

A Narrative Inquiry of Nikkei Peruvian Return Migration to Japan

A Senior Honors Project Proposal

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1. Introduction

Japan is traditionally known as a homogeneous and monolingual society; however, the presence of many ethnic minorities challenges this ideology. According to the Ministry of Health, Labour, and Welfare of Japan (2021), in October 2020, there were 1,724,328 foreign workers living in Japan. Although the number of foreigners living in Japan constitutes only about 2.3% of Japan's population (Nippon.com, 2020), the number of foreign residents has increased gradually during the last ten years, and those from Peru and Brazil represent the largest number of foreign workers from Latin America. Although Peruvians living in Japan remain an ethnic minority, it has been three decades since the first wave of *Nikkei* (Japanese descendants) arrived in Japan. Initially most *Nikkei* Peruvians planned to work, save money, and return to their home countries in a few years. However, as time passed, many of these return migrants found it difficult to return to their home countries, and Japan has become their new home where they began to raise their families. While most of the return migrants identify most with their home country and resist adaptation to Japanese society (De Carvalho, 2003), many children of these return migrants consider themselves Japanese and want to be part of Japanese society. One of the main problems that return migrants face in Japan is the lack of fluency in the Japanese language. This, in addition to cultural differences, leads many of them to isolate in Latino communities where they have little interaction with the Japanese people. This study will provide an analysis of the *Nikkei* Peruvian return migration to Japan and how language use has shaped their identities.

2. Background

Arrival and settlement of Japanese immigrants in Peru

On February 28, 1899, 790 Japanese male emigrants arrived in the Port of Callao in Lima, Peru on the ship *Sakura Maru*. This constituted the first wave of Japanese migration to Latin America (Endoh, 2009). Upon arrival, they were transferred to sugar *haciendas* (plantations) located in the coastal area of Peru. With no knowledge of the Spanish language, western customs, and the sometimes-treacherous weather conditions, these first Japanese emigrants suffered through severe work and living conditions. After the initial struggle, many of these Japanese immigrants sought to improve their standard of living and relocated to the capital city of Lima or other urban centers in the coastal area. Many of them looked for independent and entrepreneurial work in the service sector, such as barbershops, bodegas, restaurants, tailor shops, and merchandise stores. Through hard work, Japanese immigrants established themselves and became an important part of Peruvian society. Nearly ninety years later, a large number of descendants of these first Japanese immigrants, known also as *Nikkeijin*, returned to the land of their ancestors in search of better job opportunities. This phenomenon was known as *dekasegi bumu* and was driven by Japan's "bubble economy" of the 1980's, which needed workers to fill a shortage of unskilled labor jobs.

Return migration to Japan

Revisions to the Japanese Immigration Control Act enacted in 1990 allowed Latin American Japanese descendants to "return" to the land of their ancestors (Endoh, 2009). Under the residence status of "Spouse or Child of Japanese National" (Ministry of Justice, n.d.), the majority of Japanese descendants obtained three-year visas to live and work in Japan, which was easily renewable. Endoh (2009) points out that Japan's preference for *Nikkeijin* over other foreign nationals may have been motivated for several reasons. One reason was to show Japan's willingness to open to the "international community" and increase "global prestige" (Endoh,

2009, p. 201). With their earnings from working in Japan, Japanese descendants from developing countries such as Peru and Brazil were able to help their families in their native countries. Also, of importance was the cultural and biological ties of the Japanese descendants. The revision of the Immigration Control Law was based on “*jus sanguinis*,” which demonstrates Japan’s “regard for biological cohesion” (Endoh, 2009, p.202). *Nikkeijin* were welcomed to work in Japan because of their blood-based relation and the expected familiarity with the Japanese culture; however, in reality the poor command of the Japanese language and differences in cultures made it difficult for the *Nikkeijin* to adapt and integrate into Japanese society.

Through government policies, *Nikkeijin* have been welcomed to work in Japan; however, in her research “Nikkei Communities in Japan” De Carvalho (2003) addresses the question if the *Nikkeijin* are “equally welcomed by the Japanese people” (p.195). Her main argument is that adaptation to the Japanese society not only depends on government policies but on the continuous interaction with the Japanese people. Similar to Endoh (2009), De Carvalho also addresses the relationship of blood versus culture. Historically, blood, culture, and language have been linked to determine who can be considered Japanese (De Carvalho, 2003). De Carvalho argues that the *Nikkeijin* do not fit into this category because they only share Japanese blood but are foreign in culture and language.

More than three decades have passed since the revision of the Immigration Control Act allowed Japanese descendants to “return” to Japan. According to the Ministry of Health, Labour, and Welfare of Japan (2021), in 2020, it was estimated that the number of Peruvian workers living in Japan were over 29,000. The largest Peruvian communities can be found in Aichi with 7,750; Kanagawa with 6,479; Gunma with 4,823; and Shizuoka with 4,729. Although *Nikkei* Peruvians have been living in Japan for over three decades, most of them have not been able to

adapt to the Japanese language and few speak with fluency (Nakamura Goshima, 2011).

