

Brazilian Immigrants in Ireland: A Bridge Connecting Two Worlds

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A dissertation by practice submitted in partial fulfilment
of the requirements for MA in Journalism & Media
Communications (HECTAC)

Faculty of Journalism and Media Communications
Griffith College, Dublin

July 2020

Declaration

I hereby certify that this material, which I now submit for assessment on the programme of study leading to the award of the MA in Journalism & Media Studies is my own; based on my personal study and/or research, and that I have acknowledged all material and sources used in its preparation.

I also certify that I have not copied in part or whole or otherwise plagiarised the work of anyone else, including other students.

Signed:

Bétia Campos Rodrigues

Dated: 30/07/2020

Abstract

The topic of this documentary is an informative investigation of Brazilian immigrants who have moved to Ireland in the last fifteen years.

There have been a number of studies regarding international migration and migration in different countries, such as Ireland. Research in the field has shown what motives immigrants have to leave their home country, including, conflicts, economic reasons, and social networks in the destination country.

Despite the existent studies on migration, there is still a lack of information to explain why a large influx of Brazilian nationals has moved to Ireland. Therefore, by using video recordings, the 13-minute video documentary describes how five immigrants decided to leave Brazil in the pursuit of a better or just a different life in Ireland.

The video reveals what the immigrants expected to encounter before travelling to Ireland and how their lives have changed since they arrived in the country. What emerges is an engaging story that shows similar views shared by the characters regarding the purpose of migrating from Brazil to Ireland and what challenges they have faced throughout the years, including language barrier, studies, and search for employment.

Brazilian Immigrants in Ireland: A Bridge Connecting Two Worlds presents an insight into the compelling journey of immigrants who left everything behind to start a new life but who have not forgotten their roots living in a new world.

Table of Contents

<u>Title</u>	<u>Subheadings</u>	<u>Page Number</u>
<u>Acknowledgments</u>		6
Chapter one:		
<u>Introduction</u>		7
Chapter two:		
<u>Evidence of Research</u>		10
	I. International Immigration	10
	II. Migration Impacts	12
	III. Migration in Ireland	15
	IV. Immigrants and Psychological Acculturation	17
	V. Brazilian Immigrants	18
	VI. Language and Migration	22
	VII. Migration and Mental Health	24
Chapter three:		
<u>Design and Construction</u>		28
	I. Design Concept	29
	II. Interviews	30
	III. Visuals	35
	IV. Music	36

Chapter four:

Discussion 37

I. Video Production 38

II. COVID-19 restrictions 39

Conclusion 41

References 43

Appendices 46

Appendix A: Letters of Release 46

Acknowledgements

I would like to thank many people who helped build this project.

First, I am thankful for what God has helped me accomplished so far and this project was only possible because He has always been there for me.

Thank you to my supervisor Deirdre Kerins, for providing guidance and feedback throughout this project. Your insights were vital for the completion of this project. Thank you for your patience and commitment.

To those who were kindly willing to be interviewed: Guilherme Balestro, Edu Giansante, Katiani Cristini Ó Feargháil, Lucas Melo, Leonardo Valadares and Adam Keough. This project was only possible because they accepted the invitation of sharing their inspiring journey with me, and now with others.

To my love, who has been by my side all the way, making me smile and encouraging me to do my best.

And finally, to my beautiful family and friends for their support, and love. Despite the distance, they are always with me.

Bétia Rodrigues

30/07/2020

Chapter 1: Introduction

“Brazil, my Brazilian Brazil, my intriguing mulatto. I will sing you in my verses: Brazil, samba that gives, a swaying that makes you waddle; Brazil of my love, Land of our Lord. Brazil! Brazil!” This song called *Watercolour of Brazil* was composed by the famous Brazilian songwriter Ary Barroso and became a second national anthem for the people in the country. There you can find a proud nation that praises their land for its wealth of natural resources and extensive territory in South America.

Why would someone move from such a fascinating country to another? The answer to this question will not include the beauty of the country portrayed by Ary Barroso; instead, economic issues, government corruption and the struggle to find job opportunities, for instance, should explain why so many Brazilians have emigrated to other countries in the past two decades.

Since 2012 Brazil has not been the “paradise” it used to be. It was known as one of the countries that created more jobs and required more skilled labour as stated in a survey conducted by the ILO (International Labour Organization) (Guerra, 2019). Thus, emigrating has become a reasonable solution for the current scenario.

Ireland has become one of Brazilians’ favourite countries to live. Considering the issues involving economy and politics happening in Brazil recently, it instigated the urge for further investigation on the reasons that made Ireland so attractive to Brazilians.

There is a famous saying shared by Brazilians that can describe them well: “O melhor do Brasil é o Brasileiro” (The best thing about Brazil is the Brazilians). Such a statement was one of the reasons that made me choose a video documentary to tell their story in Ireland. Expressiveness is an inherent feature in the Brazilian people and everything concerning the country is very visual. Those facts also influenced me in the decision of producing a documentary.

The documentary includes interviews with five Brazilian immigrants who have moved to Ireland in the past 12 years, and a Northern Irish church pastor who has been close to the Brazilian

community. It explores the reasons that have led Brazilians to emigrate to Ireland and how their experience has been in the destination country.

The documentary discusses the life of Brazilian immigrants in Ireland. It includes information related to lifestyle in both countries (Brazil and Ireland) and describes the immigrants' community in Ireland, emphasising where they find support to live in a different country so far away from home.

There is a substantial amount of research on international migration (e.g., Castles et al, 2014) and migration to specific countries, such as, the United States of America, France, Australia, the United Kingdom (e.g., Lochmann et al, 2019; Isphording & Otten, 2014), including Ireland (e.g., Éinrí & White, 2008). However, there isn't much research about the big influx of Brazilians to Ireland that has been happening since the late 90s.

Migration studies have investigated the case of Brazilians moving to Gort, Galway between 1999 and 2006 (Murray & Healy, 2009), where over 30% of the population consisted of Brazilian nationals at that time in the pursuit of work. Nonetheless, there is a need to explore what other reasons have attracted Brazilians to Ireland and how their lives have been since they immigrated to the country. Therefore, this study tries to address such questions.

I interviewed a visual storyteller and content creator, Edu Giansante, who moved to Ireland in 2008 and founded the website *E-dublin* to document life in Ireland, especially to the Brazilian community. The content of the website is entirely in Brazilian Portuguese. Mr. Giansante talks about his struggles with language when he first arrived here and the importance of having a community abroad which people can reach out to.

I interviewed Guilherme Balestro, a gymnastics coach who has been living in Dublin with his wife since 2015. He talks about Brazil's economic situation when they left Brazil and about having a church community comprised mainly by Brazilians in Ireland.

I interviewed a former language student and current Deliveroo worker, Lucas Melo, who talks about student life in Ireland and the work of Deliveroo riders in Dublin, who have been mainly composed of Brazilian nationals in recent years.

Two other Brazilians, Katiani Ó Fearghail and Leonardo Valadares, talk about different jobs they have done since they arrived in Dublin and how their lifestyle has changed since then, comparing Brazil and Ireland.

Finally, I interviewed Adam Keough, a church pastor from Northern Ireland who has been living in the Republic of Ireland half of his life. He talks about his views concerning the Brazilian community in Ireland, considering their integration into Irish society and the relevance of church in people's lives, especially for immigrants.

Through this supporting document, I will outline the process of achieving the goals of this documentary and the possible contributions to journalistic practices as well as research. In chapter 2, I will provide evidence of research that was used to develop this project. The chapter will elaborate on research in the migration field, covering international migration and then focusing on migration in Ireland, detailing the Brazilian ethnic group in the country. Chapter 3 will cover the project design, providing explanations on how it was developed. In this chapter, I will include information about the interviews, and the structure of the video. It will also cover editorial decisions such as music and video sequences. Chapter 4 will discuss what conclusions the study made possible and how the process of producing the documentary amid a global pandemic was. I will also cover what worked well and what changes were needed during the development of the video.

The final chapter will present my perspective on the final product. I will provide reflections regarding migration and suggest further studies on the topic.

