

Name: Viviani Harumi

Age: 27

Nationality: Japanese

Roots: Japan / Brazil

Multicultural Facilitor

My dad came to Japan as an immigrant when he was a child. I also came to Japan in my childhood.

I have been away from Brazil for almost 17 years, and I have spent more time in Japan than in Brazil.

After coming to Japan, I entered into public school. I did not understand any Japanese so it took time to adapt to a new environment. I was also the first foreigner in that school, so they responded in a very calm manner, and I made many friends even though we couldn't communicate through language. However, since I couldn't really speak Japanese well, as time passed I slowly lost friends and started disliking going to school. So I decided to try and put all my effort into studying Japanese so I could learn how to speak it fluently. Less than a year had passed when we had to move to Hamamatsu due to my parents' work. As schools in Hamamatsu already had students from Brazil, I was very happy being able to meet people from the same country.

In junior high school, I fand studying and human relationships were very difficult. I thought that if this continued, I would not want to go to school anymore, and my will to continue studying faded away. However, my language teacher recommended that I enter a part-time high school as I wouldn't know when I would be returning to Brazil.

In high school, I was able to balance both studies and a part time job. In my classes, there were many Brazilians, which made me feel at ease as we were able to support and help each other. Although it was difficult to work part time in order to contribute to family and school expenses, I was able to graduate high school, and am grateful to the teachers and friends who supported me.

For me who is still living in Japan, I think that it was really good that I continued to push forward without giving up. As a result, now I am able to have a comfortable job and lifestyle using both Japanese and Portuguese. I don't know where I will live in the future, but wherever I live, I strongly feel that persistence is important. If there are people who quit school and give up on their dreams, I ask that you try as best as you can. You can always have a fresh start.

I am very proud to hold two cultures. It would be impossible for me to choose one, and if I did, it would be as if I am missing something. For me, having two roots and two cultures is an important factor for me.

(Original text : Japanese)

Program: Breaking Down Stereotypes

1. Goal

When people have a specific and common image of foreigners, it can lead to prejudice and discrimination. Have the class confirm that not all of these stereotypes apply to individuals. Understand the importance of seeing foreigners as individuals instead of just seeing their nationality.

2. Presenter

Viviani Harumi

3. For

Elementary school students and up

4. Time

30 min.

5. Program Progression Chart

Time	Goal of Activity	Detailed Explanation of Activity	Things to Prepare
10min	<ul style="list-style-type: none"> Discuss the image of “Brazilians” 	<ul style="list-style-type: none"> Ask what kinds of images the word “Brazilian” has. Have people write their answers individually on the post-its. Make 4 person groups with those around them, present what they wrote on the post-its→ present to the class→write on the whiteboard. 	<ul style="list-style-type: none"> Whiteboard Markers Post-it notes (About 5 per person) Pencil
10min	<ul style="list-style-type: none"> Present the image of Japanese people in Brazil. Confirm that the there are many parts of that image that do not apply to individuals. 	<ul style="list-style-type: none"> Next, pass out lists and have each person write “○×” to mark which sentences apply to them. →Mark each item on the list to show if it applies to you or not. →Share answers in the groups from before Say that these sentences are actually stereotypes that Brazilians have about Japanese people. Read each item on the list, and have people that marked “○” raise their hand. 	<ul style="list-style-type: none"> Handouts (list of Japanese Stereotypes – one per person) <p>A list of “Image of Japanese people” (E.g. smart, skilled at mathematics, don’t look eye to eye when speaking, eats raw fish everyday, likes computer games, rich, trustworthy, unfriendly, shy, good at computers, short, quiet, hardworking, skillful, sumo wrestles etc)</p>
10min	<ul style="list-style-type: none"> Conclusion 	<ul style="list-style-type: none"> Show the dangers of stereotyping others through the presenter’s personal experiences. <p>Ex) Talk about the time when someone assumed that since the presenter is Brazilian, she can dance Samba.</p>	


Comments from the participants

When marking a “○” for the Brazilian stereotypes about Japanese people, I noticed that many of the stereotypes did not apply to me. It confirmed that stereotypes are not always true.

