

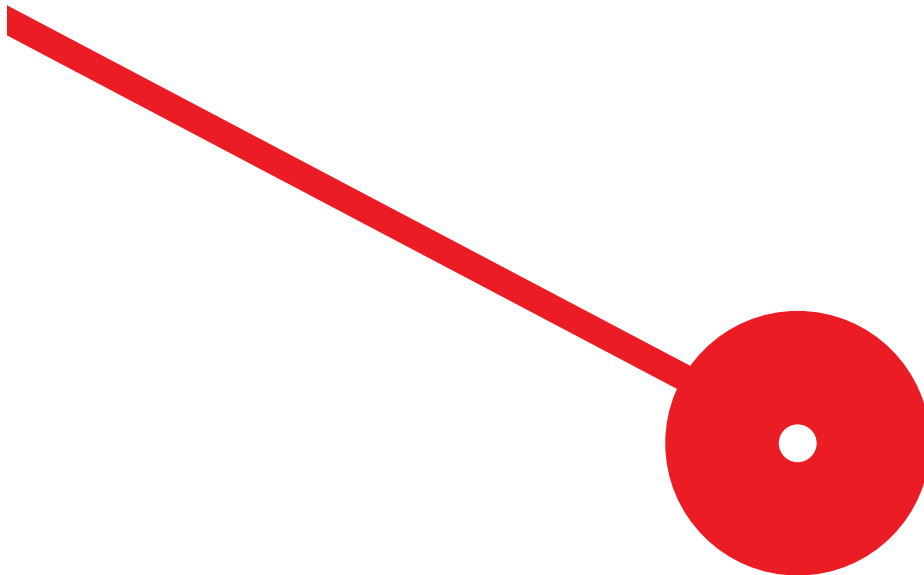


Portugal-Japan - 480 years of Affairs: The Portuguese Embassy in Tokyo

Sónia Érica Silva

Final Version (this version contains the jury's Input and suggestions).

10/2023





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Sónia Érica Silva

Internship Report

presented to the Porto Accounting and Business School in order to obtain the Master of Art degree in Intercultural Studies for Business, under the supervision of Professor Clara Maria Laranjeira Sarmento e Santos.



An anchor is a person or thing that can be relied on for support, stability, or security.

To you, João, for never letting go of my hand throughout these years.

I love you, brother.

Acknowledgments

Before anything else, I would like to thank my late grandparents, *Bó Fátima e Bú*, for taking good care of me. I would have never gotten this far without your wisdom and care. I wish you could see me now. I miss you.

I would like to thank my parents, *Mamaxucha e Papi Urso*, for supporting my dreams, even if it means being 10 873km away from home. Being a parent is the hardest job in the world, and I always made sure that my parents knew that. Thank you for believing in me even when I didn't.

To my brother João, my anchor, thank you for being my safe place. I could have never made it without you:

*If I was dying on my knees
You would be the one to rescue me
And if you were drowned at sea
I'd give you my lungs so you could breathe*

A warm thank you to my friends who always supported me – Sofia Gonçalves, and Inês Cravo, as well as the crazy ladies from *Irmandade das Tias da Moca*. Thank you, Bruno Atella Barreira, for living this insane experience with me, and forcing me to go out of my shell. Thank you to Natacha Machado, Ana Martins, Rita Mota, Bárbara de Sá, Beatriz Martins, Mafalda Rosinhas, and Sara Terroso for all the rants and time well spent at Zina.

To all my colleagues and superiors at the Embassy of Portugal in Tokyo, thank you for your warm welcoming. Thank you, Dr. Tiago Maurício, for your constant support. Thank you Óscar and Linda for everything you have done for me – I will forever remember you as my Japanese family.

I would also like to thank my therapist, Joana Bessa, for helping me discover and heal myself. Thank you for giving me a chance in life, and for helping me see the light at the end of the tunnel, even when I couldn't.

And, last but never least, to my supervisor. Professor Clara Sarmiento, thank you for putting up with me for the past two years and for inspiring to be go beyond my own borders. Thank you for supporting and worrying about me, and for telling me what I needed to hear (even when it was not what I wanted to).

Abstract:

The following report is carried out as the final work of the master's degree in Intercultural Studies for Business at the Porto Accounting and Business School (ISCAP). We address and reflect upon our curricular internship, which took place in the Embassy of Portugal in Tokyo between January and April 2023.

By combining historical context and economic, political, and cultural analysis, this study allows us to understand the importance of the Portuguese diplomatic representation in Japan. It also develops some comparisons between the two cultures, addressing the importance of cultural versatility.

Key Words: Embassy; Portugal; Japan; Interculturality; Japanese Culture; Internship

Resumo:

O presente relatório é realizado como trabalho final do mestrado em Estudos Interculturais para Negócios do Instituto Superior de Contabilidade e Administração do Porto (ISCAP). Abordamos e reflectimos sobre o nosso estágio curricular, que decorreu na Embaixada de Portugal em Tóquio, entre janeiro e abril de 2023.

Ao abordar conjuntamente o contexto histórico com análises económica, política e cultural, este estudo permite-nos compreender a importância da representação diplomática portuguesa no Japão. O relatório contém ainda comparações entre as duas culturas, abordando a importância da versatilidade cultural.

Palavras chave: Embaixada; Portugal; Japão; Interculturalidade; Cultura Japonesa; Estágio

概要：

本報告書は、ポルト工科大学経営会計高等学院（ISCAP）のビジネス異文化研究修士課程の最終課題として作成した。内容は、2023年1月から同年4月にかけて本邦ポルトガル大使館にて参加したカリキュラム・インターンシップにおいて体験し学んだ内容を反映している。

経済的、政治的、文化的視点からの分析を行うとともに、様々な事象の歴史的背景を取り上げることにより、日本における我が国外交団（本邦ポルトガル大使館）の果たす役割と重要性を理解することにつながる。また、文化的多様性の重要性についても言及しつつ、両国の文化的な比較も分析している。

キーワード：大使館、ポルトガル、日本、異文化（interculturality）、日本文化、インターンシップ、研修

Foreword

Foreword to the internship report of Sónia Érica Silva

As a diplomat stationed at the Portuguese Embassy in Tokyo during Sónia Érica Silva's internship, I had the pleasure to count her as one of our most dedicated collaborators. It is thus with a sense of duty and that I accepted her kind invitation to write a foreword to her internship report as a token of my appreciation for her work.

The value of this internship report is to be found at two separate and interconnected levels. On the one hand, it provides a useful overview of the historical background underpinning the relations between Portugal and Japan. At the same time, it represents a personal account of the tasks and observations made as a participant in some of episodes of that diplomatic relationship. It is this combination of theory and practice that the author aims to explore.

Diplomacy, like most other human activities, is deeply situated in both time and place. No two interactions between international actors can be repeated, nor can they be understood without proper reference to the larger set of factors that intervene in their outcome. Therefore, the author dedicates the initial chapters to explaining the rich – if sometimes complex – history since the arrival of the first Portuguese to Tanegashima, in 1543.

The so-called Namban Period or Christian Century that followed the original encounter and lasted almost one-hundred years, until the final edict of expulsion of all Portuguese presence from the archipelago in 1638, became a unique example of profound cultural, religious, economic, and political exchange. Its impact would still be visible during the late 19th century, when official diplomatic relationships were established, which continue until today.

In this report, Sónia Silva demonstrates a firm grasp of the major issues and milestones that make up the long thread of Portugal-Japan interactions over the centuries. Equipped with such historical references, she then turns her attention to the modern workings of Portugal's diplomatic presence in Japan.

In these final chapters dedicated to the internship, the readers can find the author's experiences and insights from her stay in Tokyo. And what is said is part of a larger system of diplomatic relations that, although specific the Embassy of Portugal in Japan,

could also be applied to other diplomatic missions. But the report goes beyond mere descriptions of organizational charts, mission statement, and tasks performed; indeed, it ventures some criticisms and suggestions that show an attention to detail and a commitment to participate in a broader debate about what constitutes and effective diplomatic work.

For all these reasons, it was a pleasure to have contributed in a small part to Sónia Érica Silva's internship program. I believe this report makes an important contribution to further our understanding of intercultural studies by presenting a case study focused on the 480 years of history between Portugal and Japan.

Written with the benefit of having worked at the Portuguese Embassy in Tokyo, as well as with an understanding of the multiple exchanges between these two countries at opposite ends of Eurasia, this report can do much to inform a deeper appreciation of how countries and peoples interact with each other through their respective diplomatic missions.

I hope others will also come to see the value of such an endeavour and decide to follow Érica in her example to go out into the world and try to make sense of it, before acting upon it. We should all be better off for it.

Tiago Maurício

First Secretary

Tokyo, 22 October 2023

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INTRODUCTION

In an increasingly globalized world, understanding how communication between cultures works is, more than ever, crucial. How different cultures come in contact despite their political or religious beliefs is essential for understanding the evolution of the human being from individuals of a region to citizens of the world.

The Portuguese have a long history of spreading their culture around the world, that dates back to the 15th century. With the beginning of the *Descobrimentos*¹, the Portuguese started to take their culture, knowledge, and religion to all parts of the world, inevitably impacting every place they set foot on. In this sense, Japan was no different.

Unlike most of the Portuguese discoveries made in the 16th Century, it was by accident that the Portuguese arrived to *Tanegashima* in 1543. Since then, Portugal and Japan have been building an intense connection, despite the common lack of knowledge on the matter. For this reason, we found it crucial to start by contextualizing historically the relationship between the two countries, before addressing matters specifically related to our internship. So being, Chapter I explains the political, economic, and cultural bonds that have been established between the two countries, allowing this relation to hit the 480-year mark in 2023, notwithstanding the problems along the way.

Soon after their arrival, the Portuguese, more experienced in trade, took over Japan's commerce with China. In this sense, the Portuguese took advantage of the opportunity to not only connect Japan to the rest of the Portuguese commercial routes, which resulted in tremendous profit for the latter, but also to start disseminating Christianity, as was common at the time. For this reason, Christianity ends up becoming a main factor in relations between the two countries, as we address on subtopic 1.1. We would like to highlight, in this chapter, the reference to authors such as Costa, Janeira, Massarela and Nosco.

After explaining the relations between Christianity, Portuguese traders, and the Japanese themselves, we take the opportunity to explore, in sub-chapters 1.2 and 1.3, the closing and reopening of Japanese borders. According to our research, and study of authors such as Janeira, we came to realize that the Japanese isolation period (*Sakoku*) was intrinsically related to the Portuguese presence in Japan, and it was only during the

¹ Portuguese Maritime Exploration period. Dates of beginning and end are still a matter of debate for historians, however, it is considered to have started around the 15th Century (although some say it dates back to the 14th Century) and ended in the 17th Century.

reopening (*Kaikoku*) that the Portuguese started having a new role in Japan, though not as important as before. When analyzing the *Kaikoku*, we also found it fundamental to address the results of the implementation of *Kaikoku* not only for Japan itself, but also for the Portugal-Japan trade relations panorama.

Communication between the two cultures, however interrupted, actually happened and was significant in terms of heritage. For this reason, on sub-chapter 1.4 we address the cultural heritage left by the Portuguese in Japan, before the *Sakoku*, in a time where Portuguese culture had a considerable impact in Japan's development. In this sense, we rely mainly on Boxer's, Fuzzi's, Itoh's and Matsuda's works, as well as on our own knowledge and experience.

The historical contextualization ends with subchapter 1.5, where we tackle the contemporary cultural, economic and political relations between Portugal and Japan. This section introduces the reasons why having an Embassy located in Japan is so important for Portugal, while paving the way for the main topics of the second chapter.

Chapter II is dedicated to the description of the institution where our internship took place – the Embassy of Portugal in Tokyo. We start by clarifying that Embassies are political, cultural, and economic centers, which represent a country in another foreign state. At the same time, we explain how the Portuguese Embassy where we worked matched the previously referred criteria, taking into consideration our own knowledge, as well as authors like Cornut, Gil-Pareja, Turunen, Rana, Lederman, Pacheco, Yakop, and Rose, among others. In subchapter 2.2, we take the opportunity to address the specific sectors and roles comprised at the Embassy of Portugal in Japan, while detailing functions of each member of the Embassy.

In Chapter III, we thoroughly explain all matters related to our internship – the reasons behind our choice, its duration, our role, and the results of our experience. In each sub-chapter, with special emphasis on sub-chapter 3.3, we also explore how the tasks we developed during our internship were related to the contents of our master's degree, while generally assessing the impact this internship had in us as individuals.

Finally, we conclude this dissertation with a chapter dedicated to the main socio-cultural differences we acknowledged between Portugal and Japan, and the impacts we felt when changing cultures. In this sense, Chapter IV first explores the notions of culture according to Raymond Williams and Stuart Hall. We then introduce and explore the main

cultural differences we had to deal with while living in Tokyo, considering mannerisms, greetings, and other social and cultural norms and practices. Likewise, we will analyse critically the danger of stereotype and prejudice, when it comes to involving ourselves in a society with different cultural codes.

Portugal and Japan have centuries of history together, as a result of the Portuguese arrival to *Tanegashima* in 1543. This dissertation will, from here on, explore this relation considering the political, cultural, economic, and sociological spectrums, while taking into consideration our internship and international experience.

CHAPTER I – HISTORICAL OVERVIEW

The history behind the current affairs between Portugal and Japan is widely spread across areas like culture, politics, economy, and religion. For us to thoroughly understand how the Portuguese and the Japanese interconnected along History, it is important to shift our attention as to how first connections were established and maintained. By knowing the context of their relations, we are more qualified to consider and analyze them.

The Portuguese expansion officially started in the 15th Century in the Atlantic region at first, reaching the Asian continent by the end of the century. In the 16th century, efforts to explore Southeast Asia intensified, and by the 1510's the Portuguese had already set foot in the South of China. Amazed by the novelties of the Asian market managed by China, the Portuguese quickly involved themselves deeply in the Asian market trades (Silva, 2022, p. 15). In September 1543, a small Chinese junk boat commanded by the Portuguese, which was *en route* from Thailand to Macau for trade, was blown off its course by the storm, and ended up stopping, half destroyed, in Tanegashima (Fuzii, 2004, pp. 17-18), a small Japanese island.

It was then that two different cultures, languages, and societies came into contact for the first time. The differences between the two were so evident that descriptions of how the Japanese were and lived were immediately recorded by the Portuguese. In the *Book that deals with things from India and Japan*², Adelino de Almeida Calado³ compiled what three important men at the time – Francisco Xavier, Jorge Álvares and Nicolau Lancillotto⁴ – wrote about Japan, after experiencing first-hand this cultural shock⁵. Their writings talked about Japan's geography, politics, economics, and anatomy, considering similarities and differences with the west. As to what concerns the latter topic, João Paulo Costa (1995, p. 188) tells us that what Jorge Álvares wrote “can be surely considered as the most ancient description of the Japanese, made by a westerner”⁶. Despite all the differences between Portuguese and Japanese, Francisco Xavier states that, taking into consideration costumes and habits, the two societies were quite similar (Costa, 1995, p. 185).

² *Livro que trata das cousas da Índia e do Japão*. Free translation by the author.

³ 1930-2020. Adelino was a portuguese librarian.

⁴ Francisco Xavier (1506-1552), Portuguese Jesuit missionary; Jorge Álvares, wealthy Portuguese merchant who accompanied Fernão Mendes Pinto to Japan; and Nicolau Lancillotto, missionary priest.

⁵ Term used to describe the effects of transitioning from one familiar culture to another unfamiliar one.

⁶ “aquele que se pode considerar certamente como o mais antigo retrato dos Japoneses feito por um ocidental” (João Paulo Costa, 1995, p. 188). Free translation by the author.

The political system of 16th Century Japan, for example, had similarities with the European ones, and hence made it easier for the Portuguese to understand Japanese politics and society. Much like European monarchs, the Japanese Emperor was the core of the State, and represented the highest rank in Japanese society. In his notes, Francisco Xavier compares the Japanese Emperor with the Pope, as two plenipotentiary, however passive, entities (Costa, 1995, p. 185). The role of emperor was not given or earned, but rather inherited by those who directly descended from the sun goddess Amaterasu, according to Japanese traditional belief. Despite the growing oppositions to the continuity of the royal family in contemporary Japan, according to McNeil's research (2005, p. 3), the country still remains one of the oldest monarchies of the world, with an unbroken bloodline (Edwards, 2005, p. 41). Despite holding the highest and most powerful position of society, emperors never held executive power per se.

By the time the Portuguese arrived in Japan, the country was ruled by the members of the court, in a military government called *bakufu* or *Shogunato* (Fuzii, 2004, p. 15). In 16th Century Japan, the *daimyo* – feudal lords – were the ones in charge of the nation, and the 'higher rank *daimyo*', titled *Shogun*, was the military commander. This organizational structure brought a lot of problems not only for Japan, but also to all external powers trying to contact with the country. According to Fuzii (2004, p. 15), if the power of the *bakufu* was not considered enough, *daimyo* would fight amongst themselves for the title of *Shogun*. This has led the country to several civil wars and anarchy phases throughout history. The instability caused by said quarries represented a danger to foreigners trying to contact with the island. This background, as well as the Japanese societal organization, came to be one of the main influences on how the Japanese received the Portuguese.

When they docked in Tanegashima, the Portuguese brought with them a new culture, religion, habits, goods, and overall opportunities. These *nanban-jin*⁷ had with them Western shotguns, and a Chinese interpreter was able to explain to the wondering Japanese what they were and what they were meant for (Fuzii, 2004, p. 18). The invention quickly spread throughout Japan and, in a short period of time, the *daimyo* were learning and forcing their subordinates to learn how to use these guns. According to Yamashiro (1989, p. 90), both the shotgun and the musket quickly became part of Japan's military

⁷ Meaning Southern Barbarian/s, it was the term used by the Japanese to refer to the Portuguese and Spanish that arrived in their country. Later, it eventually became a way of referring to European travelers, and nowadays it is mostly used only in historical context.

life, especially considering the power they would give men to fight the numerous battles that occurred at that time around the nation. Both the shotgun and the musket introduced by the Portuguese quickly changed the status quo of the Japanese way of battling. Considering that the spread usage of the mentioned firearms led Japan to manufacture them, and eventually get deeply involved in the import of raw materials for their production, we can also safely comment that the arrival of the Portuguese brought economic development for the region.

In fact, the Portuguese started taking the role of intermediaries for most commerce held between Japan and China, bringing to the newly found country various goods from all over the world (Leitão, 1993, p. 23). Of course, the Japanese benefited from the arrival of new cultures and technology through trade; however, the Portuguese seemed to be the ones taking the most advantage out of this involvement. According to Yamashiro (1989, p. 93), the Portuguese profited around four times more with the commerce of silk in Japan than in China in the 16th century. Connecting Japan to the rest of the Portuguese trade routes translated into enormous profit for the Portuguese, also resulting in the increase of Japanese silver's value worldwide. Yamashiro (1989, p. 97) tells us that “The most valuable items in trade – again – were represented by Japanese silver and Chinese silk”⁸. According to Matsuda (1965, pp. 11-12), one of the major reasons for the huge profit of the Portuguese was the ceasing of China-Japan direct trade, due to conflicts between the Japanese and the Chinese traders, as well as to the rise of the *Mako*, a threatening group of merchants that acted in the Coast of China. The same author and source tell us that, in fact, “all the imports into Japan came from China and the South Seas, not from Europe”. The Portuguese connection to South Seas trade allowed them to play a major role in the Japanese 16th and 17th Century economy.

The Portuguese were acting as a bridge between Japan and the rest of Asia. They were not, however, the sole actors in the development of Japanese trade. Many influential Japanese men, who held economic power, would actively participate in international trade (Yamashiro, 1989, p. 104). Omura Sumitada⁹, for example, spared Portuguese junks from taxes throughout the course of ten years, defined Yokoseura's port as being exclusively

⁸ “Os artigos de maior valor nas trocas comerciais – repita-se – eram representados pela prata japonesa e seda chinesa” (Yamashiro, 1989, p. 97). Free translation by the author.

⁹ 1533-1587. A Japanese *daimyo*, he was the first of his stratum to convert to Catholicism, under the influence of Portuguese Jesuits.

for Portuguese usage, and even helped and financed the building of a chapel (Matsuda, 1965, p. 17), where the Portuguese could practice their faith.

It was also through commerce that the Portuguese first established the connection between the Japanese and the Jesuits, which played a significant role on Japan's relations with foreigners. Via Portuguese merchants, Francisco Xavier took knowledge of the Asian country and developed an interest in Christianizing it (Leitão, 1993, p. 25). The Jesuits' arrival to Japan, whose main intention was, according to Yamashiro (1989, p. 93), utilizing commerce as a vehicle for Christianization, ended up leading to both commercial, religious, and cultural changes. For example, Fuzzi (2004, p. 21) tells us that, in the *kabuki* theater¹⁰, actors would wear rosaries and crosses around the neck, just like the Catholics. Janeira (1988, p. 156) goes even further and tells us that, when it comes to the usage of rosaries and crosses, there are sources on the elegant people of Kyoto using those symbols without religious intent, in what we interpret as a way to 'fashion' their clothes. These same people would also pray out loud in the middle of a street in a showoff manner, again with no faith, but rather with the goal of being perceived as close to the west.

The Jesuits founded around 200 schools, in which Japanese, Portuguese, Latin, Literature, Arts, Theology, Mathematics, History of Japan, among other courses, were taught (Fuzii, 2004, p. 23). These seem to be the primary source of what Fuzzi (2004, p. 19) defines as the "Portuguese contribution to the cultural evolution of pre-modern Japan"¹¹. These Jesuit schools took advantage of their usefulness to spread Christianity. At the time, it was common for the Portuguese to try to Christianize newly found regions – from south America, to Africa, and southeast Asia. The linkage between Portugal and Rome was strong, and the belief in God even stronger. For all these reasons, among others, the spread of Portuguese culture in Japan was intrinsically connected to religion, as Janeira (1988, p. 156) states.

The Japanese already had, however, their own widespread religions. In a mix of Buddhism, Shintoism, and Confucianism, and seemingly under strong Chinese and Indian influence (Fuzii, 2004, p. 19), the Japanese followed (and still do, for the most part) their

¹⁰ *Kabuki* Theater – Traditional Japanese form of theater, especially known for overdoing the actors' performances.

¹¹ "contribuição dos portugueses para a evolução cultural do Japão pré-moderno" (Fuzzi, 2004, p. 19). Free translation by the author.

own rituals and principles. These have actually interested the Portuguese, who sought to better understand Japanese rites and thoughts (Costa, 1995, p. 192). This attitude seems like, according to Costa's standpoint (1995, p. 223), an attempt to find the best way to influence them into Christianity.

1.1 The Spread of Christianity

The arrival of the Portuguese brought a whole new world to Japan, and Christianity ended up being one of the most influential trends. The Christian attempts at changing the *status quo* of religion in Japan had great impact in the overall society, economy and politics. It was, however, not the trader's or the sailor's assignment to spread the Christian faith in Japan. Although they sometimes did this through demonstrations of their own culture, the main actors in said dissemination were the Jesuits and, later, the Franciscans. Christianity eventually became a barrier for the communication and relations between Portuguese and Japanese, giving rise to a new era, as we will see further.

Six years after the Portuguese arrival, in August 1549, Francisco Xavier set foot in Japan as the first Jesuit missionary. Upon his arrival and analysis of the Japanese society, Xavier stated that “this island of Japan is very willing to receive our faith”¹² (Costa, 1995, p. 203). In fact, Christianity seems to have had a good beginning in Japan. The men sent to Japan were highly trained and skilled, and according to Janeira's research (1988, p. 160), highly educated too. Their knowledge and literacy allowed them to connect with the higher ranks of Japanese society, who then influenced the lower strata. This way, the Jesuits eventually became the most solid bridge between Japan and the West.

One of the most recognized results of this linkage is the *Tenshou Mission*, also known as *Tenshou Shounen Shisetsu*¹³. Commanded by the *Visitor*¹⁴ of the Jesuit Mission in Japan, Father Alessandro Valignano¹⁵, four Japanese boys, representing the three most powerful Christian *Daimyo* at the time (Otomo Yoshishige, Arima Harunobu, and Omura Sumitada), were sent in a Mission to Rome. The main objectives of this mission were to both show the Japanese how different European culture was, and bring Japan closer to Christianity. According to the original manuscript “Record of the Tenshou

¹² “esta ilha de Japon esta muito disposta para se acrescentar muito nela nossa santa fé” (Costa, 1995, p. 203). Free translation by the author.

¹³ The Tenshou Boy's Embassy (1582 – 1590). Free translation by the author.

¹⁴ *Visitor* – also known as visitors, these higher ranked priests were in charge of overseeing Jesuit missions.

¹⁵ Alessandro Valignano (1539 – 1606) was a jesuit missionary, mostly connected to the supervision of the catholic spread in Japan.

Mission to Europe”¹⁶, the four boys were sent to the Pope “to show him their obedience”, and to “attest their desire of serving him”¹⁷. According to Massarella (2013, p. 1), it was also a way for the clergy to show to the European elites that Japan was real, and that the Jesuit writings about this distant land were truthful. The same source also tells us that the mission aimed to help European Jesuits and Japanese converted Christians come closer together, by relying on the feedback of these young Japanese boys.

The embassy left Japan in 1582 and arrived in Lisbon two years and a few months later. After some time exploring the Iberian Peninsula, the boys got to their final destination, Rome, in 1585, where they were received by various powerful men – from kings, the Pope, and other high-status representatives (Massarella, 2013, p. 2). According to Matsuda (1965, p. 24), the boys succeeded in impressing the Europeans, who called them ‘men of modesty’, ‘obedience’, ‘virtue’, and ‘prudence’. They seem to have quickly adapted to the European lifestyle, and Massarella (2013, p. 6) tells us that, by the time they went back to Japan, the boys were already similar to Europeans – in clothes, words, skills, and habits.

The success of this mission can be measured by a variety of factors. For once, the boys brought with them to Japan technology and knowledge that would allow society to modernize, according to Western countries. They brought with them “printing press, maps, watches, a celestial globe, books, etc.” and, as an even more valuable asset, “the fresh impressions left in both civilisations” (Matsuda, 1965, p. 25). Furthermore, it also attested the truthfulness of the existence of Japan, which might have been used to justify, from our perspective, the allocation of priests and other resources.

Despite the success of the mission, by the time the boys arrived back to Japan, in 1590, the country was not the same anymore, and the view of Jesuits by the Japanese had drastically changed. During the whole Jesuit stay in Japan, both the Jesuits and Christianity in general saw themselves supported by some, although judged by others. Costa (1995, p. 222) tells us that “the Jesuits action caused three types of reactions [...]:

¹⁶ “Relatione Del Viaggio Et Arrivo in Europa, et Roma, De’ Prencipi Giapponesi venuti à dare obediencia à sua Santità”, published in Reggio, Italy, and currently under possession of the Tokyo National Museum.

¹⁷ “[...] dell’arrivo in questi nostri paesi, de’ quattro Prencipi Giapponesi, Legati à sua Santità per darle obediencia [...] Per testificarle il desiderio che hò in servir-la”. Free translation from the original manuscript *Relatione Del Viaggio, et arrivo in Europa, et Roma, De’ Prencipi Giapponesi venuti à dare obediencia à sua Santità l’Anno M. D. LXXXV*.

conversions, oppositions and changes in social behavior”¹⁸. As we have previously addressed, Jesuits were able to influence some very powerful people, as well as Japanese from lower classes. Said lower social classes used Christianity not only as a display of cultural adaptation, as seen before, but also took it as their own faith. If, on the one hand, the higher classes did the same, on the other hand, they took advantage of the opposition Christianity offered to Buddhism. In fact, according to Costa (1995, pp. 205, 224), Buddhist monks were not only the primary opponents to the spread of Christianity in Japan, but they also harassed the missionaries.

Christians and Buddhist drifted further away, and mutual oppositions to one another seemed inevitable. This unstable relation made Christianity a valuable asset for those who looked to overpower Buddhism, as was the case of Oda Nobunaga¹⁹. This *daimyo*, whose authority seemed threatened by the Buddhists’ power and independence, had his weakest representation in the regions that were under Christian influence, as Kyushu²⁰ is example (Nosco, 2003, pp. 8-9).

By forming an alliance and seeking mutual support, both Oda Nobunaga and Christianity were able to further penetrate into Japan. Taking into consideration Costa’s thesis (1995, pp. 218-219) on how “possible, but time-consuming”²¹ the conversion of the Japanese people would be, alongside the lords’ hesitancy about conversion, we believe that expansion through this partnership with Nobunaga was part of the Jesuit missionaries’ plans at the time. Christian faith kept growing at a steady pace, and had not to fear the opposition of Buddhism, which was being persecuted by Nobunaga.

The turning point to this whole situation was Nobunaga’s assassination, in the beginning of the 1580’s. Oppression on Buddhists stopped, and a *daimyo* by the name of Toyotomi Hideyoshi²² arose. According to Nosco (2003, p. 10), Christians found themselves on the other side of the coin now, given that Buddhism had lost the majority

¹⁸ “A acção dos Jesuítas provocava três tipos de reacções que importam analisar: conversões, oposições e alterações de comportamentos sociais” (Costa, 1995, p. 222). Free translation by the author.

¹⁹ Oda Nobunaga (1534 – 1582) was a Japanese *daimyo*, who conquered almost all of Japan, in an attempt to unify the country under one military ruler. He was eventually betrayed by one of his generals, and forced to commit suicide during what is called the *Honnō-ji* Incident.

²⁰ *Kyushu* is one of the three biggest islands of the Japanese archipelago. During the sixteenth century, it was the region with the most Christians in Japan.

²¹ “a conversão da sua população à religião cristã era possível, mas demorada” (Costa, 1995, p. 218-219). Free translation by the author.

²² Toyotomi Hideyoshi (1537 – 1598) was a Japanese *daimyo* who proceeded with Nobunaga’s intention of unifying Japan.

of its influence and no longer threatened the influence of the Japanese military power. Christianity now had no leverage and no usefulness for the *daimyo*.

If, at first, Hideyoshi had nothing against Christianity and Catholicism, he soon became wary of the latter meddling in the Japanese internal affairs (Nosco, 2003, p. 10). The suspicion soon turned into persecution and, in 1587, the Portuguese Jesuits were forced to leave Japan for advocating Christianity, as well as for suspicion of the involvement in the trade of Japanese slaves (Kshetry, 2008, p. 45). At the time, according to Fuzzi's research (2004, p. 19), there were circa two million Catholics in Japan's twenty million population.

The expel order ended up being suspended by Hideyoshi, given the Portuguese traders' and sailors' refusal of entering Japanese ports. Trade and religion walked hand in hand at the time, and Portuguese traders used to cooperate with the Jesuits (Costa, 1995, p. 222). This closeness became the main reason why, during the Tokugawa, or Edo, period, the Portuguese were forbidden to enter the country, as we will see further.

In 1597, Hideyoshi shifts his views on the matter, and not only persecutes but also crucifies 26 Christians, later known as the 26 Martyrs of Japan. Despite the incident, according to Nosco (2003, p. 11), after Hideyoshi's death in 1598, Christianity prospered in Japan, doubling the number of followers until 1614. By then, Hideyoshi had been replaced by Ieyasu Tokugawa, who started what would become a great period of isolation for Japan. Ieyasu also saw that "Christianity appeared inseparable [...] from the trade and other intrigues that attended the European presence in Japan" (Nosco, 2003, p. 12), and for that reason decided to forbid not only the practice and defense of Christianity, but also trade and relations with the Portuguese altogether.