Chapter 2: Evidence of Research

I. International Immigration

Understanding the mixture of races and human evolution around the world has been the subject of studies in the attempt to explain such complex processes regarding human civilisation. On a daily basis, new relations have arisen between individuals in different countries and continents. People have been sharing their cultures, values, costumes with each other by migrating to foreign countries in the pursuit of better jobs, lives or simply different lifestyles, among other reasons.

Koser (2016) states that

“On the whole migration is positive; at times it has negative consequences. Most migrants want to work, some want to take advantage. In particular circumstances migrants might pose a risk, more often they represent potential. The lives and rights of migrants are usually more in jeopardy than the security of states; but not always” (Koser, 2016, p. 2).

Immigrants have chosen to try living in places away from home. Despite the negative aspects on the matter, people will continue moving from city to city, country to country, continent to continent so that they can finally achieve their goals and gather work, study or life experiences in different destinations. According to the United Nations (UN), an international migrant is someone who is moving or has moved abroad or within a State away from the place they were living as residents. This movement can be voluntary or not and it can also be temporarily or permanently. In 2017, they estimated that the number of migrants was 258 million, which is quite higher than the number reached in 2000, 173 million.

The most relevant question that migration studies try to address is what makes people migrate and what encourages them to stay in the destination country. Following a micro-sociology approach, the main stress in the field concerns the role of social networks and social capital in migration theory (Haug, 2008).

Haug (2008) highlights that “a migration network can be defined by a composite of interpersonal relations in which migrants interact with their family or friends. Social networks provide a foundation for the dissemination of information as well as for patronage or assistance” (p. 588). It has been established that social networks are often a relevant factor of migration arrangements and the decision-making relating to the destination country (e.g., Buhrer 1997; Faist 1997 cited in Haug, 2008).

According to Hugo (1981), the social and cultural context affects economic determinants either directly or indirectly. Social and cultural aspects determine in the first instance if migration will occur. Then, they determine how migration will happen, which could be permanently or in a circular way. Finally, it establishes what country will be chosen and what experiences immigrants will encounter in the new setting. Therefore, such elements of migration influence migration decisions.

A significant aspect of migration decision-making concerns the influence of community and family relations. There are five hypotheses regarding such aspect (Haug, 2008):

- a. Affinity hypothesis: Individuals hesitate to migrate when they have family and friends in the source country where they live. Some aspects which do not involve economic components reduce the possibility of emigrating, such as close relations within the community they belong to; solid relationship with family members; large involvement in the community; and struggles to adapt to a new environment. Therefore, social networks at the place of residence are considered a deterrent point in the migration decision-making process.
- b. Information hypothesis: A pull factor that can influence people to emigrate is when family members and friends are already residing in the destination country. The living conditions make the idea of migrating more appealing, for example, considering the possibilities of job opportunities, which are already known so the risk factor is reduced in that case.

“The larger the distance between the place of origin and the place of destination, the less information circulates. The more social relations one has at the place of destination and, consequently, the more information channels these relationships provide, the more influential such information is on the decision to migrate” (Haug, 2008, p. 589).

- c. Facilitating hypothesis: Social networks consist of another pull factor. Once the destination country is chosen by family members and friends, there is now encouragement for migration due to the convenience of having things already adjusted prior to the migration.
- d. Conflict hypothesis: Family conflicts are one of the reasons why someone would resort to emigration. The existence of disagreements between individuals from the community where the place of residence is works as a push factor.
- e. Encouraging hypothesis: Considering economic aspects, families can support one’s decision to emigrate because of the need for better job opportunities in other places so that the ones staying in the source country can benefit from remittances and then be economically secured.

Since social networks can be considered as a push or a pull factor, it is necessary to investigate their effects in the migration process. Such a gap will be addressed regarding the Brazilian community in Ireland.

II. Migration Impacts

Castles et al (2014, p. 13) claim that “international migration is part of a transnational shift that is reshaping societies and politics around the globe”. They emphasise that the old dichotomy created relating to migrant-sending and migrant-receiving countries is becoming obsolete. Major countries targeted by immigrants, such as the USA, Canada, Australia, New Zealand or Argentina are home to people that are the result of extensive immigration.

Many studies have drawn attention to the variety of migration impacts. “It has supported the growth of the world economy; contributed to the evolution of states and societies and enriched many cultures and civilizations” (Koser, 2016, p. 9). He argues that migrants are considered productive and ambitious members of society due to the risks they take by leaving their homes to try building better futures for themselves and their families.

It is of vital importance to consider migration as “a process which is an integral part of broader transformation processes embodied in the term ‘development’, but (2) also has its internal, self-sustaining and self-undermining dynamics, and (3) impacts on such transformation processes in its own right” (De Haas, 2010).

Migration is closely related to social and development mechanisms in societies. When it comes to consider what impacts migration can cause, theorists are divided according to two different viewpoints: “the migration optimists” and “the migration pessimists”.

Table 1
OPPOSING VIEWS ON MIGRATION AND DEVELOPMENT

Migration Optimists	Migration Pessimists	
Functionalist	↔	Structuralist
Neo-classical	↔	Neo-Marxist
Modernization	↔	Disintegration
Net North-South transfer	↔	Net South-North transfer
Brain gain	↔	Brain drain
More equality	↔	More inequality
Remittance investment	↔	Consumption
Development	↔	Dependency
Less migration	↔	More migration

Source: De Haas, 2010, p. 229

Neo-classical theorists claim that migration is a type of favorable distribution of production elements that benefits sending countries as well as receiving countries.

Dominant views, for instance, maintain that return immigrants are considered relevant promoters of change and innovation. The expectations around immigrants are not only related to the income they bring back to their sending country, but also new ideas, expertise, and business perspectives. In addition, remittances are seen as an agent to promote economic growth (De Haas, 2010).

Despite the decline of such optimism views after the 70s, many nations, especially in Asia and the Pacific regions, still have belief in the idea of international migrations as a considerable tool for economic development (Fraenkel, 2006).

On the other hand, pessimists' views see migration as mitigating issues of underdevelopment. It is the idea of "brain drain" that brings a negative attitude towards migration. Such belief sees that there is no problem in sending lower educated individuals to other countries, but by sending skilled citizens, it can jeopardise poor countries, given their skilled professional labour forces will leave the place that provided them with the education needed for so many years and now the country is deprived of such professionals (Baldwin, 1970).

"Furthermore, migration is believed to increase inequality within migrant sending communities. Because migrants tend to be the already employed, more entrepreneurial, open-minded, and relatively better educated people, remittances and other benefits of migration would also disproportionately accrue to the already better-off. Therefore, migration will not contribute to poverty alleviation" (De Haas, 2010, p. 236).

De Haas' research (2007) demonstrates that, despite its major contributions to people and communities, migration solely is not able to eliminate structural development difficulties. Remittances, for instance, are a stable source of income that assist people with health expenses, housing, food, education, etc. Nonetheless, remittances will not help to solve serious problems like poverty.

We can see how accurate that can be by looking at human history and see that there is still high rates of poverty worldwide, in spite of migration.

Thus, this study will investigate the impacts of Brazilian immigration in Ireland to find out the positive and negative outcomes.

III. Migration in Ireland

Migration in Ireland has been a widely discussed topic, so people are quite familiar with its history. A great number of people have emigrated from Ireland and immigrated to it as well as Éinrí & White (2008) claim that “over the past decade, years of emigration and exile have been supplanted by sustained immigration of a multiplicity of different groups including returning Irish emigrants, refugees, asylum seekers and labour migrants” (Éinrí & White, 2008, p. 151).

For over a century the population of Ireland was decreasing following the Famine in the late 1840s. Such a period extended until the 1950s and brought difficult years for the country.

After the Famine, Ireland changed its norms regarding economy, social aspects and culture, which culminated in delayed marriages and a large number of non-marriages, and principally the largest amount of people emigrating in Europe guaranteed that

“the modest natural increase in the population which even this rate of reproduction would have provided was constantly outpaced by new departures. High rates of emigration consistently outstripped natural increase over the first half of the twentieth century. Over this period immigration into Ireland was close to nonexistent” (Éinrí & White, 2008, p. 153).