According to a survey conducted by Takenaka (2014), 70% of return migrants admitted that their level of Japanese was low or just enough to survive. Most of the jobs that the *Nikkei* Peruvians work in these communities are unskilled jobs in which mastery of the Japanese language is not required. Initially, *Nikkei* Peruvians wanted to work a few years in Japan, save money and return to Peru; however, as the time passed, they found it difficult to return to their home country and Japan has become their new home where they began to raise their families (Nakamura Goshima, 2011). *Nikkei* Peruvians usually settle in areas where there is a *Nikkei*-Latino community already established, as it is the case of the city of Oizumi in Gunma Prefecture. Aichi and Kanagawa prefectures also have a high concentration of *Nikkei* Peruvians.

In addition to the community of *Nikkei* Peruvians, Oizumi has an even larger population of Brazilians, and is known as “the most Brazilian town in all Japan” (De Carvalho, 2003, p.199). The prominence of the Brazilian community in Oizumi led to its fame as “a model case of how Japanese and non-Japanese can co-exist” (De Carvalho, 2003, p. 199). Although differences between Japanese nationals and *Nikkeijin* are clear, De Carvalho’s findings do not suggest that discrimination is a major problem. Oizumi is marketed as a city where Japanese nationals and Brazilians can coexist while asserting their cultural differences. One example of this is the celebration of Japanese festivals (*matsuri*) mixed with carnival and samba shows performed by Brazilian *Nikkeijin*. However, some Japanese residents show concern over the increase of *Nikkeijin* and feel they are westernizing the city of Oizumi. This suggests that blood relation does not guarantee the affinity that the revision of the Immigration Law enacted in 1990 initially intended.

There are many community and cultural identity parallels between *Nikkei* Peruvians and *Nikkei* Brazilians. For example, similar to *Nikkei* Peruvians, many *Nikkei* Brazilians do not plan to return to Brazil and have established their own communities isolated from the dominant culture. *Nikkei* Brazilians and Peruvians usually share a workplace and frequent the same services in the Latino communities such as grocery stores, shopping centers, hair salons, and bakeries, to name some examples. They are both Japanese descendants that have “returned” to the land of their ancestors but face similar challenges because of cultural differences and language barriers. Many *Nikkei* Peruvians and Brazilians also continue to practice their traditions and culture as a way to assert their cultural differences with the dominant culture.

Challenges with Japanese education

One of the challenges that *Nikkei* Peruvian families face in Japan is a poor relationship with their children’s schools. In her article “*La inclusión de las familias inmigrantes en la escuela: el caso de una comunidad peruana en Japón,*” Nakamura Goshima (2016) addresses the importance of a Japanese education system to give just and equal opportunities to immigrant children. Nakamura Goshima interviewed 18 Peruvian families whose children attended middle school in Aichi Prefecture. Although they lived in Japan an average of 16 years, only one of the parents interviewed spoke Japanese fluently. Although the majority of the parents interviewed received higher education and were considered middle class in Peru, in Japan their employment opportunities were limited to unskilled labor jobs. Nakamura Goshima found that the key factors that affected relationships between Peruvian parents and the school were the parents’ poor command of the Japanese language, differences with the Japanese education system and curricula, the long hours the parents needed to work to afford a living in Japan, the relationship between their cultural capital (the education, knowledge and experience acquired in Peru) and

their social class, and the perceptions that school staff had about the Peruvian parents.

Nakamura Goshima points out that the cultural capital of Peruvian families is not considered, and their social class—which is considered low in Japan because of the jobs they perform—influence Japanese perceptions, which causes Peruvian parents to feel marginalized. School teachers tend to think negatively of Peruvian parents because they rarely participate in the school activities (because of long work hours). Nevertheless, most Peruvian parents want their children to continue with higher education in Japan and they make every effort to provide the support needed to keep their families in Japan.

In a study using the assimilation hypothesis, Ishida et al. (2016) found that there is an academic achievement gap between native and immigrant children, but surprisingly, the time spent in Japan did not seem to reflect in a better academic achievement or in a better socioeconomic status. However, the Japanese language spoken at home seemed to play an important role in determining the achievement academic gap. According to this study, only 60% of all immigrant children in Japan enroll in primary and junior high schools, and only half of those enrolled finish high school. In 2012, of the 27,000 immigrant children in Japan, 12.9% and 32.8% were from Peru and Brazil respectively. Similar to Nakamura Goshima (2016), Ishida et al. found that the major challenges that immigrant children face in Japan were the language proficiency of students and parents, and their socioeconomic status. The lack of Japanese language proficiency often inhibited parents from monitoring their children's performance at school. Another problem is the cultural differences—especially in a “monocultural and conformist Japanese school environment” (Ishida et al., 2016, p.95)—which often leads to the bullying of immigrant children. This study also found that schools generally lacked the necessary bilingual education resources to help students from different cultural backgrounds.

Further study is required to analyze the factors that may impact the academic achievement gap between native and immigrant children.

