Influence of Anime Consumption on the Cultural Appropriation of Young Peruvians

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Abstract. The objective of this research is to analyze the relationship between the consumption of anime and the influence it has on its cultural appropriation based on Japanese culture. From this, it will be analyzed how anime affects various cultural aspects of the lives of young Peruvians and the impact that this influence has on their way of being. The purpose of this research fell on the current context in which many young Peruvians tend to consume anime and adopt customs from these programs. As a result of this, many young people have appropriated elements of Japanese culture. In addition, it is known that this type of animation has a large number of fanatic followers, in this particular case, the research work will refer How anime influences the cultural appropriation of young Peruvians. The methodology used for this research work has a qualitative descriptive approach, for this reason the interview tool was used to collect information. The main result was that anime does have a great influence on the cultural appropriation of young Peruvians and due to this, a large part of anime consumers use what they see in these programs in their daily lives. The main conclusion of the work is that anime is constantly expanding and because of this, many Peruvians have begun to consume this audiovisual content.

Keywords: cultural appropriation; culture; influence; animation

1 Introduction

1.1 Television

Television has remained one of the main means of entertainment in modern society. One of the television genres that has gained a lot of relevance lately is animation, especially the Japanese one, which is known as Anime. To corroborate this, data from Crunchyroll was taken into account, where Peru stands out as one of the countries that consumed anime the most during the pandemic. Animes are cartoons created in Japan

and these have become more accessible to the Western world [1]. This means that anime has managed to overcome language barriers and has managed to penetrate Western culture. For many, anime can be a simple means of entertainment, but for others it is not. Anime is a means of disseminating Japanese culture, starting from its etymology, the analysis of its origins, then going through the reception process [2]. Based on the statement of these two authors, it can be corroborated that anime is more than just animation, it is an element of transculturality. In the current context, talking about anime from a cinematographic perspective, leaving aside production intended for television, means referring to the great contemporary masters: Hayao Miyazaki, Isao Takahata, Katsuhiro Ōtomo, Mamoru Oshii, Satoshi Kon [3]. This means that anime has not only taken the television format, but has also reached the film format.

1.2   Anime

Anime has become very popular among young Peruvians in recent years. Based on this, it can be stated that young people identify with the characters in the series they watch. In other words, they have a feeling of belonging. There are various festivals where young people demonstrate their fanaticism, but the best known in the country is the Otakufest. The Otaku scene in Lima has been consolidated in recent years, this is reflected in the creation and permanent versions of Otakufest in recent years [4]. One way in which young people demonstrate their fanaticism is by cosplaying. This activity consists of dressing up and representing your favorite characters. But at Otakufest not only cosplay activities are carried out, but concerts are also held. The concert, which was the main course at the "Otakufest 2010" event held at the Eduardo Dibós Coliseum, had an average of 15,000 attendees, a figure that set a precedent. [5]. Anime continues to be an element that allows many research articles to be carried out in the Peruvian context. This research is important because anime is still as relevant today as it was at the beginning of its origins. A sociocultural product of Japan that expresses new realities and contains values, representations and symbols that allow the culture of that country to be recognized and communicated in other parts of the world [6]. Anime has been around for several decades as a means of entertainment and cultural construction. It follows that anime is a medium that allows Japanese culture to be transmitted to other parts of the world [7]. Over the years, the animation genre has been gaining popularity in the world. Anime has been gaining importance and weight within today's society [8]. What the author mentions is that over time anime has remained relevant within society's standards. Anime is not only a medium of entertainment, but it is also a cultural element, in which many young people tend to have influence and admiration. The objectives set for the research work are divided into two headings. The general and the specific. The general objective will analyze how the consumption of anime influences the reappropriation of Japanese culture by young Peruvians. That is, how is it that when consuming animes, young Peruvians begin to copy models of Japanese culture. Based on the specific objectives, three were proposed. The first of these objectives is to analyze how the consumption of action anime influences communities made up of Peruvians. In this way, it will be measured how Peruvian communities are affected by the audiovisual consumption of anime. The second would be the analysis of the influence of action anime on the sense of belonging of young Peruvians; That is, how animes affect the way of being of the consumer user. Finally, the third and final

objective of this research work is to determine how anime consumption affects the cultural diversity of Peruvian young people. There are various theses and research articles that have talked about the concept of anime and cultural appropriation. Currently, studies related to anime are diverse and are present in psychological and social areas. On the one hand, the cultural identity of the individual and its relationship with action animes will be studied. For example, the research carried out by González Torrents [9] for the autonomous university of Barcelona studies the impact that anime has as a thinking device on the body, technology and identity. The research carried out by Cornejo Huerta [10] for the Academic University of Christian Humanism of Chile, which is focused on the contemporary phenomenon of Japanese animation and how it becomes a new form of culture, resulting in the generation of a cultural identity in the young. Another research carried out by Vallespir Soler [11] states that every culture represents a group of unique values through which each people can manifest its presence in the world.