The census 1996 registered a starting point of a period of net immigration and concluded that the country was widely homogeneous in terms of ethnic groups. The country benefited economically with the 1990 Celtic Tiger boom, promoting more employment opportunities in the country. As a result, the number of immigrants was increasing. Nonetheless, it is important to emphasise that a

considerable percentage of immigrants were returning Irish migrants (e.g. 40% between 2000 and 2005).

Although the number of returning Irish migrants was high, the number of other migrants was increasing as well.

In the last 20 years, the number of individuals migrating to the Republic of Ireland has increased considerably. Consequently, Scholars have conducted research, produced more papers, articles and books to try to explain such phenomenon.

Between 1995 and 2000 almost 25% of a million people migrated to Ireland. Approximately half of them were former emigrants (Fanning & Mutwarasibo, 2007, p. 440). This scenario is explained by the Celtic Tiger, a period of accelerated economic growth that has transformed Irish society into a clearly mixed one. According to the CSO website¹ in April 2019, there were 622,700 non-Irish national residents in Ireland, accounting for 12.7% of the total population. Non-Irish nationals from outside the EU kept increasing in numbers, accounting for 30,600 (34.5%) of total immigrants.

Irish society has been changing over the past few years due to the fast expansion of immigrants. Those changes are transforming it into a more ethnically diversified and multicultural society, quite different from the former homogenous one. Nonetheless, there is not enough research about the impacts on Irish identity due to the large intercultural interactions experienced in a considerably short period of time (Ruhs, 2005). Thus, this research will try to fill in this gap by focusing on the influence of the Brazilian community on Ireland's residents in terms of how they see themselves in this process of acculturation.

¹<https://www.cso.ie/en/releasesandpublications/er/pme/populationandmigrationestimatesapril2019/>

A study conducted by Kelleher P. & Kelleher C. (2004) showed reasons why immigrant workers are coming to Ireland. They interviewed actual immigrants to find the answers to some questions related to migration.

They interviewed twenty-two migrant workers with different visa and residence status. Their motives to move to Ireland are: *a. Economic motives; b. Reunification with spouse; c. Studies; d. Political motives; e. Coercion; and a combination of reasons for a few of them.* The interviewees are from different countries such as Tanzania, India, South Africa, Moldova, Nigeria, among others.

However, the researchers did not include any Brazilian nationals in their work, which makes me wonder if the motives of the immigrants from Brazil to come to Ireland are similar. This is one of the gaps this research will try to tackle.

IV. Immigrants and Psychological Acculturation

The main fields of study that have studied the issues related to immigrants and immigration are anthropology, demography, economics, political science and sociology. Psychology, however, has not played such a dominant role as the other subjects but its contribution so far has been relevant to grasp essential matters related to acculturation, which is a valuable study for the topic.

Acculturation is defined as a “process that entails contact between two cultural groups, which results in numerous cultural changes in both parties” (Berry, 2001, p. 2). The theory presents the idea that people who are part of cultures in contact will go through a number of psychological changes. Such a phenomenon is called *Psychological Acculturation*, which means that two or more groups will experience contact that will bring them consequences. Nonetheless, the nondominant group and its members (immigrants and indigenous people) will suffer more considerable impacts.

A great amount of research on acculturation is inclined to concentrate on the nondominant, overlooking the dominant population. Therefore, this research intends to fill in that gap and analyse, particularly in Ireland, the nondominant group (Brazilian nationals) and the dominant group (Irish nationals).

In addition, other questions involving acculturation on the immigrants' side will be looked into as well, such as the ideas of *assimilation* (this happens when people do not want to preserve their cultural heritage and look for everyday interaction with other cultures), *separation* (when immigrants give importance to their original culture and in the meanwhile want to avoid interaction with members of the dominant group) and *integration* (when the interest in keeping one's original culture and joining everyday interaction is mutual). (Berry, 2001).

V. Brazilian Immigrants

The Datafolha Institute of Brazil conducted a survey in 2018 (Guerra, 2019) which showed that over 42% of the adult population would move from the country if they had financial conditions to live somewhere else. Brazil has gone through serious social, economic, and political instability for several years and it is pointed out as the main reason that encourages people to emigrate.

“The profile of the Brazilian migrant has changed over the years, currently being formed by middle-class people, with some training and knowledge, who seek better living conditions and greater stability, fleeing above all from the growing political polarization of the country, increase in unemployment, a general reduction in the quality of life, instability with neighboring nations such as Venezuela and the government's proposals in relation to labor reform and the pension system that can affect the fate of millions of workers.” (Guerra, 2019).

The number of people who declared permanent abandonment in the Federal Revenue has increased significantly as reported by Datafolha (9,887 > 69,174).

The political and economic changes to earlier decades have culminated in the transformation of migratory patterns. “The coming of power of military regimes also signified a transition to more restrictive immigration policies and fewer entries” (Castles et al, 2014, p. 139).

Brazilians migrated to Paraguay at the end of the 1980s in order to work in the agriculture field. In the meantime, emigration to the United States of America was rising. By 2000, over 1.8 million

Brazilians were living in foreign countries. Some of the causes for those high numbers of emigration were related to hyperinflation and economic crises (Amaral and Fusco, 2005).

Castles et al (2014) also emphasises that

“most migration is not driven by poverty and violence: international migration requires significant resources, and most ‘South-North’ migrants come neither from the poorest countries nor from the poorest social classes. Many migrants benefit from the opportunities of a globalized economy for mobility as highly qualified specialists or entrepreneurs” (Castles et al, 2014, p. 6).

When people discuss questions related to immigration, they often attribute it to poverty. Members of the country where immigrants reside are not sure what brought them into their culture, which can lead to misconceptions and potential formation of stereotypes about different nationalities. This is another gap this study will investigate in the scenario *Brazilians in Ireland*.

The interest of studying the Brazilian community in Ireland arose due to the great and increasing number of individuals that have immigrated to the country in the past decades, which accounts for 13,640 residents, according to the Census 2016. Since 2006 the Brazilian population in Ireland has more than trebled in size (2006: 4,388; 2011: 8,704). However, it is important to stress that this figure does not include individuals with dual citizenship or illegal status; therefore this number can be even higher than the statistics show.

Brazilian Labour in Gort and Roscommon, Western Ireland

In the late 1990s two small towns in western Ireland started receiving a large influx of Brazilian immigrants. They were workers who featured a small and skilled group inserted in a scenario where a big labour immigration to Ireland was taking place at that time (Maher & Cawley, 2015).

Gort, a town located in south County Galway, was seeing more and more Brazilian nationals moving into their quiet city all of a sudden. After a few months following the beginning of such an immigration process, Gort accounted for 40% of their population consisting of Brazilian people.

The main reason why so many immigrants from Brazil were moving to Ireland was because of work. The immigrants were from Anápolis, a town in the state of Goiás in South-Central Brazil and they left their home country due to the lack of job opportunities.

A poultry factory in County Roscommon started a process with the Irish Government to get work permits in order to hire foreign workforce from Goiás. Some time after those requests, Séan Duffy Meat Exports Ltd. in Gort followed the example of the factory in Roscommon and also applied to the Government for work permits so that they could hire Brazilian employees (Healy, 2006).

The poultry factory and the meat processing plant were receiving specialised immigrant workers who were not being given appropriate wages in Brazil. “The social landscape of Gort has thus been dramatically transformed, becoming the ‘fastest growing town in Ireland’ with a population that has not only dramatically diversified, but doubled in the last five years” (Sheringham, 2009, p. 93).

Maher & Cawley (2015) highlight that “social networks based on social capital associated with information and support between family and friends, in source and destination areas, facilitate international low-skilled labour migration” (Maher & Cawley, 2015, p. 2337). The meat-processing sector described in this paper, however, acted in a different way because the recruitment started in Brazil with the assistance of existent personal links. A “commercial recruitment agency” was created and an expatriate who worked with meat exportation in Brazil could help Irish meat plants in need of employees by sending Brazilian men and women that were unemployed due a reduction of demand for beef exports (Maher & Cawley, 2015).

The media started to describe the “Brazilianisation” of the then not so popular Irish town as a model of thriving integration, which was often called “Little Brazil”.