In a similar study, Lagones (2015) found that second generation *Nikkei* Peruvians in Japan who overcame the language barrier were more likely to finish high school and continue with higher education than students who started early education in their native country. While professional success was inconsistent and determined case-by-case for the immigrant students with higher education, it was clear that those lower educated students who struggled to adapt to the language were unlikely to surpass the unskilled labor market. Interestingly, this study also identified a group of second-generation *Nikkei* immigrants who were successful in overcoming the language barrier but lacked the motivation to continue with higher education. It seemed that rather than continuing in school they chose factory jobs where they felt they could earn equal or more than non-factory workers. Lagones also found that many second-generation *Nikkei* Peruvians had identity confusion and were unable to clearly identify as Japanese or Peruvian; however, those that went to Japanese school at an early age were more likely to identify as Japanese.

Identity of *Nikkei* Peruvian migrants

Nikkei Peruvians have created their own ethnic identity that makes them distinct from other Peruvians and Japanese nationals. By asserting their *Nikkei* identity, Takenaka (1999) argues that the *Nikkei* are preventing their complete assimilation to the Peruvian, Japanese, or American cultures, and they have created an identity that is a combination of cultures. Takenaka further argues that the process of creating transnational communities can inhibit an immigrant's assimilation to the host culture because transnational communities accentuate their ethnic differences. The boundaries are accentuated when the migrants perceive benefits. For example,

in Peru, Japanese descendants are treated as Japanese, in the United States they are thought of as Asian or Asian Hispanic, but in Japan they are simply treated as Peruvians or foreigners. On the other hand, being *Nikkei* in Peru is perceived positively, as the return migration has helped improve the status of a *Nikkei* Peruvian in Peru. For example, the *Nikkei* migration to Japan boom created a demand for Japanese language classes, Japanese translation and legal services to assist with obtaining Japanese visas, remittance companies, travel agencies that book flights to Japan, and real estate brokers that assist return migrants with purchasing homes in Peru. *Nikkei* Peruvians have pride in their heritage and have earned respect in the Peruvian community. However, this sense of pride of being Japanese descendants in Peru does not correlate with their experience in Japan. In Japan, *Nikkei* Peruvians are treated as *gaijin* (foreigners), and most have little interaction with the Japanese people. This isolation is likely the result of their poor command of the Japanese language, long work hours, and the many differences in their culture.

Diasporic ethnic bonds can be strengthened or weakened depending on where the diasporic population is located in relation to their ancestral homeland (Takenaka, 2014). Takenaka suggests a number of reasons why Latin Americans failed to integrate economically and socially to Japanese society. One reason is the *Nikkei* were hired through brokers, placed on short-term contracts, and brought to Japan for manual labor, which put them in very vulnerable positions. Another reason is that although the *Nikkei* are Japanese descendants, they are culturally Latin American and have few similarities with the Japanese culture. Latin American *Nikkei* are marginalized not only because of their poor command in the Japanese language but because they have different cultural and social etiquettes. This failure to integrate resulted in weak ethnic bonds in Japan. In contrast, the *Nikkei* community in Peru continues to thrive. Because of the financial support provided by the Japanese state, the *Nikkei* are thought of as a

diplomatic asset that continues to strengthen relations with Japan. Takenaka's research provides some insight into why Peruvian *Nikkei* identify as Peruvians in Japan but as Japanese in Peru. This phenomenon is thought to be influenced by how they are valued and perceived in each country.

Contexts of reception matter because they influence how immigrants will use their abilities and resources (Takenaka & Paerregaard, 2001). Takenaka and Paerregaard's survey of Peruvians living in the U.S. and Japan revealed that the majority of Peruvians in Japan experienced downward occupational mobility upon arrival in their host country, while upward mobility was more available to those living in the U.S. In Japan, the majority of jobs available to migrant Peruvians were limited to unskilled labor, while the U.S. offered a diverse selection of job opportunities as well as more opportunities to improve lifestyle through education. One of the reasons behind the lack of occupational mobility in Japan compared to the U.S. was that the Peruvian migrants working in the Japanese factories received a much higher income than their U.S. counterparts. Although they earned higher salaries, Peruvian's perception of "success" was lower than their U.S. counterparts because they felt limited in opportunity. Takenaka and Paerregaard's research shows that the context of reception matters in shaping migrants' economic outcomes and aspirations. While in the U.S. there is more occupational mobility and migrants have a diverse offering of career paths, Peruvian migrants in Japan are limited to unskilled factory type work with limited occupational mobility. A poor command of the Japanese language and the difficulty to move upward in occupation is thought to have hindered the aspirations of Peruvian migrants and therefore reflected in their low perceptions of "success."

3. Theoretical Framework

Investment and Social Identity

In her research on “Social Identity, Investment and Language Learning” Peirce (1995) argues that SLA (Second Language Acquisition) theorists have struggled to conceptualize the relationship between the individual learner and the social world. SLA theorists have not adequately addressed why for some there is a social distance between the language learner and the targeted language community and for others the social distance is minimal. This brings the question: Why do some language learners feel motivated and confident while others feel anxious and unmotivated? Peirce’s primary argument is that SLA theorists have not developed a comprehensive theory of social identity that integrates the language learner and the language learning context. In addition, she argues it is better to consider the notion of investment rather than motivation to explain the complex relationship between language learners and the targeted language, and their desire to speak the language.