In 1639, Ieyasu's grandson, Iemitsu Tokugawa, who had then taken over the title of *Shogun*, forbade Portuguese ships from entering Japan, limiting trade with the west to the Dutch (Nosco, 2003, p. 14), who had arrived to Japan at the turning of the century. Problems with Christians and Christianity appeared to have continued within Japan, however, there is not much information of the Portuguese role at the time, since the contact between Portugal and Japan was lost until the 19th Century.

1.2 *Sakoku* – Japan’s Isolation Policy

After the expulsion of the Portuguese from Japanese territory, the country started to close more and more its borders to Westerners, with the exception of the Dutch. The reasons behind this choice fell on fear – of Christian expansionism, and loss of Japanese culture to the privilege of the European ones – as well as on the Japanese self-image of greatness and ability to self-sufficiency. Further we will see that *Sakoku* – Japan’s Isolation Policy – had both good and bad impacts on the country and the international community.

Japan had always been a relatively closed country when it comes to foreign penetration, especially if it concerned cultural clashes²³. If we take into consideration Massarella’s theory on the superiority of Europe when compared to Japan (2013, p. 4), we might assume that the Japanese state of isolation was related to the fear of being overpowered by the Europeans, whom were said to be above the rest of the world.

The fear of losing their own culture was directly correlated with the changes Christianity had brought to Japan (Massarella, 2013, p. 7). As a result of the connection of Christianity with Portuguese commerce, this ended up being forbidden in the 17th Century (Costa, 1995, p. 222) (Nosco, 2003, p. 12). According to Janeira’s (1988, p. 124) research, Portugal could have benefited from uninterrupted trade with Japan if the Portuguese had drifted away from religion, as was actually once proposed by the Portuguese traders in Macau at the time (Janeira, 1988, p. 124).

Christianity was not, however, the only reason why the Japanese forbade trade with the Portuguese²⁴. If we analyze the Japanese trade market in the 17th Century, we understand that it was highly profitable (Janeira, 1988, p. 119). Inevitably, it also caught the attention of the Dutch, whom, through the Dutch East India Company²⁵, started taking over the Asian trade that the Portuguese once controlled. Unlike the Portuguese, the Dutch trade was not related to religion, nor had other plans except for the import and export of goods (Yamashiro, 1989, p. 134). This distance from Christianity, and their new role on

²³ Term used to define a disagreement caused by the contact of people with disparate cultural beliefs.

²⁴ We would like to recommend readers the analysis of Valdemar Coutinho’s master dissertation titled “O fim da presença portuguesa no Japão” (1999), to further understand the end of relations between Portugal and Japan in the 17th Century.

²⁵ Also known as United East India Company, it was founded in 1602 and defunct in 1799. Its main goal was to conduct commerce in Asia, hence expanding the Dutch control over commercial exchanges.

world commerce, allowed the Dutch to remain the only Western country allowed to trade with Japan during the 17th and 18th Centuries.

Allied to the growth of the Dutch and English as world-traders, and their persecution and destruction of Portuguese boats (Janeira, 1988, p. 122), Portugal was also struggling internally and externally due to the Spanish occupation²⁶. Losing power and influence in Japan, Portugal soon saw itself forced by William Adams²⁷ to run all business through the English hands²⁸ (Janeira, 1988, pp. 122-123). Portuguese trade seemed threatened not only by the Japanese intention of distancing from Catholicism, but also by other expanding countries' commercial interests. According to Janeira (1988, p. 123), the *Shogunate* also started to realize that commerce with Macau, however valuable, was not irreplaceable. Plus, the involvement of the Portuguese in the trade was a downside to the maintenance of the route. This culminated in the prohibition of commerce with Macau, in August 1639, under threat of destruction and death penalty to whichever Macanese or Portuguese tried to trade with Japan (Janeira, 1988, p. 124).

Not only were the Portuguese considered a danger to Japanese order and economy, but soon so did other European countries. According to Totman (1980, p. 2), who studied W. G. Beasley's²⁹ works, the *Sakoku* supporters saw foreign trade, culture and religions as harmful to Japanese economy and society. Massarela (2013, p. 7) agrees with the previous statement, letting us know that the Tokugawa saw in the religious Westerners a "threat to the new order". This aversion led Iemitsu, whom already had a "profound aversion to the foreign"³⁰ (Yamashiro, 1989, p. 136), to ultimately stop trading with any Western power other than the Dutch (Janeira, 1988, p. 124), thus significantly reducing the number of Europeans in Japan (Elisonas, 2008, p. 369).

²⁶ The Spanish occupation of Portugal, commonly known as the Philippine dynasty in Portugal, or as the Iberian Union, was a period between 1581 and 1640 in which Portugal and Spain were ruled by the same king. This occupation was a result of internal Portuguese crisis, which developed into a further national problem concerning the 'loss of independence'.

²⁷ William Adams (1564-1620) was the first English man to get to Japan, in 1600. He soon gained the support of *Ieyasu* and became the official advisor to the *Shogunate*.

²⁸ For further information on anglo-portuguese conflicts in Japan at the time, please refer to Professor Puga's work titled "British Presence in Macau, 1635-1793" (2013, pp. 11-23).

²⁹ William G. Beasley (1919-1962) was a British historian specialized in Japan and the Japanese.

³⁰ "Iemitsu (...) tinha profunda aversão ao estrangeiro" (Yamashiro, 1989, p. 136). Free translation by the author.

Although unnatural, the Japanese decision to minimize international trade to the Dutch and other Asian countries like China and Korea, according to Kaempfer³¹, was wise – not only was Japan capable of being self-sufficient, but it was also now experiencing a period of internal peace, which could only be broken or disrupted by external factors (Yamashiro, 1989, p. 135). This appears to be only one of the positive impacts of *Sakoku*, according to authors like Hall, Osamu, Nobuhiko, Uchida, and Nakamura, to name a few.

Despite resulting in a seclusion of almost 200 years, the *Sakoku* period allowed Japan to develop within itself, and grow independently. Hall (2008, p. 6) states that this policy, allied to Tokugawa's *Shogunate* efforts of developing the country, allowed Japan to transition from a military government to a civil one, hence putting an end to the internal problems we have previously addressed. Furthermore, the author also noted that *Sakoku* forced Japan to work on auto-sustainability which, given the country's diversity and adaptability, was easily and successfully achieved (Hall J. W., 2008, p. 29).

In the same line of thought, Osamu (2008, p. 120) tells us that Japan "gained increasing self-sufficiency in the production of raw silk thread, which for many years had been the main import item from China". Considering that this expansion was a result of the diminution of foreign trade, we can say that the minimization of imports caused by *Sakoku* stroke as a positive development to Japan's economy, both through less expenditures in imports, and growth of local production.

According to Nobuhiko (2008, p. 519), regional specialization grew so much during the *Sakoku* period that it resulted in the creation of new transportation networks, and the development of both agricultural and city centers – "Japan became one of the most urbanized societies in the world". Land workers would now plant and crop according to internal demand, introducing new fauna and flora to the country. On the other hand, city centers grew at a big pace and, by 1700, between 5 and 7 % of the Japanese population lived in those big cities (when compared to 2% in Europe). If we take a look at Ginzo Uchida's³² theories, as explored by Yamashiro (1989, p. 138), this

³¹ Engelbert Kaempfer (1651-1716) was a German doctor and traveler, who visited and wrote about Japan and other countries.

³² Ginzo Uchida (1872-1919) was a Japanese historian and economist.

internal development also led to the creation of specialized artisanal industries, which would boost the industrial evolution of the country.

It also seems important for us to address the changes *Sakoku* inflicted in culture. Opinions on the positive and/or negative impacts of the closure to foreign culture appear to split authors. Professors Uchida, Nakamura³³ and Tsuji³⁴ agree that *Sakoku* had positive impacts on Japan; however, the latter goes a step forward to let us know that it also had negative effects (Yamashiro, 1989, pp. 138-139). The first tells us that the closing to European trade resulted in the avoidance of the influence of European culture, and thus helped mature and preserve the oriental-influenced Japanese culture. Nakamura and Tsuji both agree with this thesis, however, according to Yamashiro (1989, p. 138), Tsuji states that culture “has always developed more intensely in periods of great exchange with the outside world”³⁵, and that “the culture of the Edo period became formal and decadent, because of the sakoku”³⁶. Professor Watsuji³⁷, on the other hand, does not see much benefit from the cultural closure of Japan. In fact, the historian calls out the loss of European technical and scientific inventions and advances, implying that the Japanese fell behind in this type of development (Yamashiro, 1989, pp. 139-140). In accordance, Yamashiro (1989, p. 137) himself agrees that there was no effort from the Japanese side in preserving European knowledge, which, according to the author, had devastating effects on Japan’s development and politics, especially on what concerns the lack of opposition to *Sakoku*.

Culture was not the only sector that suffered negative impacts because of isolation policy measures. In his 1989 paper, Yamashiro (pp. 138-140) also explores some of the negative impacts caused by *Sakoku* to Japan, by studying Japanese historians’ thesis and theories. In this sense, we are told that Professor Tsuji concluded that the strangling of the Japanese foreign market not only slowed the development of the country, but also played a big part on the demographic challenges, considering that frequent hunger crisis were prolonged, given the prohibition of food imports. The specialist also comments on

³³ Koya Nakamura (1885-1970) was a Japanese historian who wrote the *Edo Bakufu Sakoku-shi* (History of the Closed Country of the Edo Shogunate).

³⁴ Zensuke Tsuji (1877-1955) was a Japanese history professor, from the University of Tokyo.

³⁵ “ela sempre se desenvolveu mais intensamente em períodos de grande intercâmbio com o exterior” (Yamashiro, 1989, p. 138). Free translation by the author.

³⁶ “a cultura do período Edo tornou-se formal e decadente, por causa do sakoku” (Yamashiro, 1989, p. 138). Free translation by the author.

³⁷ Tetsurô Watsuji (1889-1960) was a Japanese historian and moral philosopher.

how the isolation policy made it impossible for Japan to expand, limiting it to the space already conquered. Yamashiro tells us that, in the same manner, the journalist Fukuchi³⁸ classified *Sakoku* as harmful for Japan. Tokutomi³⁹ also states that, with *Sakoku*, the Japanese became unaware of the outside world, especially on what concerns borders. This lack of knowledge, which resulted in the impossibility of geographical expansion for Japan, according to the historian, cannot be overthrown by any beneficial effect that might have occurred from the seclusion policy. In the same sense, Boxer (2006), while reflecting on the impacts of Portuguese influence in Japan, states that, if it were not for the *Sakoku* period, “Japanese navigators would ere long have been on a level with their European contemporaries”, both in commerce and cartography.

In fact, the negative effects ended up hitting Japan quite hard, and soon a new trend began to rise – the *Kaikoku*. This policy finally led Japan to reopen its borders in the 19th Century, and not only did it allow the Portuguese to regain contact with Japan, but also made it, in the words of the 2020 Japanese Ambassador to Portugal, Ushio Shigeru, “the sixth country with whom Japan established its official diplomatic relations” (Shigeru U., 2020), as we will analyze further.

³⁸ Fukuchi Gen’ichiro (1841 – 1906) was a Japanese journalist, author, and translator.

³⁹ Sohō Tokutomi (1863-1957) was a Japanese historian and journalist, known for his interests towards Europeanism.

1.3 *Kaikoku* – Japan Reopens

1.3.1 Shifting from *Sakoku* to *Kaikoku*

Kaikoku rose at a steady pace during the *Sakoku* period, gaining supporters throughout the two centuries of border closure. Adepts of *Kaikoku* saw in the opening of the country a possible way to make Japan recover from the internal problems it was facing, as well as an inevitable result of the 19th Century economic panorama. Despite becoming generally accepted, *Kaikoku* still faced some resistance from those who saw in *Sakoku* the only way to virtue.

In the 19th century, the comprehension that Japan's closed borders were affecting its economic development, as well as limiting knowledge of the outside world, began rising. Opinions, however, frequently split on whether Japan should open its borders or not, considering the danger foreigners represented for the peace and stability of Japan.

Sakoku had negative impacts in Japan, yet, addressing such problems was forbidden up until the Meiji restoration⁴⁰, when studies around the benefits and disadvantages of *Sakoku* intensified, according to Yamashiro (1989, p. 137). In this sense, supporters of *Kaikoku*, or “open country”, began rising, and the idea of opening Japan to foreigners expanded.

Trying to contain the spread of *Kaikoku*, defenders of *Sakoku* stated that opening Japan's borders to foreigners would result not only in the damage of Japan's prestige, but also endanger society. In fact, as we have previously addressed, during its seclusion period, Japan kept close relations with other Asian countries, such as China. In the 19th century, China saw itself at war with Britain, and later with France, during what were called the Opium Wars. According to a letter sent by Isidoro Guimarães⁴¹ to the Portuguese Ministry of Foreign Affairs in 1860 (Carvalho E. K., 2022, p. 45), after the *Pei-hó*⁴² incidents, Japan shifted its attitude towards foreigners, persecuting them, and forbidding the entrance of those who intended to trade in Japanese ports, such as the Swiss, the Belgians and even the Dutch. These decisions, allied to the negative impact

⁴⁰ Meiji Restoration was a period between 1868 and 1889 under which the power of the Emperor was restored in Japan, putting an end to the Tokugawa Period.

⁴¹ Isidoro Francisco Guimarães (1808 – 1883) was the Viscount of Praia Grande, in Macau. He's also known for being responsible for the introduction of gambling to Macau (which is nowadays one of the region's primary economic activities).

⁴² *Pei-hó* incidents refers to the first and second Battles of *Taku* Forts (1858 and 1859), result of the attack launched by the Anglo-French alliance on the region, during the Second Opium War.

foreigners were implying in Asia, were making *Kaikoku* a relatively hard point to stand by, consequently strengthening the *Sakoku* arguments.

Taking into consideration Carvalho's (2022) research, we understand that defenders of *Kaikoku* also ranged from avid supporters to supporters that only defended the opening of the country under certain conditions. Totman (1980, p. 1) tells us that, according to W. G. Beasley, advocates of *Kaikoku* defended that, considering the foreign pressure applied to the markets, it would eventually become impossible for Japan to refuse external demands of "foreign diplomatic, commercial and ancillary relations". Even so, Carvalho (2022, p. 8) tells us that, among the wealthier and most important Japanese people who accepted and supported trade with foreigners, the majority "wished it to be handled by the Japanese going overseas, not by foreigners coming into Japan". So to say that, despite the will of some to open Japan, the idea of it being damaged by foreigners appeared so intrinsic that commerce only seemed beneficial as long as foreigners were kept out of Japanese borders.

These measures were never put to practice, and eventually, as foretold, world economy made *Kaikoku* prevail in Japan, resulting in the opening of the country's borders to foreigners. According to Totman (1980, p. 6), the shifting from the isolation policy to the new open Japan was a result of three main changes – increased public participation in debates about foreign policies, which leads us to believe that the Japanese wanted to reopen their country; an eventual bigger support of *Kaikoku* compared to *Sakoku*; and an intensification of the belief that *Kaikoku* was now replacing *Sakoku* as a source of virtue. In fact, taking into consideration Totman's (1980, p. 7) thesis, by the second half of the 19th Century, the opening of the country became not only attractive, but also shifted to an "expression of ethnic virtue and sound strategy", allowing Japan to gain notoriety in the foreign affairs panorama. Following the same authors' reiteration of Beasley's standpoint, when interpreting *Kaikoku* as a "rational, responsible, [and] progressive attempt to adjust to a new, inevitable and implicitly preferable world of Western-style state relations" (Totman, 1980, p. 2), we understand that the opening of the country became, for the Japanese of the late 19th Century, the intellectual and necessary course of action.

1.3.2 Results of the Implementation of *Kaikoku* – the Portuguese return to Japan

Despite the delay in implementing *Kaikoku* and related strategies regarding the reopening of the country, their acceptance had favorable results to the Japanese foreign economic and diplomatic relations, especially when considering Japan's relation with the Portuguese. This happened because, up until the second half of the 19th Century, the Portuguese were forbidden to enter or trade with Japan, as we have previously addressed.

It is important to state that, when Japan reopened its borders, in 1859, *Kaikoku* was not yet generalized, and, according to Totman (1980, p. 7), *Sakoku* still held a vast number of followers. Even so, captains Matthew C. Perry⁴³ and Townsend Harris⁴⁴, the first by force and the second by causality, were able to sign treaties of commerce and trade with Japan, similar to the ones the Dutch had. These treaties enabled foreigners (first the Americans, and eventually others), to re-penetrate Japanese borders for commerce. By 1860, the English had already signed similar treaties, and the Portuguese, as well as other European powers, were now considering doing the same (Carvalho E. K., 2022, p. 45).

According to Guimarães' previously mentioned letter, the Portuguese hope as to get a commerce treaty with Japan heavily relied on Curtius's⁴⁵ 1856 request of Japan granting Portugal a similar agreement to the one the Dutch had signed. By thoroughly analyzing said letter, it is possible to note that the Portuguese tried to penetrate Japan as soon as it reopened, relying on the paths paved by the Americans, English and Dutch. Guimarães, who was afraid of getting his proposition rejected by the Japanese, asked for Alcock's⁴⁶ guidance, and relied on Curtius support. This way, he shipped to Japan in June 1856, with the ultimate goal of partnering with the country.

The treaty presented to Japan followed the same guidelines as the English treaty, to which Guimarães presented some changes (Carvalho E. K., 2022, p. 46) – all three open ports should be made accessible to the Portuguese as soon as the treaty was signed; linen should pay 5% tax instead of 20%; and wine and other alcoholic drinks should see

⁴³ Matthew C. Perry (1794 – 1858) was an American officer, who led the Convention of Kanagawa, also known as the Japan-US Treaty of Peace and Amity, signed in 1854. This treaty forced Japan to open ports for American vessels.

⁴⁴ Townsend Harris (1804 – 1878) was an American politician and first Consult General to Japan. In 1858, Harris elaborated the Treaty of Amity and Commerce between Japan and the United States, which led to the opening of more Japanese ports to America.

⁴⁵ Janus Henricus Donker Curtius (1813 – 1879) was a Dutch diplomat, assigned Dutch Commissioner in Japan in 1855.

⁴⁶ Rutherford Alcock (1809 – 1897) was an English diplomat, the first to be allocated in Japan. In 1858, he was nominated Consul-General and Minister Plenipotentiary to Japan.

their tax reduced from 35% to 20%. With the exception of the wine related request⁴⁷, the Japanese accepted the Portuguese demands. By 1860, the Japanese signed the treaty agreeing to open their ports, and allowing Portugal to once again trade with and within Japan.

There were, however, sets of rules and obligations that both parties should follow to guarantee good trade and relations. In the copy of the treaty that Guimarães sent to the Portuguese King, D. Pedro V⁴⁸, we have the opportunity to take notice of the relevant articles agreed by both the Portuguese and the Japanese as to what concerns amicable and commercial relations. In article 2nd, it was agreed that both crowns could delegate representatives in Portugal and Japan, allowing them to move freely within the countries; in article 3rd, the Portuguese requested the opening of the three famous ports at the time – Hakodate, Kanagawa and Nagasaki – as well as of the ones in Niigata and Hyogo, until 1863. Despite the specification of which ports were open for trade, article 13th said that whichever Portuguese ship arrived to a Japanese port unopen to trade, it might be sailed and taken into the country by a Japanese sailor, guaranteeing the penetration of Portuguese imports. In the same sense and with the same goal, through article 16th, it was assured that any good legally brought by the Portuguese to Japanese ports could be sold and distributed throughout Japan.

This new agreement also made secured, in article 9th, the Portuguese right to choose their religion, and “the right to build buildings suitable for worship”⁴⁹. This follows article 3rd, which made sure to state that Portuguese people could live in Japan in a free condition, and the Japanese government could not persecute or segregate them in any possible way. What had happened in the 17th Century seemed to have made it necessary to specify matters related to religion, safeguarding the interests of the Portuguese in Japan, and hence looking to avoid a new wave of oppression.

⁴⁷ In his letter, Guimarães explains that the Minister of France found out about the Portuguese request of reducing the tax and sent a letter to the Japanese Government telling them to reduce the tax to 5%. Given the France Minister’s harsh tone, the Japanese denied any requests related to the reduction of wine taxes. Guimarães believes that, if not for the interference of the Minister, the 20% tax would have been accepted (Carvalho E. K., 2022, pp. 46-47).

⁴⁸ D. Pedro V (1837 – 1861) was Portugal’s king from 1853 until his death. Because D. Pedro did not have any children, he was succeeded by his brother, D. Luís I, who ruled between 1861 to 1889.

⁴⁹ “Art. 9.º Aos súditos portugueses residentes no Japão é permitido o livre exercício da sua religião, e têm o direito de construir edificios próprios para o culto” (Guimarães, I., in Carvalho, 2022). Free translation by the author.

Finally, to make sure that the Portuguese wouldn't lose, again, their grip on the Japanese market, it was established, in article 23rd, that any “privileges, immunities and advantages” (Guimarães, I., in Carvalho, 2022) given to any other nation, should also be applied to the Portuguese, on what concerns trading and related actions.

Overall, the re-penetration of Portuguese goods and people in Japan relied on other Western powers' (such as the Americans, the English, and the Dutch) support and efforts to reopen Japan. This new era of bilateral relations, jumpstarted by the Treaty of Peace, Amity and Commerce between Portugal and Japan⁵⁰, started off slow, and with careful interactions from both sides. From our perspective, it is clear that neither the Portuguese wanted trade and relations with Japan to cease again, nor the Japanese wanted to be left out of the new world trade trend which was arising.

During these last 163 years, relations between both countries were never again halted and have always been friendly, with the exception of the post Second World-War scenario⁵¹. Contemporarily, Portugal and Japan keep close political, economic, and cultural relations, which are influenced by the mutual exchange of knowledge and trends between the two countries.

⁵⁰ “Tratado de Paz, Amisade e Commercio entre Portugal e o Japão”. Free translation by the author.

⁵¹ In 1942 Japan led an invasion in the island of Timor, which was part of the Portuguese Empire at the time.

1.4 Portuguese Cultural Heritage in Japan

From the moment the Portuguese set foot in Japan, both cultures and lifestyles were impacted and transformed, suffering influences from one another. Considering that it was the Portuguese who first arrived to Japan, there are several more changes caused by the Portuguese in Japan than the other way around.

Taking up what has been previously mentioned, the introduction of firearms by the Portuguese was one of the first cultural (and military) changes that the west inflicted in Japan. Both the shotgun and the musket soon became part of the daily life of the Japanese – either in hunting, fighting, or manufacturing. According to Fuzzi (2004, p. 22), the managing of these arms also allowed the Japanese to perfect the usage of iron on boat's hulls; strengthen fortress structures; writing books on artillery; and forge more resistant samurai armour. Boxer (2006) explains this last topic further, letting us know that, given the inefficiency of the traditional Japanese armour against gunpower, “heavy western plate-armour was copied and sometimes even adapted [...] to a more Japanese style”.

It was, in fact, common for the Japanese to take products from the west and adapt them according to their own habits and products. For example, as we have previously explored in subchapter 1.1, religious symbols, which were brought by the Portuguese, started being used by the Japanese. An example of this adaptation is the drawing of crosses and other catholic symbols on the traditional Japanese teacups (Fuzii, 2004, p. 21).

Japanese adaptation of Portuguese culture falls along many schools of thought. From language, cartography, and medicine, to cooking, art and painting, the Portuguese introduced many novelties to Japan. The Japanese were not only fascinated by these innovations, but also invested their own time and money into mastering new techniques, tools and overall knowledge.

Starting by introducing language evolution, it is important to first make a clear distinction between the Portuguese and Japanese languages. The Portuguese language is a Romance language, evolved from Latin and Gallaecian, and its writing system is the Alphabet. On the other hand, despite not having an exact date or place of origin, the Japanese language, or *Nihongo*, has been created by the Japanese themselves, inheriting Chinese characters (*Kanji*). The Japanese writing system, unlike the Portuguese one, is

made of three symbolic systems – *hiragana*, *katakana*, and *kanji*⁵². The Latin script of Japanese words, called *Romanji*, is sometimes, however rarely, used.

This being said, it is interesting to analyze the impact that the Portuguese had in the Japanese language, despite such different origins and writing systems. According to Fuzzi (2004, p. 21), it was considered elegant to use Portuguese words on a daily basis in 17th Century Japan. This way, the author tells us that many Portuguese words became embedded in the Japanese dictionary. We find it obvious that Portuguese words related to religion, like *Cristo* (Christ) or *Católico* (Catholic), would be used by the Japanese, given that the Portuguese were the promoters of Christianity in Japan. However, the Portuguese language has left other marks on Japanese daily used words. Some examples are: *Veludo* – *Birôdo* (Velvet); *Tabaco* – *Tabako* (Tobacco); *Pão* – *Pan* (Bread); *Biscoito* – *Bisuketo* (Biscuit); *Botão* – *Botan* (Button); *Copo* – *Koppu* (Glass); and *Sabão* – *Shabon* (Soap). Fuzzi (2004, p. 22) also tells us that, at the time, in Kyushu, around four thousand Portuguese words were used in the Japanese language.

The usage of the Western alphabet and words seems to us not only related to the Japanese fascination with European practices, but also to the introduction of typography by the Portuguese Jesuits in Japan. The missionaries have both introduced typography to Japan, and also made it a common practice. According to the Victoria and Albert Museum in London (2023), the Japanese press was managed by European priests, despite the existence of many Japanese pupils. Most works were of religious background, however, Fuzzi (2004, p. 20) lists at least two books on the History of Japan, written by the Portuguese priests João Rodrigues and Luís Fróis, as well as a Portuguese book on the Japanese language, by the latter mentioned Father João. The previously mentioned Museum (2023) refers to Father João's Luso-Japanese Grammars and Dictionaries, calling them “the first (and for long the only) attempt at a scientific study of the Japanese language”, making them the “the earliest Japanese-European grammatical works published in the middle of the nineteenth century”.

⁵² Overall, *Hiragana* (ひらがな) is used to write, in a simplified way, words of Japanese origin; *Katakana* (カタカナ) is mainly used to write foreign words; and *Kanji* (漢字) is the most commonly used system, given that it can exist for both Japanese and foreign words. Usually, the three systems are used simultaneously.

As to what concerns other technological developments, one of the subjects that suffered the biggest evolution was cartography⁵³. At the time, Portugal was at the forefront of cartography, being home to the first ever world-wide maps. Not only did the Portuguese map out Japan as soon as they arrived there, but also brought maps, globes, and knowledge on map drawing and geography to the archipelago. The Victoria and Albert Museum in London (2023) lets us know that many Portuguese-influenced maps and globes are still kept in museums across Japan, for example in the Imperial Household in Ueno, the Sumiyoshi family in Osaka, and the Prefectural Library in Nagasaki. The drawing of the maps is of clear Portuguese influence because, according to the same source, they are patterned with Portuguese *Quinas*⁵⁴ and heraldic or Christian symbols.

Furthermore, the Museum (2023) tells us that the portolan maps of Japanese origin “look like typical Portuguese portulans at first sight, with their compass-lines, wind-roses, scale of leagues, and the Portuguese banners with which they are liberally besprinkled”. What allows us to understand that these maps are actually Japanese is the writing in *kana*⁵⁵, as well as a more accurate representation of Asian countries’ borders (which was not common on European maps at the time). Finally, it seems of utmost importance to refer that not only did the Japanese learn and imitate Portuguese cartography, but also followed Portuguese knowledge on matters related to sailing. According to the Victoria and Albert Museum in London (2023), a Japanese translation of a typical Portuguese pilot-book (*Exame de Pilotos*) from the early seventeenth century exists at the University of Kyoto. From our perspective, this means that the Japanese recognized Portugal’s navigation abilities, following in their footsteps. The same source tells us that the Portuguese influence in cartography was so strong that contemporary Japanese maps still rely on Portuguese sixteenth/seventeenth century works. Additionally, it is also important to point out that the Portuguese were the ones who introduced the Spherical Earth theory⁵⁶ to Japan (Matsuda, 1965, p. 71).

The Japanese choice to rely on scientific knowledge brought by the Portuguese has also evolved in other aspects, as in medicine and surgery, for example. It was only during

⁵³ Cartography is defined by Encyclopedia Britannica (2023) as “the art and science of graphically representing a geographical area, usually on a flat surface such as a map or chart”.

⁵⁴ Portuguese word meaning quincunx. In the Portuguese flag, the five *quincunx* represent the five kings King D. Afonso Henriques defeated during the Battle of Ourique.

⁵⁵ *Kana* is the name given to the original Japanese writing systems – *hiragana* and *katakana*.

⁵⁶ Spherical Earth Theory is the belief that the World we live in is round, raised by Pythagoras in the 6th Century.

the 16th century that the first hospital in Japan was opened by the hands of Dr. Luís de Almeida⁵⁷, who also carried out the first surgeries in the archipelago (Fuzii, 2004, p. 22). The same source tells us that it was also Dr. Luís who created the first pharmacy, where he introduced Macanese herbs for health treatments. Despite being “barbarous in many respects”, as we are told by Boxer (2006), European medicine was still far more advanced than the one practised in Japan at the time.

If we take notice at Matsuda’s (1965) and Boxer’s (2006) works, we understand that it was part of the missionaries role to not only heal the souls of the Japanese through religion, but also to take care of their physical body. Matsuda (1965, p. 67) tells us that “medical practice was regarded only as part of a missionary’s «work of charity» and left almost entirely in the hands of the Franciscans”. Boxer (2006) tells us that the missionaries’ work in medicine heavily fell on the treatment of lepra and syphilis, and that people from all over Japan visited the Portuguese hospitals in search of treatment. Despite the success of Western medicine in Japan, and the increasing number of Japanese disciples in the field of surgery, *Namban-ryu*⁵⁸ was forbidden in 17th century Japan (Matsuda, 1965, p. 67). Still, this practice became so important to the Japanese healthcare that, according to Matsuda (1965, p. 68), Portuguese medicine kept on being practised in Japan, although disguised under the name “Dutch medicine”. According to what we have previously explored, this change is related to the *Sakoku* period, to the expulsion of the Portuguese from Japanese soils, as well as to the fact that the Dutch were the only foreigners allowed within Japanese borders.

It was not only in the sciences and technologies that the Portuguese impacted Japan and its culture. The artistic world has also been affected, especially in fashion, music, gastronomy, and painting. Fuzii (2004, p. 21) tells us that, as soon as the Portuguese arrived to Japan, their clothes and way of dressing started being imitated – from the usage of wide leg pants, to velvet clothing and wool felt hats. As to what concerns music, the Portuguese introduced a series of new European instruments, such as the harp and the violin, as well as religious hymns (Fuzii, 2004, p. 23). Matsuda (1965, p. 91) tells us that

⁵⁷ Dr. Luís de Almeida was a Portuguese physician and surgeon who, due to his commitment to attending the ill in Japan, has been considered a popular saint in Japan.

⁵⁸ *Namban-ryu* was the name given to the field of Western surgery – with *Namban* meaning foreign, and *ryu* discipline/field of study.

these same instruments were taught to the Japanese at the Seminary, and the habit of singing during mass became widespread.