1.3   Cultural appropriation

Cultural appropriation is a term that is linked to many aspects that define a culture. Cultural appropriation is the phenomenon of taking elements of a minority culture and using them without their original meanings in a foreign context [12]. What the author tells us with this definition is that cultural appropriation would be the action of acquiring elements from other cultures and manifesting them in a foreign culture. Cultural appropriation results from the unauthorized adoption without accreditation or compensation for the property. intellectual, cultural expressions, traditional knowledge or artifacts of a culture [13]. Cultural appropriation is a term acquired from Western legal culture that has focused on the study of art as a commercial commodity, analyzing and contrasting the historical and social implications that this entails [12]. In reference to what was mentioned above, it can be stated that the main elements taken into account in cultural appropriation would be those that are related to art. Cultural appropriation is the use of traditions of a minority ethnic community by a majority group, ignoring the meaning and history that it represents for the community [14]. Based on the quote mentioned above, it can be corroborated that cultural appropriation is the use of community traditions for a majority purpose.

2   Methodology

The paradigm used in the following research work will be an interpretive one. The interpretive paradigm is a coherent system not only of scientific theories, but also methodological ones, ways of conceiving reality, shared values, scientific exemplars, etc. [15]. Likewise, it can be stated that all these elements are related to each other. The interpretive paradigm seeks to deepen the research, proposing open and emerging designs from globality and contextualization. In this research work, the relationship between the consumption of action anime and the cultural appropriation of young Peruvians will be analyzed [16]. . This will be done based on interviews with young people called otakus. The objectives of this research are based on three existing

dimensions. The first is the way of expressing oneself with one's environment or in social situations. The second is to express your fanaticism towards animes. Finally, the third dimension is how your consumption has affected your cultural identity, whether in a positive or negative way. Based on what was mentioned above, the paradigm of this research is interpretive, because the analysis of the results is based on an interpretation based on the collection of information in the interviews. To complement the methodological design, a qualitative method will be used. Qualitative research has emerged as a new paradigm in the social sciences inthe last 25 years and was born as a response to the experiences of people and social groups that are not measurable but contribute to the knowledge of human experience and social phenomena [17]. Qualitative research is guided by significant areas or themes of research; however, qualitative studies can develop questions and hypotheses before, during, or after data collection and analysis [18]. This study is aimed at collecting information by the interviewer and analyzing the interviewee's responses. Qualitative research explores people's experiences in their everyday lives; It is known as naturalistic inquiry, as it is used to naturally understand the phenomena that occur [19]. Qualitative research processes are of a multi-cyclical nature or spiral development and obey a semi-structured and flexible design modality [20]. The research work presents a qualitative approach because the main objective is to analyze the relationship between the consumption of action anime and the cultural identity of Peruvian young people between the ages of 15 and 25. Likewise, this research is qualitative because the measurement of data is not sought; but rather the collection of data and the discovery of new findings are sought. The objective of this study is based on investigating a small group of anime fans who are mostly located in the Arenales shopping center [Place where young people gather to buy and exchange anime-themed items]. The following research work will be built from the collection of data based on experiences on how the cultural identity of young Peruvians influences and is related to the mass consumption of so-called action animes. The design for the research work is the case study because it focuses on a specific group of people; in this case young anime consumers. According to the case study method, it is a valuable research tool and its greatest strength lies in the fact that through it the behaviors of the people involved in the studied phenomenon can be recorded and described [21]. The case study has been considered an excellent research method to understand in depth a phenomenon or object, from its internal dynamics and from the phenomenon to which it belongs [22]. Case-control studies are a type of design usually used in clinical research that aims to identify risk factors [23]. The objective of this research work is to analyze the relationship between the cultural identity of young Peruvians and how this is affected by your consumption of action anime. In this case, the young participants will be the unit of analysis, because they will be a sample of the collection and analysis of a variety of data to make a subsequent report that allows us to know and decipher the relationship between the cultural identity of young Peruvians and their consumption of action anime. For the sample of interviewees, young people who consume anime and who visit the Arenales center frequently were selected.