To conduct this study, Peirce analyzed the language learning experiences of five immigrant women in Canada. In her findings, Peirce highlights how the theory of investment can explain the contradictions between the motivation to learn English and the learner’s desire to speak it. Peirce argues that the language learner’s social identity continuously changes over time and place and that motivation alone is not enough to learn a language; and that success in learning the language is dependent on how much the learner is willing to invest into learning the language. Learners invest in learning a language with the hopes that they will receive a wide range of symbolic and material resources, such as education, higher income, better job opportunities, etc., which will increase the value of their cultural capital.

Peirce’s conclusions on investment and social identity closely relate to the language learning experience of many *Nikkei* Peruvians in Japan. For example, despite living in Japan for more than three decades, the majority of *Nikkei* Peruvians in Japan are not fluent in Japanese.

Their unwillingness to invest in learning the language may relate to the work that they perform, and that the work does not require a strong command of the Japanese language. In addition, this population mostly lives in Latino communities with little interaction with Japanese speakers, which may also contribute to their unwillingness to invest in learning Japanese.

Norton's [Peirce] research on identity, investment, and imagined communities that she began in 1995, to this day, is considered fundamental in applied linguistics. When she began her study of five immigrant Canadian women, large scale migrations were shaping the political and economic situation of industrialized countries. Migration was seen as a one-way movement and learning the official language of the host country was essential to cultural assimilation and better job opportunities. Twenty years later, in order to respond to a world driven by technology, global economic shifts, and mobility, Darwin and Norton (2015) proposed a new model of investment, which encompasses ideology, capital, and identity. This new model of investment requires a closer look at the relationship between identity, investment, and language learning.

Darwin and Norton argue that ideology should be seen as complex and a site of struggle. "Ideologies are dominant ways of thinking that organize and stabilize societies while simultaneously determining modes of inclusion and exclusion, and the privileging and marginalization of ideas, people, and relations" (Darwin & Norton, 2015, p.44). Capital represents power and is divided by economic capital, which refers to prosperity; cultural capital, which refers to learning, education achievement, and the adherence to certain cultural norms; and social capital, which refers to the "connections to networks of power" (Darwin & Norton, 2015, p.44). The value of an individual's capital is constantly changing over time and space. Once the different forms of capital are thought to be legitimate, they become symbolic capital, which is essential to understanding the new model of investment. Identity is multiple and ever-changing.

In this new model of investment, learners invest in learning a language not only because they want to acquire material or symbolic resources, but because they are aware of the capital they have and how it can contribute to their learning outcomes.

To apply this new model of investment in the digital era, Darwin and Norton evaluated two case studies of individuals living in two different geographical and social locations: Henrietta in Uganda and Ayrton in Canada. The results showed that Henrietta's desire to learn digital literacy was driven by her interest to connect with the "group of knowledgeable people in the world" (Darvin & Norton, 2015, p.50), which she believed would increase her self-knowledge. However, Henrietta's desire to increase her social capital is limited by her economic capital and social location. In contrast, Ayrton's interest in technology is primarily interest driven. He seeks to communicate with a specific group of people that form part of his social capital and that will allow him to pursue more lucrative endeavors. Ayrton's privileged economic position and access to a great number of resources creates a strong sense of independence. Darwin and Norton's new model of investment demonstrates "how structure and agency, operating across time and space, can accord or refuse learners the power to speak" (Darvin & Norton, 2015, p.36).

Darvin and Norton's research suggests that language has a strong influence on an individual's identity, and that identities can change throughout time and space. There is a complex relationship between the learners and their social world. The conditions of power can place learners in different and unequal positions, as it was observed in the case of Henrietta. Three decades ago, *Nikkei* Peruvians began a return migration to Japan. Although, many were in search of better job opportunities, the majority of them were limited to unskilled labor work. Because they earned higher salaries in Japan than they could earn in Peru, their economic capital

increased; however, their inability to assimilate to the Japanese society resulted in a decrease in cultural and social capital.

To better understand *Nikkei* Peruvians' challenges to adapt to the Japanese society, how they perceive themselves as an ethnic minority, and their lack of interest in learning the Japanese language, a deeper analysis of their relation to power and the conditions that shape their identities is needed. The preceding studies will serve as a foundation for the research of this project, as interviews are conducted with *Nikkei* Peruvians residing in Japan as well as *Nikkei* Peruvians who returned to Peru after living a number of years in Japan.

4. The Present Study

Research Questions

Although *Nikkei* Peruvians remain an ethnic minority, it has been more than three decades since the revision of the Immigration Control Law of 1990 allowed Japanese descendants up to third generation to return to the land of their ancestors. Initially, many *Nikkei* Peruvians planned to stay only a few years, work and save money and return to Peru; however, as the time has passed, many of these return migrants found it difficult to return to their countries, and Japan became their new home where they began to raise their families. While most of the return migrants identify most with their home country and resist adaptation to Japanese society, many children of these return migrants consider themselves Japanese and want to be part of the Japanese society. Some of these return migrants also experienced more challenges adapting into the Japanese society and decided to return to Peru or have been exposed to a transnational migration of moving back and forth from Peru to Japan. The present study will mainly focus on the following research question:

- 1) How has the experience of living in Japan, their language use in particular, shaped or affected the *Nikkei* Peruvians identities? How has perceptions changed for those *Nikkei* Peruvians who returned from Japan to Peru?