When the Brazilian immigrants took their time to settle in those Irish towns, they turned them into their new home by opening a Brazilian church, celebrating holidays, starting businesses such as markets, and being part of their new environment at that time.

The presence of Brazilian nationals was clear to the whole population there. However, (Sheringham, 2009) argues that there is a lack of thorough studies about the experiences the immigrants were having themselves, and the larger effects of such an episode in a society.

The media portrayed Brazilians in Gort as an ethnic group that had integrated into the Irish society based on a general observation. There has been constant debate around issues relating to the “integration” of immigrants into a new society.

“More recent theories have incorporated concepts of cultural pluralism, or ‘multiculturalism’, which involve participation in host societies, but with the recognition and acceptance of cultural difference. However, within conceptualizations of ‘integration’ there has been a tendency to regard the ‘transnational’ practices of immigrants - maintaining strong ties with their ethnic counterparts both in the receiving society and in their country of origin - as somehow ‘an impediment to immigrant integration into the host country’ (Sheringham, 2009, p. 93).

One of the participants in Sheringham’s research (2009) described the relationship between Brazilians and Irish people as an event where people have contact but it is limited. “The way it works here at the moment seems to work really well. The Brazilians and the Irish mix, but not too much. For the locals it’s like having a friend who comes once a week, but they don’t stay too long. I think the Irish people like us because we know when to leave” (Sheringham, 2009, 97).

Sheringham’s study (2009) concluded that most Brazilians living in Gort participate in traditions that indicate their common sense of Brazilian identity in the Irish town and promote the preservation of connections with people and places in their home country. Furthermore, those traditions have helped the immigrants create ties with Gort and the feeling of belonging there as well.

After a fire that destroyed most of the meat plant building in Gort, the company closed down. Many Brazilians returned to their country and many stayed in Ireland undocumented. A new policy related to immigrants in Ireland came into effect in 2004 and the country started to give priority to immigrants from the EU membership. The new regulations brought restrictions to non-European workers, preventing them from getting work permits and remaining in Ireland.

Therefore, this research will investigate whether the Brazilians who moved to Dublin and to other cities in the country after 2008 were driven by labour reasons or not, and how their integration has been into Irish society.

VI. Language and Migration

Communication is one of the key features that makes us human beings. It starts early in everyone's life when we are born. There is always communication, even if it does not include words. However, over time the need of putting things into words only increases and then we are able to communicate more effectively. The barrier is finally overcome.

When one decides to move to another country, such decision is accompanied with the idea of starting everything from scratch. Language becomes a barrier again, especially if the distance between the mother language and the target one is big.

Immigrants are aware of the challenges they will face when migrating because of the lack of language skills they encounter. That can be a decisive factor that will make them either live a convenient life or one full of struggles resulting from the language barrier determinant.

According to Isphording & Otten (2014), there is a number of empirical researches which have indicated that language barriers create singular obstacles for international determinant flow.

“On the individual level, language skills have been analyzed as being a crucial determinant for the economic and social integration of immigrants in their destination country, (...) estimating strong wage effects for destination language proficiency. (...) Apart from wages, language proficiency is related to further economic outcomes, such as employment status, occupational choice, and locational choice” (Isphording & Otten, 2014, pp. 30-31).

There are several degrees of closeness between the languages of distinct immigrants and the language of their destination country. Isphording & Otten (2014) argue that language

differences play an important role in the decision of what destination country one should migrate to considering their language proficiency.

Table 2

Average test scores of US language students.

Average test scores	Linguistic distance	Languages (examples)
1.00	1.00	Japanese, Korean, Laotian
1.25	0.80	Cantonese, Hakka, Mien
1.50	0.67	Arabic, Syriac, Vietnamese
1.75	0.57	Bengali, Greek, Nepali
2.00	0.50	Finnish, Serbo-Croatian, Turkish
2.25	0.44	Danish, Spanish, Yiddish
2.50	0.40	French, Italian, Portuguese
2.75	0.36	Bantu, Dutch, Swahili
3.00	0.33	Afrikaans, Norwegian, Swedish

Notes: Average test scores of American students learning foreign languages. Numbers provided by [Hart-Gonzalez and Lindemann \(1993\)](#).

Source: [Ispording & Otten \(2014, p. 32\)](#)

Table 1 shows what languages can be considered similar based on a test with US language students. Those results explain language proficiency levels of students and what can attract certain immigrants to specific destination countries.

A major motive to migrate is to learn a second language. Oversea students are among essential elements of the globalisation process and it culminates in the expansion of language diversity in the destination countries ([Extra & Yagmur, 2006](#)).

Most textbooks regarding human migration do not include studies about students despite the great numbers of student immigrants around the world. For instance, the United Kingdom has many more immigrants entering the country every year on student visas than any other legal visa group.

[Extra & Yagmur \(2006\)](#) observe that there are different theories regarding student mobility. Some consider that it starts due to personal choices, such as the desire to improve second language skills, boost professional career, experience different cultures and acquire personal growth. Others believe that student mobility is determined by background factors, for example, socio-economic circumstances of the students.

Non-EEA Students in Ireland

Non-European student in Ireland are allowed to stay in the country under the following regulations:

- Length of stay: Seven years for degree students and two years for non-degree and language students.
- Visa: Non-EU students hold a Stamp 2, which allows them to study and work part-time during their stay.

Therefore, this study will look into the reasons why Ireland has attracted so many Brazilian students to the country and how the regulations for international students in Ireland have affected their decision to immigrate.

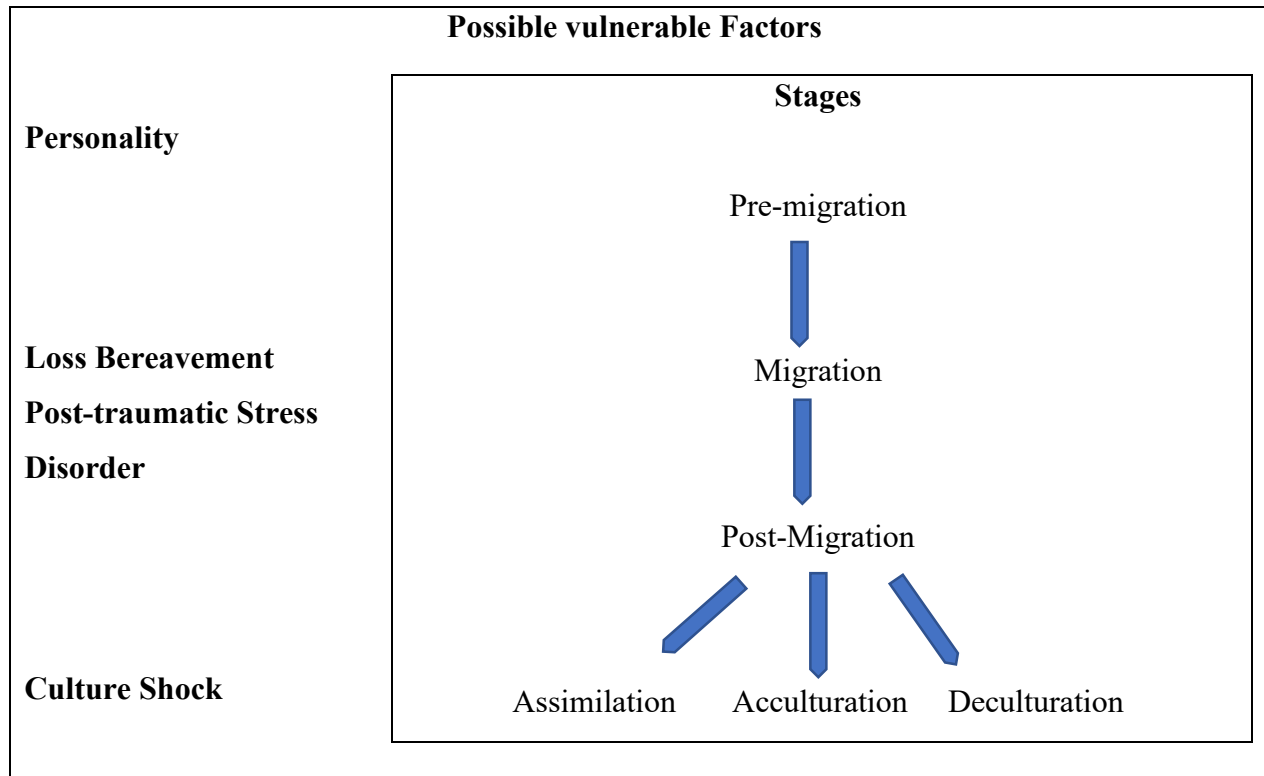
VII. Migration and Mental Health

Migration is undeniably part of humankind. It is something natural and recurrent in our lives. It can even be considered an ordinary event given some people constantly move from place to place; however, the motives for these migrations and the period of time they last can bring considerable stress on individuals and their families.