Table 1. Interviewees

Name	Age	Gender

E1	**23**	Male
E2	**23**	Female
E3	**22**	Female
E4	**22**	Male
E5	*23*	Male
E6	*25*	Male
E7	*23*	Male
E8	*22*	Male
E9	*23*	Male
E10	*23*	Male

3   Results

Cultural appropriation through the consumption of anime is an issue that requires due interpretation based on the point of view of the users who consume it. To contrast this information, data collection was carried out through eleven interviewed users

3.1   Influence on communities

The first question is related to the users' membership in different anime communities in Peru [whether in-person groups or virtual groups]. Interviewees were asked if they were part of these groups. The vast majority had a negative response mentioning that they are not part of these groups, while some have responded that they do belong to these virtual communities, however one user mentioned that despite not being part of these communities, he usually follows them on the Internet. content they publish.

Many of those interviewed responded that they are open to recommendations because in this way they can learn about animes that they did not know and at the same time interact with many more people. Finally, another user mentioned that:

Another question asked has to do with the creation of communities based on the influence of anime. The majority of users responded yes, that the influence of anime is one of the main existing factors for the creation of anime communities in Peru. Based on the question about the direct or indirect influence that anime have on the members of the communities created in Peru, users responded that there is a direct influence. One of the two most important questions in the communities category was whether users consider the members of these anime communities to imitate Japanese culture. A small part of those interviewed answered no, that the members of these communities do not imitate Japanese culture. On the other hand, the other part of the interviewees responded that the members of these communities do have a tendency to imitate Japanese culture.

The aspects that stand out the most in the imitation of Japanese culture, according to those interviewed, are: Cosplays [Dressing up as a character], special events where members of these communities meet [generally you can buy Japanese items and exchange collectibles], the expressions [which are usually copied when speaking and/or expressing oneself], the language [learning or using Japanese words in one's vocabulary]. The second most relevant question in this area is related to otakus (extreme anime fans) and Japanese culture. Based on whether the users mentioned above appropriate Japanese culture.

3.2   The sense of belonging

From a personal and belonging aspect, those interviewed stated that the vast majority of anime consumers have a need to be part of the Japanese environment; In addition, they usually imitate and adapt some character models that they usually see in these series. They want to feel part of this trend, part of this movement, they want to feel Japanese, that they belong to a culture, which is not their own; because what these young people are looking for is appropriate Japanese culture.

The participants were asked if they would be willing or, at some point in their lives, had the idea of cosplaying (dressing up) as one of their favorite characters from an anime series. Some of the users mentioned that they did have this need but only during their childhood. One user mentioned that they have cosplayed to go to conventions and for the Halloween holiday. The other part of those interviewed mentioned that they have never had the need to cosplay their favorite characters. Based on the behavior and character analysis, most of the interviewees mentioned that they have adopted behaviors from anime characters, that is, they took these fictional characters as models and replicated their behaviors in real life. Another question that covers the same theme as the question posed previously and that was asked for the users was whether they identified with an anime character or with an existing plot. Many of those interviewed mentioned that at some point in their lives they have managed to feel identified with an anime plot. This is due to the arguments that these series raise; Because of this, it is common to address current issues and issues that are represented in society. Based on the comfort and consumption by the users, the question was asked if they felt in their environment (that is, comfort) when consuming animes. The responses were entirely positive, suggesting that users are not ashamed of watching anime and that they even consider it a means of entertainment.

3.3   Cultural identity

With respect to the cultural identity of the interviewees regarding their main ideals and customs, interesting data and relevant information on this aspect could be retrieved. Based on the customs that they have seen in animes; users were asked if they had adopted any of these. Most of those interviewed responded that they have not adopted these Japanese customs after watching anime. On the other hand, a small part of the sample of interviewees responded that they have adopted these customs in their lifestyle. Based on the adaptation of the users, they were asked the question about which culture they identified best with, having two options to choose from (Peruvian and Japanese). The vast majority of users responded that they feel clearly identified with

Peruvian culture; because it is their country of origin. However, one of the interviewees mentioned that he identifies more with Japanese culture.

