immigration to South America (Brazil and Peru). It shows a man carrying his family in his arms holding a hoe pointing to South America. The title of the poster declares: “now we go to South America along with our families”.



Picture 1: "Now we go to south America with our families" (1925)

Source: Museu Histórico da Imigração Japonesa (2005)

Despite having moved to the new world, the first immigrants had as aim to return to motherland. For this reason, the cultural associations- working with the *kenjinkais*- had as

purpose to preserve the Japanese identity, the national feeling and especially the praise to the Emperor.

Finished the World War II, these organizations changed their objective and meaning. Now their purpose is to rescue the national pride and self esteem and teach the Japanese way of living for the next generations. Due to Japanese defeat in the war, the immigrants lose the hope of coming back.

Besides the denial to integrate to Brazilian society stimulated the creation of their own sports clubs to keep the youth as part of the colony.

Currently, the sports activities represent a strategy to the maintenance of the organizations which are watching a decreasing number of members.

Education as integration through differentiation

The existence of associations for adult education, specifically teaching Japanese, reflects two trends: the attempt to keep the proficiency of the language among the descendants and the support for Japanese descendants who intend to go to Japan through scholarships.

There is a strong stress on formal education as a means of integration to the Brazilian society, at the same time it strengthens the identity to Japan and the province of the ancestors. This phenomenon explains organizations providing accommodation for students in capital cities usually funded by the *kenjinkais*

The kenjinkais and the Dekassegui phenomenon

Within this study, the *kenjinkais*, were classified as international nonprofit organizations which promotes international activities and especially the interchange of students to Japan.

Since the 1980s the *kenjinkais* had changed their objectives. If in the beginning these organizations used to keep the ties with their people by cultural interchange and aid, nowadays, their main role is to provide scholarships to Japanese descendants who strive for a position in the job market.

Religious beliefs and practices of the Japanese community and their organizations

The existence of many religious organizations for the immigrants cannot be considered abnormal. The beginning of Japanese immigration to Brazil is inserted in a symbolic context that focuses the enrichment in the shortest time span.

However, the reality showed that this target was almost impossible. The defeat in World War II reinforced the permanent settlement of Japanese people in Brazil (OZAKI 1990).

Along with their labour, the Japanese brought all their traditions, culture and values. The first years marked the presence of missionaries of various religious groups, but their work

was very restricted, once the Japanese authorities were abiding the resolutions of Meiji emperor who wanted to include the Xintoism as the official religion. Even Buddhism, the major religion in the country since the VII century, had lost its freedom of cult.

After the World War II, the political religious environment in Japan had drastic changes. The Xintoism was not the national religion and the new constitution declared the religious freedom.

Meanwhile, the immigrants had given up the desire of returning allowing the establishment of organization and religious groups. Later, many of these cults became widespread among descendants and non descendants.

Gradually, the Japanese religions in Brazil began influencing Brazil. In 1924, members of *Oomoto* religion landed in the country. In 1929, it was *Tenrikyo* and in 1952 *Sei cho no ie* the biggest in terms of followers came.

Many of the oppressed cults during the Meiji period like *Tenrikyo*, *Konkokyo*, *Oomotokyo*, *Hitonomichi* (Perfect Liberty) restarted its activities. Christian Church and Buddhism were finally allowed to be practiced in public. Currently, around 460 religions registered and recognized and others hundreds practiced illegally in Japan.

All the religions introduced in Brazil targeted primarily immigrants or descendants as it was in the beginning. As time passed by, some organizations, especially the newer ones were widespread between Brazilians. These creeds are usually identified by their humanitarian approach and the healing powers.

Sei cho no ie was the pioneer. It was not presented as a church with the traditional cults and customs. *Seicho no ie* preached a simple philosophy of life embracing all the creeds with no exceptions. Its followers are estimated around 1 million in Brazil. Nowadays the Brazilians represent 80 to 90% of the followers (OZAKI 1990).

CONCLUSION

The current work intended to launch a new effort into the organizations of Japanese community in Sao Paulo. It was not meant to draw definite conclusions about the dynamics and activities of the researched organizations. It is expected that new researchers undergo new researches raising knowledge in this field.