The social change resulting from migration involves the shift of one cultural setting to another, which can be quite nerve-racking and lead to mental illness.

According to Bhugra & Jones (2001), “duration since the migration, preparation prior to migration and post-migration assimilation, acceptance and deculturation can be the most destructive for the individual” (p. 220). It is like being in a battle where there is an individual on one side and a group on the other, which may cause an extensive impact on the immigrant and their social role and support.

TABLE 3



Source: Bhugra & Jones (2001)

Bhugra & Jones (2001) highlight that “The role of culture and the impact of migration on social structures is crucial in understanding social support and social networks” (p. 220).

Watters (2010) emphasises that the number of comparative data on mental health services in Europe is very limited, much less is information on services for immigrant communities. “The issue of mental health care for migrant groups has grown in importance in the light of continuing movements of populations into Western Europe. This reached a peak in 1992 when there were 570,000 applications for asylum filed in the then 12 EC countries” (Watters, 2010, p. 155).

The results of a questionnaire created by Watters (2010) showed that out of the seventeen European countries that responded to the survey, eleven countries revealed that the availability of counselling and psychotherapy services was only in theory.

“What this meant in effect was that counselling and psychotherapy were a component of mental health services in these countries but were provided in ways that reflected the needs of the majority population and thus were, in all practical terms, inaccessible to members of migrant groups. A critical barrier here was language as services were generally only provided in the majority language. The language requirement effectively excluded some members of minority ethnic groups” (Watters, 2010, pp. 159-160).

This survey conducted by Watters (2010) showed that migrants might only have mental support from their own community or voluntary organisations to assist them in the destination country that now they call home.

Possible Common Disorders

Murray & Williams (1986) study about migrants in the UK showed that Asian men were more prone to visit a general practitioner (GP) when compared to white British men, even though they presented fewer diseases that were not persistent and also presented less emotional anxiety. On the other hand, when it came to Asian and white women, there were no differences compared with the men.

In another research (Cochrane & Stopes-Roe, 1981), it was found that the proportion of emotional disorders presented by Indian and Pakistani patients were not significant in contrast with white people. Mavreas & Bebbington (1988) found out that Greek Cypriots in London were showing a greater percentage of anxiety in comparison with white British-born Londoners. However, white Londoners presented greater numbers of depression cases.

The distress that ethnic minorities can suffer are quite different among cultures.

“Migration remains an enigma for the clinician because not all migrants go through the same experiences and or settle in similar social contexts. They do not all prepare in the same way and their reasons for migration are variable. The process of migration and

subsequent cultural and social adjustment also play a key role in the mental health of the individual” (Bhugra & Jones, 2001, p. 220).

Despite the difficulties in diagnosing mental disorders in immigrant communities, they need special support in order to live harmoniously in a new society.

This study aims at investigating where the Brazilian community has found support in Ireland and how they maintain their mental health in their new home.

Chapter 3: Design and Construction

“The film experience is made up of many activities: our eyes and ears pick up and analyze image and sound, our minds apprehend the story, which resonates in our memory; furthermore, our stomach, heart, and skin are activated in empathy with the story situation” (Grodal 1997; 1).

The use of video is becoming a more common practice in the research field. Video comprises an essential technique for building the collection of data for analysis. It is also a relevant tool in terms of providing research results, such as in documentary films or multimedia presentations (Knoblauch et al, 2006).

Digital technologies such as audio recording, film, and conventional video have an extensive history of use in many realms of social and psychological research, particularly in anthropology (Gibbs et al. cited in Shrum et al, 2005).

“Digital video is changing the way that students of the social world practice their craft, offering not just new ways of presenting but new ways of practicing field research.” (Shrum et al, 2005, p.1). Research involving human behaviour is significantly benefited from digital tools like mobile videos. Some studies present the need for closer investigations. In order to portray some realities, the use of video for data collection and analysis is of utmost relevance for research practices.

“Film is a vehicle for the expression of sensibility” (Ruby, 1991, p. 50). Therefore, I chose producing a video documentary due to the benefits it can bring in anthropology studies such as visual representation of individuals and their cultures. According to Ruby (1991) “being able to hear people tell their stories and observe their lives instead of being told what they think and the meaning of their behavior clearly offers subjects a greater say in the construction of their image” (p. 53). Ruby argues that documentaries are tools so that we can “speak with people” instead of “for them”.

Nonetheless, documentaries can limit the perspectives from what something is seen. They can be limited because essential materials are left out during post-production as a result of editorial decisions, which can impact on what the viewer will see and take as a given.

I. Design Concept

The design concept of the documentary was to create a video piece that was 10 to 15 minutes in length. Most of the work would consist of interviews with Brazilian nationals who have moved to Ireland in the past 15 years. The main topics would be (i) their decision about leaving Brazil to migrate to Ireland, (ii) their life as immigrants, and (iii) the support that the members of the Brazilian community in Ireland give one another. During the video, these subjects answered the main question of this project, which is why there are a considerable number of Brazilians living in Ireland and under what conditions they are living in the country. There is also an insight from a church pastor about the importance of living in a community and the role of church in people's lives.

The video documentary can be broken down into the following chapters:

Chapter	Characters	Content
Brazilians leaving home	Guilherme Balestro, Katiani Ó Fearghaíl, Lucas Melo and Leonardo Valadares	Description of the day they left Brazil and their first impression when arriving in Ireland
Lifestyle in Brazil	Katiani Ó Fearghaíl	Lifestyle in Brazil
First jobs in Ireland	Katiani Ó Fearghaíl	First jobs in Ireland
Challenges for immigrants: language barrier	Edu Giansante and Guilherme Balestro	Difficulties immigrants face when they cannot speak the destination country's language well
Student life in Ireland	Lucas Melo	Student life in Ireland and the need to work and study at the same time.
Consequences for students due to Covid-19	Katiani Ó Fearghaíl	How international language students were affected because of the COVID-19 lockdown in Ireland

The role of delivery riders and drivers amid Covid-19 lockdown	Lucas Melo	Deliveroo workers' role in the lockdown established in Ireland because of COVID-19
Covid-19 and the possibility of returning to Brazil	Guilherme Balestro	Possibility of going back to Brazil and the economic situation in the country.
Quality of life in Brazil and in Ireland	Katiani Ó Fearghaíl and Leonardo Valadares	Quality of life in Brazil compared to Ireland.
Church support	Guilherme Balestro and Pastor Adam Keough	Importance of the church in people's lives, especially for immigrants.
Brazilian community support	Edu Giansante	Importance of supporting each other within the Brazilian immigrant community
The advantages of living abroad	Edu Giansante	Lessons people can learn when they experience living abroad.

In preparation of my own documentary, I watched various documentaries including *Spelling the Dream* (2020), *After the Raid* (2019), *20 Feet from Stardom* (2013), *The White Helmets* (2016), and *Period. End of a Sentence* (2018). They provided me with many ideas to build my own product.

II. Interviews

The Brazilian immigrant community in Ireland is very large, so there were many options out of people who could participate in this project to tell their experience as immigrants in the country. At first, there were around 20 people willing to be part of the documentary; however, six were chosen due to the length of the video: five Brazilian nationals and one Northern Irish national who lives in the Republic of Ireland.

The process of choosing the main characters consisted of analysing if they would be able to talk about the main topics of the research, considering their experiences as immigrants in Ireland. I also took into consideration selecting people from different regions in Brazil, so that there would be distinct perspectives in the project.