The information about the integration activities for foreign residents was very easy to understand, and this program was easy to participate in.

I have many Brazilian friends, so I had many different kinds of images about Brazilians. Even so, I think it is possible to use this program as a way to break down stereotypes.



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		Age: 23
		Nationality: Brazil
		Roots: Japanese, German, Turkish, Spanish, Native South American
		Multicultural Facilitator

“Born in the multiethnic society of Brazil”

Just 23 years ago in Brazil I was born. In a multicultural society where so called white people and black people lived together, I was part of a multicultural family that mixed the East with the West.

In my family, my grandparents on my mother’s side have Japanese blood, my grandfather on my father’s side is both Spanish and Native South American, and my grandmother has German and Turkish blood. Ever since I can remember, I was aware of the differences between my grandparents’ eastern and western culture, customs, food, and lifestyles.

I will start with a story about my paternal grandparents’ house.

While we of course ate Brazilian food, it was not uncommon for German food to appear at the table. Some days we ate food boiled and seasoned with a sausage and potato base, and some days we just grilled the food as is. The style was to fill our plates with a dynamic combination with anything from white rice to vegetables. My grandmother was very good at making cakes and sweets, so we would always have homemade cakes and German sweets with our meal. I don’t remember much about the Turkish food, but I do remember that I was always drinking coffee. It was powdery and very sweet. I guess that was the Turkish influence.

My grandfather had been creating music since he was young, and had already released many records. I remember that he would often take out and start playing the acoustic guitar in his room. It was then that I felt that music is something that can be shared and enjoyed between people, and that it extends beyond time, beyond generations, beyond ethnicities, and beyond language. I think that this was the beginning of my connection with music. Many of the customs and practices we learned were influenced by my family’s German side, and I felt that the manners and traditions were very strict. However, now that I think about it, it was very similar to Japanese manners.

I will now talk about my grandparents on my mother’s side. When entering their house, the first thing you could see was a beautiful wooden Buddhist altar. After going into the house a little further, you could find typical Japanese food such as seaweed and pickled vegetables, and Japanese appliances like a rice cooker and a VCR. You could also find the “São Paulo Shimbun,” a newspaper with articles about Brazil and Japan that my grandfather was always reading, and also the magazine called “made in JAPAN.”

Even though everything in the house seemed to be Japanese, I was most surprised by the food. After serving a small bowl of white rice, she would serve miso soup, side dishes, and vegetables all in their own beautiful small bowls. Without even trying it, my grandfather referred the German dish with rice and vegetables “pig food.” I ate meals with two long wooden sticks. I later learned that these were called “chopsticks.”

Since coming to Brazil, my grandfather worked as a journalist for the newspaper, but also worked as a writer into his later years under the pen name Bessho Shinnosuke. It was my grandfather who taught me the imaginative power of writing, and to understand and question what I read. Now that I think about it, he also introduced me to Japanese, and instilled me with my hopes and dreams related to Japan.

Since I spent a lot of time at my paternal grandparents’ house, the experience I had at my maternal grandparents’ house was very eye-opening. As I continued to compare the two cultures, I noticed more and more differences between the two cultures. I felt strangely good when what should have been common knowledge was challenged by the customs of the other culture. At times the differences were really extreme, but I was able to accept them.

Once I was old enough to go to school, I met kids with a variety of backgrounds: Europe in the west, Asia in the east, and Africa in the south. We would play together, and help each other grow.

“To Japan, my Grandparents’ Country”

After a few years, it was time for me to leave Brazil. At that time, the economy in Brazil had taken a turn for the worse and everyone was losing their jobs. On the other hand, Japan was in need for more workers. So, my parents decided to give up on Brazil where the inflation reached over 2000% and put all of their hopes in Japan, a place where my mother’s brother had already started working. I had just turned 10 years old so moving to Japan was something that I wasn’t even able to imagine.

We were going to Japan, a place on the complete opposite side of the world.

This was my ancestors’ homeland, where they experienced hardships, and could not go back to. And furthermore, it has been decades since that time.