The significance of this study is to provide an analysis of the *Nikkei* Peruvian experience in adapting to the Japanese society, the differences experienced between the return migrants and their children, the challenges they face, and the impact that language has had on their identities as they navigate a life in Japan.

Methodology

The data for this study will be collected through semi-structured interviews and analyzed qualitatively using narrative inquiry methodology. Narrative inquiry is a methodology that has become popular among researchers in the fields of education and social sciences (Norton & Toohey, 2011). It has also become popular in “research on second and foreign language learning and teaching” (Benson, 2014, p.154). Narrative inquiry is the study of individuals’ experiences that are narrated through stories (Clandinin & Rosiek, 2007). It is through those stories that individuals can learn about people’s experiences and how their identities have been shaped throughout time and space. More specifically, I will apply the life story interview approach, which is a “qualitative, ethnographic, and field research method for gathering information on the subjective essence of one person’s entire life experience” (Atkinson, 2007, p. 225). Life story interviews “is one of the best ways of giving full voice to those who would not normally be heard, to those who might be at the margins of any number of communities” (Atkinson, 2007, p. 239), which is the primary reason why this methodology was chosen for this study. Being an ethnic minority, there is little research on the *Nikkei* Peruvian communities in Japan. Allowing

the voice of the interviewees to be heard from a subjective perspective, will assist in learning more about the experiences and challenges that the *Nikkei* Peruvian community faces in Japan.

According to Atkinson (2007), life story interviews consist of three steps. The first is planning the interview, which involves understanding the benefits of life stories. The second is conducting the interview in which the researcher's role is to guide the interviewee in telling his or her life story while recording the conversation. The third component is transcribing the interview. Atkinson (2007) also points out that when transcribing the interview, only the words from the interviewees should remain. This is with the purpose of creating a "narrative in the person's own words" (Atkinson, 2007, p. 237). Once the life story is written, the researcher can show it to the interviewee in case he or she wants to make changes. Only after the final life story (draft) is written, the researcher can give his or her "personal reaction, substantive interpretation, or theoretical analysis" (Atkinson, 2007, p.237).

Semi-structured interviews allow "the interviewer to improvise follow-up questions based on participant's responses" (Kallio et al., 2016, p. 2955). In this type of interview, the participants have more flexibility to express themselves. This allows the interviewers to focus on issues that are more "meaningful for the participant, allowing diverse perceptions to be expressed" (Kallio et al, 2016, p. 2959) rather than following a set of predetermined questions. The predetermined questions will serve as a guide; however, follow-up questions will be developed according to the interviewee's responses. Predetermined questions help to support the life story interview and to guide the research questions.

The research conducted in this project will focus on two case studies:

- 1) A mother (born and raised in Peru) and her son (born and raised in Japan) who live

in the city of Oizumi, in Gunma Prefecture. The mother is in her late forties and her son recently finished high school.

- 2) A mother (born and raised in Peru) and her daughter (born in Peru but raised primarily in Japan) who relocated to Peru after living a number of years in Japan. The mother is in her early fifties and her daughter is in her early twenties.

To analyze their individual experiences in adapting to the Japanese society, the interviews will focus on 1) Their competency with the Japanese language. 2) The primary language they use for communication (with their approval, I plan to collect their language use samples). 3) The culture that they identify most with in Peru and Japan and if this cultural identity has changed throughout time and space. 4) If they have been treated differently as non-natives of Japan or because of their Japanese language fluency. 5) How are they perceived and valued as Japanese descendants (*Nikkei*) in Japan and Peru? What are the differences that they perceive in each country, if any?

These interviews will be conducted individually during the 2021 summer break and will consist of five to ten video conference sessions that will last one to one and a half hours. With the approval of the participants, each interview will be audio recorded. The interviews will be conducted in Spanish (with code switching in Japanese if needed). If it is safe to travel, part of the interviews will be conducted in Japan, which will also aid in this research as current information about the services provided to the Peruvian community in Japan can be gathered. To analyze the services provided to the Peruvian community in Japan, this research will focus primarily on the city of Oizumi, which has a large population of *Nikkei* Peruvians and Brazilians. Information and data concerning the Peruvian population in Japan, the cities they occupy and concentrate in, and trends in immigration will be collected from Japanese governmental sites

such as the Immigration Bureau of Japan, Ministry of Justice, and the Ministry of Health, Labour, and Welfare.

Role of the Researcher

Under the supervision of Dr. Atsushi Hasegawa, I will conduct research on the *Nikkei* Peruvian community in Japan by focusing in two case studies. I have completed the CITI Program Human Subjects Research and Information Privacy & Security courses, and I am currently completing the requirements for Institutional Review Board (IRB) approval. After receiving IRB approval, I plan to conduct the interviews needed for data collection during the Summer 2021. I will take full responsibility for the data collection, and I will protect the privacy and confidentiality of all participants. I am committed to completing the majority of the project during the Fall 2021 semester and completing the final thesis during the Spring 2022 semester.