When it comes to cuisine, the Portuguese introduced new techniques, new types of food coming from all over the world, and culinary habits already prominent in Portugal. Itoh (2015) tells us that the Portuguese were responsible for introducing the beating of eggs and sugar in baking, and the consequent craze over sweets and cakes. To this day, Castella (or *Kasutera*), a reinvention of the famous *pão-de-ló*⁵⁹, is still one of the most famous deserts in Japan. Still on the matter of Portuguese heritage on sweets, Itoh (2015) tells us that *Bolo* and *Konpeitō*⁶⁰ are two other popular types of foreign sweets, even in contemporary Japan.

Perhaps one of the most famous examples of Portuguese culinary heritage in Japan is the *Tempura* – vegetables or fish coated with a tick batter and deep fried. Zervignon (n.d) lets us know yet another technique introduced by the Portuguese to the Japanese cuisine – the *escabeche*⁶¹, called *nanbanzuke* in Japan. Furthermore, Fuzzi (2004, p. 21) tells us that it was through Portuguese influence that the Japanese started consuming beef, pork, and chicken, given that previously they limited their meat consumption to boar. Last but not the least, on what concerns cuisine and gastronomy, the Portuguese also brought to Japan new products and seasonings from all over the world. They introduced the sweet potato (which nowadays is widely consumed in Japan), the pumpkin coming from Cambodia, flours, chili peppers and corn, among others (Fuzii, 2004, p. 21) (Zervigon, n.d).

Regarding painting, the Portuguese have impacted Japan in different ways. In the one hand, European techniques started being used in Japanese painting, and many works of art fell on the theme of religion; on the other hand, the Japanese themselves started using Portuguese and *Nanban* culture in their own works.

Religion was in fact, as we have seen before, deeply rooted in the Portuguese role in Japan. Painting was another fine art deeply impacted by Christianity – according to Fuzzi (2004, p. 23), “the *Nanban* painting was the Christian painting in Japan”⁶². The

⁵⁹ *Pão-de-ló* is a famous portuguese dessert made out of eggs, sugar and flour. The mixture is then baked in a very hot oven, resulting on a fluffy sponge cake.

⁶⁰ *Bolo* (from the Portuguese *Bolo*) is the name given to “small round crunchy-soft cookies”. *Konpeitō* (from the Portuguese *Confeito*) is the name given to “colorful bumpy sugar candies” (Itoh, 2015).

⁶¹ This technique allows us to preserve food by storing it in vinegar and aromatics.

⁶² “A pintura *Nanban* era a pintura cristã no Japão” (Fuzzi, 2004, p. 23). Free translation by the author.

intensification of catholic missions and the increasing number of Christians in Japan gave rise to the “demand for religious paintings, engravings and holy pictures” (Matsuda, 1965, p. 87). When the demand surpassed the supply the Portuguese could provide, Matsuda (1965, p. 87) tells us that Japanese artists involved themselves in the copying of European Christian paintings.

As to what concerns these copies, Boxer (2006) tells us that the Japanese artists copied “with little or no attempt at modification”. The author gives an explanation to this phenomenon, stating that, as the European works of art were the ones sought after, no room was left for changes. These copies were made by Japanese acolytes called *Dojucus Pintores*, who were specially trained and taught in the art of painting in Jesuit seminaries (Boxer, 2006). The same source tells us that, between 1592 and 1614, there were at least eight specialized Japanese painters who worked on this art.

The Portuguese brought to Japan new materials and techniques, which widely differed from the pictorial art used by Japanese at the time (Fuzii, 2004, p. 23). Boxer (2006) tells us that, in most religious paintings recreated by the Japanese, European oil paint was used to draw figures, and the more rudimentary Japanese paints were used to fill in backgrounds. Although Boxer states that some authors and art critiques believe that there might be works resulting from a collaboration between Japanese and European artists, the author himself contends that the Japanese were actually responsible for the whole work. Boxer’s thesis comes to us as a sign of the Japanese fascination and ‘borrowing’ of European culture/science, dominating the European art in such a way that could fool the unaware.

These Christian paintings and drawings, either brought by the Europeans or copied from them, ended up disappearing/being destroyed during the *Sakoku* period (Matsuda, 1965, p. 88). The same source tells us that, during the persecution period, Japanese Jesuit painters fled to Macao, where many of the mentioned paintings have been left. Nowadays, according to Fuzzi (2004, p. 23), existent *Nanban* art is located across Japan – in Tokyo, Kobe, Kyoto, Nagasaki, as well as in Japanese public sites like castle and churches, for example.

Finally, it is impossible to address both art and cultural heritage in Japan without mentioning the *Namban Byobus*⁶³. The 16th century Japanese were so infatuated by European goods, culture and people, that they have come up with the *Namban Byobus* as a way of celebrating the Westerners' advent. Matsuda's impression (1965, p. 89) is that these screens are not only reminders of Portugal's "golden age", but also of Japan's first exchanges with the Western world. The main theme of these *Byobus* is, in fact, the arrival of the Portuguese or, according to Fuzzi (2004, p. 23), the Westerners parade⁶⁴. Matsuda (1965, p. 89) tells us that the port depicted in these screens is usually the Nagasaki port, which we assume is based on the port's size, as well as on the strong *namban* influence felt in the port since the arrival of the Portuguese⁶⁵.

Namban Byobus are screens with eight, six (the most common), four, or two leaves (the rarest) (Boxer, 2006). We are told by Victoria and Albert Museum in London (2023) that, in these screens, the Portuguese vessels represented a "treasure ship (*takarabune*) bringing wealth and happiness from overseas", and the Portuguese were themselves seen as "bearers of good fortune". According to Boxer (2006), the *Byobus* always followed the same exact depiction: on the left, the Portuguese ship docking; in the center, an ordered parade of *fidalgos*⁶⁶ on their way to meet a missionary group; finally, on the right, the religious intent – missionaries, churches and a mass being celebrated, among others. The author mentions other possible representations, such as wild animals brought by the Portuguese to Japan, and Japanese mothers holding their sons to see the foreigners. It is important to keep in mind that the *Byobus* did not represent specific episodes, but rather a wide portrayal of the Portuguese arrivals.

Boxer (2006) gives a rather interesting description of the *Byobus*' organization: "the left-hand side represents *Namban*, and the right-side *Japan*." In fact, if we take into consideration what has been said by Fuzzi (2004, p. 23), we might indeed see in the *Namban Byobus* the Portuguese dressed in their own clothing, with their own objects, constructions, and all other cultural aspects that distinguished them at the time. In the

⁶³ *Namban Byobu* literally translates to "Southern Barbarian Screens". To further understand this matter, we would like to invite readers to analyze Professor's Alexandra Curvelo's work titled "Obras-Primas dos Biombos Namban: Japão-Portugal, Século XVII" (2015).

⁶⁴ "cortejo dos bárbaros do sul" (Fuzzi, 2004, p. 23). Free translation by the author. We believe that the author is referring to what Boxer (2006) has defined as "the disembarkation of the passengers and crew, and their meeting with Japanese and missionaries ashore".

⁶⁵ For further information on the port please refer to (CruiseMapper, n.d.).

⁶⁶ *Fidalgo* is the Portuguese word to define the country's noblemen.

same sense, Matsuda (1965, p. 89) tells us that, historically speaking, the *Byobus* are highly valuable, because they depict in detail “the churches, the people, the imports and the ships”.

These points of view are extremely relevant if we look at them under the perspective given by Boxer (2006) that the *Namban Byobus* were made either for *Daimyo* or rich merchants with an interest in foreign trade. If we take this into consideration, we conclude that it was important to accurately represent these extremely different foreigners and their interesting goods, while preserving what was intrinsically and undeniably Japanese (the backgrounds, the people watching the parade, etc.).

Up until the 20th century, sixty screens have been found, all produced between c.a. 1600 and 1630 (Matsuda, 1965, p. 89). Boxer (2006) is more rigorous on the dating, stating that they were produced between 1590 and 1614. Either way, we can safely assume that these original *Byobus* were produced between the arrival of the Portuguese to Japan, and the beginning of the *Sakoku* period (and consequent expulsion of the Portuguese from Japanese lands). Boxer (2006) states that, after the prohibition of Christianity in the beginning of the 17th century, *Namban Byobus* kept on being produced. However, the religious representation was replaced either by more Portuguese depictions, Buddhist symbols, or Japanese panoramas. Nowadays, the existing original *Namban Byobus* can be found in Museums across Portugal, England, the United States and Japan.

As we were able to see, the Portuguese have left an intense cultural heritage in Japan. The immediate introduction of the firearms not only boosted local production, but also allowed the archipelago to develop their warfare techniques, mechanisms, and technologies. The frequent contact between the two countries soon gave rise to some subtle changes – as was the case with language, fashion, and cuisine, for example – and other more intense ones, as typography, cartography and sailing. This communication between the two cultures was also very important for the development of healthcare in the then mostly rural Japan and allowed the treatment of widespread diseases like lepra and syphilis.

When it comes to art, the Portuguese heavily influenced the Japanese. They brought new materials, techniques, and themes to be explored. In this sense, the *Namban Byobus* rose as one of the most famous representations of communication between the two cultures.

It is also important to note that, in most cases, the religious duty of Portuguese missionaries played a big role on the spread of Western culture in Japan. The Jesuits (and other missionaries) ended up providing not only religious guidance, but also taught all the aforementioned matters to the Japanese. Borrowing the words of Matsuda (1965, p. 97), “Portugal’s contribution came mostly from the missionaries”.

1.5 Contemporary Relations between Portugal and Japan

1.5.1 Cultural Relations

In terms of culture, there are several factors that bring Portugal and Japan closer. Cultural exchanges between the two countries started as soon as the two cultures came into contact in the 16th century, as we have previously addressed. The Portuguese brought changes to Japan that are still felt nowadays. In fact, the Portuguese were the ones who brought knowledge of the whole external world to Japan (Fuzii, 2004, pp. 21-23), through maps, stories, technologies, and other practices.

Nowadays, the two countries propagate their cultural support by engaging into various initiatives. First, the two countries share a list of several “sister towns” or “twin towns”, which aim to promote mutual interchange and friendship. According to the Embassy of Japan in Portugal (2022), this partnership is a result of the establishment of protocols between two cities, one from each country, and operates in four major areas: youth, business, culture, and exchange of prominent personalities. Currently, the list of “sister towns” between Portugal and Japan includes Leiria and Tokushima; Porto and Nagasaki; Aveiro and Oita; Cascais and Atami; Vila do Bispo and Nishinoomote; Sintra and Omura; Nazaré and Zushi; and Abrantes and Hitoyoshi. Both parties frequently try to cooperate, as the recent homage paid by Basílio Horta to Omura, and his welcoming to the Mayor of Omura, Hiroshi Sonoda, are example⁶⁷.

There are also celebrations and festivals that commemorate the bonds between the two cultures. The Japan Festival in Lisbon, known in Portuguese as “Festa do Japão em Lisboa”, celebrates this year its 10th edition. The event, held by the Luso-Japanese Chamber of Commerce and Industry⁶⁸ in collaboration with public entities and the Embassy of Japan in Portugal, is a non-profit initiative, whose goal is to spread awareness and celebrate the long relationship between the two countries. According to Shigeru (2020), the event gathers “almost 10 thousand visitors every year”.

On the matter of festivities, for the first time ever, during the first week of June 2023, the Embassy of Portugal in Japan held the “1st Week of Portugal in Japan”⁶⁹. According to posts made on social media by Ambassador Vítor Sereno and the Embassy

⁶⁷ For further information please refer to (Câmara de Sintra, 2017).

⁶⁸ “Câmara de Comércio e Indústria Luso-Japonesa”. Free translation by the author.

⁶⁹ “1 Semana de Portugal no Japão”. Free translation by the author.

itself, the celebration included a market of Portuguese products, as well as seminars on wine, tourism, filigree, cork and fado, and workshops on Portuguese tiles. Given that this initiative is brand new, there are no feedbacks or comments from national or international communities on the matter. Even so, from our perspective, this celebration was much needed, to help perpetuate and highlight the role Portugal has on Japanese culture, as well as to promote Portuguese contemporary culture.

In fact, both Embassies keep on developing cultural events on each country, always connected to their mutual history and friendship. The Embassy of Japan in Portugal is also responsible for arranging, every year, the MEXT Scholarships, which allow Portuguese students to study in Japan through their bachelor's, master's, or doctorate's. In terms of student exchange, after a research led by us during our internship, which will be presented and explained later, we have realized that Portugal is still far beyond Japan in the matter, probably missing on a good opportunity for cultural and people exchange.

Nevertheless, the two countries continue to cooperate culturally, taking advantage of their communication and cooperation skills developed over the centuries. Aside from culture, another promising area for bilateral cooperation between Portugal and Japan is the economy. After the readmission of Portuguese traders in Japan, the two countries have been developing their ties, through public and private initiatives.

1.5.2 Economic Relations

After establishing the previously mentioned Treaty of Commerce in the 19th Century, Portugal and Japan have kept close relations as to what concerns trade and economy. Despite the fact that it was Portugal who first had economic interests in Japan, now the gear has shifted.

In the past 26 years, according to OEC (The Observatory of Economic Complexity, 2021a), exports from Portugal to Japan have been increasing “at an annualized rate of 2.36%”. In the same sense, Ambassador Ushio Shigeru⁷⁰ has stated, in an interview given in 2020 to Eco News, that Japan has been displaying a growing interest in investing in Portugal.

We know for a fact that Portugal is nowadays home to several Japanese producers, in a variety of areas. Analyzing the data provided by OEC as to what concerns the top exported Portuguese products to Japan, we see that the two most exported products are cars, which represent 50% of Japanese imports from Portugal, and processed tomatoes, which represent 10%. These numbers are easily explained considering that Portugal is home to both Japanese companies related to the manufacture of cars (such as Toyota and Mitsubishi Trucks, for example), and to the production of tomato products (Kagome⁷¹).

In fact, the Japanese Toyota is one of the world’s greatest producers of cars, holding manufacturing businesses in Portugal and other parts of the world. According to CNN (Agência Lusa, 2023), the production of Toyota cars outside Japan has increased almost 10% since 2022, with the target market being the Asian one. This means that Toyota is investing in the manufacturing of cars in foreign countries, Portugal being one of them, to then supply, mostly, the Asian market. As to Mitsubishi’s production in Portugal, in January 2023, the brand had already doubled production when compared to January last year (Transportes & Negócios, 2023), promising a growth in the years to come.

Still regarding the state of the previously mentioned Japanese companies with production sites in Portugal, Kagome, along with NEC, have implemented, in 2022, a

⁷⁰ Ushio Shigeru (1962-) was the Japanese Ambassador to Portugal from 2020 to 2023, ceasing his functions this same year, being replaced by Ambassador Makoto Ota (1959-).

⁷¹ Kagome is a Japanese brand of tomato-based products for consumption (such as juices, pulps, etc.) founded in 1899. It holds two tomato processing factories in Portugal – one in Castanheira do Ribatejo and another in Marateca.

“joint venture in Portugal to provide farming support for processed tomatoes using AI” (Kagome, 2022). In 2017, Kagome had also invested 1.5 million euros in the tomato industry in Portugal. The brand constructed a small factory in Portugal with the main objective of studying the process of transforming tomatoes, in order to develop new products of mass consumption (Gonçalves, 2017). We believe that choosing Portugal as producer for one of its biggest tomato brands Japan’s related to Portugal’s position as “a major producer of tomatoes for processing” (Portas, et al., 1986) and to its favourable climate for the growth of tomatoes.

If we take into consideration Shigeru’s thesis (2022) on the idea of Japanese economic globalization and free-trade-system, we might find an explanation on why Portugal has been, and keeps being, chosen by the Japanese as a producing country for their goods. Shigeru (2022, p. 169) tells us that, due to their economic system, Japanese companies tend to search for “suitable locations with lower costs”. To be able to provide Japanese market demands with a big variety of products at a low cost, the same source tells us that Japanese brands introduce “Japanese technology to the local inexpensive labour force”, in order to get the quantity and quality their market requires, while taking advantage of cheaper workforce.

This Japanese investment in productions in Portugal is benefiting both countries economically. In the one hand, Japan is able to get cheaper products with their required high quality. On the other hand, Portugal benefits from Japanese monetary investment and technological knowledge. Despite this proximity and the close economic relations that both countries are trying to maintain nowadays, the percentage of trade is not significant to either of the countries.

Considering data from 2021 provided by the OEC, Japan exports to Portugal were worth around 766 million USD, and Portuguese exports to Japan around 376 million USD. If we compare Portugal’s biggest importer (Spain) to Japan, the latter imports only around 1.9% of what Spain imports. It is also important to keep in mind that the biggest importer of Portuguese products in Asia is China, with 980 million USD worth of imports in 2021 (The Observatory of Economic Complexity, 2021b).

If we compare Japan commerce with Portugal to the one the latter holds with Europe, the trading percentage is small. However, if we only take in consideration the Asian trading countries, Japan is relatively well positioned as an importer of Portuguese

products. Effectively, if we compare Japan's imports of Portuguese products to the same indicator for China (Portugal's biggest Asian importer), we come up with a representation of around 38.4%.

Lately, economic relations between Portugal and Japan have been strengthened by efforts on both sides. From the Portuguese side, AICEP⁷² has been working to increase the penetration of Portuguese products in the Japanese market, as well as to foster Portuguese investment in the local market. The Agency has been working closely with Portuguese producers interested in penetrating Japan with their national products. AICEP tells us that "In terms of business opportunities, Japan could be an interesting market for areas such as food products, wines, cork products, construction materials, the pharmaceutical industry, information technologies, among others."⁷³ (AICEP, 2023).

Furthermore, the Luso-Japanese Chamber of Commerce and Industry has also been established, with the ultimate goal of facilitating and increasing trade between Portugal and Japan (Câmara de Comércio e Indústria Luso-Japonesa, n.d.). This Chamber, in Portuguese "Câmara de Comércio e Indústria Luso-Japonesa", is a private initiative founded in 1971, and has been working closely with entities from both countries, both public and private, to foster wider and better commerce.

Despite the increasing attempts at economic cooperation, from our personal experience as an intern at the Embassy of Portugal in Japan, we have realized that trading with Japan has been a challenge for the Portuguese, given the strictness and specifications of the Japanese market. For that reason, it seems easier for exports from Portugal to Japan to grow if products are produced by the Japanese in Portugal. Interestingly enough, we would like to point out that the 21st century Japan's way of trade, still takes on the *Kaikoku* first ideals of trading only by the hands of the Japanese.

According to Shigeru (2020), bilateral economic relations have deepened between the two countries in the past few years, with the Keidanren⁷⁴ visit to Portugal in 2018, as

⁷² The Portuguese Agency for Investment and External Trade (*Agência para o Investimento e Comércio Externo de Portugal*) is a public corporation that works towards the creation of a competitive business environment that contributes to the globalization of the Portuguese economy worldwide. For further information please visit their official website at portugalglobal.pt.

⁷³ "Em termos de oportunidades de negócio, o Japão poderá ser um mercado interessante para áreas como os produtos alimentares, vinhos, produtos de cortiça, materiais de construção, indústria farmacêutica, tecnologias de informação, entre outras." (AICEP, 2023). Free translation by the author.

⁷⁴ Keidanren, also known as Japan Business Federation, is an economic association founded in 2002 which aims to "draw upon the vitality of corporations, individuals and local communities to support corporate

well as with the signing of the Japan-EU Economic Partnership Agreement of 2019. The former Ambassador of Japan to Portugal has also stated that, considering tourism, both Portugal and Japan have been benefiting from their relation. Between 2014 and 2020, Japanese tourists in Portugal have doubled, and Portuguese tourists in Japan have tripled.

All in all, economic relations between Portugal and Japan have started being established 480 years ago, and nowadays both countries still indulge in trade and commerce with one another. Despite neither having the largest representation on each other's external market, trade and commerce still play a major role in the development of bilateral relations as well as in the improvement of other sectors, such as technology. Due to political and geographical reasons, Portugal trades more with other European countries. Even so, Japan is one of the most prominent partners as to what concerns trade with the Asian market.

1.5.3 Political Relations

Cooperative relations between Portugal and Japan regarding the political spectrum have also been intensified since the latter reopened its borders to Portugal in the 19th Century. Cooperative measures between the two countries can be divided in Bilateral Agreements and Visits and Summits.

According to the Embassy of Portugal in Japan, bilateral diplomatic relations were formally established in 1860, when King Pedro V and the Emperor of Japan signed the Treaty of Peace, Friendship, and Commerce. After that, other agreements and treaties were signed in the 20th and 21st centuries. In 1932 and 1966, new agreements on commerce and shipping were signed; in 1974, Portugal and Japan signed a Visa Waiver Agreement for stays of less than three months; and finally, as to what concerns the 20th century, in 1978, the first Fisheries Agreement was signed between the two countries.

In the 21st Century, in 2011, Portugal and Japan agreed on avoiding double taxation and fighting tax evasion on the domain of income. By 2015, the countries jumpstarted their Understanding on Working Holiday Visas, which allows visitors from

activities which contribute to the sustainable development of the Japanese economy and improvement in the quality of life for the Japanese people.” (World Economic Forum, n.d.)

both countries to work during their holidays. Due to these pacts, nowadays, Portuguese citizens can stay in Japan for up to 90 days without needing a visa.

On the matter of agreements and summits, Shigeru (2020) tells us that Japan requested to be an observer at the CPLP⁷⁵ summits, which Portugal accepted. We were not able to determine specifically the cause of this request, however, we have been led to believe that it is a result of the Portuguese influence in the Japanese language, as we have addressed before.

As to visits, since the second half of the 20th century, Portugal and Japan have been paying each other frequent official visits. From both sides, there have been several ministerial and secretarial interchanges. The Japanese Royal Family has previously visited Portugal, and so have Portuguese Presidents stepped on the Land of the Rising Sun. According to the Embassy of Portugal in Japan, the first ever official visits were held in 1984, when then Minister of Finances and Planning, Ernani Lopes, and then Prime Minister Mário Soares visited Japan. The first official Japanese visit to Portugal was held the following year, by Prince Akihito and Princess Michiko.

On to what concerns political relations between the two countries, it is also important to mention Portugal's support of Japan's objective of achieving a "Free and Open Indo-Pacific"⁷⁶, reiterated by President Rebello de Sousa (Shigeru U., 2022, p. 29). This seems important to mention given the fact that, as to what concerns external politics, Japan has been investing and relying thoroughly on the Free and Open Indo-Pacific strategy. By supporting this goal, Portugal demonstrates its intent of perpetuating bilateral political and cooperative relations with Japan, despite the two countries not sharing a long political background. It is in this sense that the Embassy of Portugal was established in Japan – to consolidate Portuguese presence in Japan, while also promoting relations between the two countries.

⁷⁵ CPLP – Community of Portuguese Language Countries.

⁷⁶ The Free and Open Indo-Pacific was an initiative that aimed to promote and engage relations and trade within the Indo-Pacific region, and other interested parties. The initiative, which has been around since the 20th Century, became a strategy for Japan in 2016, under the government of Shinzo Abe, who was trying to revitalize Japan's economy and role in Asia and the world.

CHAPTER II – THE EMBASSY OF PORTUGAL IN TOKYO

2.1 A Context on Embassies

To be able to explain what an embassy does, it is important to know from the onset that embassies are part of what we call Diplomatic Mission – a statal organization present in a foreign territory which officially represents the first in the latter. Diplomatic mission refers to any type of foreign representations, such as embassies, high commissions, permanent missions, consulate general, consulate, legation and honorary consul⁷⁷. According to the first point of article 3rd of the Vienna Convention on Diplomatic Relations (United Nations, 2005), the diplomatic missions' roles are: representing the country in a foreign State; protecting the interests of the home country and its nationals in the foreign State; negotiating with the foreign State; informing itself of the past and current conditions of the foreign State; and promoting friendly relations between the home and the foreign countries, in order to develop economic, political, cultural and scientific relations.

We can safely say that the role of embassies encompasses taking care of economic, political, and cultural relations between two countries, as stated, while also providing aid and assistance to nationals residing in a foreign country (Portal Diplomático, n.d.). In fact, embassies are a lot more than a country's representation on another, foreign, country. Embassies are political and social centers just as much as they are cultural and economic hubs.

An Embassy's main role has been, since the beginning, the political aid and representation of a nation in a foreign country. In the case of Portugal and Japan, we are aware that it was in October 1958 that the Portuguese Legation in Japan raised to the status of Embassy, being the Japanese Legation in Portugal raised the following year (Ministry of Foreign Affairs of Japan, n.d.). Due to the information given in chapter 1.5.3, we will not further elaborate on contemporary political relations between the two countries. However, it is important to keep in mind that it is the responsibility of both Embassies to maintain and manage the diplomatic bound between the two countries. They do so by being governmental centers which take care of all decisions concerning both countries, organizing official visits and meetings, and guaranteeing communication between the two governments.

⁷⁷ For further information please refer to (eDiplomat, 2016).

The dissemination of national culture is also part of an Embassies' job, through festivals, fairs, exhibitions, and other initiatives. This is why most Embassies comprise a Cultural Centre which, aided by a third party (as is the case with the Portuguese embassies) or independently, is responsible for managing all the above-mentioned projects. These centers are also responsible for representing the cultural interests of their countries in official meetings (as in, for example, the European Union Cultural Press meetings, which we will refer to in chapter 3), and can also serve as a diplomatic tool.

Relying on cultural knowledge can further enhance diplomatic relations. This idea generated what came to be classified as “cultural diplomacy” which, according to the Department of Sports, Arts and Culture of the Republic of South Africa (2020):

creates a positive view and impressions of the sending state among the people of the receiving state, over time. It projects the (positive) values and interests of the sending state abroad. But it also creates a sense of shared culture, shared art and shared heritage.

The Institute for Cultural Diplomacy (n.d.) goes a step further and states that cultural diplomacy can speed up the accomplishment of five important principles of international relations: respect and recognition of cultural diversity and heritage; continuous global intercultural dialogue; justice, equality and interdependence; protection of global human rights; and global peace and stability. So to say, the dissemination of a country's culture in another foreign country generates not only positive effects on that country but also in the generality of international and intercultural relations.

In the specific case of Portuguese Embassies abroad, the Cultural Center is managed by the Camões Institute⁷⁸. According to the official Camões website (2016), the Institute's main responsibility, when it comes to cultural management, is ensuring the international diffusion and promotion of Portuguese culture by creating, producing, proposing, and promoting the execution of works and programs that endorse the international dissemination of various forms of artistic expression.

Furthermore, the aforementioned cultural initiatives are also responsible for helping promote tourism, which we have come to understand as an essential role of an

⁷⁸ *Camões – Instituto da Cooperação e da Língua* is a public institution belonging to the Ministry of Foreign Affairs, and it integrates the State's indirect administration (Ministério dos Negócios Estrangeiros, n. d. - a).

Embassy. According to Gil-Pareja, Llorca-Vivero and Martínez-Serrano (2007, p. 359), embassies “increase tourism flow” by circa 30% in developed countries, and around 42% in developing ones. A study led by Turunen (2016, pp. 24-25) revealed that most embassies apply the same techniques to attract tourism: 1) distribution of promotional material; 2) Social Media updates; 3) Organisation of public events; 4) Establishing contacts with prominent people; 5) Word of mouth. From our perspective, a good management of all these factors enables embassies to propel their country’s culture and image, thus attracting possible visitors. This being said, we find it safe to assume that the dissemination of culture through embassies plays a central role in the attraction of tourism.

In the same study by Turunen (2016, p. 25), the author tells us that, in most cases, an embassies’ tourism attracting strategy is defined by a national tourism organisation. In fact, Portuguese Embassies are, in some countries, home to representation offices of *Turismo de Portugal* [Tourism of Portugal]. *Turismo de Portugal* is currently represented in twenty-five source markets, and four markets considered to be of selective action⁷⁹, and it aims to promote, valorise and sustain touristic activities related to Portugal (Ministério dos Negócios Estrangeiros, n. d. -d).

A positive country image might also favour trade and overall economic relations (Rana & Chatterjee, 2011, p. 8). Embassies play a major role on the economic development of their home country and might even be qualified as Export Promotion Agencies (EPAs). Lederman, Olarreaga and Payton (2010, p. 2) tell us that EPAs have, essentially, four major roles: 1) create an image of the country they represent through various means of dissemination; 2) support export services; 3) promote the country and its products; 4) analyse the local market and therefore, we believe, understand where national companies can penetrate.

When it comes to export promotion, many national businesses rely on embassies’ knowledge of specific markets in a foreign country. According to Rana and Chatterjee (2011, pp. 4-5), the foreign mission’s tasks, when it comes to economy, is to “provide

⁷⁹ Brazil, Canada, China, Czech Republic, Denmark (along with Sweden, and other partnerships with Norway and Finland), France (along with Luxembourg), Germany (along with Switzerland and Austria), India, Ireland, Italy, Japan (with partnership with South Korea), Poland, Russia, Spain, The Netherlands (along with Belgium), United Kingdom and United States of America as Source Markets; and Arabian Peninsula countries, Australia, Israel, and Singapore as selective action markets (Turismo de Portugal, 2023).

information, and facilitate [...] overseas interactions”. Pacheco and Matos (2022, p. 150) tell us that themselves, as well as several other authors, see in the lack of information about a foreign country a barrier for export activities. So to say that the role of embassies as information gatherers regarding foreign markets is crucial to the development of its national economy. The authors go a step further and, referring to Moons’ and van Bergeik’s 2007 work, explain that, through the dissemination of information to national companies, embassies and other foreign missions contribute to the reduction of transaction costs, the facilitation of international trade and investment flows, as well as to a more effective capital allocation (Pacheco & Matos, 2022, p. 150).

Embassies allow the export market to expand, and national companies to penetrate in foreign markets. According to Yakop & Bergeijk (2009, p. 5), the involvement of embassies in foreign trade allows export costs to be reduced, making it more accessible for national firms. Most studies have shown that embassies play a major role on export promotion. Pacheco and Matos (2022, p. 153) cite a work led by Wilkinson and Brouthers (2006), in which the authors prove that companies that benefited from government assistance programs had a higher export success. Rose (2007, p. 23) also confirms that “the presence of foreign missions is indeed positively correlated with exports”. When it concerns Portuguese embassies, it was noticed by Pacheco and Matos (2022, p. 164) that the embassies’ role on export promotion did not seem very relevant to firms trading with nearby countries⁸⁰.

In the same study led by Pacheco and Matos (2022), we are able to thoroughly understand the action taken by the Portuguese government on what concerns export promotion. The authors start by mentioning that, in order to fight the global economic crisis, Portugal revitalized its foreign partnership strategies, creating new export opportunities for national companies in foreign countries (Pacheco & Matos, 2022, pp. 147-148). In this sense, in 2011, the Portuguese government sought to expand its representation in foreign countries through diplomatic missions, in order to enlarge the market, and attract both tourism and FDI⁸¹ (Pacheco & Matos, 2022, p. 151).

⁸⁰ According to Pacheco and Matos (2022, pp. 164-165), when asked about the role of embassies on helping promote exports, out of 238 answering firms, around 35% stated that embassies did nothing; around 30% answered “little”; and almost 11% classified the embassies’ help as very or extremely important. The role of embassies and AICEP in export promotion is more prominent in distant markets, as we will address further.