Now, I am alive. And this is Japan, the country where my grandfather was born.

Looking back at my life up until now, I feel that it has been very long and meaningful. At that time I was very emotional, and there were times that I cried. Even though I was able to basically communicate with Japanese people, whenever I made a mistake or failed at something there was always that one phrase, “that’s because foreigners are no good.”

I am no good? No matter what they do, foreigners are always no good? Even now I don’t know exactly what the person meant by what he said, but those words bore a deep hole in my heart. This was when I learned that there were words that could disapprove of someone’s entire existence. I really hate these kinds of people who create barriers for no good reason.

Actually, it was not easy for me to have a best friend, girlfriend, or even friends in general. I thought that if I didn't open up to people, then they wouldn't be able to say such hurtful things to me.

However, there was one guy that I met a long time ago. While talking with him, the topic of "Japanese and Foreigners" came up. There was me, who had no Japanese friends, and him, who had no foreigner friends. Then, he said to me "It doesn't matter if you are Brazilian or whatever nationality you are. I could change my nationality if I wanted, but there is only one Yukio Silva, and I want to be friends with you, as an individual person." That was the first time that I felt that I had been looked at as an individual person. Of course, he is still my best friend to this day. It seemed like whenever something good happened, bad things were sure to follow.

Even now, I think about what it means to have come to Japan. Is this fate? Or rather...

"I can't accept that fate exists! Even if it does, I will go against it!" is what I thought day to day. Actually, both of my grandfathers have already died, but they have always watched over me up until the moment that I left for Japan. It crossed my mind that after I left for Japan, I wouldn't see either of them again. Soon after I left, my maternal grandfather died. 4 years later, my paternal grandfather also passed away. Even though they were able to see me off when I went to Japan, I was unable to see them off when they went on their final journey. To this day, that was by far the most painful thing about leaving Brazil.

When I was a kid, my parents often told me that if I got into a fight at school, lost, and came home crying, they would not allow it. They told me that I had to fight, and that there was no way I could accept losing. This was when I had first come to Japan, and I couldn't speak the language, and everything around me was new. I wanted to survive, and needed to be tough, even if it was just on the outside. That toughness escalated, and I started to be rougher with other people. I would say things with my fists rather than my mouth.

Once I was in high school, my parents asked me, "You are always rough with other people, but do you ever think about the people you have beaten? You always seem to solve your problems with muscle, but there are times where that is right and times where that is wrong. Have you ever thought about that? What is the point of having a mouth? What is the point of having a brain? People that are truly strong use their heads to solve problems. Do you understand?" After that, I began to think about my parents' words and myself.

I understood for the first time that I was a foreigner; a minority with different customs and values. There were times where I got into fights because of misunderstanding. I understood that it was very difficult to get someone to understand your values by fighting.

As I grew older, I started to see and understand things that I hadn't seen or understood before.

For example, when I was living in Kansai, there were no Brazilians around me, and no “Brazilian community.” Therefore, I could not imagine what kind of problems, worries, and hardships other Brazilians were having in Japanese society. At that time, as someone who wanted to start on a new path, I was very social, made a lot of friends, and adapted to the Kansai lifestyle. I tried to always think positively, so that I could make my parents feel at ease, and be accepted by the local people.

Since moving to Hamamatsu and coming into contact with the Brazilian community, I realized that most of them worked in manufacturing factories. I learned that many of these Brazilians were unable to blend into the Japanese society. They shared their hardships and loneliness with each other in their own community, and the Brazilian children that went to Japanese schools were unable to become good friends with the Japanese students, and often were victims of bullying and discrimination.

I wanted to know what these Brazilians were thinking, what were their dreams, how they answered the question “where do you come from?” I wondered how I could meet these people. I decided to participate in the Multicultural Education Facilitator Program. I thought that it would be like those intercultural understanding education seminars, but I was surprised to find that it was a completely different type of course. First of all, most of the program was conducted in English, and the homework was designed to make us face our own roots and identity. We could talk to each other as equals, there was no judgment based on outward appearance, and Mr. Jon even treated me as his own child.