Project Timeline

Date	Activity
Summer 2021	<ul style="list-style-type: none"> • Conduct interviews (after IRB approval)
August 2021	<ul style="list-style-type: none"> • August 23 – Semester begins • Take HON 494 • Take HON 496 • Start Analyzing interviews
September 2021	<ul style="list-style-type: none"> • Consult with mentor every other week about progress (at least twice a month) • Work on the majority of the project • Submit committee form to Honors Program (to check deadline)
October 2021	<ul style="list-style-type: none"> • Consult with mentor every other week about progress (at least twice a month) • Work on the majority of the project
November 2021	<ul style="list-style-type: none"> • Consult with mentor every other week about progress (at least twice a month) • Send draft of thesis to mentor
December 2021	<ul style="list-style-type: none"> • Submit HON 494 student progress report • Work on completing thesis • Dec 17 – Semester ends
January 2022	<ul style="list-style-type: none"> • Take HON 496 • Attend graduation information session • Register for undergraduate show case • Finish complete first draft by end of January
February 2022	<ul style="list-style-type: none"> • Submit timeline for completion to advisor and to Honors • Edit first draft • Incorporate feedback received from mentor and peers
March 2022	<ul style="list-style-type: none"> • By second week of March submit first complete draft to committee for feedback and “defense” • Revise and finalize thesis by the end of month
April 2022	<ul style="list-style-type: none"> • Week 1: write personal statement & CV • Week 2: edit and finalize personal statement & CV • April 15: submit thesis, CV, personal statement, exit survey for graduation • Present at Undergraduate Showcase
May 2022	<ul style="list-style-type: none"> • Submit presentation materials (powerpoint and/or posters) to honors • Graduation

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Appendix A Interview Consent Form (English Version)

University of Hawai'i
Consent to Participate in a Research Project
 Dr. Atsushi Hasegawa, Principal Investigator
 Erika Johnson, Student Investigator

Project title: A Narrative Inquiry of Nikkei Peruvian Return Migration to Japan

Aloha! My name is Erika Johnson, and you are invited to take part in a research study. I am an undergraduate student at the University of Hawai'i at Mānoa in the Department of East Asian Languages and Literature, Japanese. As part of the requirements for earning my undergraduate degree, I am doing a research project.

What am I being asked to do?

If you participate in this project, I will meet with you at a time that is convenient for you to conduct an interview. The interview will be conducted via telephone, video conference, or in person (if it is possible to travel). Depending on your access to the internet and what application is most convenient for you, I may use applications such as Zoom, Messenger, or WhatsApp.

Taking part in this study is your choice.

Your participation in this project is completely voluntary. You may stop participating at any time. If you discontinue your participation in this study, there will be no penalty or loss to you.

Why is this study being done?

The purpose of my project is to analyze the *Nikkei* Peruvian (of Japanese ancestry) return migration to Japan and how language use has influenced in your adaptation to Japanese society and the challenges you faced because of language barriers or cultural differences with the Japanese culture. I am asking you to participate because you are a *Nikkei* Peruvian third or fourth generation and are currently living in Japan or previously lived in Japan.

What will happen if I decide to take part in this study?

The study will require you to participate in five to ten interview sessions. Each interview session will last one to one and a half hours. Each interview will consist of 10 to 15 open-ended questions. The interview questions will include questions like, "What is your competency with the Japanese language?", "What is the culture that you identify most with (Japanese, Peruvian, *Nikkei*)?", "Does your cultural identity change depending on the place you are living?", "Have you been treated differently as non-natives of Japan", "Have you been treated differently because of your Japanese language proficiency?", "How are you perceived and valued as Japanese descendants (*Nikkei*) in Japan and Peru?", "What are the differences that you perceive in each country, if any?", "How does learning Japanese or investing in learning Japanese have benefit you in the past?", "How will it benefit you in the future?"

Only you and I will be present during the interviews. With your permission, I will audio-record the interviews so that I can later transcribe the interviews and analyze the responses. The interviews will be recorded and temporarily stored on a digital audio recorder. The audio file will remain on the digital audio recorder and as a backup, the audio file will also be transferred and stored on my personal laptop computer. Only I will have access to the audio recorded files of your interviews. To protect your privacy, the audio recorded files will not be uploaded to the internet, nor will the files be stored on an internet cloud-server. After the interviews are transcribed, all audio recordings of your interviews will be destroyed. You will be one of about four individuals that I will interview for this study. To further protect your privacy, I will not video record the interviews, nor will I take photographs of you during the interviews.

What are the risks and benefits of taking part in this study?

There is little risk to you for participating in this research project. You may become stressed or uncomfortable answering the interview questions or discussing topics with me during the interview. If you become stressed or uncomfortable, you can skip the question or take a break. You can also stop the interview, or you can withdraw from the project altogether.