⁸¹ Foreign Direct Investment (FDI) is, as defined by the Organisation for Economic Cooperation and Development (n.d.), “a category of cross-border investment in which an investor resident in one economy

The same authors tell us that a set of measures was applied to achieve the mentioned objectives – first, several embassies and consulates were closed and re-opened as improved foreign delegations; secondly, the work carried out by public organisations promoting the Portuguese economy, namely AICEP⁸² was intensified (Pacheco & Matos, 2022, p. 151). According to Pacheco and Matos, AICEP “provided services related to the identification of business opportunities, lobbying, provision of contacts of potential clients and importers, and resolution of context costs, namely bureaucratic and fiscal issues” (2022, p. 152). In fact, AICEP is still an active part of the Portuguese diplomatic mission, on what concerns international trade.

AICEP is the result of the amalgamation of two previously existing economic associations – the Portuguese Investment Agency (API)⁸³ and the Investment and Foreign Trade of Portugal (ICEP)⁸⁴ – in 2002. Both API and ICEP existed since the 20th Century. It was, however, during the 21st Century that their importance rose, and AICEP became a centerpiece of Portuguese international trade. Nowadays, AICEP is recognized by most exporting companies as a vital asset for Portuguese exports, especially in distant markets, as is the case with Asia (Pacheco & Matos, 2022, pp. 164-165).

Although Portuguese companies appear to have more interest in exporting to EU countries, to the detriment of more distant and isolated ones (Pacheco & Matos, 2022, p. 158), AICEP (still API and ICEP at the time) has had an office in Japan since 1985. Despite the distance between the two countries, the Portuguese saw in Japan an option to explore as to what concerns export promotion. From our perspective, Japan’s position as second most powerful economy in the world in the 20th Century was the reason why Portugal tried to invest in its representation in Japan so early, despite the geographical distance.

Taking back the topic on embassies’ role in economic matters, on the one hand, they act as export promoters, searching for possible and relevant economic partners, while paving way for national companies to penetrate the foreign market. On the other hand,

establishes a lasting interest in and a significant degree of influence over an enterprise resident in another economy”.

⁸² According to Pacheco and Matos (2022, p. 152), on what concerns the presence of AICEP within the embassy, this is the result of the intention of maximizing resources, covering more markets, and increasing support for companies’ internationalization efforts.

⁸³ *Agência Portuguesa para o Investimento*. Free translation by the author.

⁸⁴ *Investimento e Comércio Externo de Portugal*. Free translation by the author.

they also aim to attract Foreign Direct Investment, which helps a country develop through another one's investment.

According to Yakop and Bergeijk (2009, p. 8), the involvement of embassies in FDI attraction is related to its role in “supplying information and advise about trade and investment opportunities and by organising and helping to act as hosts to trade missions from the home country”. Rana and Chatterjee (2011, pp. 16-17) go a step further and tell us that, allied to all the previously described factors, embassies also promote FDI by arranging visits of national delegations to a target parent country.

All in all, embassies play a bigger role than just representing a country in a foreign State. They safeguard the safety and well-being of nationals abroad, while promoting culture through various means of dissemination fostering economy through tourism, FDI attraction and export promotion; and intensifying political relations by encouraging meetings and exchanges. Considering the Portuguese embassies, the existence of *Turismo de Portugal* and AICEP has greatly aided the missions abroad, especially in distant markets like the Asian one.

The Embassy of Portugal in Tokyo encompasses all the aforementioned roles and objectives, as well as some others, due to its own internal organisation chart. This Embassy is, in general, comprised of five strata – the diplomatic service, the consulate, the cultural sector (managed by the *Camões* Institute), *AICEP* and *Turismo de Portugal*. All of these bodies, the first inherent in an embassy, and the last two by addition, have their own functions, responsibilities, and offices.

2.2 Sectors and Roles

After World War II (1939-1945), political relations between Portugal and Japan became friendly and of mutual cooperation. As previously addressed, Portugal has an Embassy in Tokyo, Japan, since 1958. The Portuguese Embassy also holds representation in six other major Japanese cities through honorary consuls, currently: Mr. Philip Fernando de Souza in Kobe, Mr. Yoshito Naya in Kyoto, Mr. Masatoshi Miyawaki in Nagasaki, Mr. Koishi Fukaya in Nagoya, Mr. Katsukaro Inabata in Osaka, and Miss Reiko Miki, in Tokushima.

By the final decade of the 20th century, Portugal and Japan were celebrating together the anniversary of the Portuguese arrival to Japan. Both countries took the opportunity to start official visits, and so the first visit of a Portuguese President to Japan, then President Mario Soares, as previously referred, happened. The two countries have, since then, held several events together, celebrating the contact between cultures.

To address the Embassy of Portugal in Tokyo's organisation chart and the purpose of each department, we considered necessary to first list the various sectors within the embassy. Currently, the Embassy is composed of the Diplomatic Mission, which comprises the Ambassador as well as all the people responsible for the remaining sectors. Next, we have the Consulate and the Cultural Sector, as parts of the Embassy itself. As to what concerns other entities comprised within the Embassy, as previously mentioned, AICEP and *Turismo de Portugal* both have their own offices and officials. These bodies are responsible for the management of the previously referred political, cultural and economic relations.

To explore as accurately as possible the composition of the various sectors, it is important to give some background about the diplomatic mission first. This mission is essentially a group of national diplomats posted as representatives in a foreign country, each with their own duty. The service divides itself in strata, being its highest agent the Ambassador. Cornut (2015, p. 386) tells us that the three main roles of a diplomat at an embassy are to produce knowledge, to represent their country, and to be a bureaucrat.

From our personal experience as embassy workers whose social circle included many other foreign embassy employees, we understand that, despite the truthfulness of Cornut's thesis, not all diplomats from all embassies work the same. In fact, depending on the size of the embassy and of its diplomatic mission, a diplomat's task might vary. Given that the Embassy of Portugal in Tokyo is a small embassy, diplomats have to work directly and intensely in the management of political, cultural, and economic bonds between Portugal and Japan.

At the time of our internship, the diplomats at the Embassy of Portugal in Tokyo were the Ambassador; the Deputy Head of Mission and Official in Charge of the Consular Section; the First Secretary and Director of the Portuguese Cultural Centre; the Economic and Trade Counsellor and AICEP Delegate (AICEP); the Tourism Attaché (*Turismo de Portugal*); and the Economic Counsellor and FDI Scout (AICEP). The first three are in

charge of guaranteeing the successful political relation between the two countries, while accumulating other positions as social and cultural managers, respectively, as we will address further below. The AICEP representants are responsible for the management of the economic ties, and the Tourism attaché is, at the same time, responsible for managing the image of Portugal in Japan, while promoting its culture.

First off, the Extraordinary and Plenipotentiary Ambassador is a high-ranking diplomat who represents their country abroad. At the Embassy of Portugal in Tokyo, the position is held by H. E. Vítor Sereno⁸⁵ since March 2022. The Ambassador is responsible for most official decisions, for meeting with foreign officials, and give executive orders. The Ambassador is the highest diplomat at the Embassy and, comparing to the remaining members of the Diplomatic Mission, the Ambassador is the only one who does not accumulate positions. He is, in other words, the person responsible for ensuring respect for the values defined in the previously mentioned Vienna Convention.

Proceeding according to the ranking of the Diplomatic Mission, the Deputy Head of Mission (DHM) is the second in command, after the Ambassador. In the aforementioned Embassy, the position is currently held by Dr. Tiago Penedo⁸⁶ who, in addition to being the Ambassador's advisor, is also responsible for the consular sector. This means that every decision and document made by the Consulate has to be reviewed and accepted by the DHM beforehand. In general terms, the consulate is responsible for managing the presence of nationals abroad, as well as supporting migration processes. It is the center for managing the interests of Portuguese citizens overseas, providing the necessary help and support. It is the consulate's responsibility to issue and/or update passports, visas, identity cards, among others, for both nationals and foreigners. This sector is also responsible for monitoring the status of national prisoners abroad. The consulate sector of the Embassy of Portugal in Tokyo had, at the time of our internship, two workers, who managed all the mentioned tasks, as well as the opening and closing of monthly accounts (of gains and expenditures during Consulate processes).

Next, the First Secretary is, just like the previously mentioned, a representant of their country. Usually, the definition of “First” (highest) “Second” or “Third” (lowest)

⁸⁵ H. E. Ambassador Vítor Sereno is a Portuguese diplomat since 1997, with a bachelor's degree in law and a master's in business communication. The Ambassador holds the Grand Cross of the Order of Merit (*Grande Cruz da Ordem do Mérito*), among other commendations.

⁸⁶ Dr. Tiago Penedo is a Portuguese diplomat with a PhD in History.

Secretary is mainly used to define the ranking position of the diplomat. At the Embassy of Portugal in Tokyo, Dr. Tiago Maurício⁸⁷ holds said position, being responsible for helping the Ambassador and the Deputy Head of Mission manage the Embassy and Portuguese representation in Japan, overall. Dr. Tiago Maurício is also responsible for the Portuguese Cultural Centre. This center, part of the *Camões* Institute as we have explained before, has as its main objectives the promotion of the Portuguese language and culture in Japan. It is, hence, the leading center for dissemination of Portuguese culture in Japan. According to the Embassy's official website (Ministério dos Negócios Estrangeiros, n. d. -b), the Center has been contributing actively with the mentioned objectives in mind, through the promotion of learning the Portuguese language in Japanese Universities, as well as through the celebration of several historical milestones of mutual importance for both countries. At the time of our internship, the Cultural Center was advised by Ms. Kinoshita Maho, certified Portuguese-Japanese translator, along with one more collaborator.

The Cultural Centre is also responsible for organizing the above-mentioned festivals, fairs, exhibitions, and overall events. It is this sector's responsibility to not only manage the dissemination of Portuguese culture in Japan through social media or in-person, but also to find new and creative ways of connecting cultures. In this sense, the Centre frequently hosts parties where Portuguese products and cultural manifestations are displayed to a wide variety of prominent people – namely, other Ambassadors, important CEO's, Japanese politicians and members of the royal family, among others.

As previously stated, the diplomatic mission of the Portuguese Embassy in Tokyo also includes representatives who are part of AICEP and *Turismo de Portugal*, and hence are more connected to the economic life of the Embassy. First, the Economic and Trade Counsellor and AICEP Delegate in Tokyo is responsible for managing the Portuguese market penetration in Japan, overlooking the general team. The position is currently occupied by Dr. Miguel Malheiro Garcia. In addition to Dr. Garcia, another one of AICEP officials is Dr. Ana Luísa Carvalho, Economic Counsellor and FDI Scout, who is responsible for economic counselling, as well as for researching possible FDI to Portugal. We will not further elaborate on AICEP, given the explanation provided in chapter 1.5.2.

⁸⁷ Dr. Tiago Maurício is a Portuguese diplomat, master in War Studies and International Relations.

As to what concerns *Turismo de Portugal*, the section is currently presided over by the attaché⁸⁸ Dr. Inês Queiroz. We did not have the opportunity to work with *Turismo de Portugal* directly, however, we were able to see the results of their work. The section manages the image and representation of Portuguese culture in Japan in a way meant to attract tourism. They are responsible for all types of communication that are related to the attraction of tourism (ex. online or in person advertising), as well as for hosting and participating in events related to the same matter. During our time at the Embassy, *Turismo de Portugal* represented the country in several fairs in Japan and South Korea, both partner countries.

It is important to keep in mind that the organizational structure of an Embassy varies according to the needs of each individual country and/or mission. As we have mentioned, the Embassy of Portugal in Tokyo is a smaller embassy, with only three diplomats assigned (along with the two other members of the diplomatic corps), and a small workforce. When compared to other Portuguese Embassies in foreign countries and other European Embassies in Japan, the Embassy where we interned had less funds, less space, and overall, less significance. We believe that this is a result of the current state of affairs between Portugal in Japan. Taking back on what we have presented in the previous chapters, despite the interest of both parties in intensifying relations in the current times, they are not yet each other's most significant partners, neither politic nor economically.

Political, economic, and cultural relations have been intensified since the last decade of the 20th Century, and the Embassy of Portugal is responsible for aiding this development. Regarding the first topic, the Portuguese Embassy has been regularly sending letters and missives to the Portuguese Ministry of Foreign Affairs, in order to keep them informed of Japan's internal and external political situation. It has also continuously supported the exchange of visits between Portuguese and Japanese officials, seeking not only to maintain the political relations between the two countries, but also to deepen those relations.

When it comes to the economic efforts of the mentioned Embassy, AICEP has been playing an essential role. Through the development of initiatives, participation in events, and constant support to national and foreign investors, AICEP has not only helped Portuguese products to penetrate the Japanese market, but also improved the state of trade

⁸⁸ An attaché is an assigned official with a specific task in hand.

between both countries. In addition, the embassy itself has also been attentive to the development of various businesses between the two countries. As will be explained in the next chapter, the Portuguese Embassy in Japan serves as a bridge between Portuguese exporters and the Japanese Ministries, responsible for managing the reception of products. In line with Rana and Chatterjee's (2011, pp. 4-5) and Pacheco and Matos' (2022, p. 150) theories, we have indeed worked with requests for help of the Embassy by Portuguese exporters who wanted to penetrate the Japanese market. Still in line with Pacheco and Matos thesis (2022, pp. 164-165), we came to the conclusion that, in fact, both AICEP and the Embassy itself are important export promoters in Asian countries, namely, Japan.

Bordering both Economic and Cultural aid, *Turismo de Portugal* tries to attract Japanese tourists through the same techniques Turunen (2016, pp. 24-25) has mentioned, and which we cited above. From the data we have located, the presence of Japanese tourists in Portugal is not significant. We believe that to be true because of the distance between both countries, as well as because of economic, linguistic, and cultural barriers⁸⁹. We are told by Carvalho (2021, p. 5) that, despite Portugal having the potential to attract Japanese tourists, meeting the expectations of visitors is a problem. So being, we ultimately believe that the lack of Japanese visitors in Portugal, and the consequent deficiency of statistics on the matter, is mostly a result of cultural needs not being met. Even so, *Turismo de Portugal* keeps on developing and participating in new and already existing fairs and events, in order to attract those interested in visiting Portugal.

On matters of culture itself, the Cultural Center is responsible for managing the promotion of Portuguese culture in Japan. The institute takes several actions throughout the year, promoting national culture on all of the Embassy's social media accounts, as well as locally. During our time working in the Cultural Center, we learned that what is most valued by the Japanese is the relation between Portuguese and Japanese culture. With time, we learned that the most effective way of calling the attention of the Japanese to Portuguese culture was through the comparison of both cultures. In this sense, we saw and helped develop several exhibitions and events that promoted Portuguese culture

⁸⁹ As to what concerns cultural barriers, we are told by Carvalho (2021, p. 3) that most Japanese people who visit Cascais (a famous city amidst the Japanese for its name) leave with no wishes of coming back due to being unsatisfied with people and security.

among Portuguese expatriates, the Japanese society in general, and higher ranks of the Japanese social strata.

Summing up this chapter, we find it important to point out that the decision to intern at the Portuguese Embassy in Tokyo came before we knew about the functions, sectors, and overall missions of this specific Embassy. It was only during our internship that we developed our knowledge on the matter, and actively understood the roles inherent to each position and sector. Eventually, it also became clear to us how important and relevant each task was for each sector. Overall, we also came to the conclusion that, most of the times, sectors' roles and responsibilities are intertwined with one another, creating a net of interdependence within the Embassy itself.

CHAPTER III – INTERNSHIP REPORT

3.1 Choosing the PECMNE internship at the Embassy of Portugal in Tokyo

The choice of finishing our master's with an internship came after our successful application to the PECMNE⁹⁰ internships. Through this program, we were selected to intern at the Embassy of Portugal in Tokyo. Choosing (and being chosen to) intern in this Embassy was a result of our interest in diplomacy, foreign affairs and, more specifically, Portugal's relations with Japan. In this sense, this year's celebration of the 480 years of relations between the two countries also seemed a landmark to be celebrated and referred to in this report, hence the historical, political, economic, social, and cultural explanations on the first chapter.

Choosing the Ministry of Foreign Affairs as my internship host was not a difficult choice. The MNE, as it will be referred from here on, is responsible for representing the Portuguese State in interactions with other countries and/or international organizations. It is, in fact, the core of Portugal's international diplomatic relations, and plays a central role on managing the Portuguese presence abroad.

When applying to the PECMNE program, we could list, in order of preference, the Portuguese foreign missions where we would like to do an internship. Having ten options to fill out, our first one was the Embassy of Portugal in Tokyo. Amidst Embassies, Consulates, and other missions, we chose to apply directly to an Embassy not only because of it representing Portugal in a foreign country, but also due to its inherent role of establishing social, political, economic, and cultural relations between two countries. Choosing Tokyo as a destiny was mostly related to our personal interest in Japanese society and culture.

Before moving to Tokyo, we were able to meet online with two of the diplomats working at the Embassy – Dr. Tiago Penedo and Tiago Maurício. Together, we addressed and established the main tasks and goals of the internship. It was set that, as an intern at the Embassy of Tokyo, we would be able to work at its various sections, allowing us to fully understand their work.

At length, the internship began on January 16th, and ended on April 14th. We worked from Monday through Friday, from 9:00 a.m. to 17:00 p.m. From our point of view, our cultural immersion was such that we felt we were constantly evaluating and

⁹⁰ *Programa de Estágios Curriculares do Ministério dos Negócios Estrangeiros*. In English, Ministry of Foreign Affairs' Curricular Internship Program (free translation by the author).

investigating differences in the two cultures, even when we were not at the Embassy. Therefore, we believe that the duration of the internship was not limited to its scheduled beginning and end, but also involved the whole process of going to Japan, adapting to its culture and society, and returning to Portugal (which, in itself, entailed a new phase of re-adapting to European culture).

3.2 Tasks

3.2.1 Introduction and General Tasks

Our first day is always the one we remember best. After being in Tokyo for three days, the start of the internship finally came, with set date on January 16th at 10 a.m. At 9 a.m. we were already in the building and started meeting the staff. Since the Embassy had just been renewed, there were still no magnetic cards to enter rooms, and everything was still being put in place.

We first visited the building and got to know as many colleagues as possible. Right from the start, we were being told by most Embassy workers that the Embassy was suffering from a lack of workers, and hence we would have to be quite independent in the workplace. The majority of the staff was able to communicate in both Portuguese and Japanese, and everyone could speak English. On this first day, we were not able to start working because, due to time zone differences, the Ministry in Portugal did not have our registry (email and passwords) to enter the system.

From then on, daily, weekly, and monthly tasks ranged from aiding diplomats to helping the cultural sector, working with AICEP, and supporting the consulate.

3.2.2 Political Tasks

By the end of the first week working at the Embassy, and after observing more profoundly the roles and tasks of the different sections, Dr. Tiago Maurício assigned us what would come to be one of our most repeated works at the Embassy – the writing of reports meant for telegrams. A diplomatic telegram is, as defined by Yale (2023), “a confidential text-based message exchanged between a diplomatic mission, like an embassy or a consulate, and the foreign ministry of its parent country”. Its main goal is

to keep the Portuguese Ministry of Foreign Affairs aware of the current state of foreign affairs in another country (in our case, Japan), as well as making known the work being developed there. In this sense, every day, Dr. Maurício would assign us the analysis of a Japanese press release, which we would have to read, thoroughly investigate, and report back our findings⁹¹. These reports would then help the diplomatic mission elaborate the telegrams meant for the Portuguese MNE.

By the end of January, our internship supervisor asked us to make a research on major non-governmental actors in Japan, with the goal of finding possible partnerships for their Portuguese counterparts. The results of our research can be found in appendix 2. During February and beginning of March, we furthered our knowledge about Japan's foreign affairs and looked for new ways to make the two countries communicate.

On March 6th, we were asked by the diplomats to examine the candidates for the XXI edition of the PECMNE internships and, later, to check the feasibility of taking Portuguese language exams (CAPLE) at the Embassy. As to what concerns examining the candidates for the internship, we were told by our superiors that their goal was for us to understand the profile of these candidates and try to relate their CVs to the tasks they would be developing. We concluded that there is a large number of candidates to work at the Embassy, and most of them come from bachelors and masters in International Relations or History.

As to the language exams, we concluded that not only this is possible to do, but it would also help to encourage the learning of Portuguese in Japan. This encouragement is possible to result in an increase of communication between the contemporary cultures and societies of the two countries. In this sense, we were told that Portuguese classes would start to be provided at the Embassy, and hence a pamphlet for information and promotion would be needed. As a result, we came up with the sketch showed on appendix 3.

February and March were the months in which we wrote the highest number of verbal notes⁹² and letters for the *Gaimusho*⁹³. For confidentiality reasons, we are unable to further discuss the content of said correspondence. Writing these missives was not only

⁹¹ Please find attached, in appendix 1, some examples of reports written by us.

⁹² Verbal Notes are, as defined by the Merriam-Webster dictionary, “an unsigned diplomatic memorandum serving as an informal reminder of an unanswered question or request” (Merriam-Webster, 2023).

⁹³ *Gaimusho* is the Japanese word used to refer to the Japanese Ministry of Foreign Affairs.

interesting but also very relevant to our learning. Through this type of communication, we were able to understand how to address the different Ministries and other political identities and we could also understand what type of communication exists between the two different cultures and societies.

3.2.3 EU related Tasks

On March 10th, we were assigned by First Secretary Tiago Maurício as representants from the Embassy of Portugal to the EU Member States' Press & Cultural Counsellors Meeting.

The EU Member States' Press & Cultural Counsellors Meeting in Tokyo is held every month at the Europe House, located in Minato. The aim of the meetings is to discuss the cultural agendas of the various countries of the European Union in Tokyo, and to work together to stimulate new and/or varied activities to celebrate the EU's presence in Japan. The encounter in which we participated discussed the following topics:

EU Film Days in Japan – All EU countries were encouraged to send national films with English subtitles for public screening in four Japanese cities (Tokyo, Osaka, Fukuoka, and Hiroshima) during 2023. This year's themes focused on identity, women, and “the world we live in”. However, films on other themes could still be submitted. Portugal is not screening any movies on these days because, according to the Cultural Sector, there is a lack of support and resources.

European Higher Education Fair 2023 – This fair aims to attract Japanese students to European universities (which are in great demand in the Asian country). Therefore, EU countries with an interest were invited to set up a stall. By the time of the meeting, there were 65 confirmed exhibitors from 17 EU member states. Portugal, as was noticed during the meeting by the organization, is not on the list of participating countries. According to the Embassy officials, Portugal does not have enough funding to buy a place at the event. Furthermore, in past years, Portuguese universities have tended not to participate in the event, as the expenses are too high. The fair took place on June 24th.

EU Comes to Your School 2023 – This is another project aiming to attract the Japanese student community to study in Europe. At the same time, it is also a way to create more bridges between the EU and Japan. During this project, representatives from

EU countries go to Japanese schools to present their countries' culture and other general information to Japanese students. The project is supposed to take place in November and, at least until the end of our internship, Portugal had no intention of taking part in it (once again, due to lack of resources and staff).

Reports by EUMS/EUNIC⁹⁴ of past/upcoming activities – This part of the discussion was more interesting for us because the EU Member States had an opportunity to talk about their cultural objectives for 2023 in Japan. First, Hungary notified EU members about the EU-Japan Fest, happening on March 19th. The event included exhibitions and activities related to the culture of some regions of Europe. Once again, Portugal did not participate in it. Interestingly enough, the EUMS also discussed EU participation on the *Tokyo Rainbow Parade* (22nd and 23rd April), and state members agreed on allying among them to participate in this event. Once again, Portugal did not participate in this event either.

Press Meeting – The second part of the meeting was to address Press related matters. First, a better collaboration between the EUMS is requested for a greater dissemination of events and activities. It was also suggested that countries should think about events that could be held in cooperation on celebratory dates. The responsible team also called for more projects on health and climate changes, since it has been a growing interest of the European Community. Afterwards, the EUMS opinion on organizing events among themselves was requested. Overall, all the countries agreed on furthering cooperation, which was viewed by all as extremely necessary. In this sense, an activity calendar was requested, as well as timely planning.

The meeting took about an hour, and our responsibility was mostly taking note of what had been said. The report of the meeting was later sent to the diplomatic body of the Embassy. This was an amazing experience that allowed us to understand how the EU works abroad, especially on matters related to the dissemination of European culture abroad. We were also able to understand that the Portuguese Embassy's cultural sector, when compared to other European powers, has a severe disadvantage on funding, workforce and overall opportunities. When we took this matter to our superiors at the Embassy, we were told that this is much related to Portugal having a small representation

⁹⁴ European Union Member States / European Union National Institutes for Culture.

in Japan – our Embassy is itself small, and the Portuguese government does not favor the Japanese market as others do.

3.2.4 Cultural Tasks

The first cultural task we were assigned as interns at the Embassy was to evaluate the Embassies' social media, in order to understand what could be changed to attract more users. Interestingly enough, we found out that, while the Japanese use more Twitter, the Portuguese users usually favor Facebook and Instagram. For this reason, we encouraged the Embassy to keep its communication in Japanese on Twitter, and in Portuguese on Facebook. We also suggested the creation of an Instagram profile, to attract younger generations, and of a LinkedIn account to address matters related to trade and business.

Following the social media analysis, we were also asked to help the cultural sector by creating a list of annual Portuguese and Japanese celebrations, as we can see in appendix 4. In this sense, we were also asked to draw a plan for some of the forthcoming celebrations, as we did on appendix 5. Us being there for a short period of time made it hard (almost impossible) to prepare more posts or events. Even so, some of our work for the cultural sector was published or sent to partners.

We were also explained right at first how to properly serve coffee and tea. Japan is a country that highly values status and respect, as we will understand further below. How and who we serve beverages to has a lot to say about our intentions and views on the other party. Yumi-san, a then member of the cultural sector, explained us the formal way of serving beverages during meetings, for whenever we needed to do it.

Yumi-san also explained to us that, for cultural reasons, Japan is a place where usually we are not taught how to do things, but rather we are encouraged to learn through observation. This refers to the Buddhist concept of understanding and enlightenment in life, called *Satori*. Interestingly enough, despite Japan relying a lot on *Satori*, we did not experience it much when working at the Embassy. We believe that this happened because the Embassy is, indeed, a part of Portugal in a foreign country, and so, despite some adaptations to Japanese culture, Portuguese values were still followed by most.

We also developed some work with other embassies, as our collaboration with the Embassy of Brazil is an example. On February 16th, at the forementioned Embassy, the

bicentenary of Brazil's Independence and the centenary of the writer José Saramago were celebrated through both the exhibition of the movie “Ensaio sobre a Cegueira”⁹⁵, and a food tasting of Portuguese and Brazilian cuisine. In this sense, we were responsible for helping the Cultural sector plan the event. We also created two possible posters to send out to invitees (appendix 6), and wrote the formal invitation. It was also part of our work to prepare the gathering and the venue for the event.

Creation of posters, translations, and transcriptions were three responsibilities that we undertook throughout the whole internship. For example, on January 24th, we helped translate two texts for two separate events, a biography (appendix 7), and an email. On that same day, we also transcribed a speech given by Basílio Horta to Omura, for the commemoration of the twenty years of twin-cities between Sintra and Omura (appendix 8).

After verifying, during customer service functions, that many people who were going to move to Portugal did not speak Portuguese, we autonomously decided to create a pamphlet for public clarification, with the main Portuguese public institutions that provide Portuguese language classes to foreigners, either in Portugal or online. After several attempts and changes to match the ideals of our supervisor and the Ambassador, who both praised our idea, the final result is the one we can see on appendix 9. The pamphlet has been exhibited at the Embassy and can be found there for consultation.

By the end of February, we were facing a lot of work, preparing not only the inauguration of the new embassy building, but also the arrival of the Portuguese street artist Vhils, who had been assigned to design a new mural on the mentioned structure. The Embassy was responsible for picking up the artist and his crew from the airport and help with whatever was needed for the good development of the work. At the same time, by the end of February, we were also preparing the exhibition “Partir” by Júlio Dolbeth and *Mariana, a miserável*, as well as taking care of documents related to the *Gaimusho*.

As to what comes to the cooperation with Embassy workers, during the months of February and March, we were asked by the cultural sector to lead research on how Japanese students could enroll into Portuguese universities. This was due to the cultural sector being frequently asked by Japanese high schoolers how they could enroll into a

⁹⁵ “Blindness”. The movie, from 2008, is based on Saramago’s book with the same name, and was produced and developed by the Brazilian director Fernando Meirelles.

Portuguese/European university. This research allowed us to understand that Portuguese universities differ a lot on what comes to accepting international students. Unfortunately, each case is unique, and access to courses depend on the institution itself.

The research has, however, resulted on us learning a few factors about the acceptance of international students in Portugal. What all the institutions had in common for general terms and conditions for access was:

1. Students who apply as International Students cannot be nationals of Portugal or any other EU member country. Similarly, they cannot have direct relatives (parents, children, spouses, or partners for more than 2 years) who are European nationals. In case of holders of dual nationality, if one of these nationalities is European, they are not entitled to apply under the mentioned status.
2. They cannot live or have lived in Portugal uninterruptedly for more than two years.
3. Students who have a special status (e. g. diplomatic status) agreed between Portugal or any other EU country and Japan cannot apply.

In our opinion, this list of restrictions makes it even harder for international students to apply. In some cases, as we have seen during our internship at the Embassy, students who had Portuguese parents wanted to study in Portugal. However, according to the mentioned set of rules, they cannot apply as international students. But since they are not Portuguese students and did not complete admission exams during high school, they could not apply as national students either. This results in a delay on the application process, and in some cases makes it almost impossible for Japanese students to apply to Portuguese universities. We believe that this reality is a setback for the development of deeper relations between the two countries.

Furthering our description of the tasks developed at the Embassy, on March 8th we celebrated International Women's Day by helping create a video of Embassy workers holding signs written in English to mark the date. This video was later posted on social media, with translations in both Portuguese and Japanese.

In March, we went to the Tokyo Penitentiary to visit the most recent Portuguese prisoner in Japan at the time. After our visit, the responsible at the Embassy asked us to elaborate a plan that allowed the embassy to lend books in Portuguese to prisoners. This

was a result of the mentioned prisoner asking for books in Portuguese to the Embassy, to keep themselves entertained. When faced with such request, the Embassy only had available and prepared a book on Christianity (which was not a topic the prisoner was fond of). By the end of the month, we presented the Embassy with the following idea:

1. Books should include dictionaries on Portuguese – Japanese, other books to learn the Japanese language, as well as fantasy series or others, for example. All books should be previously evaluated as to their content, due to restrictions on several topics and tropes. Considering the quantity of prisoners and the time served, we suggested maintaining around 50 books in Portuguese and 25 in English. This limitation is a result of the lack of space at the Embassy to keep more books.
2. As to what concerns ways of acquiring books, we thought about contacting Portuguese publishers, who often have old / undistributed editions of books available.
3. Considering the ways in which prisoners can request books, we suggested the creation of an excel sheet with all the titles available, from which the prisoner could choose one at the time. The request would be sent from the prison to the Embassy, who within a two-week period would send/deliver the book to the prison.
4. Prisoners could only hold two books at a time, for a period of one month each. The term may be extended for a further one month at the prisoner's request (or any other date, provided it is less than 6 months, or before the end of the sentence).

Due to lack of resources and time from the Embassy, the matter was not further discussed until the end of our internship.