Everyone was very aware of the current problems occurring in Japan and what was needed to solve them. These were people who had firm beliefs, and deserved to be respected. There was the story about the Vietnam refugees, and the Vietnamese community in Japan. It was a very good experience for me.

The reason that I wanted to participate in this course was that I wanted to meet people, make connections, influence people, and be influenced by others. I also wanted to talk seriously about identity and multiculturalism. I wanted to talk with people around my age about their experiences, their thoughts, and their stories. I thought that I could not approach this course superficially, and that I would have to put my energy into this experience.

Looking back, this course helped me to grow as a person. I really learned a lot. There are many sides to multiculturalism, both good and bad. I learned that you can not judge someone based on their appearance or nationality, and that even if you understand something, you need to take action to create a change. I learned about TCK (Third Culture Kid), and that I still have much more to learn.

“Act, don't just think”

“Try something before thinking about it too much”

As the course progressed, these two phrases came to mind. Of course, this is deeply related to my life. I need to continue fighting everyday without confusing mere recklessness for courage.

“Burning Issue”

As I grow as a facilitator, a kind of flame starts burning in my heart as I learn more about what is happening in the world. That is.... my “burning issue.”

If we hope for Japanese and foreigners to live together in harmony, we need to do more than scratch the surface of the problems and try to solve them on a superficial level. Unless we get to the root of the problems, we will not be able to solve them.

For example, when people see the sign “Let’s get along” that is hung up in the classroom, they may think “Oh, we need to do that! We need to get along!” However, without resolving their prejudices, discrimination will continue, and people will not be able completely “get along” with each other.

If there are times when you hear the words “English,” “Foreigner,” or “Multicultural” and think they just sound cool with no real basis for your opinion, it can actually lead to prejudice, discrimination, and misunderstandings due to ignorance. If we continue thinking things like “I don’t want to get into this because it’s too sensitive,” or “Foreigners are having a hard time so I have to be friends with them,” the world will never change. I want people to come into contact with people’s real feelings.

There are many emotional walls to overcome to go from gaijin to gaikokujin, from gaikokujin to Brazilian, from Brazilian to the person named Yukio Silva. Once we get there, though, we can really begin to see people’s true selves.

It is often said that we are in the time of multiculturalism. At a glance, one sees the positive side and thinks of multiculturalism as a way to experience new cultures and new values. However, I think it is much more complex than this. Accepting different cultures will surely cause friction and conflict. Anger, anxiety, and discontent will most definitely begin to appear in very visible ways. I think that in that situation, much more will be demanded of me. But, in that situation, all we can do is try. We can only be thankful for the opportunity to grow. No one knows what will happen in the future, but instead of just thinking, I want to act. I think that from now on, there will be many chances for me to talk about my opinions to others. By first talking straightforwardly to many different people, I would like to do everything I can to have others understand and accept us.

(Original text : Japanese)

Program: What Does it Mean “immigrate” ?

1. Goal

To introduce what it means to “immigrate,” and explore some of the problems immigrant children face such as “troubles with identity” and being “double limited.”

2. Presenter

Yukio Silva

3. For

Junior high school students and up (general public)

4. Time

30 min.

5. Program Progression Chart

Time	Goal of Activity	Detailed Explanation of Activity	Things to Prepare
10min	Discover each other’s roots and learn about immigration through exchanging self-introductions.	Self-introduction Explain about Japanese-Brazilians. Even though I am Japanese-Brazilian, I do not look either Brazilian or Japanese. So, what am I ? Where do I come from? Draw my family tree and talk about my roots (with the BGM). “Japan” “Germany” “Turkey” “Spain” “ Indigena (indigenous)” Immigrate from Japan to Brazil. Then from Brazil to Japan (talk about change of immigration law, deteriorating economy in Brazil).	White-board marker BGM, Stereo Signs with country names Sticky tape
10min	Think about the education of immigrants.	Ask the participants questions: “If you were to emigrate to a foreign country, would you have you children get local education or your own country’s education?” → Discuss in groups → Present to class	Paper (size A3)
10min	Introduce problems that immigrants face, such as troubles with identity and being double limited.	Talk about the troubles of 2 nd generation immigrant children. ·Double limited (Inability to fully develop because of limitations with the home country’s language and the foreign language. Or, can not use age appropriate language fluently) ·Unstable identity (Gap between outward appearance and inward identity)	

Comments from the participants

The explanation with the family tree was easy to understand and had a big impact on me. Usually, Japanese people do not give much thought to family trees, so it is hard for us to imagine what it is like when many ethnicities are mixed through immigration, but I was able to imagine this a bit more with the family tree.