There will be no monetary benefit to you for participating in this interview. The results of this project may help to improve the policies and services provided to immigrants in Japan, especially for the *Nikkei* Peruvian community. It may also help educators and policy makers to have a better understanding of the importance of providing bilingual services in Japanese schools, as well as the importance of developing a school curriculum that considers multicultural education.

There is a possible risk that your identity may be discovered; however, as explained in the following section, I will make every effort to protect your privacy.

Privacy and Confidentiality:

I will keep all study data secure in a locked filing cabinet in a locked office/encrypted on a password protected computer. Only my University of Hawai'i advisor and I will have access to the information. Only agencies that have legal permission will have a legal right to review the research records of this project. The University of Hawai'i Human Studies Program has the right to review research records for this study.

I will make every effort to protect your identity and privacy in the written record of this project. After I transcribe the interviews, I will destroy the audio-recordings. Your name will not be referenced in this project. When I report the results of my research project, I will not use your name, or any other personal identifying information that could be used to identify you. If needed for clarity or to distinguish you from other subjects of my interviews, I will use pseudonyms (fake names) and report my findings in a way that protects your privacy, to the extent allowed by law.

Compensation:

No compensation can be provided for your participation.

Future Research Studies:

Even after removing identifiers, the data from this study will not be used or distributed for future research studies.

Questions:

If you have any questions about this study, please contact me at: 1.808.226.1981 or erikapdl@hawaii.edu. You may also contact my advisor, Dr. Atsushi Hasegawa, at atsushih@hawaii.edu. You may contact the UH Human Studies Program at +1.808.956.5007 or uhirb@hawaii.edu. to discuss problems, concerns and questions; obtain information; or offer input with an informed individual who is unaffiliated with the specific research protocol. Please visit <http://go.hawaii.edu/jRd> for more information on your rights as a research participant.

If you agree to participate in this project, please sign and date this signature page and return it to: erikapdl@hawaii.edu

Keep a copy of the informed consent for your records and reference.

Signature(s) for Consent:

I give permission to join the research project entitled, "*A Narrative Inquiry of Nikkei Peruvian Return Migration to Japan.*"

Please initial next to either "Yes" or "No" to the following:

Yes No I consent to be audio-recorded for the interview portion of this research.

Name of Participant (Print): _____

Participant's Signature: _____

Signature of the Person Obtaining Consent: _____

Date: _____

Mahalo!

Appendix B
Interview Consent Form (Spanish Version)



University of Hawai'i (Universidad de Hawái)
Formulario de consentimiento para proyecto de investigación

Dr. Atsushi Hasegawa, Investigador principal
Erika Johnson, estudiante investigador

Título del proyecto: Indagación narrativa del movimiento migratorio de la comunidad peruana Nikkei en Japón

Hola, mi nombre es Erika Johnson. Usted ha sido invitado (a) para participar en un estudio de investigación. Soy una estudiante de japonés de la Universidad de Hawái del departamento de Lenguas y Literaturas del Este Asiático. Estoy haciendo este proyecto de investigación como parte de los requerimientos para obtener mi licenciatura en japonés con grado de honores.

¿Qué se requerirá de usted?

Si usted acepta participar en este proyecto, me reuniré con usted de manera virtual a la hora y fecha que sea conveniente para usted. Las entrevistas serán realizadas por vía telefónica, videoconferencia, o en persona (en caso me sea posible viajar). Dependiendo de su acceso a la internet y de las aplicaciones que sean mas convenientes para usted, usare Zoom, Messenger, o WhatsApp.

Su participación es voluntaria

Su participación en este proyecto es completamente voluntaria. Usted podrá optar por retirarse del proyecto en cualquier momento. Si usted se retira del proyecto, no habrá penalidad o pérdidas de ningún tipo.

¿Porqué se está realizando este estudio?

El propósito de este proyecto es para realizar un análisis del movimiento migratorio de la comunidad peruana *Nikkei* en Japón y como el uso del idioma japonés ha influenciado en su adaptación a la comunidad japonesa. También se analizarán las dificultades pasadas por causa del idioma japonés y las diferencias culturales con la cultura japonesa. Se está pidiendo su participación porque usted es descendiente de japonés (tercera o cuarta generación) y usted esta viviendo o ha vivido en Japón anteriormente.

¿Que pasará si usted desea participar en este estudio?

El Proyecto requerirá su participación en entrevistas que durarán aproximadamente 1 hora a 1 hora y media por un periodo mínimo de 5 a 10 sesiones. Las entrevistas consistirán en 10 a 15 preguntas abiertas, en donde usted tendrá la libertad de expresar sus ideas o experiencias abiertamente. Las preguntas de las entrevistas consistirán en preguntas como:

- ¿Cuál es el nivel del idioma japonés que usted habla y/o escribe?
- ¿Cuál es la cultura con la que usted se identifica (peruana, japonesa, *Nikkei*)?