3.2.5 Economy-Related Tasks

In February we developed one of the most interesting works in our opinion – the analysis of the Japanese imports of some Portuguese goods. It was our responsibility to thoroughly analyze the state of exports of cherries, blueberries, dairy products, and lab mice to Japan. Starting at the first time the exports were requested, we analyzed every answer, feedback, drawback, restriction, and concession from both parties about these

products. Amidst our investigation, matters related to the Japanese import of Portuguese pine bark also showed up, despite us not being notified of its existence. The outcome of our analysis is as follows:

Cherries – in March 2013, Portugal asked to export cherries to Japan. Two months later, Japan notified that due to the existence of pests on the cherries, imports were forbidden. On that same year, the Portuguese authorities asked for the suspension of the ban, and the Japanese Ministry of Agriculture Forestry and Fisheries (MAFF) asked for proof of pest eradication and treatment. By 2015, MAFF forbade the import of Portuguese cherry due to the presence of *C. Capitata* and *C. Pomonella*, which were non-existent in Japan. Between 2016 and 2019, MAFF asked for proof, tests, and treatments to Portuguese cherries, which revealed themselves too expensive for Portuguese producers to apply. Hence, in 2021, the process was suspended for lack of development of the tests requested by MAFF. We also found out that, at the time this situation was developing, Japan was starting to invest in their own production of cherries.

Blueberries – in 2019, Portuguese producers announced their will to export blueberries to Japan and asked for the list of phytosanitary requirements for said export. The Embassy communicated with Japanese authorities, who received the request on December 2021. Since then, there were no developments on the process.

Dairy Products – on April 2014, Japan notified the European Union of the new conditions on the Japanese imports of dairy products, related to the review of animal health requirements. In this notification, Portugal is listed as one of the countries whose export is accepted, however, new animal health certificates were required to be sent to Japanese entities. Exchange of documents and other communication matters were finalized in November 2017. On that same month, MAFF requested the Portuguese emission of certificates for cheese and other products that, despite being of Portuguese origin, would get to Japan by third parties (as France is example). In 2020, new agreements were reached regarding the Hygiene Certificates for Raw Milk and Cloven-Hoofed Dairy Products between Portugal and Japan. There were no more problems or matters to be discussed related to dairy products. Exports from Portugal to Japan are still active on this sector. Despite us knowing that Japan imports dairy products from Portugal, no data can be found online about the collaboration.

Lab Mice – through the Embassy, in 2018, the Portuguese General Direction of Food and Veterinary (DGAV) asked for the Japanese Ministry of Health, Labour and Welfare (MHLW) to be notified of Champalimaud Foundation’s intention of exporting lab mice to Japan. The MHLW asked DGAV to fill in a questionnaire on rodent health certificates. By October 2018, all documentation was taken care of, and the export of Lab Mice was accepted. However, by February 2019, the MHLW requested a new certificate due to the previous one’s expiry. By January 2022, there was a reconfirmation of the lab mice export authorization.

Pine Bark – in November 2018, the MAFF announced its intention of restricting the imports of pine barks due to a disease found in Portuguese trees. In March 2019 Portugal acknowledged the warning but showed no further intention on re-exporting the bark.

This research was developed through the analysis of all letters, emails and further communication that passed through the hands of the Embassy of Portugal in Japan. Hence, all communication made directly between other entities could not be accessed by us. Through this analysis, we were able to understand how most goods are exported, and Japan’s requirements to do so. Japan is a very strict country as to what concerns product quality and safety. We were also able to understand how the Portuguese deal with these affairs – the Embassy is responsible for supporting communication between both parties, guaranteeing its correct development.

Still related to international trade, in February we have also started developing a new project with Dr. Miguel Garcia from AICEP. The project entailed the analysis of the Japanese wine market, as well as its demand for Portuguese wine. Through this analysis – which we consider to be of extreme relevance for future trade relations between both countries and using as source the research previously made by AICEP, we discovered that, among other topics:

1. Wine represented, in 2021, around 4.4% of the alcoholic beverages market in Japan.
2. Japan is ranked 5th as world importer of wine in 2021, being the most common wines the bottled ones.
3. Japan’s import of wine is increasing at an average annual rate of almost 2% (considering the years between 2017 and 2021).

4. The wine market in Japan is both open and extremely competitive.
5. The Japanese prioritize high quality wines.
6. Considering Japan's culture when trading is a must. To successfully penetrate the Japanese market, it is important to line up a long-term plan and be ready to have slow investment return.
7. Japan is one of the countries with the most *sommeliers*⁹⁶ in the world.
8. There are several fairs and events dedicated to exhibiting foreign wines and food in Japan, with the intention of getting to know what the foreign market has to offer. This is a good opportunity for national producers to make themselves known.
9. The biggest wine consumers in Japan are women between 30 and 60 years old.
10. In 2021, Portugal was ranked 11th as supplier of wine for Japan, with a quota of 0.5% (France was ranked 1st with almost 60%).
11. During the year of 2021, Portugal registered an increase of 3% in the exports of still wine.
12. Around 32% of imported Portuguese wine in Japan is sold in supermarkets.

After understanding these characteristics of the Japanese market, along with Dr. Miguel Garcia and the other intern, we discussed how both economies would benefit with the penetration of Portuguese wine in the Japanese market.

Portugal is one of the world's best suppliers of wine. According to data from OEC (n. d.), Portugal was, in 2021, the 9th largest exporter of wine in the world. In this sense, and considering Japan's openness to wine import, we believe it would be interesting for producers to consider this market. During our time in Japan, for example, we saw that the brand "Gatão" is commonly sold in supermarkets, fairs, and events, which shows the existent open door for *vinho verde* in Japan.

3.2.6 Consulate Work

As far as working on the Consulate sector was concerned, it was by the end of January that we started intensifying our help, learning how to deal with programs from

⁹⁶ A *Sommelier* is a specialist in wines and other beverages.

the Portuguese State and MNE, how to research and alter data bases, how to submit visa and passport requests, among other functions.

In a short period of time, we were able to learn how to require visas, passports, and identity cards for applicants. We have also helped on the renovation of the previously mentioned documents, and dealt directly with customer service, under the guidance of Miss Haruko. On January 31st, we also participated on the closing of the monthly accounts, understanding in a general manner how money is dealt with in Embassies. Starting February, we helped Miss Haruko open the monthly accounts, and were able to understand the financial transition from one month to another.

Our last tasks associated with the consulate at the embassy were related to the Portuguese prisoners in Japan. We discovered that dealing with Portuguese prisoners abroad was part of the life of an Embassy worker. We also learned that both the Police and Courts have the emergency number of the Embassy, which is only used when it is necessary to report a crime. At the time, in Japan, there were two Portuguese prisoners, and one awaiting hearing. The most frequent crime committed by Portuguese in Japan is drug trafficking.

On the 15th march we went to visit a Portuguese man arrested for alleged international drug trafficking. Due to professional confidentiality, we are unable to elaborate further on this issue. Still, it is important to comment on the role the Embassy as the representant of Portugal in these cases. When a Portuguese citizen is arrested in a foreign country, the Embassy is contacted to help said citizen understand their situation, and to serve as a bridge between the perpetrator and their home country. The Embassy also pays frequent visits to prisoners, to make sure that they are in good health and behavior.

3.3 Results

We believe that we have been a valuable asset to the Embassy where we worked for three months. By going through all sectors and functions, we were able to gain a wider understanding of an Embassy's work, while simultaneously aiding in all areas.

When it comes to our performance in the political sector, we saw that our sketched telegrams, verbal notes and other official papers were actually used by the diplomats. In

this sense, we were able to assist them on time and task management, while providing new insights into relevant matters. It was also through our daily reports on Japanese foreign affairs that we came to understand the real impact of what we had learned as “The era of globalization of production”. According to what we learned, the growth of world trade is being aided by the decline in costs of transportation and communication, the reduction of tariffs and non-tariff barriers (through trade agreements), and the increase in overall trade. In fact, there were several times when our reports were about new bilateral or multilateral agreements between Japan and other countries, in order to facilitate trade and economic aid between the countries. We understood that agreements were made in order to favour the market. Hence, we find it safe to assume that economy is a fundamental propeller of political relations. It was also through the writing of all types of communication that we were able to put into practice what we had learned on Technical and Scientific translation. Our texts were either written in Portuguese or English, and thus they had to meet the criteria for whichever language we were using.

By investing time into verifying the feasibility of CAPLE exams in the Embassy, and the consequent establishment of Portuguese classes for foreigners in the same place, as per requested by our superiors, we believe that we have helped opening a door for both the embassy and those who were interested in taking these opportunities. We have also created flyers which are accessible and easy to understand, so that information flows more effectively.

On what concerns EU related tasks and assignments, we believe that our role as interns was essential when representing the Embassy at the EU Member States’ Press & Cultural Counsellors Meeting. Our presence guaranteed that not only was Portugal represented in the meeting, but that our country’s concerns about the representation of the European Union in Japan were also expressed. The final report on the meeting, which we delivered to the cultural sector and to the diplomatic corps, allowed the interested parties to be aware of what had happened and what was scheduled to happen.

The cultural sector was the one where we worked the most. Even when we were working on other topics, it was usual for us to receive daily tasks from the mentioned sector. We helped evaluate the Embassies social media, which is expected to help superiors improve their online communication. We then created a list of annual events and gave recommendations for said festivities. This provided, and continues to provide, ideas for the cultural sector of the Embassy. Likewise, the emails, invitations, posts, and

flyers that we created have been sent/posted afterwards. Furthermore, our translations and transcriptions have also been used by the sector. Finally, the creation of our flyer on where to learn Portuguese as a foreign language has been very well received by workers and visitors. Working with the Cultural Center was the main source of development of our cultural empathy⁹⁷. By failing the first few tasks we were asked to do, we started to understand that we could not aim to attract Japanese people the same way we attract the Portuguese or the European. Soon, we realized that our posts and emails, among others, should highly respect social hierarchy and display a strong sense of humbleness. We were taught that, before sending an email or a request to anyone, we should first investigate who that person was and treat them accordingly, always conforming to Japanese manners.

On what concerns the economy-related tasks, our research on the state of Portuguese goods exported to Japan obtained a rather favourable outcome. In general, we were able to contextualize our superiors on what was happening at the time and brought back the information available on pine bark, which appeared to be lost amongst the existing files. With this task, and given that we had access to letters and emails exchanged by the parties, we were able to analyze how intercultural negotiations are held. As we were told during our masters, for us to be able to successfully trade with a foreign culture, we need to put our cultural awareness to test. The way the Embassy contacted each party was different, respecting the norms of each country. It served as a bridge between the negotiators, and we saw that it played a huge part on the successful communication of both Portuguese and Japanese representants.

We believe that our help on the consulate sector, which has been facing some problems due to lack of workers and excessive workload, was important for the area. Despite the lack of physical evidence, we are aware that our help in issuing and renewing documents allowed workers in the sector to better channel their efforts into other functions that we could not perform. It was in this sector that we had the opportunity to communicate the most with Japanese people and understand basic Japanese manners, which we will address further below.

⁹⁷ The ability to understand and identify feelings and behaviors of people from a diverse cultural background.

Lastly, by visiting prisoners and dealing with this topic at the Embassy, we were able to jumpstart an initiative to lend books to convicts, which we believe came to work as a base for a recently launched initiative of lending children's books to the community⁹⁸.

Overall, our experience as interns at the Portuguese Embassy in Tokyo allowed us to gain experience in the field, while applying to the labour market the concepts that we had learned in our master's degree. With this experience, we were also given the opportunity to grow as a person and member of an increasingly globalised society. In general, we can safely say that our intercultural awareness⁹⁹ has greatly evolved with this experience, and communicating with the Japanese society became much easier.

Working in an Asian culture, one so different from our own, allowed us to understand the real complexity of interculturalism. Throughout our internship, we had the opportunity to corroborate what we had learned about managing multicultural teams in an effective way. There were several times when we had to discuss the correct approach to our ideas. We had to continuously keep in mind that some of the people we were dealing with – colleagues, partners, visitors, etc. – had a different view of the world, and hence we needed to meet the needs of both cultures. During these times, we applied the notions learned of keeping an open mind and being flexible. The approach we used allowed us to reach consensus almost all of the times after a debate. We believe that this experience allowed us to improve our intercultural mobility¹⁰⁰, as well as our intercultural competence¹⁰¹.

⁹⁸ For further information please visit the official website of the Embassy of Portugal in Tokyo.

⁹⁹ As defined by Zhu (2011, p. 116), "Intercultural awareness can be regarded as the foundation of communication. It involves two qualities: one is the awareness of one's own culture; the other is the awareness of another culture. In other words, it involves the ability of standing back from our own point and becoming aware of not only our own cultural values, beliefs and perceptions, but also those of other cultures. Cultural awareness becomes essential when people communicate with people from other cultures. Because people see, interpret and evaluate things in different ways, what is considered as appropriate in one culture is likely to be inappropriate in another, and therefore, misunderstandings arise when people communicate."

¹⁰⁰ The ability to effectively interact in a multicultural professional setting.

¹⁰¹ Understanding communication across cultures, keeping awareness of ourselves and others.

CHAPTER IV – SOCIO-CULTURAL DIFFERENCES AND IMPACTS

Taking advantage of our internship to further research Portugal-Japan relations, we were able to fully immerse ourselves in Japanese culture and society, and hence first-handedly compare some of the two countries' cultural codes and practices. Before addressing the biggest cultural differences we saw and felt during our three months in Japan, it is important to talk about what culture stands for. Culture is present in everything we do and see – the only things in our existence that are not cultural are biological needs. However, the way these needs are met are culturally influenced. Eating, for example, is a biological need, and hence inherent to every animal. Yet, the way we eat, what we eat, when we eat, and who we eat with is dependent on our cultural background. Heeding the words of Raymond Williams (1989, p. 4), "every human society has its own shape, its own purposes, its own meanings".

Culture is hard to define. Different people interpret the same thing in different ways. This is why it is so important for a community to share the same cultural codes. Stuart Hall (1997, p. 4) defines cultural codes as being shared sets of "concepts, images and ideas which enable [members of the same culture] to think and feel about the world, and thus to interpret the world, in roughly similar ways". According to Hall and to our experience of the world, a community tends to share the same culture and the same concepts of right, wrong, normal, or abnormal.

When we shift our perspective from one culture to another, we tend to interpret what we see in the light of our own cultural codes. Moving from a European society to an Asian one has challenged our cultural malleability and our understanding of the world. For this reason, before moving to Japan, we invested some time and effort into getting to know Japanese cultural codes and practices better.

Within the Asian world, Japanese culture is simultaneously similar and different from the cultures of its neighboring countries. What they seem to have most in common are greetings. During our stay in Japan, we were told by Asians from different countries that Asian people tend to be colder than Europeans. This is why greetings never include touch and displays of affection are uncommon. In Japan, specifically, the act of bowing represents the right way of greeting, as well as good manners.

Bowing is used to greet, thank, and apologize. In Japan, how far one bows is directly correlated to what they are trying to convey to the other person. The *Eshaku*¹⁰² is a bow at around 15°, and it is the most common type of bow. It is a more relaxed way of greeting, and it is the one commonly used among people of the same strata. The *Keirei*¹⁰³ is a bow at 30°, and it represents a more respectful way of greeting, or a deeper apology. The *Saikeirei*¹⁰⁴ is the bow at around 45°, and it is the most respectful type of greeting and apology. The longer the bow, the more respect and honesty it bears.



Figure 1: Three types of bowing in Japan. Source: Geeraert, Amélie (2020).

Bowing etiquette is something that most people do not think about learning before moving to Japan, however, we came to realize that it is an essential part for understanding society and social cues. We soon learned that hand position is also very important when bowing, and it varies from men to women. Women should keep their hands in front of their body, with the left hand on top of their right hand. Men should keep their hands and arms stretched at the side of their body. It is also important to note that despite there being other types of bowing, namely the *Zarei*¹⁰⁵, those previously mentioned are the ones used on the Japanese daily life.

Adapting to Japanese manners was a challenge, and even at the end of three months we felt that there were a lot of gestures and habits that we could not perform intuitively. For this reason, many were the times when barriers formed between us and Japanese people. Touching friends and colleagues was normal to us, however, in Japan,

¹⁰² In Japanese 会釈.

¹⁰³ In Japanese 敬礼.

¹⁰⁴ In Japanese 最敬礼.

¹⁰⁵ The *Zarei* is a bow used when in sitting position (kneeling or in *seiza* position). It is frequently used in official ceremonies, combats, or to express an extremely felt apology.

similarly to most Asian societies, that act is reserved for really close friends or family. There were also several times when we felt the confusion in the other party's expression when we apologized using hand gestures (while crossing the street, for example) rather than bowing.

Still on the matter of greetings, in formal meetings and business scenarios, business cards are exchanged when introducing to one another. The exchange of business cards is extremely important in Japanese working society, and it might define how well we are seen from the other's perspective. First, one should always keep a different wallet for cards and for money, given that cards should be kept in a very proper way. The most respectful way to give someone a personal card is by holding its corners with both hands, in a way which allows all written text to be visible for the other person, with the text turned towards them. While doing so, one should bow and announce their pleasure at meeting the person, using common Japanese sentences like *Hajime mashite* and *Douzo Yoroshiku onegai shimasu*¹⁰⁶. When accepting the other person's business card, we should always do it with two hands, and thoroughly examine the card, to show that we are actually paying attention to who they are and what they do. This ritual is so important that during our internship we were not only taught about this process, but also about how to apologize for not having a business card ourselves¹⁰⁷.

Another thing we should know about Japanese society, to further understand how their culture works, is that there is a strong sense of patriotism, respect, and hierarchy. Unlike what we see in the Western world, competition in Japan is not between workers and bosses, or students and teachers, it rather rises "between parallel groups of the same kind" (Nakane, 1970, p. 87), keeping respect for hierarchy. To clarify this matter, Nakane (1970, p. 92) tells us that "Japanese values are oriented rather to sociological than economic goals".

Business in Japan is very different from the western mode of operation. According to Katzner (2001, pp. 306-308), Western companies are followers of a "profit maximization" model, whilst Japanese firms' primary purpose is "to provide service to society and benefit employees". Japanese companies would rather buy from another

¹⁰⁶ In Japanese, 初めまして and どうぞよろしくおねがいします both mean "nice to meet you", while the latter also presenting the idea of us counting with the other person ("I am counting on you").

¹⁰⁷ In this sense, we were taught the sentence "申し訳ありませんが、私は名刺を持っていません", which translates to "I am sorry, I do not have a business card".

company with whom they have previously done business with, rather than from the cheapest source. They do so in order to maintain good relations with the partner firm, as well as a way of showing respect and good manners. These firms also tend to over hire employees when profiting, however, most of the times, they refuse to fire this worker surplus when facing adversities, resulting in incurrance of unnecessary expenses. It is for these reasons, among others, that we believe that Nakane (1970, pp. 98-99) states that “the widely observed Japanese ethic is that, once firmly established, a relationship should be maintained even despite economic loss”.

Firms and companies allow Japanese men and women to climb the social ladder, which is a must in the society. Success and status are highly valued in Japanese culture, especially if they come as the result of great self-sacrifice (for example, working over-hours and weekends). No matter the fame, reputation or money the family of an individual had when they were born, Japanese social hierarchy can only be entered from the bottom, meaning that individuals must work their way through life to climb up the social ladder (Nakane, 1970, pp. 104-105). Nakane (1970, p. 111) also tells us that a student’s enrollment in a university can dictate how fast that person is going to improve their status. From our perspective, this is why it is common for Japanese society to be widely involved in students’ access to higher education.

Japanese students’ exams took place while we were there, hence we had a first-hand experience on how Japanese society deals with this season. Students are commonly seen studying in public places (cafes, transports, parks, etc.), and their social life seems to almost cease during this time. The atmosphere around students is of deep worry and anxiety – after all, the results of their exam will dictate which university they will be getting accepted into, and consequently how they will be perceived by their peers for the rest of their lives. Students are also frequently seen on shrines making promises and asking for help and guidance.

The remaining society ends up being involved, because of all the marketing and advertising done during the season. News on the television talk about the exams and students’ struggles, chocolate wrappings have good luck messages, and the metro is filled with positive and reinforcing quotes. Parents and other relatives also invest time, effort and money into aiding students – either by gifting school essentials, cooking specific meals to give them energy, or even through praying.

Interestingly enough, despite playing a huge role on the daily life and celebratory dates in Japan, religion is more of a cultural trend than a belief. As we have addressed on Chapter 1, Japan has strong influences from Buddhism and Shintoism. Peñascal (2022) tells us that, according to the Japanese Ministry of Internal Affairs and Communication, in 2021, circa 48% of the population considered themselves Shinto, almost 47% Buddhist, around 4% practiced other religions, and lastly, only 1.05% practiced Europe's largest religion, Christianity. The interesting part about the way the Japanese express their faith is that, unlike what we see in most countries of the West, people can consider themselves followers of more than one religion.

During our stay in Japan, we were fortunate enough to be guided in visits to various shrines and temples. We were explained the differences and similarities between sacred buildings and rituals of both Shintoism and Buddhism; however, we soon came to realize that most of the times these symbols are mixed. This means that it was usual for us to see, in one same temple, symbols from both religions. We were told by our Japanese colleagues that what matters the most in Japanese society when it comes to religion, unlike what we have seen during our whole life, is the belief in the gods and spirits, no matter their designation. We find it important to underline that this does not apply to every Japanese person specifically, but rather to the largest part of the community.

At the beginning of her article, Peñascal (2022) tells us that "A Japanese is born as a Shinto, marries as a Christian, and dies as a Buddhist". This is actually a very common saying about the religious life of Japanese people. We were told by our Japanese guides and friends that choosing a religious celebration according to the event was typical in Japan. One will most likely follow Shinto ideas of naming and protecting newborns; marry in the fashionable and rich way Christians do; and celebrate funerals with the open mind and acceptance of a Buddhist. We can safely conclude that, unlike Western countries, Japan values spirituality and union over religion.

In fact, Japanese society displays a strong sense of community and unity despite religious beliefs. One of the most relevant examples of unity we could witness, during our experience, was the use of facemasks. Following the covid-19 outbreak, as we are all aware, the usage of masks became part of our daily routine. When the pandemic state ceased, despite some exceptions, people were free to roam without masks. In Portugal, as soon as the restrictions were lifted, people started walking the streets without masks. Yet, in Japan, this was not the case. Even after the lifting of the mask requirement, the Japanese

community continued to wear them in all public spaces. When we questioned members of the community about that practice, the answer we got was "if one wears it, everyone wears it". It was explained to us that Japan not only has a great sense of social empathy, but they also cherish national unity. In other words, if everyone else wears a mask, not wearing one means challenging the social norm and, therefore, that individual becomes an outsider in the eyes of society.

Japanese society shares a very tight bond despite being emotionally colder at first. One of the strongest examples we had of this bond when working in Japan was the habit of offering gifts to coworkers, as previously mentioned. The *Omiyage*¹⁰⁸, or what we call *souvenirs*, are small gifts brought when visiting another place during vacations. Japanese people offer *Omiyage* not only to friends and friendly acquaintances, but also to workplace colleagues and bosses. For several times we were offered all types of *souvenirs* by our colleagues, who could have either gone to another country, or just to the neighbor city. Gift-giving is a big part of Japanese social life, and beyond *Omiyage* there is also the *Temiyage*¹⁰⁹. *Temiyage* are gifts given to the host of a party or event. In fact, whenever an event was held at the Embassy, it was very common for invitees to bring along small gifts. Those who could not be present, would send flowers to thank for the invitation and express their sorrow for not being able to attend. On figure 2, we see flowers sent by the Governor of Nagasaki, the Honorary Consul Miss Reiko Miki, the Nezu Museum President, the Arai Trading President, among others, who could not attend the celebration for which they had been invited.

¹⁰⁸ In Japanese, お土産.

¹⁰⁹ In Japanese, 手土産.



Figure 2: Flowers sent to the Embassy of Portugal in Tokyo by people who were unable to attend the inauguration of the Embassy's new building.

This habit is also related to celebratory dates. On days like Valentine's Day, White Day¹¹⁰, and *Hinamatsuri*¹¹¹, workers from the Embassy would exchange chocolates and traditional gifts/foods amongst themselves. Despite not having a personal relationship with one another, it is part of the Japanese culture to celebrate these dates with all those around. Working on celebratory dates in the embassy was very enlightening as to the cultural differences between Portugal and Japan. Days like Father's Day or Mother's Day are celebrated in very different manners, with different traditions and in different dates. It was also interesting to understand that while Portuguese celebrations value family and religion, most Japanese celebrations value nature (for example, with the Earth Day) and love (with Christmas being celebrated amongst lovers instead of family, and having several days dedicated to the spread of love).

Japanese social norms¹¹² and etiquette are different from the European ones. Under the light of Portuguese culture, as well as of other European cultures, social

¹¹⁰ White Day, celebrated on March 14th, is a continuity of Valentine's Day. Different from the Western culture, on Valentine's Day in Japan women gift (preferably handmade) chocolates to men. Then, exactly a month later, men gift chocolates or other gifts to women, to reciprocate their feelings or intentions.

¹¹¹ *Hinamatsuri*, translated as Girl's Day or Girl's Festival, is celebrated on May 3rd, and it is a celebration around the image of the emperor and his family. In this festival, dolls representing the royal family are displayed and prayed to. *Hinamatsuri* traditional foods include the *Hina-arare* and *Hishi-mochi* (candy), as well as *Sakuramochi* (traditional sweet) and *Tirashizushi* (sushi).

¹¹² According to Unicef (2021, p. 1), social norms are a set of usually unwritten rules that "define acceptable and appropriate actions within a given group or community".

etiquette is the unspoken decree that states that we should offer our seat for elders, apologize when disturbing someone, or saying please and thank you.

Children are taught social etiquette from an early age, making it an almost natural behavior. When we are confronted with a different society, we usually expect social etiquette to be similar – after all, it seems like common sense to us. From our perspective as EU citizens, when we leave Portugal to visit any other EU country, differences usually apply to language and general culture, but rarely to social etiquette. This is why getting used to Japanese social good manners was hard at first. It is important, however, to keep in mind that social etiquette and norms may vary even within the same country. For that reason, we would like to strengthen the notion that, in this chapter, we are referring to Tokyo's way of life.

We would also like to address the danger of cultural misconceptions, so to say, an erroneous notion or idea about a certain culture, which is based on stereotypes, biases, or insufficient understanding. Before going to Japan, we consumed a lot of content posted online related to general culture and etiquette both in Tokyo and Japan. The knowledge we acquired inevitably influenced our perspective on Japanese society, despite us knowing that this information could be wrong. It affected the clothes we chose to take, the perfumes we packed, and the way we contacted with Japanese entities. During the first few weeks of our stay, it also had an impact on our general conducts and attitudes towards others.

Because we find it relevant for the development of this section, we will take the opportunity to describe the main biased ideas we had of Japan, and how living in Tokyo made us realize that not everything we see or assume about a country is truthful. One of the things that stereotyped representations influenced, as mentioned above, was our choice of outfits. While still in Portugal, we came across several videos and online posts about how revealing clothes are negatively seen in Japan. This digital content argued that wearing short skirts or cleavage attracted negative attention. For this reason, we chose more sober garments with greater coverage. Upon arriving and living in Tokyo, we began to realise that this idea is erroneous, and that knee-length skirts are common in any stratum of society, from working women to students. In fact, high schoolers reduce the size of their skirts by folding the waistband. We were also told that in Japan people do not like strong smells, and hence perfume is not commonly used. In fact, unlike the

countries we are used to, the smells in Japan are milder. Even so, the use of perfumes, especially luxury ones, is widespread.

Regarding good manners on the street, the content we accessed provided information that it is socially unacceptable to eat and drink while walking, due to the litter caused. Littering is indeed frowned upon by the Japanese. However, eating or drinking in the street, as long as it is done with care and with little or no littering, is fine. Even so, some of the information we had access to early on came to be useful and not totally misleading.

Taking back on etiquette, Japanese society has its own set of social rules, which differ a lot from what we grew up seeing and doing in Portugal. Early in our time in Tokyo, we found that offering our seat to elders might be seen as rude. When we confronted Japanese colleagues and friends about it, we were told that Japanese people do not like to be seen as incapable, especially those who are older. Offering our seat to someone who does not seem to have an obvious disability, or is carrying a child, is often seen as rude, as if we are considering the other party as inept.

Japanese society has a very interesting and distinct culture when it comes to public transports. First, from our experience, public transports can be considered one of the most silent places in Tokyo. Speaking loudly or on the phone is perceived as rude, and so is playing games or watching videos loudly. Even during commute, one is encouraged by the messages on the metro speakers to keep voice, phones, and gaming consoles low in volume. For this reason, we consider transports in Tokyo to be tranquil, despite the amount of people inside. It is also very common for commuters to sleep during rides. For us, as Portuguese citizens, it was strange, at first, to notice that people would peacefully and profoundly sleep on transports. On the other hand, locals didn't even seem to notice people snoring or unintentionally invading their personal space, as it is a normal occurrence for them. Unlike what happens in Portugal, considering our experience, sleeping in public places is not badly viewed. Rather, it is a sign that the person is a hard worker who takes advantage of their free time to rest.

Japanese society attributes a lot of value to appearances. Both men and women are always tidy, and there is a habit of ostentation. Some Japanese colleagues told us that it is crucial in their society to come across as neat and wealthy. Luxury brands in Japan are worn on a day-to-day basis. These brands, that in Portugal are only used in special

occasions, in Japan are worn to go to work by the majority. We had the chance to experience firsthand how different marketing from big brands is in Japan when compared to countries who do not consume as much luxury brands, such as Portugal. We concluded that there is a massive allocation of luxury stores in Tokyo due to the huge market demand.

Appearance is essential in Japanese society, which brings us to the question of tattoos. Tattoos have long been associated in Japan with criminals, more specifically the *Yakuza*¹¹³. Tattoos are central to the *Yakuza* way of life, representing their attributes (Virk, 2019) and the crimes each individual is notorious for. For this reason, tattoos in regular citizens are still interpreted as having the previously mentioned meanings. This results in people with tattoos being forbidden from entering certain common spaces, like the public baths, gyms or pools. When tattoos are small enough, one is encouraged to cover them with tape. However, if the tattoos are bigger, one must either go to spaces specially created for tattooed people or avoid entering these spaces. From our experience, foreigners showing their tattoos in public is not as frowned upon as if they were Japanese. From what we debated with Japanese friends and colleagues, most Japanese are aware that foreigners have tattoos because it is trendy abroad. Despite them not seeing tattooed foreigners as a threat, respect is still owned to Japanese society, and showing off tattoos should still be avoided most of the times, be it in closed or open spaces.

Following up with outdoor manners, or street manners, we have already addressed a common misconception about eating while walking in Tokyo. However, there are still behaviors that largely diverge from the Portuguese/European ones. Street manners were actually one of the biggest impacts we felt when moving both to Japan, and then back to Portugal. First, driving and walking sides are different. In Portugal, cars drive on the right side, and hence people usually use the rightest part of the sidewalk to walk, or the rightest part of the rolling stairs to stand. In Japan, however, cars drive on the left side of the road, and for that reason people usually walk and stand on the left side. This rule is usually blindly obeyed, as Japanese people tend to avoid disrupting peace and habit. For this reason, it is also very common to see controlled crowd movement on the street, where people stand in a straight line behind one another, rather than in an unorganized group, as in Europe.