It was effective to hear what the presenter had to say about his identity problems in his own words.

The stories from actual immigrants had a big impact on me. Many people said that they wanted the presenter to be a role model for Brazilian children.





Name: Takahashi Hyoma/Nguyen Khanh Thien

Age: 27

Nationality: Japanese

Roots: Vietnam

Multicultural Facilitator

■ Reasons why I decided to participate in this Program

The reason why I decided to participate in this course was because I questioned my identity and I thought that perhaps this course would give me some hints in order to answer this question.

In 1982 at the age of 3 months, I came to Japan as a refugee from Indochina. In order for me to be able to live a comfortable life in Japan, since my childhood, my parents bought me up in an environment filled with Japanese people, separate from the Vietnamese community. Therefore, I never had to think deeply about my own identity, I was bought up as a “Japanese”, so I considered myself as Japanese, without really thinking about it deeply. However, a few years ago I obtained Japanese citizenship and I started thinking “Can it be this easy to think that I will become a “Japanese” from tomorrow onwards?” I have lived as a “Japanese” until now, but I was born in Vietnam and my parents, life customs, and values are all that of a Vietnamese person. In the end I was unable to come up with an answer in the time I had and decided that I was “Japanese”.

From there, as a “Japanese” with a cloud hanging over me I started work in a company in Kansai where I came into contact with a Vietnamese community. These people clearly expressed to society their identity as “Vietnamese!” I was surprised and somewhat jealous. Once again, I felt a strong feeling of resistance to calling myself “Japanese,” but since I couldn’t speak Vietnamese or know anything about Vietnam, I also questioned calling myself “Vietnamese”.

Until then, I had lived in Kansai away from Hamamatsu, but through this opportunity I returned to this town, the place where I tried to fill the empty space in me with the “Vietnamese” part and the place where my parents were.

When I thought that I wanted to do something about it, I came across this Multicultural Facilitators Education Program. I also heard that there would be other young people living in Japan who had foreign roots that would be attending this course, so I wanted to participate as I wanted to know what these people considered themselves as, and why.

■ What I learned through this Course

I learned many things from this course. One of the things was if you say “I can’t do this” or “I can’t do that,” you won’t be able to do anything. Wherever I am, no matter how long time passes, the fact that “I am a foreigner” cannot be changed. I was filled with a feeling of uneasiness as I was unsure as to when and where I could throw away this fact. Actually, in my previous workplace there were comments such as “(This nationality’s) work is sloppy, so he can’t be trusted” and “Don’t trust (this nationality) with difficult work”, so in my daily life discrimination became a norm for me.

I was very shocked at this environment, and also scared at the same time. This is because for those people, by saying those words without thinking of the pain which may be felt by that person they looked down on foreigners, who held a distant existence, with no differences amongst one another. Therefore, if it were to be revealed that I was a foreigner (Vietnamese), I wondered whether those people would have continued to hold the same attitude towards me. If subconsciously I thought about discrimination towards foreigners it would not be easy to change those thoughts. I think that I would have to take time, and intentionally, perseveringly change. However, I am a company employee I have work, and a life. To raise my opinion and challenge others, I would not foresee any outcome relative to the large risk that I face. So it could not be helped that I let the situation pass.