I started filming when the country was re-opening, so due to COVID-19 restrictions, two interviews were conducted via *zoom* and four were conducted in person, respecting social distancing, and the instructions given by the Irish government.

The six interviews that were conducted and included in the documentary are detailed below.

Guilherme Balestro

Guilherme Balestro is originally from Porto Alegre, Rio Grande do Sul/Southern Brazil, and moved with his wife to Ireland in 2015. He has dual citizenship (Italian and Brazilian), works as a gymnastics coach in Dublin, and has a child born in Ireland last year.

The initial contact was made via text on *WhatsApp*. I had his contact beforehand because we go to the same church, so we already knew each other. He accepted the invitation right away and showed a lot of excitement in being part of the documentary. We made arrangements for an interview to take place on June 16th, 2020.

The interview was conducted in English via *zoom*, but Mr. Balestro interview was recorded on a GoPro camera and a tripod that he set up in his house. The interview lasted one hour and mainly covered the day he left Brazil and arrived in Ireland, the difference between the quality of life in Brazil and in Ireland, challenges immigrants face in Ireland, and the support he has from the church community he belongs to. Given he was filmed in his house, there was no noise on the video, so the audio quality was proper.

Mr. Balestro talked passionately about his decision to move to Ireland, and how his lifestyle differs from the one he used to have in Brazil. He also emphasised that most of the friends he

made in Dublin go to the same church that he goes to, and how religion has helped him cope with difficulties he has experienced in Ireland.

Lucas Melo

Lucas Melo is originally from São Paulo, Southeastern Brazil, and moved to Ireland in 2017 to study English as a second language. Since he arrived in the country, he has worked as a Deliveroo rider, and studied at the same time in his first year in Dublin.

After his first eight months in Dublin, he travelled to Italy to apply for Italian citizenship. He returned to Ireland after three months and has continued working with food delivery.

Initial contact was made through a *Facebook* group created for Brazilian Deliveroo workers to share their experiences working in the field, and to help each other. Mr. Melo accepted the invitation to participate in the video and was very enthusiastic about it. He has an *Instagram* account dedicated to document his life as a delivery rider in Ireland.

The interview was scheduled to take place on June 17th, 2020 at his house on Spa Road and was conducted in Brazilian Portuguese. It lasted one hour mainly because I had to ask him some questions again because I noticed that there was some noise coming from the fridge in the audio, which could be distracting.

Mr. Melo talked about how hard it was for him to leave his family in Brazil, especially his daughter. He also spoke about his expectations before moving to Ireland, and the fact that he thought life would be easier in the new country, but it turned out not to be so easy.

Mr. Melo talked passionately about his job as a delivery rider, highlighting that a large number of delivery workers in Dublin are Brazilian. He spoke about the important role that delivery workers played during the COVID-19 pandemic, emphasising that they were willing to be outside to help people stay at home, and provide what the population needed during the lockdown established by the Irish Government, which started in March, 2020.

I used a smartphone and a tripod to record the interview.

Leonardo Valadares

Leonardo Valadares was born, and raised in Belém, Pará/North Brazil, in the Amazon region. He moved to Ireland in 2015 to initially stay in the country for 6 months to study English as a second language. After the first six months, Leonardo decided to live in the country for a longer period of time.

I contacted Mr. Valadares via *Instagram* given we knew each other because we are from the same city in Brazil. Then, we made arrangements for an interview to take place at his house in Smithfield on June 18th, 2020. The interview was conducted in Brazilian Portuguese and lasted 30 minutes. It covered his life in Ireland, the advantages of living in a developed country in terms of facilities, security, and job opportunities.

Mr. Valadares emphasised the fact that he changed his mind about staying in Ireland after six months living in the country because of the better lifestyle he has experienced in Ireland. He now works as a relationship manager at the Bank of Ireland, and holds a stamp 4 visa, which allows him to live and work full time in the country.

I used a smartphone and a tripod to record the interview.

Edu Giansante

Edu Giansante is originally from São Paulo, Southeastern Brazil, and emigrated to Ireland in 2008. He has built his own business in Ireland as content creator. He is the founder of *e-dublin.com.br*, a website that aims at publishing information in Brazilian Portuguese about living in Ireland so that every Brazilian can have access to relevant content produced in their native language.

Initial contact was made via *Instagram*, and he agreed to be interviewed on June 19th, 2020 via *zoom*. The interview was conducted in English and recorded online. It lasted 45 minutes. Mr. Giansante spoke about moving to Ireland at a time when people in Brazil did not have much information about travelling to Europe. He shared his experience as an immigrant working for a company that hesitated in showing they had an immigrant in their team due to poor language skills he had at that time. He also talked about how moving abroad can positively affect one's life and make them better human beings.

Katiani Cristini Ó Fearghail

Katiani Cristini Ó Fearghaíl was born and raised in Mineiros, Goiás/South-Central Brazil, and moved to Ireland in 2015. She used to work as a journalist in Brazil and decided to come to Dublin to study English as a second language. Now she works as a receptionist at a college in Dublin.

I contacted Ms. Ó Fearghaíl via *Facebook*, and the interview was scheduled to take place on June 19th, 2020 at her house in Saint Comumbanus' Place. The interview was conducted in English and lasted 30 minutes. It covered how she felt when she left Brazil and her family, the jobs she had in Ireland when she arrived here, such as cleaner and childminder. She spoke about how safe she feels in Ireland as opposed to the way she used to feel in her home country. Katiani also talked about how COVID-19 has affected international students.

I used a smartphone and a tripod to record the interview.

Adam Keough

Adam Keough is a Northern Irish church pastor who has been living in Ireland half of his life. I contacted him via *WhatsApp* as I already had his phone number because we go to the same church.

The interview was scheduled to take place on June 17th, 2020 at a Seventh-Day Adventist Church in Ranelagh. Adam is in charge of this church.

Pastor Adam talked about his point of view regarding immigrants, especially Brazilians, emphasising the fact that when people migrate to a country, they tend to build relations with people from the same nationality. He also spoke about how important belonging to a church community is so that people can have fulfilled lives.

The interview, conducted on a smartphone with the help of a tripod, was 30 minutes in duration.

III. Visuals

Visual sequences are of extremely relevance to tell people's stories. They allow viewers to connect with the characters in a way that the film will also be important to the audience and make them aware of different life contexts.

According to Zoetl (2012),

“being on camera (and, subsequently, on air or online) is not only important for the recognition of a group's culture and identity, it can also be of great relevance to the nondominant sectors of society, simply because of the gain in visibility, which may bring people back from oblivion and into public existence” (Zoetl, 2012, p. 216).

I filmed the main interviews at the participants' house mainly because of the COVID-19 restrictions. I opted to have a plain background (white walls) to create a pattern and avoid distractions, except for the Mr. Giansante interview, given the place where I recorded the interview was the most suitable one considering the limitations caused by the pandemic.

I decided to film Pastor Adam at the church at where he works so I could have the chairs in the background to help with the tone of the interview.

According to Westlund & Quinn (2008) “mobile devices and different forms of mobile media and communication have become integral parts of contemporary societies. The nexus of mobile media and reporting has become one of the most important developments for journalism” (p. 1). I chose medium-close up shots to film the subjects, and, since the documentary is a mobile video, I had the interviewees looking directly into the camera to also give the viewer the feeling that they are being talked to directly.

Most sequences were courtesy of the participants. Images of Dublin and one shot showing Brazil were filmed by me.

IV. Music

The use of music was vital to complete the product, given “[its] primary function is not to assert propositions about the projected world, but to evoke emotion or perceptual activity - to help create the experiential envelope in which the spectator views the film” (Plantinga 1997, p. 166).

Music is often neglected in documentary productions. However, Rogers & Barham (2017) state that “music is part of the heart and the soul of a film form that strives to represent what it feels like to experience the world from a particular angle, with specific people, in specific places, and at specific times” (Rogers & Barham, 2017, p. xi). Therefore, the use of music is extremely relevant for filmmaking.

I chose songs that would communicate with the viewer by “saying” what the segments of the video were about. The aim was to create an emotional connection between the viewer and the film.