4   Discussion and Conclusions

4.1   Discussion

Regarding the belonging of the communities, a large part of the sample commented that they are not part of any community that consumes anime; While a small part of the sample is part of Facebook groups, on the Internet there are virtual communities where users can share their opinions through forums [24]. This agrees with what was found by the author Gonzales [24] who states that there are other types of communities and that these are called virtual communities. In the communities there are two fundamental pillars, understanding and cohesion between the members of these communities. Other redeemable points of the interviewed sample is the imitation and appropriation by young Peruvians when consuming anime. A large part of the users responded that the members of these communities do tend to imitate Japanese culture. Cultural appropriation is the phenomenon of taking elements of a minority culture and using them without their original meanings in a foreign context [12]. The use of a culture by those who do not belong to it, either through the implementation of new development policies, where the diverse, ethnic and multicultural is celebrated [25]. Regarding the sense of belonging, the interviewed sample stated that many of these Users do tend to feel identified with this culture, in this way a feeling of belonging is born in them. Anime has been around for several decades as a means of entertainment and cultural construction, and based on this statement by the author, it follows that anime is a medium that allows Japanese culture to be transmitted to other parts of the world [7]. The sense of belonging is linked to the popularity that anime has had in recent years among Peruvian users. The sense of belonging is interpreted as the identification and satisfaction of the real needs of each individual and how this can be interpreted [26]. The sense of belonging implies a conscious and affectively committed attitude towards the significant universe that singles out a certain community within which the subject actively participates [27]. Regarding cultural identity, the sample stated that they feel much more curious about Japanese culture after watching anime. Cultural identity contains a sense of belonging to a social group with which cultural traits, such as customs, values and beliefs, are compared [28]. Cultural identity is linked to the development of a place and originates thanks to its evolution [29]. Regarding this statement, the author tells us that it is necessary to be linked to the place of development to develop a cultural identity.

Anime is an entertainment medium that is constantly expanding in Peruvian territory. Every day more users prefer to consume these Eastern contents than their Western counterparts, due to the complex plots that are usually seen in these programs. In this research, we have studied how the cultural appropriation of anime influences the lives of young Peruvians. In the research carried out, a methodology has been proposed that addresses the opinion of those interviewed from a personal and cultural point of view.

4.2   **Conclusions**

Firstly, the communities, it was determined that the majority of the participants do not belong to these; but some of them are part of these communities. On the other hand; some users belong to so-called virtual communities; among which Facebook groups stand out. Although some users do not belong to the communities, they do have knowledge of them and also about the events that take place in various shopping centers (the Arenales shopping center is very popular with fans of Japanese culture). Based on those who are part of the communities, it is concluded that the opinions and perceptions of the members of the communities do influence their tastes; Because of this, users often take these perceptions as recommendations. Based on the adaptation of community members regarding the anime. Many interviewees believed that their adaptability has to do with fanaticism and influence based on the perception of Japanese culture.

Secondly, cultural identity determined that some interviewees have felt identified with some characters or plots of the anime. Of the sample interviewed, a small part commented that in their childhood they did feel identified with the characters they saw in animes and that some plots reminded them of their life and childhood. Others have had a greater and deeper need to imitate certain characters; this in order to adapt the models and lifestyles of some characters to their daily lives. For some interviewees, anime did not have a big impact on their respective lives, but for others, anime has had greater relevance. Based on this, the entire sample responded that they do feel comfortable consuming anime and that they enjoy it in its entirety.

Thirdly, the cultural identity of the sample was identified and how it changes based on anime consumption. A large part of the sample claimed to have adopted a Japanese custom after consuming anime, among which the following stand out: values, traditions and models. All of the interviewees mentioned that they feel more curious about Japanese culture after consuming anime and finally, as a whole, the sample tends to identify with Peruvian culture.

The following recommendations were found during the development of the study. There are very few studies on the impact of anime in Peru, therefore some sources from other countries had to be consulted respectively. Based on the sample, there was not much difficulty because a large part of Peruvians tend to consume anime as a means of entertainment. The application of the discoveries presented in this research work implies the incentive for more studies on the anime theme in different universities and institutes. On the other hand, users are recommended to consume anime or try to do so, because it is a different entertainment medium than its Western counterpart.

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