Given the nature of the present conference of ISTR, it can be a first step to raise understanding and promote interchange of experiences about similar nonprofit organizations that support immigrants in other countries. Several countries have watched the formation of communities of immigrants.

The organizations of Japanese community unveil *sui generis* types of nonprofit organizations that are neither created in opposition to the state nor for its support. These organizations have a particular interest on preservation of a culture abroad as well as the maintenance of links to the mother land of immigrants and descendants.

The classification of those kind of associations revealed a very demanding work once the scope of its activities go many times through more than one of the groups proposed by ICNPO. More than this, many times, the activities promoted refers to a group proposed (e.g. sports, health), however there is an implicit meaning of preservation of culture and the maintenance of the Japanese colony as a closed group that goes beyond their mission.

Many of the activities promoted by the organizations are solely means to reach the preservation of culture and customs of Japanese people abroad. It has to be considered that currently some descendants are reaching the fourth generation settled in Brazil. Hence, many descendants of newer generations are increasingly integrating to Brazilian society. From the other side, it is an increasing the number of non descendants interested in activities formerly understood as exclusive of Japanese people. Here, it becomes possible to visualize a new trend: the role of these associations to raise awareness of Japanese traditions to Brazilians.

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APPENDIX A
THE INTERNATIONAL CLASSIFICATION OF NONPROFIT
ORGANIZATIONS:
EXPLANATORY NOTES

GROUP 1: CULTURE AND RECREATION

Organizations and activities in general and specialized fields of culture and recreation.

1 100 Culture and Arts

1 200 Sports

1300 Other Recreation and Social Clubs

GROUP 2: EDUCATION AND RESEARCH

Organizations and activities administering, providing, promoting, conducting, supporting and servicing education and research.

2 100 Primary and Secondary Education

2 200 Higher Education

2 300 Other Education

2 400 Research

GROUP 3: HEALTH

Organizations that engage in health related activities, providing health care, both general and specialized services, administration of

health care services, and health support services.

3 100 Hospitals and Rehabilitation

3 200 Nursing Homes

3 300 Mental Health and Crisis Intervention

3 400 Other Health Services

GROUP 4: SOCIAL SERVICES

Organizations and institutions providing human and social services to a community or target population.

4 100 Social Services

4 200 Emergency and Relief

4 300 Income Support and Maintenance

GROUP 5: ENVIRONMENT

Organizations promoting and providing services in environmental conservation, pollution control and prevention, environmental

education and health, and animal protection.

5 100 Environment

5 200 Animal Protection

GROUP 6: DEVELOPMENT AND HOUSING

Organizations promoting programs and providing services to help improve communities and the economic and social well being of society.

6 100 Economic, Social and Community Development

6 200 Housing

6 300 Employment and Training

GROUP 7: LAW, ADVOCACY, AND POLITICS

Organizations and groups that work to protect and promote civil and other rights, or advocate the social and political interests of

general or special constituencies, offer legal services and promote public safety.

7 100 Civic and Advocacy Organizations

7 200 Law and Legal Services

7 300 Political Organizations

GROUP 8: PHILANTHROPIC INTERMEDIARIES AND VOLUNTARISM PROMOTION

Philanthropic organizations and organizations promoting charity and charitable activities.

8 100 Philanthropic Intermediaries and Voluntarism Promotion

GROUP 9: INTERNATIONAL

Organizations promoting greater intercultural understanding between peoples of different countries and historical backgrounds and

also those providing relief during emergencies and promoting development and welfare abroad.

9 100 International Activities

GROUP 10: RELIGION

Organizations promoting religious beliefs and administering religious services and rituals; includes churches, mosques, synagogues,

temples, shrines, seminaries, monasteries, and similar religious institutions, in addition to related associations and auxiliaries of such

organizations.

10 100 Religious Congregations and Associations

GROUP 11: BUSINESS AND PROFESSIONAL ASSOCIATIONS, UNIONS

Organizations promoting, regulating and safeguarding business, professional and labor interests.

11 100 Business and Professional Associations, Unions

GROUP 12: [NOT ELSEWHERE CLASSIFIED]

12 100 N.E.C.