I used songs including *Around Again* by Ian Post, *Seven Wonders* by Ziv Moran, and *Love* by Ben Winwood.

Chapter 4: Discussion

While producing the video documentary, I had a total of six interviewees (Guilherme Balestro, Lucas Melo, Leonardo Valadares, Katiani Cristini Ó Feargháil, Edu Giansante and Adam Keough). The contributors were tremendously helpful and willing to do everything they could to provide good interviews and materials to be later used in the post-production.

This study found out that what motivated Brazilians to migrate to Ireland were mainly (i) economic reasons (e.g. labour), (ii) studies, (iii) security, and (iv) language (English-speaking country) and (v) the combination of work and study. The participants emphasised that the process of obtaining permission to stay in Ireland was much easier compared to other countries.

Brazilian nationals do not require a visa to enter Ireland. The country's regulations for Brazilian students state that the requirement to remain in the country over three months consists of proving to have three thousand euro when they first register with their local immigration officer, if they are coming to study for more than six months, and being enrolled in a full-time English Language programme or a full-time higher education programme in the country².

The participants explained that, in order to lead a decent life in Brazil, one needs to have a very good job, in general achieved through college qualifications, otherwise the struggle to even buy clothes is big.

They highlighted that getting any job in Ireland would give them a better life compared to what they had in Brazil, being able to pay their bills, travel and even save some money. Such ordinary and apparently common things to accomplish in life are difficult to achieve in their home country.

²https://www.citizensinformation.ie/en/moving_country/moving_to_ireland/studying_in_ireland/immigration_nonEA_students.html

Aspects such as security and access to public transport were also mentioned as reasons to immigrate to Ireland. Katiani Cristini Ó Fearghail stressed how safe she feels to walk alone in Ireland, for instance, something that she was unable to do in Brazil due to violent crimes which people can face in the country.

The integration between Brazilian immigrants and the dominant group has not reached a high level yet. There were no cases of assimilation or separation in terms of acculturation (Berry, 2001). However, the Brazilian community keeps their original culture in the country and build relationships in their own community as well.

Even though Brazilians have contact with Irish individuals and people from other nationalities on a daily basis at work, school and other occasions, they are close to other Brazilians and end up living with people from the same nationalities and make friends in the same circle of people as well. This shows that integration between the nondominant group (Brazilian nationals) and the dominant group (Irish nationals) is not so effective.

On the other hand, it was possible to conclude that integration is more effective when there are relationships between individuals from different nationalities (e.g., Irish people marrying Brazilians). In those cases, the level of integration is higher. Nonetheless, the immigrants still have considerable contact with their own community when it comes to friendship.

The participants reported that they receive a lot of support from the Brazilian community in Ireland. Mental health was not mentioned by them, but they emphasised that in times of difficulties, other Brazilians are reached out to and they are able to cope with what they are going through because of the support they give one another.

I. Video Production

Given the Brazilian community in Ireland is big, it was not difficult finding participants for the project. The most challenging part was to choose the ones who could represent the community in the documentary and speak about a range of topics that were necessary for the video.

Interviewing the characters in person was another challenge due to the limitation of places we could go to because of COVID-19 restrictions. Thus, the only place available for the interviews

was the characters' houses, which sometimes were not the most suitable settings for filming because some participants' flat mates were interrupting during the interview; the light was not the most appropriate; and it was also hard to find a plain background for the shooting.

Despite the challenges, it was possible to have decent settings for the interviews.

The materials I gathered from the interviews were very extensive, so it was an arduous task for me to select the cuts that were relevant for the story and could fit in the length of the project, which should be between 10 to 15 minutes long.

Therefore, the sessions with my supervisor Deirdre Kerins were crucial so I could choose the cuts I needed to tell the story. Ms. Kerins was always committed to make me understand and learn about the process of video making. Her instructions were vital for me to build the story.

During the post-production, another challenge to overcome was to become familiar with *Premiere Pro*, a program widely used to edit videos. While editing the video, I had to watch a number of tutorials online to be able to use the program functions. In addition, Vincent McEntee, my technical support supervisor, was of a great help to assist me with the editing process.

II. COVID-19 restrictions

Due to government restrictions that put Ireland in a lockdown for almost three months, I had to change some of the goals I had established for this study. As a result, I could not investigate the impacts of Brazilian immigration in Ireland to find out the positive and negative outcomes, for example.

A *vox pop* with Irish people and interviews with some companies such as *Supervalu*, for instance - the company created an advert aimed at the Brazilian audience in Ireland- were in my original plan, but I could not continue with those ideas because of the pandemic.

I also faced a lot of struggles when it came to video sequences for the documentary. Normally, I would have spent some time with the participants to show their place of work, routine and other

moments in their lives. However, I had to basically rely on the photos and videos they kindly provided me.

Unfortunately, those potential problems could not be anticipated by most people, which made it even harder to find alternatives to produce the documentary.

Despite all the unexpected events, the zoom meetings with the supervisors were greatly helpful in the production of this project. Their support and instructions were crucial for me to create a documentary of good quality and journalistic integrity.

Conclusion

The subject of migration is widely explored by researchers around the world. Migration is part of our lives and will constantly be an important life component for human beings.

Despite the great number of migration studies, we cannot assure that facts and rules concerning migration will apply to every immigrant community, although there is one single fact that applies to most cases: people are different. The world is made of different cultures, customs, traditions, skin colour, viewpoints, and so many other peculiarities that deserve to be investigated accordingly.

Ireland became a second home to Brazilians, but there has been a number of assumptions in the attempt to explain the reasons why Ireland has attracted immigrants from such a distinct and distant country as Brazil. Those assumptions could easily lead to stereotypes that do not reflect Brazilians' identity, behaviour or goals in Europe.

The Irish media has been showing interest in investigating the big influx of Brazilians in Ireland. *The Irish Times*, *RTE* and *The Journal*, for instance, have published many articles telling Brazilian immigrants' stories. In 2006, *RTE* produced a news documentary called *Little Brazil, Gort, Ireland*, which showed how Gort, a small city in Galway, was dealing with an enormous arrival of South American workers and their families.

This study has now contributed to such investigation that has intrigued the population in Ireland for so many years. However, there is still place for further research as people have different stories to tell.

While limited due to COVID-19 pandemic restrictions, the documentary addressed the main questions initially proposed: *why are there so many Brazilians living in Ireland?*

All Brazilians want is to reach a point where they do not need to struggle considerably to have dreams and goals achieved as well as be afraid of going out in the evening for a walk because of the possibility of being targeted by criminals. Thus, leading a decent life is possible for them in Ireland.

The main reasons that have made so many Brazilian individuals to move to Ireland in the past 20 years are regarding security; the fact that building a life in the destination country is easier

compared to the source country; Brazilians do not need a visa to enter Ireland and are allowed to work while studying, which is the key factor that attracts non-EU immigrants to the country.

The economic situation in Brazil is extensively broadcast and published by the international media. Leading a life in the South America can be very struggling. People who live in developing countries like Brazil have to work hard their entire lives to achieve minimum quality of life, and many of them will never have basic needs reached, such as buying food or paying rent.

Therefore, with this project, it is now possible to understand more why people from a big country like Brazil would leave everyone they know and everything they had behind to settle down in Ireland. The pursuit of happiness and the construction of a better quality of life are among the main motives for the Brazilian immigrant community in this country.

I hope this documentary can lead to other documentaries and studies not only about Brazilian immigrants but also about all the other thousands of immigrants from all over the world who chose Ireland to be their second home.

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Appendices

Appendix A

I. Letters of release

Guilherme Oliveira Balestro <gbalestro@gmail.com>

Qua, 15/07/2020 16:08

Para: Bétia Rodrigues <betia_rodrigues@hotmail.com>

LETTER OF RELEASE

To: Betia Rodrigues

From:

Date: 30/06/2020

Dear Ms. Rodrigues,

Video Documentary: "Brazilian Immigrants in Ireland: A Bridge Connecting two worlds"

I hereby confirm and agree that I have consented to contribute to the video documentary Brazilian Immigrants in Ireland: A Bridge Connecting two worlds, and that I am aware that my contribution will be recorded on tape or film for the purpose of inclusion in whole or in part.