¹¹³ *Yakuza* (ヤクザ) is the name given to the Japanese organized crime syndicate.

Still on the matter of Japanese street manners, one of the biggest inconveniences to us was the lack of garbage cans on the outdoors. With the exception of those placed right by convenience stores or other commercial buildings, there are very few garbage cans on the outdoors (including streets, parks, etc). For this reason, one is expected to carry their own litter and dispose of it at home. Despite the common idea that this happens solely due to the Japanese habit of not littering, a quick research led us to find another reason for this. Most trash bins were removed from public areas after the Sarin Gas Attack in Tokyo, 1995¹¹⁴. Understanding that trash cans were a potential place to hide weapons, the Japanese government banned bins from most public areas, with especial attention to train stations (Live Japan Perfect Guide, 2019).

This brings us to another topic, which is garbage manners. In Tokyo, recycling is very important, and all households are expected to follow the rules on waste treatment. As we can see on figure 3 and appendix 13, rules on garbage separation, collection, and treatment are very specific. Houses in the same neighborhood usually have a common drop off point. Despite us having trouble at first at managing this difference, we soon grew fond of this system. Maybe for this reason, among others, streets in Japan are very clean. We have also noticed that smells, back in Portugal and other European countries, are way more intense, which we immediately associated with garbage treatment.

¹¹⁴ A terrorist attack planned by the *Aum Shinrikyo*, who used sarin gas (an extremely toxic, colourless and odourless gas) in the Tokyo subway to injure over 5 000 people (Live Japan Perfect Guide, 2019).

Collection Dates for Garbage & Recyclables

サクラハウス 祐天寺 - ゴミ出しの日



Figure 3: Collection Dates for Garbage & Recyclables by Sakura House for Yutenji, Tokyo.

Sanitary and public health is very important for the Japanese. Another example of how this applies to their daily lives is the existence of several laws on smoking. Smoking is forbidden in most public places, or when walking on the streets. Smokers are expected to go to the nearest smoking points. Since we were on a shared house, we were told from the onset that smoking in or outside the house was forbidden, and the closest smoking point was at a walking distance of eleven minutes. Smokers should also utilize portable ashtrays, and avoid littering, under the penalty of a fine.

When it comes to indoor manners, Japanese behaviours are also very different from the European ones. It was after coming in contact with Japanese society that we really understood how the way we live and share spaces with other people is influenced by our cultural background. One of the most important rules in indoor etiquette in Japan is the removing of footwear when entering any house, temple, or other buildings (modern cafes and restaurants do not require us to do so). For each indoor, outdoor, and bathroom, there are usually different slippers or shoes. When moving from the common rooms in a

house to the bathroom, we are also expected to change slippers, as not to spread dirt from either room to another. At the entrance of every house there is a *genkan*, an area reserved for the changing of shoes. This takes us to two points that are very relevant for the Japanese: if one wants to cause the right impression, they should not only remove their footwear at the entrance, but also turn it towards the door; furthermore, one should also be wearing neat, preferably new looking, socks.

Different manners also apply to the Japanese gastronomic world. Despite all the alterations it suffered with the arrival of the Portuguese in the 16th century, Japan kept a solid foundation of its ancient habits and culture. For starters, the usage of *hashi*¹¹⁵ instead of cutlery when eating is one of the most ancient techniques that remained in eating manners. When it comes to food composition, we can expect, in a classical Japanese meal, to be served with rice (always on the bottom left side of our tray), some kind of *miso* soup¹¹⁶, pickles, and a main dish of fish or meat. The accompanying drink, which is free of charge in restaurants, is usually green tea or water.

Eating in a restaurant in Japan, even in those dedicated to foreign cuisine, always includes the same standards. Upon arrival at the table, people are always presented with warm white towels to clean/warm their hands before eating (compared to our Western habit of washing our hands before a meal). If we are eating noodles in soup or any other type of food that might splash, costumers are also given an adult size, usually paper, bib, to wrap around their necks. When it comes to these stock filled foods (noodles, soups, stews, etc.), it is seen as positive to slurp from the spoon or bowl.

Eating also encompasses a set of manners in Japan. We should never stick our chopsticks on the rice, nor use them to pass food directly to another person's chopsticks, given that these are funerary traditions. When sharing dishes, we are supposed to use the opposite side of the chopstick to grab food from the shared plate. And if we talk about eating rice, it is preferable if we hold the rice bowl in one hand and eat with the other.

General social manners when eating at a restaurant also differ from the Western ones. First of all, unlike what we are used to in Europe, in Japan it is normal, and in some cases even expected, for one to shout out for the waiter's attention. Japanese people and places are usually quiet except when eating. For us to be properly heard by the restaurant

¹¹⁵ *Hashi* (箸) is the Japanese name given to chopsticks.

¹¹⁶ *Miso* soup is a traditional Japanese soup made with *dashi* stock and *miso* paste.

staff, we are expected to call for their attention with a “*Sumimasen*”¹¹⁷, or simply order whatever we want out loud. Furthermore, tipping is not only an unusual practice, but it is even preferable to avoid. Japanese colleagues explained to us that this happens because the person is already being paid for their service, and our tip might come across as “pitying” the other person’s status.

Eating out in Japan is much cheaper when compared to home cooking. Restaurants and other types of bars are usually full and welcome company workers. This leads us to another common cultural factor in Japan – bounding over food and drinks after work. It is usual for work colleagues to go out to drink or eat in regular restaurants or *izakayas*¹¹⁸. A Japanese colleague told us that, from his perspective, this type of outing was fundamental. Because the Japanese are usually shy, most of them need an excuse (and some alcohol) to be able to bond with colleagues who are central pieces of their daily social and professional life. Despite all the differences between Portugal and Japan in terms of restaurant etiquette and culture, social drinking and eating are central to both cultures. In essence, from my experience, I believe that both cultures aim for the same result, only through different practices and techniques.

We came to understand that the nonverbal aspects of cultural and intercultural communication were the main reason for us feeling so distant from the Japanese society. Their manners, costumes, greetings, and habits are all distinct from the ones we were used to. However, our involvement and interest allowed us to understand how important it is for us, travelers and international professionals, to adapt our behavior to the society we are inserting ourselves in. With this in mind, respecting Japanese cultural codes and manners allowed us to, in the long term, feel welcome and embedded in their society, despite the large cultural and social gaps.

¹¹⁷ *Sumimasen* (すみません) is the Japanese equivalent to Excuse Me/I am sorry.

¹¹⁸ An *izakaya* (居酒屋) is a Japanese type of bar where appetizers and small dishes are served to accompany drinks. Foods served at *izakayas* usually include fried chicken (*karaage*), edamame, and grilled chicken skewers (*yakitori*), for example.

Relations between Portugal and Japan date back to the 16th Century. Although interrupted for a period of two-hundred years, the relationship between the two countries is, nowadays, alive and thriving. With the Portuguese arrival and permanence on the island, the Japanese view of the Western world ended up changing.

As we had the opportunity to see in Chapter I, the Portuguese played a huge role on Japanese social, cultural, political, and economic development. On the one hand, the arrival of the Portuguese allowed the Japanese people to understand and connect with Western people, culture, and goods. They were introduced to new weapons, objects, foods, techniques, costumes, and a new faith. It became usual for Japanese to adapt Western products and habits to their own culture and daily lives, and hence language, cartography, medicine, gastronomy, art, and painting, all underwent significant modifications as a result of Portuguese influence. On the other hand, all these novelties at once appeared to have changed the *status quo* of Japanese society so quickly that fear of being changed permanently by foreigners rose. In this sense, Japan ended up closing its borders to the world, albeit keeping the culture and traditions brought by the Portuguese in varied ways. After its reopening, relations between Portugal and Japan re-started in 1860, with the helping hand of other Western powers.

Almost a century after the re-settling of political, cultural, and economic relations between the two countries, the institution in which our internship took place, the Embassy of Portugal in Tokyo, was established. We started Chapter II by investigating the reasons for the existence of embassies, and what their roles are. We concluded that embassies serve as political, economic, social, and cultural centers, guaranteeing communication between two different countries. In the specific case of Portuguese embassies, we realized that there are three other public institutions represented in embassies, which help with the promotion of culture, tourism, and economy, respectively – *Instituto Camões*, *Turismo de Portugal* and *AICEP*. In this chapter, we also took the opportunity to introduce the Embassy's organization chart, as well as the workers' sectors and roles. Specifically, we were able to understand the functions of the diplomatic mission, and how the size of an Embassy influences the roles of each member.

The Embassy of Portugal in Tokyo is a small embassy, when compared to other European embassies in Japan and other Portuguese embassies abroad. This results in overall less significance and representation of the embassy, probably due to the current state of affairs between the two countries. For this reason, it is important for Portugal to

have all the institutions mentioned above investing in the improvement of political, economic, and cultural relations with Japan. Understanding the importance of these relations is the first step to understand the reason behind the various tasks and experiences we had to go through during our internship.

In Chapter III we start by exploring the reasons why we chose to take this internship, followed by general information on duration and tasks. Specific tasks were split into political, EU-related, cultural, economy-related, and consulate-related. All tasks were extremely beneficial for our comprehension on how intercultural communication and business are dealt with between the Portuguese and the Japanese. It also helped us improve our knowledge on matters related to the European Union, and how the representation of the community works outside of the EU sphere.

Working at the embassy was beneficial for ourselves, both as individuals and as students, as well as for the embassy itself. Experiencing all the above-mentioned sectors allowed us to further understand the role of embassies in all types of intercultural relations, obviously with a special focus on the role of the Portuguese Embassy in Japan. During our internship, we were not only able to work on all the above-mentioned areas, but also collaborate on the development of projects that needed a more specialized workforce. We also understood how to better deal with Japanese counterparts, in the political, cultural, economic, and social context. Overall, subchapter 3.3 describes how and why we believe that our intercultural competence has improved during our internship.

Working in the Embassy allowed us to grow as members of this globalized world, but our daily experiences in a new, completely different culture also impacted our perspectives and understanding of how to adapt to different societies. For this reason, we finish our dissertation with Chapter IV, dedicated to the main socio-cultural differences and impacts we felt during our stay in Japan. Greetings, manners, norms, and religion are some of the most different aspects when considering Japanese and Western culture. After understanding these differences and learning how to adapt, we were finally able to feel comfortable and entrenched in Japanese society. Altogether, this experience allowed us to understand that being flexible and able to interpret cues according to a place's cultural codes is a vital asset in today's globalized world.

“The bamboo that bends is stronger than the oak that resists” (Japanese Proverb).

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Appendix 1 – Examples of reports made for the telegrams.

Declaração do Conselheiro Especial do Primeiro-Ministro no Segmento de Alto Nível da 52ª Sessão do Conselho dos Direitos Humanos

No passado dia 2 de março, o *Conselheiro Especial do Primeiro-Ministro* japonês, *Gen Nakatani*, prestou declarações relativamente aos assuntos até então debatidos no *Segmento de Alto Nível da 52ª Sessão do Conselho dos Direitos Humanos da ONU*. O conselho realiza-se este ano entre finais de fevereiro (27) e início de abril (04), e conta com reuniões diárias durante a semana assentes nas diversas temáticas dos Direitos Humanos.

O *Conselheiro* começou a sua declaração por congratular os *Embaixadores Bálek e Ahmed* pelos cargos de *Presidente e Vice-Presidente* do *Segmento*, elogiando também os esforços do *Alto Comissariado das Nações Unidas para os Direitos Humanos*, e garantindo o contínuo apoio do *Japão* na proteção e promoção dos direitos humanos. De seguida, condenou as atitudes da *Rússia* no último ano, dizendo que *Japão* “will never tolerate unilateral attempts to change the status quo by force in any region”.

Nakatani chamou também a atenção para o apoio não só à *Ucrânia*, como também à *Turquia* e à *Síria*, vítimas de grande devastação causada por terremotos, e que já contam com o apoio monetário (27 milhões de *USD*) e humanitário (envio de equipas de busca e resgate) do *Japão*; bem como a regiões como o *Sri Lanka*. O conselheiro garante ainda que *Japão* continuará a implementar esforços de ajuda humanitária a estes países, através de contribuições ao *Escritório do Alto Comissariado das Nações Unidas para os Direitos Humanos (OHCHR)*. São ainda mencionadas as situações do *Camboja* e *Mianmar*, que *Japão* diz estar a cooperar com a comunidade internacional para ajudar a resolver. *Japão* aproveita também para chamar a atenção para as atitudes da *China* relativamente às questões de *Hong Kong* e *Xinjiang*, assim como para as atitudes da *Coreia do Norte*, especialmente na recorrente questão dos raptos.

O *Conselheiro* expõe também os esforços nacionais do *Japão* para a manutenção e promoção dos direitos humanos. No que toca às empresas, *Nakatani* diz que o país contribuiu com 14 milhões de *USD* para o *Programa das Nações Unidas para o Desenvolvimento*; e tem promovido o poderio económico feminino através do nivelamento salarial entre homens e mulheres em empresas maiores, *hosting* da *World Assembly for Women: WAW! 2022*, e contribuições à *UN Women* em aproximadamente

21 milhões de *USD*. Finaliza ainda garantindo contínuos apoios às atividades do *Relator Especial* relacionadas com a eliminação da discriminação contra pessoas afetadas pela lepra.

Antes de terminar, *Nakatani* aproveita para adereçar a questão da descarga das águas de *Fukushima*, garantindo que tudo está a ser realizado “with the highest priority on safety in accordance with domestic and international safety standards”, e que portanto não constitui perigo para a segurança humana ou ambiental.

O *Conselheiro* termina a sua declaração garantindo que o *Japão* está a fazer os possíveis para defender a lei e ordem internacionais, aproveitando a ocasião para anunciar a sua candidatura ao Conselho dos Direitos Humanos.

Apoios prestados pelo Japão aos países afetados pelo terramoto da Turquia

No passado dia 6 de fevereiro, Turquia foi epicentro de um terramoto de magnitude 7.8 na escala de Richter, que resultou na morte de mais de 7 000 pessoas, e no ferimento de dezenas de milhares (números estes que estão previstos aumentar).

Neste sentido, Japão contribuiu com o envio repartido de uma equipa de busca e salvamento Japan Disaster Relief Rescue Team (JDR), que, contando com médicos, enfermeiros, farmacêuticos, entre outros, rondará 75 membros. O primeiro envio deu-se no dia 6 de fevereiro, após condolências prestadas pelo Ministro dos Negócios Estrangeiros Yoshimasa Hayashi à Turquia, sendo que até ao dia 14 de fevereiro foram já enviados 41 membros. Para além da equipa de apoio, Japão atendeu ao pedido turco de envio de bens de emergência, tais como tendas, cobertores e sacos-cama, através da Japan International Cooperation Agency (JICA). O MOFA expressa ainda que Japão continuará a prestar auxílio no terreno, assim como considerará a assistência necessária de acordo com as necessidades do governo turco, e de acordo com a perspetiva humanitária.

Apesar do epicentro ter sido na Turquia, também o Norte da Síria foi severamente afetado. A 10 de fevereiro, e após falha do governo japonês em prestar condolências pelas vítimas sírias, o Governo da República Árabe da Síria pediu providências japonesas de bens de emergência como os previamente referidos. O pedido foi atendido através da JICA, e em função da perspetiva humanitária.

No seguimento das ajudas prestadas pelo Japão a países do Médio Oriente afetados por catástrofes naturais, também o Governo da República Islâmica do Irão pediu ao governo japonês, no passado dia 10 de fevereiro, providência de bens de emergência, considerando o terramoto com epicentro no Irão, que se fez sentir no passado dia 28 de janeiro. Apesar do Irão se ter prontificado a apoiar Turquia e Síria após o desastre, também o próprio se encontra em processo de reconstrução e reabilitação, após padecer de 3 mortos e mais de 1400 feridos. Ainda assim, o desastre não parece ter tido grande destaque nem atenção e/ou apoio por parte da comunidade internacional. Apesar disso, Japão prontificou-se a auxiliar Irão através do envio dos apoios pedidos, considerando não só a perspetiva humanitária, como também a relação próxima entre os dois países.

***Quad* cria Desafio Quadripartido para a Promoção de Hábitos Cibernéticos Responsáveis**

No passado dia 7 de fevereiro, *Japão, Austrália, Índia e Estados Unidos da América* emitiram um comunicado que anunciava a nova campanha conjunta para promoção de hábitos cibernéticos responsáveis, assim como segurança online.

A iniciativa, apelidada *Quad Cyber Challenge*, tem por objetivo fortificar não só o ecossistema e segurança cibernética dos utilizadores, como também auxiliar as economias, através da prevenção de roubos e outros crimes cibernéticos. Os quatro colaboradores informam que, em termos de perdas anuais relacionadas com os crimes cibernéticos, os custos podem chegar a atingir os triliões de USD.

O desafio providencia a todos os utilizadores, independentemente do género, idade ou estatuto, recursos de informação e preparação para a utilização segura da *Web*. A iniciativa culminará em vários eventos durante a semana de 10 de abril deste ano, mas sem informações acerca de onde ou como.

No seguimento deste esforço quadripartido, *Japão* está, desde 1 de fevereiro e até 18 de março, a implementar o mês da consciencialização da ciber-segurança. O MOFA comenta ainda que pretende contribuir ativamente para a globalização de um ciberespaço seguro, livre e justo, em cooperação com *Austrália, Índia e EUA*.

O fortalecimento da segurança *online* é essencial, especialmente no caso do *Japão*, que tem desde o ano passado sofrido cada vez mais ataques cibernéticos de *ransomware*. No

primeiro semestre de 2022, o país sofreu 114 ataques do tipo, dirigidos a pequenas, médias e grandes empresas (incluindo hospitais). Em março de 2022, a já planeada unidade de Ciber-defesa do *Ministério de Defesa* japonês (JMOD) foi posta em ativo, após anúncio por parte do *Ministro da Defesa Nobuo Kishi* de que os ataques cibernéticos estavam em aumento no *Japão*. Em novembro desse mesmo ano, o JMOD juntou-se formalmente ao *Centro de Excelência em Defesa Cibernética Cooperativa da OTAN* (CCDCOE).

Já no passado dia 7 de fevereiro, para além da iniciativa do *Quad*, também *Japão* reuniu com *Reino Unido* para o 7º *Diálogo Cyber*, onde foram discutidos tópicos relativos à segurança, pública e privada, na *internet*.

É também do nosso conhecimento de que a *Coreia do Norte*, que recentemente representa uma possível ameaça à paz e estabilidade da região *Ásia-Pacífico*, no passado ano de 2022, não só roubou mais ativos em moeda criptográfica do que em qualquer outra altura, como também dirigiu atenções veladas às redes de empresas aeroespaciais e de defesa estrangeiras. Tendo isto em consideração, é também possível que *Japão* e restantes membros *Quad* se estejam a preparar para qualquer ameaça que possa surgir no futuro por parte da *Coreia do Norte*.

Appendix 2 – Research results on relevant non-governmental actors in Japan

Fundação Inamori

Área de Atuação: pesquisa científica

Palco Mundial: Japão

Oportunidades para Portugal: FCT, Fundação para a Ciência e a Tecnologia; Fundação Gulbenkian; Fundação Champalimaud.

A Fundação procura promover ativamente a paz e a prosperidade entre todas as pessoas na Terra através da promoção da compreensão mútua. Faz isso por meio de programas de reconhecimento público e apoio a atividades criativas para fomentar a ciência, a cultura e o enriquecimento do espírito humano, bem como por meio de contribuições sociais. A fundação é administrada pelo governo japonês.

Net Assets – 126.1 billion yen (em Março 31, 2022)

O seu fundador é **Kazuo Inamori**, que é também presidente honorário da Câmara de Comércio e Indústria de Quioto, membro estrangeiro da Academia Real Sueca de Ciências da Engenharia (Royal Swedish Academy of Engineering Sciences) e administrador emérito do Instituto Carnegie de Washington. Já lhe foram atribuídos diversos prêmios e honras, tanto no Japão como internacionalmente. Ocupa cargos de conselheiro honorário na Japan Airlines.

Atualmente, a Princesa Takamado é a presidente honorária, e o *Chairman* é o bioquímico e neurocientista Shigetada Nakanishi.

O Prémio Kyoto, criado e atribuído pela fundação, tem uma aparente grande marca internacionalmente. Em 2014, o Vice-Presidente dos EUA, Al Gore, celebrou os 30 anos de fundação de Inamori. Este prémio parece ser importante dentro da comunidade – foi até criada uma versão deste prémio em Oxford.

Em 2018, a fundação patrocinou a tour Hamburg de ballet de Kyoto.

Aparentemente, nos últimos tempos, a fundação tem feito diversos avanços nas áreas científicas, sobretudo no que toca à biologia. A fundação parece investigar também no estrangeiro, como é o caso do UK – Inamori criou 2 empresas que ajudaram a

revitalizar economias locais do Reino Unido, auxiliando ainda em projetos de âmbito universitário.

Este podia ser um bom contacto com as Fundações para a Ciência e a Tecnologia, Champalimaud, ou Gulbenkian, em Portugal, por exemplo – em grande parte devido à proximidade de objetivos e carácter intelectual das organizações. Vemos aqui possibilidades de bolsas conjuntas para pesquisadores em Portugal e no Japão a propor viagens entre os países e troca de conhecimentos em um intercâmbio de pesquisa.

Fundação Económica do Japão

Área de Atuação: intercâmbio económico

Palco Mundial: Japão, Europa, EUA, Ásia-Pacífico

Oportunidades para Portugal: obter eventos para expansão do mercado no Japão.

A Fundação Económica do Japão (JEF) foi criada para aprofundar o entendimento mútuo entre o Japão e outros países por meio de atividades destinadas a promover intercâmbios económicos e tecnológicos. Desenvolve atividades, fornece informações sobre o Japão e organiza oportunidades de troca de ideias e opiniões entre líderes de vários países, em áreas como indústria, administração governamental, academia e política. . Apesar de ter como objeto de ação, em teoria, o mundo todo na prática tem apenas fóruns dedicados sobre as relações Japão-EUA, Japão-Europa, e Japão-Ásia Pacífico.

O último fórum foi em França em 2022, em parceria com um instituto francês. Estes fóruns, de acordo com a listagem de participantes, contam com representantes japoneses e representantes do país escolhido. No último referente a França, estiveram presentes entidades como o Ministro dos Negócios Estrangeiros, representantes do instituto parceiro, embaixadores, e outros importantes CEOs (ex. Renault, Allianz, etc.).

Surge provavelmente aqui uma oportunidade de conectar ainda mais Portugal ao Japão, que neste caso já opera na Europa. Deve-se tentar obter mais fóruns e seminários em Lisboa para dar mais chances para empresas portuguesas de obterem *networking* e possibilidades de expansão para o mercado japonês.

Fundação de Música Nippon

Área de Atuação: Música

Palco Mundial: mundo musical

Oportunidades para Portugal: Intercâmbios de estudantes e bens, bolsas e apoios mútuos.

A fundação preocupa-se em auxiliar músicos promissores, independentemente da nacionalidade. A associação tem ainda um projeto de emprestar instrumentos de cordas a jovens prodígios. Esta fundação é apoiada pela The Nippon Foundation.

O atual *Chairman* é Katsuji Ebisawa, ex-presidente do canal japonês NHK, acusado em 2005 de corrupção no canal.

A fundação organiza também concertos internacionais, com os seus instrumentos e referente músico. A organização parece procurar instituições e conservatórios musicais para desenvolver o *network* internacional de música.

Por acaso, a área musical é uma área que necessita de bastante desenvolvimento em Portugal. A maioria dos jovens mais promissores, sobretudo em instrumentos clássicos, acaba a ter que ir para o estrangeiro (ex. Áustria) para continuar o seu percurso musical. Poderia surgir aqui uma oportunidade de comunicação com a Fundação de Música Nippon, e alguma Instituição ou Conservatório Português, para desenvolver não só as relações entre os dois, como o próprio setor em Portugal. No caso, os Conservatórios de Música do Porto ou Lisboa podiam ser opções, assim como a Escola Artística de Música do Conservatório Nacional. A fundação Gulbenkian, por exemplo, também atribui bolsas de música a estudantes portuguesas – poderia ser outro parceiro.

Fundação Japonesa para Pesquisa sobre Cancro (JFCR)

Área de Atuação: Pesquisa médica

Palco Mundial: mundo médico

Oportunidades para Portugal: IPO

Organização japonesa sem fins lucrativos para o combate contra o cancro, e faz parte da União Internacional para Controlo do Cancro – uma organização não-governamental que conta com o apoio e participação de mais de 170 países. Portugal tem também 7 representantes nesta União (AEOP, APCL, APLL, Champalimaud, Instituto Português de Oncologia de Coimbra, Liga Portuguesa Contra o Cancro e Associação Advanced Breast Cancer Global Alliance). Ou seja, conectar esta fundação com qualquer uma das acima referidas deveria ser fácil, dada a confirmação de que efetivamente abordam assuntos semelhantes. Ou ainda com Instituto Português de Oncologia.

No Japão, a JFCR é um dos líderes na investigação médica e biológica.

Atualmente, o presidente honorário é o Príncipe Masahito Hitachi.

Fundação Ashinaga

Área de Atuação: apoio aos órfãos

Palco Mundial: Japão, sudeste asiático e África

Oportunidades para Portugal: ajudar a navegar o continente africano, em especial países PALOP; contacto com a associação ATACA.

É uma fundação japonesa que atua internacionalmente para o apoio económico e emocional de crianças que perderam um ou ambos os pais. A fundação parece ter um grande foco no continente africano e no Japão.

O atual presidente é o também fundador Yoshiomi Tamai, ativista e filantropo japonês.

A fundação aparenta ter escritórios regionais noutros países: Uganda, Senegal, UK, França, EUA e Brasil. Estes países oferecem apoio financeiro e bolsas a estudantes africanos para estudarem noutro país. Isto seria até importante e útil para Portugal, já que as universidades portuguesas têm uma enorme afluência de estudantes africanos, que por norma seguem sem qualquer apoio para Portugal.

A Fundação Ashinaga trabalha bastante com a região africana, tendo começado um projeto em Moçambique em 2021. Na mesma linha conceptual, a associação

portuguesa ATACA (Associação de tutores e amigos da criança africana) organiza também missões e eventos de voluntariado para ajudar essa mesma causa. Portugal tem ainda um extenso *know-how* na área e diversos atores não estatais que podem auxiliar a fundação em questão.

Fundação Japonesa da Velha Idade

Área de Atuação: apoio a idosos

Palco Mundial: Japão

Oportunidades para Portugal: Associação Portuguesa de Psicogerontologia – intercâmbio de ideias.

A fundação providencia informação sobre ciências, gerontologia e saúde na população mais idosa. Faz ainda parte dos seus projetos o financiamento de investigação na área da gerontologia.

O seu presidente é Shinichi Ohshima, investigador na área da medicina.

Atualmente em Portugal a área de gerontologia tem tido bastante adesão pelos estudantes universitários, já que também a população portuguesa está envelhecida. Em Portugal, a Associação Portuguesa de Psicogerontologia organiza simpósios e outros eventos no âmbito da saúde idosa.

Há aqui espaço para uma conexão entre as duas associações, que não só trabalham temas semelhantes, como também fazem parte de 2 países de população envelhecida.

Fundação Memorial Kihara

Área de Atuação: pesquisa nas ciências biomédicas

Palco Mundial: mundo médico

Oportunidades para Portugal: Champalimaud; I3s.

A fundação, sem fins lucrativos, apoia a investigação na área das ciências naturais e indústrias relacionadas.

O atual presidente é Yasuo Ohno, do qual não encontramos mais informações.

A fundação atribui diversos prémios. O “Kihara Memorial Foundation Academic Award” é atribuído a investigadores de temas originais, que trabalhem no Japão, até aos 50 anos, e que sejam ativos na comunidade científica.

Possibilidade de cooperação com fundações portuguesas da área de saúde como a Fundação Champalimaud e o I3s, com troca de conhecimentos e incentivos.

Asian-Japan Women’s Resource Center

Área de Atuação: Direitos das mulheres

Palco Mundial: mundo feminino

Oportunidades para Portugal: intercâmbio de ideias com a Plataforma Portuguesa para os Direitos das Mulheres.

Defende a igualdade de género, o fim da violência contra as mulheres, uma sociedade equitativa, e também o desenvolvimento ambientalmente sustentável. A fundadora é Yayori Matsui, jornalista e ativista pelos direitos das mulheres.

Num projeto semelhante em Portugal, a Plataforma Portuguesa para os Direitos das Mulheres atua na mesma linha conceptual. Poderia a conexão entre as duas associações resultar num trabalho mútuo pela melhoria da vida das mulheres portuguesas e japonesas, neste século tão marcado pelas questões do feminismo e equidade de géneros.

Development Education Council of Japan (DEAR)

Área de Atuação: educação

Palco Mundial: Japão com ambições globais

Oportunidades para Portugal: cooperação na educação

DEAR é uma NPO em rede que trabalha com membros em nível local e nacional para promover a Educação para o Desenvolvimento. Esta organização parece bastante interessada em criar uma rede de contactos internacional – falam já de relações com o Reino Unido, Coreia, e dizem estar a expandir.

A fundação trabalha também como consultante para o ministério da educação e dos negócios estrangeiros do Japão.

Contactos com a DEAR seriam benéficos, sobretudo no que toca a trocas intelectuais no ensino – por exemplo, bolsas de estudo ou investigação, conferências internacionais, apoios à troca de estudantes, entre outros.

Foundation for Global Peace and Environment (FGPE)

Área de Atuação: ação ambiental

Palco Mundial: pretende todo o planeta

Oportunidades para Portugal: ABAE; ASPEA; LPN; APEF.

Visa aumentar a consciência ambiental entre as pessoas ao redor do mundo e incentivar crianças e jovens a se tornarem líderes ambientais, a fim de preservar o planeta. Anualmente, organizam diversos eventos e contactos internacionais.

Na mesma linha concecional, em Portugal, existem a ASPEA (Associação Portuguesa da Educação Ambiental) e a LPN (Liga Portuguesa da Natureza). Já que a FGPE parece constantemente preocupada com a promoção internacional, seria interessante criar uma ponte entre as associações, ou até mesmo com outros projetos naturais em Portugal (sobretudo se tiverem ligados à educação infantil, como por exemplo a APEF – Associação Portuguesa de Estudantes Florestais).

Não só são possíveis também parcerias com atores como o QUERCUS, a maior ONG ambiental do país, ou a CPADA, Confederação Portuguesa das Associações de Defesa do Ambiente; mas principalmente seria perfeita uma coordenação com a ABAE, Associação Bandeira Azul da Europa, que, assim como a FGPE, tem o foco nos mais jovens para uma educação ambiental e sustentável.

Japan Center for International Exchange (JCIE)

Área de Atuação: intercâmbios

Palco Mundial: mundo, de momento em especial Japão e EUA

Oportunidades para Portugal: StudyAbroad e o Instituto Camões

A organização é um instituto de relações exteriores, sem fins lucrativos ou partidários. Organiza intercâmbios legislativos, pesquisas e diálogos que reúnam figuras-chave de diversos setores da sociedade, tanto no Japão como fora. Atualmente, têm duas sedes – uma em Tóquio e outra nos EUA. Dizem que as suas prioridades são “fortalecer as relações externas do Japão”, “contribuir nos problemas globais” e “promover uma sociedade diversa”.