In this way, the thinking that discrimination can't be helped I believe it is also common to other foreigners. There was no way that my voice could reach them (the people who were being discriminative), someone who was looked down on, and depending on the situation, it was also dangerous. So the choice was "silence" which sank deep into me, lying in order to suit society, to be insensitive even if I was hurt, turn a blind eye to conflict and violence. It was kind of like sharing our loneliness inside a small community. If it comes to that, one's reason for living can become blurry and faded. Once someone begins to think "I can't do it" because they are minorities, they will give up in the end and just go with the flow of life.

But in the end, I couldn't do anything. There is a limit to how humans behave, but within that limitation, I think there is also infinite possibilities. While discussing these themes in the course, I strongly felt that I didn't want it to end here. So my feelings of wanting to raise this issue in society grew stronger, and through the media, I appeared in a TV program which asked Japanese youth "What can we do so that foreigners in Japan can live more comfortably?"

Through this I felt that no one had an interest in foreigners. In the beginning there were lots of comments such as "there are no stereotypes", "we want to accept them", "I have foreign friends, but I treat them like I treat my Japanese friends" etc. These types of comments appear to be friendly, but they haven't been thought of deeply, analyzing only the surface, and thinking that the problem is someone else's. However, as the discussion became deeper, there was a problem that became evident. That is, in my job foreigners are paid lower, and their workload is less, their contract price is also lower. In addition, conflicts occur with foreigners who are of different cultures. In this way, the words that come out when I am confronted with situations that involve foreigners, is that "The responsibility of reducing the costs of the construction industry is partly held by the foreign workers, but once us Japanese workers start to suffer, they need to go back to their country right away." I would also hear things like "it's such a pain to deal with foreigners." When I hear these words, I was dumbstruck. Even in a different society, it was no different to the society that I had come to experience. At the same time, I hoped that there would be at least one person who could understand and support foreigners who had been suffering in the dark. In reality though, there were a lot of negative opinions. Honestly speaking, after I faced the hard reality and my hopes were broken, instead of thinking, "why can't anyone understand me?" I thought, "Am I wrong?" I felt the harsh reality of the situation again, and I couldn't think of anything anymore.

However, that is not to say that my spirit was broken. The reason is that even in this society, there were people who had the same beliefs as me. They approved of my actions and supported me. These people could watch over me. At that time I felt grateful that I was not alone.

Even though there many people whose feelings would be hard to change, I thought that it would be best if I just set them aside for now and concentrate on the people who showed an interest in understanding. There may be times when I can only do very little, but the important thing is to persevere, and accept that sometimes you have to work towards preserving the small changes. In fact, it isn't the case that everyone is indifferent to all of the problems. Just like the problems concerning disabled persons, employment, and the passing down of traditions, I want to make an effort to improve the problems that I am passionate about, even if it is just a little bit.

I think that in this society that is growing more and more complex, individuals will come across more and more problems. Even if one problem can be solved, that doesn't mean that one can become happy. If I work to change one of the small problems in my life, it should make me a little bit happier, even if the problem has nothing to do with any other problems.

Through taking international understanding courses and speaking my message on TV, I've come to realize that this society is much larger than and not as active as I thought. Even so, when I have taken action, people who have been apathetic up until now begin to be interested in Vietnam and the problems that foreigners face in Japan. Therefore, although taking action should be a given, I think it is important to think about what you can do with your limited time and resources, what only you can do, and what you and others can do. It is important not to only tackle the problems that relate to you, but rather if you try to fix the root of a problem, this will sure affect other problems in society. It is important to keep balance in your actions, get help sometimes, and effectively deal with the problems.

■ **“Burning Issue”**

My “burning issue” is how to bring about good role models from the Vietnamese community.

Now, many Vietnamese people in Japan are working in manufacturing factories. In that case, many Vietnamese children will see these people and think of them as a role model for their own lives. Actually, since I was little my parents and many of my relatives worked in manufacturing jobs. Of course, choosing a factory job is not a bad thing, but I feel that this situation limits children's choices. Therefore, since I was little I felt that my dreams were sort of bleak or closed off to me.

When you are a kid, it is okay to make mistakes and okay to not have specific dreams or hopes. As the days go by, kids grow and find what they want to do. This is a process that we have to let develop freely. However, it seems like kids are not even able to think about what they want to do.