I hereby agree that you may use (or refrain from using) and edit in any manner you may think fit the recording of my contribution. You may use my contribution for any purpose in the video documentary and for any purpose in connection with the documentary, as you may in your absolute discretion think fit. I agree that you may use my contribution throughout the world, including by using it in whole or in part in any publication, television broadcast or any other form of dissemination.

I waive all moral rights in my contribution to which I might be entitled in any country and assign to you all copyright in my contribution for the duration of the life of the copyright. In addition, I give all consents necessary for your use of my contribution for the purposes set out in this letter.

I also agree that you may use my voice, name, likeness and biographical information in relation to any use to which you may put my contribution and/or any information or views expressed therein in any advertising and publicity relating to you or the Project.

I warrant that nothing said or implied by me (or in any documents or photographs disclosed to you by me) shall infringe the copyright or any other rights of any third party or be defamatory or infringe the right of privacy of any third party and I agree to indemnify you and your licensees or assignees against any costs, claims, demands or expenses arising out of any breach or claimed breach of this warranty.

I shall not be entitled to any payment from any source arising out of or by reason of any use to which the contribution or any recording thereof may be put.

Yours faithfully,

.....
Guilherme Balestro

LETTER OF RELEASE

To: Betia Rodrigues

From: Edu Giansante

Date: 30/06/2020

Dear Ms. Rodrigues,

Video Documentary: "Brazilian Immigrants in Ireland: A Bridge Connecting two worlds"

I hereby confirm and agree that I have consented to contribute to the video documentary *Brazilian Immigrants in Ireland: A Bridge Connecting two worlds*, and that I am aware that my contribution will be recorded on tape or film for the purpose of inclusion in whole or in part.

I hereby agree that you may use (or refrain from using) and edit in any manner you may think fit the recording of my contribution. You may use my contribution for any purpose in the video documentary and for any purpose in connection with the documentary, as you may in your absolute discretion think fit. I agree that you may use my contribution throughout the world, including by using it in whole or in part in any publication, television broadcast or any other form of dissemination.

I waive all moral rights in my contribution to which I might be entitled in any country and assign to you all copyright in my contribution for the duration of the life of the copyright. In addition, I give all consents necessary for your use of my contribution for the purposes set out in this letter.

I also agree that you may use my voice, name, likeness and biographical information in relation to any use to which you may put my contribution and/or any information or views expressed therein in any advertising and publicity relating to you or the Project.

I warrant that nothing said or implied by me (or in any documents or photographs disclosed to you by me) shall infringe the copyright or any other rights of any third party or be defamatory or infringe the right of privacy of any third party and I agree to indemnify you and your licensees or assignees against any costs, claims, demands or expenses arising out of any breach or claimed breach of this warranty.

I shall not be entitled to any payment from any source arising out of or by reason of any use to which the contribution or any recording thereof may be put.

Yours faithfully,



.....
Edu Giansante

LETTER OF RELEASE

To: Betia Rodrigues

From:

Date: 30/06/2020

Dear Ms. Rodrigues,

Video Documentary: "Brazilian Immigrants in Ireland: A Bridge Connecting two worlds"

I hereby confirm and agree that I have consented to contribute to the video documentary *Brazilian Immigrants in Ireland: A Bridge Connecting two worlds*, and that I am aware that my contribution will be recorded on tape or film for the purpose of inclusion in whole or in part.

I hereby agree that you may use (or refrain from using) and edit in any manner you may think fit the recording of my contribution. You may use my contribution for any purpose in the video documentary and for any purpose in connection with the documentary, as you may in your absolute discretion think fit. I agree that you may use my contribution throughout the world, including by using it in whole or in part in any publication, television broadcast or any other form of dissemination.


I waive all moral rights in my contribution to which I might be entitled in any country and assign to you all copyright in my contribution for the duration of the life of the copyright. In addition, I give all consents necessary for your use of my contribution for the purposes set out in this letter.

I also agree that you may use my voice, name, likeness and biographical information in relation to any use to which you may put my contribution and/or any information or views expressed therein in any advertising and publicity relating to you or the Project.

I warrant that nothing said or implied by me (or in any documents or photographs disclosed to you by me) shall infringe the copyright or any other rights of any third party or be defamatory or infringe the right of privacy of any third party and I agree to indemnify you and your licensees or assignees against any costs, claims, demands or expenses arising out of any breach or claimed breach of this warranty.

I shall not be entitled to any payment from any source arising out of or by reason of any use to which the contribution or any recording thereof may be put.

Yours faithfully,



.....
Lucas Melo

LETTER OF RELEASE

To: Betia Rodrigues
From: Adam Keough
Date: 30/06/2020
Dear Ms. Rodrigues,

Video Documentary: "Brazilian Immigrants in Ireland: A Bridge Connecting two worlds"

I hereby confirm and agree that I have consented to contribute to the video documentary Brazilian Immigrants in Ireland: A Bridge Connecting two worlds, and that I am aware that my contribution will be recorded on tape or film for the purpose of inclusion in whole or in part.

I hereby agree that you may use (or refrain from using) and edit in any manner you may think fit the recording of my contribution. You may use my contribution for any purpose in the video documentary and for any purpose in connection with the documentary, as you may in your absolute discretion think fit. I agree that you may use my contribution throughout the world, including by using it in whole or in part in any publication, television broadcast or any other form of dissemination.

I waive all moral rights in my contribution to which I might be entitled in any country and assign to you all copyright in my contribution for the duration of the life of the copyright. In addition, I give all consents necessary for your use of my contribution for the purposes set out in this letter.

I also agree that you may use my voice, name, likeness and biographical information in relation to any use to which you may put my contribution and/or any information or views expressed therein in any advertising and publicity relating to you or the Project.

I warrant that nothing said or implied by me (or in any documents or photographs disclosed to you by me) shall infringe the copyright or any other rights of any third party or be defamatory or infringe the right of privacy of any third party and I agree to indemnify you and your licensees or assignees against any costs, claims, demands or expenses arising out of any breach or claimed breach of this warranty.

I shall not be entitled to any payment from any source arising out of or by reason of any use to which the contribution or any recording thereof may be put.

Yours faithfully,

Adam Keough
Adam Keough

LETTER OF RELEASE

To: Betia Rodrigues

From: Katiani Cristini Ó Fearghaíl

Date: 30/06/2020

Dear Ms. Rodrigues,

Video Documentary: "Brazilian Immigrants in Ireland: A Bridge Connecting two worlds"

I hereby confirm and agree that I have consented to contribute to the video documentary Brazilian Immigrants in Ireland: A Bridge Connecting two worlds, and that I am aware that my contribution will be recorded on tape or film for the purpose of inclusion in whole or in part.

I hereby agree that you may use (or refrain from using) and edit in any manner you may think fit the recording of my contribution. You may use my contribution for any purpose in the video documentary and for any purpose in connection with the documentary, as you may in your absolute discretion think fit. I agree that you may use my contribution throughout the world, including by using it in whole or in part in any publication, television broadcast or any other form of dissemination.

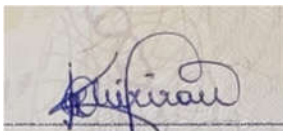
I waive all moral rights in my contribution to which I might be entitled in any country and assign to you all copyright in my contribution for the duration of the life of the copyright. In addition, I give all consents necessary for your use of my contribution for the purposes set out in this letter.

I also agree that you may use my voice, name, likeness and biographical information in relation to any use to which you may put my contribution and/or any information or views expressed therein in any advertising and publicity relating to you or the Project.

I warrant that nothing said or implied by me (or in any documents or photographs disclosed to you by me) shall infringe the copyright or any other rights of any third party or be defamatory or infringe the right of privacy of any third party and I agree to indemnify you and your licensees or assignees against any costs, claims, demands or expenses arising out of any breach or claimed breach of this warranty.

I shall not be entitled to any payment from any source arising out of or by reason of any use to which the contribution or any recording thereof may be put.

Yours faithfully,



.....
Katiani Cristini Ó Fearghaíl