O atual presidente e chefe executivo é Akio Okawara, membro de diversos órgãos de cooperação internacional (Japão-Alemanha, Japão-UK, Japão-EUA), e também diretor do FGFJ (Friends of the Global Fund, Japan). O Conselho Administrativo da JCIE conta com entidades como o antigo Vice-Ministro do Ministério do Comércio Internacional e Indústria (Shinji Fukukawa), Ex-embaixador japonês na Grã-Bretanha (Koji Tsuruoka), Diretor-Gerente do *Japan Institute for Social and Economic Affairs*, entre outros.

O JICE parece focado no desenvolvimento das relações internacionais japonesas, de uma forma não-governamental e não partidária. O website do próprio JICE diz que trabalham “com organizações e indivíduos em todo o mundo para criar oportunidades para discussões informadas sobre políticas, pesquisas e colaboração.”.

A Organização pode ser de grande valor para as maiores feiras de intercâmbio e estudar no exterior de Portugal, a Study Abroad em Lisboa e Porto, assim como para o próprio Instituto Camões que pode ter na JCIE uma parceria para aumentar sua influência e obter mais oportunidades.

Association for Aid and Relief (AAR Japan)

Área de Atuação: assistência à população vulnerável

Palco Mundial: mundo

Oportunidades para Portugal: APOIAR; ATACA; Para Onde?

Uma ONG que auxilia as populações vulneráveis de todo o mundo. A organização recebeu, em 1997, o prémio Nobel da Paz (bem como outros prémios ao longo de vários anos, relacionados com a cooperação e auxílio internacional).

A atual *chairman* é OSA Yukie, cientista política, vice presidente da Universidade Rikkyo, e membro do Conselho de Diretores do Instituto das Nações Unidas para Treinamento e Pesquisa.

Apesar de trabalharem bastante no continente asiático, tentam também penetrar o continente africano, através da sua presença no Kenya, Uganda e Zambia.

Seria provavelmente um bom contacto para a APOIAR (Associação Portuguesa de Apoio a África, por exemplo), ATACA (Associação de Tutores e Amigos da Criança Africana), e Associação Para Onde?, por exemplo.

Appendix 3 – Sketch of Pamphlet for Portuguese Lessons at the Embassy

	 <p>EMBASSY OF PORTUGAL IN JAPAN</p> <p>3-6-6 Nishiazabu, Minato-ku Tokyo 106-0031 (+81) 3-5421-8550 https://toquio.embaxadaportugal.mne.gov.pt/</p>	 <p>PORTUGUESE LESSONS</p> <p>Taught by XXX XXX, TITLE</p>
<p>From A1 to C2, according to the Common European Framework of Reference for Languages (CEFR)</p>		
	<p>Learning Portuguese is a Plus!</p> <p>Portuguese is spoken by 273 million people, which represents almost 4% of the world population! Portuguese is, therefore, the 7th most spoken language in the world!</p> <p>PORTUGUESE IS THE DOOR TO THE EUROPEAN MARKET!</p>	<p>INFORMATION</p> <p>Group Classes Schedule (up to 8 students): Mon. - Fri. 20h - 22h Sat. - 10h-12h</p> <p>PRICES</p> <p>Levels A1 and A2 - 1500¥ / class Levels B1 and B2 - 2000¥ / class Levels C1 and C2 - 2500¥ / class</p>
<p>WHAT IS THE CEFR?</p> <p>The CEFR is split into 6 levels(A1, A2, B1, B2, C1, C2), according to one's oral comprehension, writing skills, as well as oral and written production and interaction.</p> <p>Levels are defined as Basic (A), Intermediate (B), and Advanced (C). Each of these levels presupposes different capacities on interpretation and interaction.</p>	 <p>SPOKEN IN MORE THAN 9 COUNTRIES</p> <p>Besides being the official language (or one of the official languages) of Angola, Brazil, Cape Verde, Guinea-Bissau, Equatorial Guinea, Mozambique, Portugal, São Tomé and Príncipe and Timor-Leste, it is also the official language of the Macau Administrative Region.</p>	

Appendix 4 – Celebratory Days

Feriados Portugal		Efemérides Portugal	
07 Abril	Sexta-feira Santa		
09 Abril	Páscoa		
25 Abril	Dia da Liberdade	26 Março	Dia do Livro Português
01 Maio	Dia do Trabalhador	26 Abril	Dia da Produção Nacional
08 Junho	Corpo de Deus		
10 Junho	Dia de Portugal / Camões	22 Maio	Dia do Autor Português
15 Agosto	Assunção da Nossa Senhora	24 Junho	São João
05 Outubro	Implantação da República	11 Novembro	Dia de São Martinho
01 Novembro	Dia de Todos os Santos	15 Novembro	Dia Nacional da Língua Gestual Portuguesa
01 Dezembro	Restauração da Independência	03 Dezembro	Dia de São Francisco Xavier
08 Dezembro	Dia da Imaculada Conceição		
25 Dezembro	Natal		

Dias Mundiais / Internacionais		Efemérides Japão	
24 Janeiro	Dia Internacional da Educação	11 Fevereiro	Dia da Fundação Nacional do Japão
27 Janeiro	Dia Internacional do Vinho do Porto	23 Fevereiro	Aniversário do Imperador
04 Fevereiro	Dia Internacional da Fraternidade Humana	03 Março	Hinamatsuri (Dia das Meninas)
14 Fevereiro	Dia dos Namorados	21 Março	Dia do Equinócio
21 Fevereiro	Carnaval		
21 Fevereiro	Dia Internacional da Língua Materna	29 Abril	Dia de Showa
08 Março	Dia Internacional da Mulher	03 Maio	Memorial Day da Constituição
21 Março	Dia Mundial da Poesia	04 Maio	Greenery Day
15 Abril	Dia Mundial da Arte	05 Maio	Dia da Criança
18 Abril	Dia Internacional dos Monumentos e Sítios	07 Julho	Tanabata
23 Abril	Dia Mundial do Livro	17 Julho	Dia do Mar
29 Abril	Dia Mundial da Dança	11 Agosto	Dia da Montanha
05 Maio	Dia Mundial da Língua Portuguesa	18 Setembro	Dia do Respeito aos Idosos
01 Junho	Dia da Criança	23 Setembro	Equinócio de Outono
18 Junho	Dia Internacional do Sushi	09 Outubro	Dia do Desporto
07 Julho	Dia Mundial do Chocolate	03 Novembro	Dia da Cultura
30 Julho	Dia Internacional do Amigo	15 Novembro	7 - 5 - 3
06 Agosto	Dia de Hiroshima	23 Novembro	Ação de Graças do Trabalho
19 Agosto	Dia Mundial da Fotografia		
10 Setembro	Dia Mundial da Prevenção do Suicídio		
15 Setembro	Dia Internacional da Democracia		
23 Setembro	Dia Internacional das Línguas Gestuais		
27 Setembro	Dia Mundial do Turismo		
30 Setembro	Dia Internacional da Tradução		
01 Outubro	Dia Mundial da Música		
05 Outubro	Dia Mundial do Professor		
24 Outubro	Dia das Nações Unidas		
28 Outubro	Dia Internacional da Animação		
28 Outubro	Dia Mundial do Judo		
05 Novembro	Dia Mundial de Sensibilização para os Tsunamis		
21 Novembro	Dia Mundial do Olá		
	Dia Internacional para a Eliminação da Violência		
25 Novembro	Contra as Mulheres		
11 Dezembro	Dia Internacional da Montanha		
18 Dezembro	Dia Internacional das Migrações / do Migrante		

Outras Datas Importantes:

30 Dezembro 1927 - Inauguração do Metro de Tóquio
01 Outubro 1964 - Inauguração do 1º Shinkansen do mundo
18 Junho - Dia do Pai no Japão (3º domingo de Junho)
14 Maio Dia da Mãe no Japão (2º Domingo de Maio)

Appendix 5 – Planning for Celebratory Dates

Ideias Para Posts de Efemérides

Nota inicial:

As ideias que aqui constam servem de base para as celebrações das efemérides, portuguesas, japonesas ou mundiais. Os textos servem apenas de guia-base para o que será depois criado.

Este *brainstorm* inicial mantém-se aberto a todas as edições e mudanças necessárias ou eventuais.

Relembramos também a existência do logótipo dos 480 anos de relações, criado pela embaixada do Japão, a ser utilizado nos posts mencionados ao longo desta listagem se possível.

Quase todas as celebrações se limitam a postagens nas redes sociais, dado sobretudo à falta de staff e meios disponíveis para o desenvolvimento de projetos mais intensivos. Ainda assim, em alguns casos sugestões de entrevistas ou eventos são dadas, consoante o interesse e assunto da celebração.

24 Janeiro - Dia Internacional da Educação

“O seu objetivo é sensibilizar a sociedade civil para que se cumpra o direito à educação, consagrado no artigo 26º. da «Declaração Universal dos Direitos Humanos» (1948) e na «Convenção sobre os Direitos da Criança» (1989). Por outro lado, procura-se sublinhar o papel da educação enquanto meio para quebrar ciclos de pobreza e para o desenvolvimento social.”¹

Ou seja, neste caso poderíamos fazer uma série de posts com, por exemplo – apelo ao ensino do português no Japão; apelo ao ensino do japonês em Portugal; os jesuitas no Japão; background histórico; etc. População falante de português, a língua no mundo, por aí fora.

27 Janeiro – Dia Internacional do Vinho do Porto

“Port wine occupies a prominent position in the Portuguese wine sector and is a globally recognized symbol of Portugal.”². Em 2008, a entrada de Vinhos do Porto no Japão intensificou-se³.

Será que a AICEP vai fazer algo? Com o Embaixador do Vinho Verde no Japão, S. E. Yuta Yoshida, por exemplo?

¹ <https://eurocid.mne.gov.pt/eventos/dia-internacional-da-educacao>

² <https://rbgn.fecap.br/RBGN/article/view/1409/944>, p. 224

³ <https://www.hipersuper.pt/2008/01/17/vinhos-do-douro-e-porto-entram-em-forca-no-japao/> e <https://www.dn.pt/arquivo/2008/mercado-japones-e-a-nova-aposta-dos-vinhos-do-douro-e-porto-1130212.html>

Surge aqui uma oportunidade de enaltecer o Vinho do Porto, um produto original e tradicionalmente português. A empresa *Estate Wines Japan*, situada em Kobe, atualmente vende o produto no Japão.

4 Fevereiro – Dia Internacional da Fraternidade Humana

“O seu objetivo é promover a tolerância e o diálogo entre povos de diferentes religiões e culturas e destacar o contributo de cada uma para a Humanidade. Pretende-se, também, sensibilizar para a necessidade de políticas que cumpram este propósito, especialmente na educação das crianças e jovens e numa altura em que o discurso de ódio tem vindo a fazer parte da agenda política.”⁴

Enaltecer as relações bilaterais Portugal - Japão. Podemos mencionar recentes trocas culturais entre os dois povos – p.e. Portugueses que vieram ao Japão em algum serviço, ou vice-versa. Para referência, ver por exemplo a agenda da Embaixada do Japão para Portugal em 2023 - https://www.pt.emb-japan.go.jp/itpr_pt/480_intercambio.html.

11 Fevereiro – Dia da Fundação Nacional do Japão

Neste dia que celebra a fundação do Japão, seria se calhar interessante fazer um post a congratular a nação - nada muito extensivo, pelo contrário, um layout mais sóbrio e simplesm visualmente atraente.

14 Fevereiro – Dia dos Namorados

Para celebrar o Dia dos Namorados de uma forma japonesa, mas apelando à cultura portuguesa, poderíamos para além dos posts de felicitação partilhar uma receita do tradicional Salame de Chocolate português - “Algumas japonesas preferem preparar doces, bolos e as mais variadas guloseimas de chocolate em casa, porque tudo o que é feito manualmente (tezukuri) é considerado mais valoroso para os japoneses.”⁵

21 Fevereiro – Dia Internacional da Língua Materna

“Através deste dia, pretende-se sublinhar a importância da diversidade cultural e linguística. Sensibiliza-se, também, para a tolerância, o respeito e a preservação do património cultural e linguístico dos vários povos do mundo.”⁶

⁴ <https://eurocid.mne.gov.pt/eventos/dia-internacional-da-fraternidade-humana>

⁵ <https://mundo-nipo.com/cultura-japonesa/datas-festivas/14/02/2020/valentines-day-dia-dos-namorados-no-japao/>

⁶ <https://eurocid.mne.gov.pt/eventos/dia-internacional-da-lingua-materna>

Poderíamos aqui falar acerca do ensino do português no Japão, e do japonês em Portugal. Neste caso, contactar com professores de português por exemplo na Univ. Sophia.

Outra sugestão seria recordar a obra de João Rodrigues, “Arte da Lingoa de Iapam”, que completa este ano 419 anos. O livro é “a gramática japonesa mais antiga e completa”.

Mais sugestões incluem referir as palavras que são semelhantes e relacionadas com os dois povos – Cerca de 200 palavras da língua japonesa derivam de palavras portuguesas, algumas das quais já se não usam no português moderno. Entre as mais correntes registam-se: Pan (pão), Botan (botão), Kappa (capa, gabardina ligeira), Tabako (tabaco), Bidoru (vidro), Koppu (copo), Bisuketo (biscoito), Shabon (sabão — só usado por pessoas de idade), Deusu (deus), Mia (missa), Iesusu (Jesus) e Rozario (rosário)⁷.

21 Fevereiro – Carnaval

Apesar de ser uma tradição mais ligada ao povo brasileiro, vive atualmente em Portugal um músico Japonês de bossa nova, samba e música tradicional japonesa – Teppe Watanabe. Poderia ser interessante entrevistá-lo acerca das diferenças entre os carnavais Português e Japonês, e se calhr acerca do percurso dele enquanto músico de samba em Portugal.

23 Fevereiro - Aniversário do Imperador

Neste caso, novamente, um post mais sóbrio a congratular o imperador.

3 Março - Hinamatsuri

Não relacionado com post nas redes sociais, mas uma ideia para celebrar o dia: Poderíamos criar uma escadaria Hinamatsuri na entrada da embaixada – 5 degraus cobertos com pano vermelho e com bonecas dispostas.

8 Março - Dia Internacional da Mulher

Neste dia, para celebrar as mulheres japonesas e portuguesas poderíamos publicar ou passar o filme “Ama-san”, da produtora portuguesa Cláudia Varejão. O filme “retrata as mulheres no Japão que viviam do que apanhavam no fundo do mar, uma prática milenar que subverteu as regras de uma sociedade fortemente patriarcal através de uma aventura no fundo dos oceanos.”⁸. O filme foi reconhecido em vários festivais, e recebeu o prémio de Melhor Filme da Competição Nacional no DocLisboa.

⁷ <https://cronicasmacaenses.com/2015/06/16/marcas-deixadas-pelos-portugueses-no-japao-desde-o-seculo-xvij/>

⁸ <https://mag.sapo.pt/cinema/atualidade-cinema/artigos/mulheres-fortes-realizadora-portuguesa-retrata-pescadoras-no-japao>

21 Março - Dia do Equinócio

“Além de marcar o início da mudança de estação, suscita também um momento de reflexão e respeito aos antepassados.”⁹.

Post simples com imagem de *sakuras* a celebrar o dia.

21 Março - Dia Mundial da Poesia

Neste dia, poderíamos celebrar os vários poetas portugueses, antigos e recentes, em Portugal. Poderíamos até fazer alguns vídeos de funcionários da embaixada a recitar poemas portugueses sobre o Japão - por exemplo de Sophia de Mello Breyner ou Wenceslau de Moraes.

Outra sugestão seria celebrar o poeta Eugénio de Andrade, que em 2023 celebraria 100 anos de idade.

26 Março - Dia do Livro Português

“A data foi criada pela Sociedade Portuguesa de Autores com o intuito de destacar a importância do livro, do saber e da língua portuguesa em todo o mundo.”¹⁰.

Poderíamos celebrar este dia não só nas redes sociais, mas também na Embaixada. Quanto às redes sociais, postar por exemplo recomendações de livros relevantes também na cultura japonesa (como “O Japão é um lugar estranho” ou “Tóquio vive longe da terra”). Fisicamente, através de parceria com alguma editora portuguesa, poderíamos disponibilizar alguns livros físicos para os visitantes levarem. Podíamos até convidar algum autor (p.e. Ricardo Adolfo), a vir até à Embaixada promover a literatura portuguesa.

Outra sugestão seria falar acerca de António Lourenço Farinha, padre, missionário e escritor português, que celebraria o seu 140º aniversário este ano. Este padre escreveu acerca de S. Francisco Xavier, um dos principais missionários portugueses no Japão.

9 Abril – Páscoa

Post celebrativo da Páscoa, com alusão aos elementos comuns – coelhos, ovos, etc. Algo simples e direto, apenas para marcar o dia.

15 Abril – Dia Mundial da Arte

⁹ <https://www.japanhousesp.com.br/artigo/equinocio-de-primavera/>

¹⁰ <https://www.calendarr.com/portugal/dia-do-livro-portugues/>

Seria interessante falar acerca de Miguel Guerreiro cantor português que ficou extremamente famoso no Japão em 2012 - há 11 anos atrás - por uma publicidade. Hoje em dia continua conhecido e famoso no país.

Outra sugestão seria celebrar o centésimo aniversário de Mário Cesariny – poeta e pintor português.

Para além disso, a “Arte Namban” e o desenho a carvão podem ser menções interessantes – “A nosso crédito está igualmente a introdução das técnicas ocidentais de pintura bem como o desenho a carvão. Na altura surgiu também no Japão toda uma arte nova e diferente chamada “Arte Namban”, inspirada na presença portuguesa e no cristianismo.”¹¹.

18 Abril – Dia Internacional dos Monumentos e Sítios

“Representando um momento anual de celebração da diversidade patrimonial, pretende-se que o dia 18 de Abril funcione como um marco comemorativo do património nacional, mas que celebre, também, a solidariedade internacional em torno da salvaguarda e da valorização do património de todo o mundo.”

Neste dia poderíamos celebrar os 150 anos da Inauguração do Arco da Rua Augusta em Portugal, ou os 600 anos desde a Inauguração do Museu Arqueológico do Carmo.

Podemos também recordar o património português em Nagasaki – desde a baía, às ruas, etc¹².

25 Abril – Dia da Liberdade

Post mais sóbrio a celebrar o 25 de Abril – apenas para marcar a data.

26 Abril – Dia da Produção Nacional

“O Dia da Produção Nacional quer sensibilizar a população portuguesa para a importância social e económica da produção nacional, combatendo o desemprego e contribuindo para a afirmação da produção nacional nos mercados externos, com o fim de a tornar mais competitiva num mercado cada vez mais global.”¹³.

Em Março (15-17) irá realizar-se a JITAC European Textile Fair 2023, onde produtores portugueses costumam apresentar os seus têxteis nacionais. Poderia ser interessante a

¹¹ <https://cronicasmacaenses.com/2015/06/16/marcas-deixadas-pelos-portugueses-no-japao-desde-o-seculo-xvi/>

¹² https://www.e-cultura.pt/patrimonio_item/14075 e https://www.janusonline.pt/arquivo/1998/1998_5_7.html

¹³ <https://www.rederural.gov.pt/projetos-relevantes/12-informacao/687-dia-da-producao-nacional-26-de-abril>

embaixada contactar com alguns destes em Março preparando o lançamento de alguma informação neste dia.

Outra ideia é mencionar o Wines of Portugal Wine Tasting Tokyo, bem como outras feiras de vinhos portugueses em Tóquio.

<https://www.theportugalnews.com/news/2022-08-10/portugal-exporting-21-more-wine-to-japan/69365>

29 Abril – Dia da Dança

Entramos em contacto com uma descendente japonesa em Portugal, ligada à área, que ficou de contactar novamente com sugestões.

29 Abril – Dia de Showa

“O Dia de Shōwa é um feriado no Japão realizado em 29 de abril. Ele homenageia o aniversário do Imperador Shōwa, o imperador reinante de 1926 a 1989.”

Neste dia, poderia se fazer um post congratulatório a marcar a data.

01 Maio – Dia do Trabalhador

Seria interessante colocar uma foto do staff da embaixada a comemorar o Dia do Trabalhador em Portugal. No post, aproveitamos para felicitar todos os trabalhadores portugueses – deslocados no Japão, noutros locais do mundo, ou nacionais.

03 Maio - Dia do Memorial da Constituição

Post a congratular e marcar o dia – algo mais simples e sóbrio, mas apelativo.

04 Maio – Dia do Verde

“Commencing with a Greenery Day speech from Emperor Akihito, people convene across the country to plant trees.”

A embaixada poderia plantar, por exemplo, um sobreiro ou outra árvore tradicional portuguesa – e publicar o processo.

05 Maio – Dia da Criança e Dia da Língua Portuguesa

Poderia ser dinamizada uma leitura pública para crianças, de um livro infantil português, e publicadas as fotografias do evento.

14 Maio – Dia da Mãe

“The second Sunday in May is Mother’s Day. On this day, people give carnations as a way of saying “thank you” to their mothers, who raised them with loving care.”¹⁴.

Fazer um post a felicitar o dia, usando cravos vermelhos. Seria até interessante comentar a diferença de significado do cravo nas duas culturas.

22 Maio – Dia do Autor Português

Seria interessante fazer um post a felicitar todos os autores portugueses, e por exemplo recomendar a leitura das obras de autores como António de Campos Júnior, Branquinho da Fonseca ou Eugénio Lisboa – todos nascidos em maio.

10 Junho – Dia de Portugal

Seria definitivamente importante fazer algo a marcar o dia. Se fosse possível, e por ser o dia de Camões, poderíamos fazer uma exposição acerca das suas obras e/ou vida.

A exposição poderia estar na embaixada desde o início do mês, para ser aproveitada pelos visitantes, numa espécie de “celebração mensal”.

18 Junho – Dia Internacional do Sushi

Poderíamos entrevistar uma chefe de sushi portuguesa – Alice, do Funky Sushi Bar, de Caldas da Rainha. Questionar o seu percurso na arte do sushi, e saber um pouco mais sobre esta arte.

Contacto Chef Alice – +351 910 543 812

Podemos também falar com um chefe de sushi japonês em Portugal chamado Shin Koike.

18 Junho – Dia do Pai

“On Fathers Day, Japan celebrates and shows thankfulness toward fathers (...) the most common way that children in Japan show their fathers gratitude is through gift-giving. Gifts tend to be food- or alcohol-related, with Japanese steaks (wagyu) and traditional alcoholic beverages like sake being the most popular and well-received. A nice family meal is always appreciated, as well.”¹⁵. “Gourmet foods such as wagyu (deluxe Japanese beef), kabayaki

¹⁴ <https://web-japan.org/kidsweb/explore/calendar/may/mom.html>

¹⁵ <https://www.japanesepod101.com/blog/2019/06/03/fathers-day/>

unagi (grilled soy-glazed eel) and wagashi (traditional confection) make popular gifts for Father's Day in Japan, along with alcoholic drinks like local sake and shouchuu."¹⁶

Já que a comida parece tão essencial para a celebração do dia dos pais no Japão, podíamos incentivar a audiência a cozinhar algo português para os seus pais, seguindo mais ou menos a tradição japonesa.

Outra ideia, mais simples e direta, seria apenas celebrar todos os pais num post mais familiar. Poderíamos até recomendar alguns livros de crianças sobre o pai (ver <https://maemequer.sapo.pt/desenvolvimento-infantil/educacao/crescer-a-ler/livros-dedicados-ao-melhor-pai-do-mundo/> por exemplo).

07 Julho – Dia Mundial do Chocolate e Tanabata

Seria interessante publicar a história たなばた, para os portugueses ficarem a perceber a história por detrás da celebração.

Por ser uma história de amor, muitas vezes também associado ao chocolate, podíamos dar também a conhecer o coração de chocolate que está no Museu Pedagógico do Sexo, em Algés, Portugal.

Autora: Janine Antoni; obra: Lipstick/Gnaw

17 Julho – Dia do Mar

“A celebração desta data pretende destacar a importância que o mar tem para a história e identidade de Portugal, bem como para a economia e o desenvolvimento do país.”

Mencionar as ligações dos dois países com o mar – gastronomia, história que nos uniu pelo mar, etc.

30 Julho – Dia Internacional do Amigo

Post sóbrio celebrativo dos 480 anos de relações Portugal-Japão.

06 Agosto – Dia de Hiroshima

Post solene a recordar as vítimas do ataque a Hiroshima, há 78 anos, e a defender a paz entre os povos.

11 Agosto – Dia da Montanha

¹⁶ <https://www.thejapaneseshop.co.uk/blog/celebrating-fathers-day-in-japan/>

“Este é o mais novo feriado do país, decretado em 2014 com a intenção de incentivar as pessoas a homenagearem e apreciarem as montanhas.” “Tradicionalmente, as montanhas têm um grande significado espiritual na cultura japonesa e muitas vezes são lugares sagrados e reverenciados.” “Dizem que o dia 11 de agosto foi escolhido porque o kanji para “oito” (八) parece uma montanha e o número 11 parece duas árvores.”¹⁷.

Podíamos referir que a montanha do Pico é a maior de Portugal (2351m); no Japão, teria a 2ª maior proeminência, ficando apenas do Monte Fuji (3776m). Podemos colocar uma imagem comparativa das duas montanhas.

19 Agosto – Dia Mundial da Fotografia

Fazer um concurso de fotografias paisagísticas de Portugal. As pessoas serão incentivadas a submeter a sua melhor foto paisagista de Portugal, acompanhada de um texto/memória. A foto vencedora será publicada nas redes sociais, neste dia 19 de Agosto. O vencedor será escolhido de acordo com os critérios de avaliação do staff da embaixada.

A submissão abrirá no início do mês de Agosto, e a divulgação será feita em ambas as línguas.

10 Setembro – Dia Mundial da Prevenção do Suicídio

Fazer um post de apelo à prevenção do suicídio, mostrando compaixão e compreensão sobretudo pelos portugueses deslocados aqui no Japão. Sugerir contactos de Psicólogos online ou psicólogos que falem por exemplo português ou inglês no Japão.

Tokyo English Lifeline:

03-5774-0992

Wesley Center 2F, 6-10-11 Minami-Aoyama, Minato-ku, Tokyo 107-0062

International Mental Health Professionals Japan (IMHPJ):

<https://www.imhpi.org/clinical-associate-clinical-members/>

BetterHelp:

<https://www.betterhelp.com/>

In Japanese only:

¹⁷ <https://gogonihon.com/pt/blog/dia-da-montanha-japao/>

Osaka Suicide Prevention Center:

06-6260-4343

Fee: JPY2,000/hr

Friday – Sunday 13:00 – 22:00

Tokyo Suicide Prevention Center:

03-5286-9090

3-10-1 Okubo, Shinjuku-ku, Tokyo, 169-0072, Japan

Mon/Wed/Fri/Sat/Sun 20:00 – 05:30 | Tue 17:00 – 02:30 | Thu 17:00 – 02:30

15 Setembro – Dia Internacional da Democracia

Celebrar a democracia num post onde se pode abordar o facto de as primeiras eleições no Japão terem sido em 1890, e as portuguesas em 1910.

18 Setembro – Dia do Respeito aos Idosos

“um dia de homenagem aos membros mais velhos da população. (...) é um momento especial para os japoneses visitarem seus parentes idosos ou simplesmente aproveitarem o dia com atividades de lazer e bem-estar.”¹⁸

Neste caso, poderíamos falar acerca das semelhanças e diferenças entre as populações idosas dos dois países. Comparar as duas.

23 Setembro – Dia Internacional das Línguas Gestuais e Equinócio de Outono

Vídeo a dizer “Feliz Equinócio de Outono e Feliz Dia Internacional das Línguas Gestuais” em linguagem gestual (japonesa e portuguesa, caso sejam diferentes). Neste caso, será necessário contactar com algum especialista em linguagem gestual para pedir ajuda.

27 Setembro – Dia Mundial do Turismo

O turismo irá fazer alguma coisa?

30 Setembro – Dia Internacional da Tradução

¹⁸ <https://www.japanhousesp.com.br/novidade/dia-do-respeito-aos-idosos/>

Celebrar os 420 anos da criação do primeiro dicionário português-japonês. Poderia ser interessante falar acerca do autor, como foi publicado, onde, etc. Também com algumas características e *background*.

01 Outubro – Dia Mundial da Música

Seria interessante recordar que Portugal trouxe o nome do instrumento Charamela (チャルメラ) para o Japão.

05 Outubro – Implantação da República

Post sóbrio a celebrar a Implantação da República em Portugal.

09 Outubro – Dia do Desporto

Poderia ser interessante falar acerca do judoca Jorge Fonseca e da sua vitória de Bronze nesta modalidade olímpica japonesa (Jogos Olímpicos 2021, Tokyo). Foi nestas olimpíadas que Portugal conseguiu mais medalhas (4).

Poderia ainda ser interessante falar de algum outro desportista português que pratique artes japonesas, por exemplo. Ou que esteja no Japão a treinar/trabalhar.

Ou poderíamos falar dos diferentes desportos japoneses, e de portugueses nesses desportos. Poderíamos ainda dar nomes de escolas destes desportos japoneses em Portugal.

24 Outubro – Dia das Nações Unidas

Não sabemos se será ou não relevante fazer algum post para este dia.

28 Outubro – Dia Internacional da Animação e Dia Mundial do Judo

Poderíamos falar acerca do anime *Moyashimon*, cuja escola onde se passa todo o enredo é inspirada na Universidade de Coimbra. Podem ser colocadas fotos a comparar o anime com a realidade.

3 Novembro – Dia da Cultura

“No dia 3 de Novembro é comemorado o Bunka no Hi 文化の日 Dia da Cultura no Japão. É um feriado nacional comemorado desde 1946 após o fim da Segunda Guerra Mundial, e tem como objetivo valorizar as artes e a cultura Japonesa e as atividades académicas.”¹⁹.

Neste dia, a embaixada poderia fazer uma exposição de arte portuguesa, na própria embaixada. Colocar fotos nas redes sociais do sucedido.

5 Novembro – Dia Mundial de Sensibilização para os Tsunamis

11 Novembro – Dia de São Martinho

Falar acerca da lenda de S. Martinho e das tradições da Castanha Assada e do Magusto.

21 Novembro – Dia Mundial do Olá

Será que o turismo poderia fazer algo, como um vídeo promocional de Portugal, com a temática “Olá Portugal” ou “Olá de Portugal”?

23 Novembro – Ação de Graças do Trabalho

Celebrar uma produtora japonesa de confeitaria portuguesa (Doce Espiga). Poderia ser entrevistada, e fotos do seu trabalho partilhadas. Com cuidado por causa das publicidades.

25 Novembro – Dia Internacional para a Eliminação da Violência Contra as Mulheres

Cooperação com a UE.

Ainda assim, será interessante encontrar alguma iniciativa em Portugal relacionada com o tópico.

1 Dezembro – Restauração da Independência

Poderíamos celebrar este dia partilhando o documentário de 13mins publicado pela RTP sobre a restauração da independência.