In other words, since all of the adults around them work in factories, they act as examples and it becomes natural for these children to work in factory jobs when they get older. If there is another example other than a factory worker, then these children will be able to see that there are other choices, and imitate that person.

One reason why I think this is because my parents let me do what I wanted since I was a child. They let me go to the school that I wanted, and they let me go to the technical college that I wanted. As for my employment, I was able to choose the type of work that I wanted. Even though my parents' opportunity to study was taken away from them by the Vietnam War, they did not give up on their desire to learn and instilled it in my sister and I.

I think that since my parents experienced a very “forced lifestyle” after the war, they did not want their children to experience the same “forced lifestyle.” Even so, we were often criticized by the Vietnamese people around us for continuing in school, and were told that “working helps your parents more than studying.” My parents always created an environment that let us thinking freely about our futures.

Therefore, I was able to study a lot. I gained a lot of knowledge and a lot of wisdom. I became able to express my intentions in society. Because of this, I think that children are lacking an environment that allows them to express their intentions and desires about the future, and that this may be a clue to changing the situation for foreigners. The problem now is that many foreign children cannot progress in school like they want to. If we just say that this can't be help, then everything is over and nothing will have changed. In order to change this idea of "I can't stay in school," we need another person to act as an example. If there is a person whom children can say, "I want to be like this person," both the parents and the children will have a more positive outlook on their lives. So, it would be good to have an "example person" that can have a big influence over other people. The more people that this person can influence, the bigger the effect will be.

In this society, one's roots or nationality should not affect people's ability to dream freely or to work for those dreams. Whether they are Japanese, Vietnamese or another nationality, I don't want any child to be forced to suppress their dreams. I want them to know that doing nothing is much more dangerous than taking action. In order for this to happen, I first need to take action present these problems directly to society and to Japanese people. From there, we will be able to look beyond the color of people's skin, and create a society where people can be themselves and live easily. As a result, children will be encourage to work toward their dreams and goals. As long as we are able to give even a little bit more courage to these children, it will be a success.

(Original text : Japanese)

Program:Do you know about "Vietnamese Refugees"

1. Goal

Deepen understanding about Vietnamese refugees and their daily lives in Japan. By conveying this message, have Japanese people think about what it really means to interact with foreigners.

2. Presenter

Takahashi Hyoma

3. For

High school students and up (general public)

4. Time

30 min.

5.Program Progression Chart

Time	Goal of Activity	Detailed Explanation of Activity	Things to Prepare
10min	<ul style="list-style-type: none"> Introduce Vietnam 	<ul style="list-style-type: none"> Self-introduction Use PowerPoint to introduce Vietnam →Give handouts →Pass out Vietnamese coffee and lotus flower tea 	<ul style="list-style-type: none"> PC(PowerPoint) Projector Screen Intro to Vietnam handouts (one per person) Vietnamese coffee Lotus flower tea
5min	<ul style="list-style-type: none"> Understand the reason there are refugees 	<ul style="list-style-type: none"> Ask the class what they think of when they hear the word “refugee?” →Write what they think on worksheets. <div data-bbox="874 1366 1165 1574"> </div>	<ul style="list-style-type: none"> “Refugee” handouts (one per group) Pens
15min	<ul style="list-style-type: none"> Understand the choice to “throw away one’s country” and its effects. 	<ul style="list-style-type: none"> Detailed story about fleeing one’s home country. <ul style="list-style-type: none"> Use excerpts from resources Talk about my parents’ story What’s next for those who came to Japan <ul style="list-style-type: none"> My story Message What new things did you learn about “refugees”? →Have them write their thoughts once again on the “refugee worksheet.” 	

Comments from the participants

It was very hard for me to fill out the refugees worksheet, and I realized that I didn't know very much about refugees.

It was my first time hearing a lot of information about the Vietnam War and refugees. I would like to learn more about it.

I realized that Japanese society and Japanese people like myself were unable to understand and accept the refugees that were so determined to come here. I was made to think about how Japanese society and I could change by hearing about the presenter's own feelings of wanting to become part of Japanese society.