- ¿Su identidad cultural cambia según el lugar donde usted reside?
- ¿Alguna vez ha sido tratado (a) diferente por no ser originalmente de Japón o por su nivel de japonés?
- Como descendiente de japonés, ¿cómo usted cree que es percibido (a) y valorado (a) en Japón y en Perú?
- ¿Ha notado usted alguna diferencia en cada país?
- ¿Cómo le ha beneficiado el aprendizaje del idioma japonés en el pasado (o actualmente)? ¿Cómo usted cree que lo beneficiará en el futuro?

Sólo usted y yo estaremos presentes durante la entrevista. Con su autorización, se realizarán grabaciones de audio de las entrevistas para que luego me sea posible transcribir y analizar sus respuestas. La entrevista será grabada y temporalmente almacenada en una grabadora de audio digital. La grabación también será copiada y almacenada en mi computadora como manera de seguridad. Sólo yo tendré acceso a las grabaciones de las entrevistas. Para proteger su privacidad, las grabaciones no serán subidas a la internet, tampoco serán almacenadas en un servidor cloud. Luego que haya transcrito las entrevistas, las grabaciones serán eliminadas. Usted será uno (a) de cuatro personas que participarán en este estudio. Para proteger su privacidad, no se realizarán videos, ni se tomarán fotografías de ningún tipo.

¿Cuáles son los riesgos y beneficios de participar en este proyecto?

El riesgo por participar en este proyecto es mínimo. Usted podría sentirse incómodo (a) o podría sentir estrés al contestar las preguntas o por los temas tocados en la entrevista. Si usted se siente incómodo (a) o estresado (a) estresada, usted se encuentra en la libertad de no contestar a la pregunta o tomar un reposo. Usted también puede decidir terminar la sesión o retirarse del proyecto en cualquier momento.

No habrá ningún beneficio directo por su participación en las entrevistas. Sin embargo, los resultados de este proyecto podrían ayudar a mejorar las políticas y servicios que son ofrecidos a los extranjeros en Japón, en especial a la comunidad peruana *Nikkei*. También podría ayudar a entender la importancia de dar servicios bilingües en las escuelas japonesas en Japón, así como a la importancia de la elaboración de un programa de estudios japonés que sea multicultural e inclusivo.

Hay un riesgo de que su identidad pueda ser descubierta; sin embargo, haré todo mi esfuerzo para proteger su privacidad en las medidas que estén a mi alcance.

Privacidad y confidencialidad:

Los datos recopilados en este estudio se mantendrán en un archivador cerrado bajo llave o en una computadora protegida con una contraseña. Sólo mi consejero de estudios de la Universidad de Hawái y yo tendremos acceso a esta información. Otras agencias que cuentan con permiso legal tienen el derecho a revisar los archivos de la investigación. El departamento de estudios pertinentes sobre seres humanos de la Universidad de Hawái también tiene el derecho a revisar los archivos de investigación de este estudio.

Haré todo lo posible para proteger su identidad y privacidad en el expediente escrito de este proyecto. Luego de transcribir las entrevistas, destruiré las grabaciones de audio. Su nombre no será mencionado en este proyecto. Cuando yo informe los resultados de este proyecto, no usaré su nombre, ni ninguna información personal que lo identifique con usted. En caso sea necesario, usaré pseudónimos o nombres falsos para proteger su identidad e informaré mis resultados en una manera que su privacidad y confidencialidad estén protegidas hasta donde la ley lo permita.

Remuneración

Su participación en este proyecto no podrá ser remunerada.

Estudios de investigación adicionales

Incluso después de remover los datos identificadores, los datos de este estudio no serán usados o distribuidos para futuros trabajos de investigación.

Preguntas:

Si usted tiene alguna pregunta acerca de este proyecto de investigación, por favor no dude en contactarme al teléfono celular número 1.808.226.1981 o a mi correo electrónico erikapdl@hawaii.edu. Usted también podrá contactar a mi consejero universitario, Dr. Atsushi Hasegawa, al correo electrónico atsushih@hawaii.edu. También podrá contactar al departamento de estudios pertinentes sobre seres humanos de la Universidad de Hawái al número de teléfono +1.808.956.5007 o al correo electrónico uhirb@hawaii.edu para que pueda consultar cualquier problema, duda o inquietud respecto al proyecto; para obtener información; o para ofrecer aportes con una persona informada que no esté afiliada al protocolo o plan de la investigación científica. Para más información de sus derechos como participante en este proyecto de investigación, por favor visite <http://go.hawaii.edu/jRd>.

Si usted decide participar en este proyecto, por favor firme y ponga la fecha de efectuada la firma y envíemela por correo electrónico a: erikapdl@hawaii.edu.

Por favor haga una copia del formulario de consentimiento y guárdela como constancia para su archivo.

Firma de consentimiento:

Yo doy permiso para participar en el proyecto de investigación titulado: *Indagación narrativa del movimiento migratorio de la comunidad peruana Nikkei en Japón*.

Por favor coloque una marca al lado de "Si" o "No:"

Si No Yo autorizo la grabación del audio en las entrevistas requeridas para este proyecto.

Nombre completo del participante (En letra de imprenta):

Firma del participante: _____

Firma de la persona que está obteniendo el consentimiento:

Fecha: _____

¡Muchas gracias!