Link – <https://arquivos.rtp.pt/conteudos/1o-de-dezembro-dia-da-restauracao/>

3 Dezembro – Dia de São Francisco Xavier

¹⁹ <https://arakakisensei.com/2020/10/bunka-no-hi-%E6%96%87%E5%8C%96%E3%81%AE%E6%97%A5-dia-da-cultura-no-japao/>

Neste dia podia ser interessante celebrar Francisco Xavier e o seu papel na junção dos dois países, expondo a igreja dedicada a este Santo Português que existem em Yamaguchi - <https://www.japan.travel/pt/spot/180/>

18 Dezembro – Dia Internacional das Migrações / do Migrante

Falar um pouco acerca da comunidade portuguesa no Japão.

Poderíamos até mencionar números de portugueses no Japão e vice-versa.

O número total de portugueses residentes no Japão em 2021 era de 546 pessoas, houve uma queda de 4,4% se comparado ao ano anterior. O maior valor histórico foi de 695 pessoas em 2019. Ainda não há dados de 2022. Em 2019, último ano pré-pandemia entraram no Japão um total de 364 portugueses, um acréscimo de 40,5% se comparado com 2018 e o maior valor histórico. Portugueses em 2019 foram 0,1% do número total de visitantes estrangeiros ao Japão.²⁰

O número total de japoneses residentes em Portugal em 2020 era de 441 pessoas, houve uma queda de 3,1% se comparado ao ano anterior, japoneses em 2020 compreendiam por volta de 0,1% da população total. O maior valor histórico foi de 938 pessoas em 2007. Ainda não há dados de 2021 ou 2022. Em 2019, último ano pré-pandemia entraram em Portugal um total de 364 portugueses, um acréscimo de 40,5% se comparado com 2018 e o maior valor histórico. Portugueses em 2019 foram 0,1% do número total de visitantes estrangeiros ao Japão.²¹

25 Dezembro – Natal

Celebrar a cultura de Natal em Portugal – o bacalhau ou polvo na véspera, o carneiro ou leitão e o farrapo velho no dia, o pudim e o pão-de-ló como sobremesas, etc.

Poderíamos até partilhar algumas receitas de Natal fáceis de fazer com produtos das lojas japonesas.

31 Dezembro – Ano Novo

Falar acerca das tradições portuguesas de ano novo – o comer das 12 passas à mei-noite, o primeiro banho do ano, o beber champagne, a roupa nova, a roupa interior colorida, etc.

²⁰ <http://observatorioemigracao.pt/np4/paises.html?id=113>

²¹ <https://www.gee.gov.pt/pt/lista-publicacoes/estatisticas-de-imigrantes-em-portugal-por-nacionalidade/paises/japao-1/3802-populacao-estrangeira-com-estatuto-legal-de-residente-em-portugal-japao/file>

Appendix 6 – Draft Posters and final product for the Celebration of the bicentenary of Brazil's Independence and the centenary of the writer José Saramago



JOSÉ SARAMAGO

Nascido em 1922 em Portugal, Saramago foi um escritor português de renome internacional. Entre as suas obras mais famosas estão "O Ensaio Sobre a Cegueira" e "Memorial do Convento".

1922年ポルトガル生まれのサラマーゴは、国際的に有名なポルトガルの作家でした。彼の最も有名な作品には、「O ENSAIO SOBRE A CEGUEIRA」と「MEMORIAL DO CONVENTO」があります。

FERNANDO MEIRELLES

Cineasta, ativista, produtor e roteirista, nasceu no Brasil em 1955, e tem marcado o cinema internacional com grandes produções como "Cegueira" (2008) e "Dois Papas" (2019).

1955年ブラジル生まれの映画製作者、活動家、プロデューサー、脚本家である彼は、「CEGUEIRA」(2008年)や「DOIS PAPAS」(2019年)などの主要な作品で国際的な映画をマークしました。



TÍTULO PT | TÍTULO JP

AS EMBAIXADAS DO BRASIL E DE PORTUGAL TÊM O PRAZER DE REALIZAR, NO DIA 16 DE FEVEREIRO, O "TÍTULO". O EVENTO CONTA COM A DEMONSTRAÇÃO DO FILME "CEGUEIRA", BASEADO NA OBRA DE SARAMAGO, PRODUZIDO PELO CINEASTA BRASILEIRO FERNANDO MEIRELES; BEM COMO UMA PROVA GASTRONÔMICA DE AMBOS OS PAÍSES.

DIA: 16 DE FEVEREIRO
HORA: 17:30
LÍNGUA: JAPONÊS | PORTUGUÊS
LOCAL: EMBAIXADA DO BRASIL
ENDEREÇO:
〒107-0061 TOKYO, MINATO CITY,
KITAAOYAMA, 2 CHOME-11-12

ブラジルとポルトガルの大使館は、2月16日に「TÍTULO」を開催できることを嬉しく思います。このイベントでは、ブラジルの映画製作者 FERNANDO MEIRELES がプロデュースした、SARAMAGO の作品に基づく映画「BLINDNESS」のデモンストレーションが行われます。両国の美食の試飲も。

日付: 2023年 02月 16日
時間: 17:30~21
言語: 日本語 | ポルトガル語
場所: ブラジル大使館
住所: 〒107-8633 東京都港区北青山2丁目 11-12

Título PT Título JP



AS EMBAIXADAS DO BRASIL E DE PORTUGAL EM TÓQUIO TÊM O PRAZER DE REALIZAR, NO DIA 16 DE FEVEREIRO DE 2023, O "TÍTULO", NA EMBAIXADA DO BRASIL, EM TÓQUIO.

ESTE EVENTO CELEBRARÁ O CENTENÁRIO DO AUTOR PORTUGUÊS JOSÉ SARAGAMO, ASSIM COMO O BICENTENÁRIO DA INDEPENDÊNCIA DO BRASIL. PARA TAL, O EVENTO CONTARÁ COM A EXIBIÇÃO DO FILME "CEGUEIRA", BASEADO NA OBRA LITERÁRIA "ENSAIO SOBRE A CEGUEIRA", DE JOSÉ SARAGAMO, E PRODUZIDO PELO CINEASTA BRASILEIRO FERNANDO MEIRELLES. A MOSTRA CINEMATOGRÁFICA SERÁ PRECEDIDA DE UMA DEGUSTAÇÃO DA GASTRONOMIA DE AMBOS OS PAÍSES.

東京のブラジルおよびポルトガル大使館は、2023年2月16日に東京のブラジル大使館で「TÍTULO」を開催できることを嬉しく思います。

このイベントは、ポルトガルの作家ホセ・サラマーゴの100周年と、ブラジル独立200周年を祝うものです。この目的のために、このイベントでは、ホセ・サラマーゴによる文学作品「ENSAIO SOBRE A CEGUEIRA」に基づき、ブラジルの映画製作者 FERNANDO MEIRELLES がプロデュースした映画「BLINDNESS」が上映されます。映画展の前に、両国の美食の試食が行われます。



DIA: 16 DE FEVEREIRO
HORA: 17:30H-21H
LÍNGUA: JAPONÊS | PORTUGUÊS
LOCAL: EMBAIXADA DO BRASIL
ENDEREÇO:
〒107-0061 TOKYO, MINATO CITY, KITAAOYAMA, 2
CHOME-11-12

INFORMAÇÕES:
EMBAIXADA DE PORTUGAL - SETOR CULTURAL
(03) 5226-0611 | CCP.TOKYO@MNE.PT
EMBAIXADA DO BRAZIL - SETOR CULTURAL
(03) 3405-5844 | CULTURAL.TOQUIO@ITAMARATY.GOV.BR

日付: 2023年 02月 16日
時間: 17:30-21
言語: 日本語 | ポルトガル語
場所: ブラジル大使館
住所: 〒107-8633 東京都港区北青山2丁目11-12

お問い合わせ:
ポルトガル大使館 - 文化部
(03) 5226-0611 | CCP.TOKYO@MNE.PT
ブラジル大使館 - 文化部
(03) 3405-5844 |
CUTURAL.TOQUIO@ITAMARATY.GOV.BR



JOSÉ SARAMAGO

Nascido em 1922 em Portugal, Saramago foi um escritor português de renome internacional e o único Prémio Nobel da Literatura em língua portuguesa. Até 2010, ano em que faleceu, Saramago construiu uma obra incontornável na literatura contemporânea com obras traduzidas para mais de 40 idiomas.

1922年ポルトガルに生まれる。貧しい家庭環境の中、独学で知識を得て、ジャーナリストを経て50歳を過ぎて作家に転身。1998年ノーベル文学賞を受賞。2010年にスペインのランサローテ島の自宅で死去。歿するまで40作以上の作品を出版した。代表作に『修道院回想録』『白の闇』等。

FERNANDO MEIRELLES

Cineasta, ativista, produtor e roteirista, nasceu no Brasil em 1955 e tem deixado marcas no cinema internacional com grandes produções como "Cidade de Deus" (2002), "Fiel Jardineiro" (2005), "Ensaio Sobre a Cegueira" (2008) e "Dois Papas" (2019).

1955年ブラジルに生まれる。映画監督、プロデューサー。

代表作は「シティ・オブ・ゴッド」(01)、「ナイロビの蜂」(05)、「ブラインドネス」(08)、「2人の教皇」(19)等。



COMEMORAÇÕES DO BICENTENÁRIO DA INDEPENDÊNCIA DO BRASIL E CENTENÁRIO DO NASCIMENTO DE JOSÉ SARAMAGO PROJEÇÃO DO FILME "BLINDNESS" E EXPOSIÇÃO "VOLTAR AOS PASSOS QUE FORAM DADOS"

ブラジル独立200周年&ジョゼ・サラマーゴ生誕100年記念
「ブラインドネス」特別上映&ジョゼ・サラマーゴ展

NO ÂMBITO DAS COMEMORAÇÕES DO BICENTENÁRIO DA INDEPENDÊNCIA DO BRASIL E DO CENTENÁRIO DO NASCIMENTO DE JOSÉ SARAMAGO, AS EMBAIXADAS DO BRASIL E DE PORTUGAL TÊM O PRAZER DE REALIZAR UM EVENTO COM A PROJEÇÃO DO FILME "BLINDNESS", BASEADO NA OBRA DE JOSÉ SARAMAGO, E REALIZADO PELO CINEASTA BRASILEIRO FERNANDO MEIRELLES. TERÃO AINDA LUGAR A EXPOSIÇÃO DE PAINÉIS SOBRE A VIDA DO ESCRITOR E UMA PROVA GASTRONÓMICA DE AMBOS OS PAÍSES. RESERVE O SEU LUGAR!

DIA: 16 DE FEVEREIRO
HORA: 17:45-20:30 (ENTRADA A PARTIR DAS 17:30)
LOCAL: EMBAIXADA DO BRASIL
TOKYO, MINATO-KU, KITAAOYAMA, 2 -11-12

ブラジル独立200周年とジョゼ・サラマーゴ生誕100年を記念し、ブラジル大使館とポルトガル大使館の友好イベントとして、2月16日にポルトガル語圏唯一のノーベル賞作家、ジョゼ・サラマーゴの『白の闇』をブラジルのフェルナンド・メイレス監督が映画化した「ブラインドネス」を特別上映します（言語は英語・日本語字幕）。会場ではサラマーゴの人生と作品を解説したパネル展も開催。上映に先立ち、両国の軽食を楽しめるレセプションも開催。要予約。

日付: 2023年 02月 16日
時間: 17:45-20:30 (17:30開場)
会場: ブラジル大使館
東京都港区北青山2-11-12

予約・Reserva:

<https://brasilportugal16fev2023.peatix.com/view>

Appendix 7 – Verification of the translation JP-PT of Yoko Fujiwara’s biography

藤原暢子 Yoko Fujiwara

写真家

2001年3月 武蔵野美術大学 (Musashino Art University) 建築学科 (Department of Architecture)

卒業

2010年10月～2012年7月ポルトガルへ留学。ポルトガル語と写真を学ぶ。

ポルトガル留学中の2011年、北東部 Trás-os-Montes (トラス・オス・モンテス) で、仮面達の登場する祭礼「Carnaval de Podence」と出会う。以来、ポルトガル北部に古くから伝わる異教 (Pagão) 由来の祭りを中心に、現在まで撮影を続けている。

2012年の個展「在る (Existência)」を皮切りに、東京で写真展を多数開催。主な個展は「北へ (Ao Norte)」シリーズ。日本ではまだ馴染みのない Trás-os-Montes 地方を中心に取り上げ、村の祭りや風景、人々の魅力を伝えている。

Yoko Fujiwara

Fotógrafa

Formou-se no Departamento de Arquitetura da Universidade de Arte de Musashino.

Entre 2010 e 2012 estudou em Portugal e aprendeu a língua portuguesa e fotografia.

Em 2011, em viagem a Trás-os-Montes, conheceu o Carnaval de Podence que a fascinou profundamente. Desde então, tem visitado regularmente as regiões do norte de Portugal para fotografar festivais tradicionais de origem pagã.

Exibiu a primeira exposição individual intitulada “Aru (Existência)” em 2012. Entre as suas várias exposições, as mais representativas são as da série “Ao Norte”. Tem apresentado os festivais, as paisagens e as pessoas principalmente da região de Trás-os-Montes, que são poucas conhecidas entre o público japonês.

Appendix 8 – Transcription of the speech given by Basílio Horta to celebrate the twenty years of twin-city status between Sintra and Omura

Cumpre dar os parabéns a Omura, porque nós próprios também estamos de parabéns, pelo vigésimo quinto aniversário da geminação entre Sintra e Omura. É uma geminação baseada em laços históricos que distam desde o século XVI, com a vinda a Sintra de quatro jovens japoneses que conheceram Portugal, que aqui ficaram, e que levaram para o Japão tudo aquilo que é uma grande parte da nossa cultura. E, por isso, é uma geminação que nos diz muito, a Sintra.

Temos tido agora, por força do COVID, interrompemos as visitas que eram sistemáticas. Vamos retomá-las rapidamente para que se prolongue e aprofunde esta ligação entre Omura e Sintra. Ligação entre Omura e Sintra, ligação entre Portugal e o Japão – duas grandes culturas, duas grandes nações, que se encontram em múltiplos aspetos dos quais Omura e Sintra é um desses aspetos. Talvez não tanto de uma relevância enorme, mas com uma grande relevância histórica e com grande sentido quer para Omura, quer para Sintra.

Muitos parabéns, um abraço para todos.

Appendix 9 – Pamphlet on main Portuguese public institutions that give Portuguese language classes to foreigner in Portugal and/or online.



Algarve (アルガルヴェ)

Universidade do Algarve
アルガルヴェ大学
お問い合わせ:
Eメール: ple@ualg.pt
電話番号: +351 (289) 800 998
HP: <https://www.ualg.pt/en/curso/1561>

Açores (アソーレス諸島)

Universidade dos Açores
アソーレス大学
お問い合わせ:
Eメール: cursoverao@alf.uac.pt
電話番号: +351 (296) 650 000
HP: <https://international.uac.pt/portuguese-foreign-language-classes/>

Coimbra (コインブラ)

Universidade de Coimbra
コインブラ大学
お問い合わせ:
Eメール: saari@fl.uc.pt
電話番号: +351 (239) 85 99 91
HP: <https://www.uc.pt/international-applicants/oportunidades/linguas>

Aveiro (アベイロ)

Universidade de Aveiro
アヴェイロ大学
お問い合わせ:
Eメール: linguas@ua.pt
電話番号: +351 (234) 37 03 58
HP: <https://www.ua.pt/pt/dlc/page/5967>

Minho (ミーニョ)

Universidade do Minho
ミーニョ大学
お問い合わせ:
Eメール: sec@ilch.uminho.pt
電話番号: +351 (253) 60 41 70
HP: babelium.elach.uminho.pt

Alentejo (アレンテージョ)

Instituto Politécnico de Beja
ベージャ工科大学
お問い合わせ:
Eメール: srv.gri@ipbeja.pt
HP: <https://www.ipbeja.pt/CentroLinguas/Paginas/CursosLinguas.aspx>

Beira Interior (ベイラ)

Universidade da Beira Interior
ベイラ・インテリオール大学
お問い合わせ:
Eメール: pneto@alpha2.ubi.pt
電話番号: +351 (275) 310 14 03
HP: <https://www.ubi.pt/en/course/1060>

Lisboa (リスボン)

Universidade de Lisboa
リスボン大学
お問い合わせ:
Eメール: iclp@letras.ulisboa.pt
電話番号: +351 (21) 781 61 50
HP: <https://www.ulisboa.pt/en/info/portuguese-language-course>

Universidade Nova de Lisboa
新・リスボン大学
お問い合わせ:
Eメール: clcp@fcsh.unl.pt
電話番号: +351 (21) 793 35 19
HP: <https://ple.fcsh.unl.pt/en/start/>

Porto (ポルト)

Universidade do Porto
ポルト大学
お問い合わせ:
Eメール: uec@letras.up.pt
電話番号: +351 226 077 152
HP: https://sigarra.up.pt/flup/en/web_page.inicial

Beira Interior (ベイラ)



Embaixada de Portugal no Japão
3-6-6 Nishi-Azabu
Miyato-ku, Tokyo 106-0031

駐日ポルトガル大使館
〒106-0031
東京都港区西麻布 3-6-6

Do you want to learn Portuguese before or during your stay in Portugal? There are many public institutions with Portuguese language courses for foreigners! To learn portuguese remotely, please visit: www.instituto-camoes.pt



ポルトガルで語学留学をしてみませんか?
ポルトガルには外国人向け語学コースを併設している国立大学が数多くあります! 渡航前にオンラインでポルトガル語を学びたい方は、www.instituto-camoes.ptをご覧ください。



**Annex 1 – Information on Waste and Recycling, by the Meguro Waste
Collection Office**

II

Information on Daily Living

Waste and Recycling

ごみとリサイクル

II

◆ ごみ

☎ 目黒区清掃事務所
目黒本町 2-13-19
☎ 3719-5345

◆ ごみの出し方基本ルール

- ・ごみは分別して、決められた日の朝、集積所に出します。
- ・集積所はお住まいの地域ごとに決められており、ごみ出しの曜日などが記載された表示板が出ています。
- ・引っ越してきて集積所が分からない場合は、ご近所のかたに相談するか清掃事務所にお問い合わせください。
- ・ポリ容器はきちんとふたをして出し、収集後はすぐ引き取ります。燃えるごみは炭酸カルシウム入りの23区推奨のポリ袋、不燃ごみは中身の見えるポリ袋などにまとも、口はテープなどでしっかりしめます。

◆ ごみの分別と出し方マナー

可燃ごみ

- 週2回収集、無料。台所の生ごみ、紙くず、衣類、紙オムツ、生理用品、化学ぞうきんなど。
- ・生ごみはよく水を切って、廃食油は新聞紙などに染み込ませて出します。
 - ・紙オムツの汚物は取り除いてください。

不燃ごみ

- 週1回収集、無料。ビニール、プラスチック類、金属類、皮革製品、ガラス、陶磁器、ゴムなど。
- ・スプレー缶などは使い切って出します。
 - ・ガラス、蛍光灯などは厚紙などにしっかり包み、「きけん」と大きく書いて出します。

◆ Waste

☎ Inquiries: Meguro Waste Collection Office
2-13-19, Megurohoncho
☎ 3719-5345

◆ Basic Rules for Waste Disposal

- Separate waste according to type and leave it at the collection site in the morning on the specified collection day.
- Each residential area has a designated waste collection site, and there is a sign with such information as the collection schedule at the site.
- If you have recently moved into a new neighborhood and do not know where the waste collection site is, then either ask your neighbor or call the Waste Collection Office.
- Waste should be placed in closed plastic containers, which should be removed by their owner immediately after collection, or in the bags. Combustible waste should be put in see-through plastic bags containing calcium carbonate, as approved by the 23 wards of Tokyo, while non-combustible waste should be placed in see-through polyethylene bags. Tie the mouth of the bag with string or close and tape securely.

◆ Rules for Separating and Disposing of Waste

Combustible Waste

- Collected twice a week free of charge.
This includes kitchen scraps, paper, clothes, paper diapers, sanitary products and chemical dusting cloths, etc.
- Drain liquid from kitchen scraps before taking to the collection site.
 - Use old newspapers to soak up oil, if any.
 - Flush waste products down the toilet before disposing of paper diapers.

Non-combustible Waste

- Collected once a week free of charge.
This includes vinyl, plastic, metal, leather, glass, pottery, rubber, etc.
- Spray cans must be completely empty before disposal.
 - Wrap glass and fluorescent lamps in thick paper and write “きけん” (“danger”) in large letters on the outside.

Recyclable Items

Collected once a week free of charge.
This includes used paper (newspapers, magazines, corrugated boxes)

* Bundle similar items together with string before disposal.

Large-Size Waste

Collected for a fee on request.

This includes tatami mats, furniture, electrical, gas and petroleum appliances and bicycles. Please telephone the Large-sized Waste Acceptance Center to request collection.

☎ **Inquiries: Large-sized Waste Acceptance Center**
☎ 5715-0053

Four types of household electric appliances (CRT TVs, air conditioners, refrigerators, freezers and washing machines) and household computers

These electric appliances are required by law to be recycled and are not handled as Large-Size Waste. Illegal dumping is strictly prohibited and violators will be fined.

1. Four types of household electric appliances (CRT TVs, air conditioners, refrigerators/freezers and washing machines) should be returned to the retail shop where you purchased them, or to the shop where you will purchase a replacement (a fee will be charged). If the store cannot collect your used appliance, call the Home Appliances Recycling Pick-up Center (☎ 5296-7200) (a fee will be charged).
2. For the collection of household desktop computers, displays or notebook computers, call the manufacturer for collection (a fee will be charged). Detailed information can be obtained from the PC 3R Promotion Center (☎ 5282-7685)
<http://www.pc3r.jp/uketsuke.html>

Waste from Business Establishments (from shops, companies, etc.)

A fee is charged for collection. Please buy the appropriate stickers according to the volume of your bag for bags and garbage for containers. Write your name and company or establishment name on the sticker. Attach the sticker to your bag. Stickers can be purchased at retail outlets such as supermarkets and convenience stores.

Combustible Waste
(twice a week)
可燃ごみ
(週2回収集)



Non-combustible Waste
(once a week)
不燃ごみ
(週1回収集)



Recyclable Items
(newspapers, magazines,
corrugated boxes)
(once a week)
資源 (古紙)
(新聞、雑誌、段ボール)
(週1回収集)



Inquiries are handled in Japanese, unless otherwise indicated.

資源

週1回収集、無料。古紙(新聞、雑誌類、段ボール)
※種類別にひもでしばって出します。

粗大ごみ・申し込み制 (有料)

畳、家具、電気・ガス・石油器具、自転車などの粗大ごみは、粗大ごみ受付センターに電話で回収を申し込みます。

☎ 粗大ごみ受付センター

☎ 5715-0053

<http://www.sodai.city.meguro.tokyo.jp/>

家電4品目(ブラウン管式テレビ、エアコン、冷蔵庫・冷凍庫、洗濯機)と家庭用パソコン

次のは、リサイクルが義務付けられ、粗大ごみとして取り扱うことができません。不法投棄は厳しく処罰されます。

① 家電4品目(ブラウン管式テレビ、エアコン、冷蔵庫・冷凍庫、洗濯機) 家電製品を購入した販売店、または同じ種類の家電製品を購入する(買い替える)販売店に依頼してください(有料)。販売店で引き取ることができない場合は家電リサイクル受付センター(☎ 5296-7200)へ電話でお申し込みください(有料)。

② 家庭用パソコンデスクトップ本体、ノートパソコン、ディスプレイは各メーカーに回収を依頼してください(有料)。詳細はお問い合わせください。パソコン3R推進センター☎ 5282-7685
<http://www.pc3r.jp/uketsuke.html>

事業系(店舗や会社などで出たごみ)

収集は有料です。ごみ袋の場合はごみ袋の容量に合わせて、容器の場合はごみの容量に合わせて有料シールを購入します。シールに氏名・会社名などを記入して、袋に張って出します。有料シールはスーパーマーケットやコンビニエンスストアなどで販売しています。



家庭からごみが多量に出たとき

1日平均10Kg超過又は一時に多量のごみが出る場合は、手数料がかかります。ごみ集積所には出さず、清掃事務所に申し込んでください。

収集に出せないごみ

ガスボンベ、塗料、現像液、消火器、バッテリーなど有害性、危険性のあるもの、悪臭を発するものなどは、清掃事務所では収集できません。処分の方法については、目黒区清掃事務所にご相談ください。

☎ 目黒区清掃事務所

目黒本町 2-13-19

☎ 3719-5345

◆ リサイクル

☎ 目黒区清掃事務所

目黒本町 2-13-19

☎ 3719-5345

目黒区では、限りある資源を守るため、びん、アルミ缶、スチール缶分別回収、紙パック回収などを行っています。

**◆ びん、アルミ缶、スチール缶
分別回収
回収方法**

毎週、不燃ごみの日に、ごみ集積所ごとに回収容器が出されます。黄色の容器→びん、青色の容器→アルミ缶、スチール缶を入れてください。必ず午前 8 時までに出してください。

To Dispose of Waste from Home in Large Quantities

A fee is charged for disposal of an extraordinarily large amount of waste at one time, as well as for an average of over 10 kg a day. Contact the Waste Collection Office if you have a large quantity of waste. Do not leave it at the collection site.

Garbage that is not Collected

The Waste Collection Office cannot collect garbage consisting of dangerous substances or items that give off offensive odors, such as gas cylinders, paint, photographic developer, fire extinguishers and car batteries. Inquiries should be directed to the Meguro Waste Collection Office concerning the disposal method.

☎ **Inquiries: Meguro Waste Collection Office**

2-13-19, Megurohoncho

☎ 3719-5345

◆ Recycling Activities

☎ **Meguro Waste Collection Office**

2-13-19 Megurohoncho

☎ 3719-5345

In an effort to help protect the world's limited resources, Meguro City conducts separate refuse collection of used bottles, aluminum and steel cans, as well as collection of empty paper cartons.

◆ Separate Collection of Bottles, Aluminum Cans and Steel Cans Method

Collection containers are placed at the collection sites every week on non-combustible garbage collection days. Please place bottles in the yellow containers and aluminum and steel cans in the blue containers. Be sure to dispose of these items no later than 8:00 a.m. on the collection day.

Separate collection of bottles and cans



Cans → blue container

Bottles → yellow container

Items to be Collected

Bottles: Broken or oily bottles will not be accepted. Please wash the bottle and remove the cap. Do not place other glass products, fluorescent lights or mirrors in the container. **Aluminum and steel cans:** Please rinse the cans before disposal.

◆ Collection of Paper Cartons

Preparation for Recycling

Cartons for milk and soft drinks of 500 ml or more in capacity are accepted. Please wash them out thoroughly, especially milk cartons as they cannot be reused if traces of milk remain. Cut and open the carton, spread it out flat and dry well. Residual moisture can cause mold to develop, preventing reuse. Dirty or moldy cartons, and cartons lined with aluminum foil or made of brown paper cannot be recycled.

Recycling Process

1. Empty cartons are collected from households in the neighborhood.
2. The cartons are taken to a paper carton retrieval station.*
3. The cartons are brought to a sorting/processing agency by used-paper dealers.
4. The cartons are sent to a paper mill to be remade into toilet paper, tissues or other products, which are then retailed.

*Paper Carton Retrieval Stations

Meguro City Office Complex, Meguro Eco Plaza (inside Dendo Fureai-kan), Tairamachi Eco Plaza, etc.

* Private individuals and groups are also involved in collecting paper cartons.

◆ Collection of PET Bottles

PET bottles with the recycle logo are collected at retail outlets. Please remove the cap, rinse the bottle and crush it before disposal. Collection is handled at cooperating stores such as supermarkets and convenience stores in the city.

回収するもの

【びん】割れたものや油で汚れたものを除く。中を洗って、栓は取る。グラスなどのガラス製品、蛍光灯や鏡は入れない。

【アルミ缶・スチール缶】中を軽くすすいでください。

◆ 紙パックの回収

紙パックを出すまで

500ml以上の牛乳・ジュースなどのパックをよく洗い(牛乳パックは乳成分が残っていると再生できません)、切り開いてよく乾かします(水分があるとカビが生えて再生できません)。カビや汚れのひどいもの、アルミコートされたもの、茶色のパックは取り扱いません。

回収のしくみ

- ① 各家庭で紙パックを集める
- ② 紙パックキーステーション(*)に持ち込む
- ③ 資源回収業者が回収し、古紙直納問屋へ持ち込む
- ④ 製紙工場へ送られ、トイレットペーパーやティッシュペーパーに再生され、再び市場へ

*紙パックキーステーション

総合庁舎、田道ふれあい館(目黒エコプラザ)・平町エコプラザなど
・他にも個人やグループの回収協力員が回収の窓口になっています。

◆ ペットボトルの回収

ペットボトルは店頭回収されています。回収するペットボトルはリサイクルマークのついたものです。回収の際は、キャップをはずして中を軽くすすぎ、つぶしてください。回収している店舗は、区内のスーパーやコンビニエンスストアなどの回収協力店です。



Inquiries are handled in Japanese, unless otherwise indicated.

◆ **使用済み乾電池の回収**

総合庁舎、区民センター、緑が丘コミュニティセンター、各住区センターには使用済み乾電池の回収ボックスがあります。家庭で使用済みの乾電池は、回収ボックスに入れてください。なお、ボタン電池、二次電池（リチウム電池など）は、販売店へお持ちください。

◆ **エコライフめぐる推進協会**

平町 1-5-3 (平町エコプラザ内)
☎ 5729-1977
*環境への負荷をできるだけ低減する活動を普及・支援しています。
☞ **目黒エコプラザ** (*)
目黒 1-25-26 田道ふれあい館内
☎ 5721-2300
☞ **平町エコプラザ** (*)
平町 1-5-3
☎ 5729-1901
*環境に関心のある人が集う広場です。リサイクルショップ(目黒エコプラザのみ)や活動室があります。

◆ **おもちゃが壊れた時**

ボランティアが、子供の目の前でおもちゃを分解・修理し、物を大切にすることを育てようとするものです。
おもちゃの病院
毎週日曜日午後1～3時
☞ **消費生活センター**
目黒 2-4-36 区民センター内
☎ 3711-1133

◆ **Collection of Used Dry-cell Batteries**

Collection boxes for the disposal of used batteries have been set up at Meguro City Office Complex, the Citizens Center, Midorigaoka Community Center and at each Juku Center. Please take your used batteries to one of these locations. Button batteries and rechargeable batteries (known as "secondary batteries" – for example, lithium batteries) should be returned to retail shops.

◆ **Meguro Eco Life Promotion Association**

1-5-3, Tairamachi (in Meguro Eco Plaza)
☎ 5729-1977
* The Meguro Eco Life Promotion Association is promoting and supporting activities that alleviate the strain placed on the environment.
☞ **Meguro Eco Plaza***
1-25-26, Meguro (in Dendo Fureai-kan)
☎ 5721-2300
☞ **Tairamachi Eco Plaza***
1-5-3, Tairamachi
☎ 5729-1901
* These are facilities where people interested in the environment gather. There are recycled goods shop (Meguro Eco Plaza only) and recycling activities rooms at the facilities.

◆ **Broken Toys**

Volunteer staff take apart and mend broken toys right in front of the children, with the aim of encouraging their curiosity and teaching them to take care of things as much as possible instead of just throwing things away.
Toy Hospital: Open every Sunday, from 1 to 3 p.m.
☞ **Inquiries: Consumers Center** (in Meguro Citizens Center, 2-4-36 Meguro)
☎ 3711-1133

