

Appendix 1

In the following section, eight cases will be presented with discussions regarding boundary creating activities and expectations of either or both Japanese and international students.

(1) A plagiarism accusation

This student's nationality was socially treated as a minority in Japan. His term paper's authenticity was questioned. Without knowing what was going on, he apologized from the beginning which his parents who used to live in Japan told him to do when you are in Japan. He admitted to the charge of plagiarism but brought up the complaints of harassment and unfair treatment. Finally, his classmate helped him after the accusation with his term paper, and that justified the unfair treatment of the student. The professor in question moved out of the university, but the reason was not revealed. Finally, the accusation against this student was officially dropped. His remaining strategies to survive happily in Japan must include declaring his existential value for the cultural niche which resembles Barth's (1969) cultural boundary-maintaining processes.

The boundary making practice is to delineate the authority to judge the content of the student's term paper. It means the professor has an authority to judge, not the student. The boundary was clearly discerned, and the student himself pointed out that there appeared an unfair balance of power from the beginning due to the unfair amount of information given to him. He claimed the rule itself is not clear from the beginning of the accusation. In his culture, quoting without acknowledgement is often done, and it is often misunderstood by Japanese professors. In his culture, if a student is capable of memorizing an entire book written by someone, it is his (the person who can memorize this book) ability that should be honored. The unclear part for this student was the bases of a judgement which seemed extremely cultural to him. Moreover, the boundary making practice is the manner in which this professor presented the case he accused the student of plagiarism. The professor was extremely angry, and threw his papers on the desk, yelling at him with unprofessional expressions while the student was apologizing. The boundary is to clarify the status of authority; from one who holds higher academic administrative power, and the other who has to learn to follow the direction of a higher authority figure. The boundary creation by the Japanese professor is to let the lower status people to accept their inferior power status in this case.

The above situation is fairly ordinary, as contrasting to the case in which a British professor allows students to call him by his/her first name, and the authority seems more equalized between students and professors. The student in this case came from one of Britain's former colonies and speaks English fairly well. Therefore, this boundary making was conceivably based on that of "an ego threatening experience" for this student. Here, the Japanese traditional concept of formality and informality plays a significant influence on his sentiment afterward. Authority plays, but student's sentiment is somewhat permissive if the other party is softly spoken, non-offensive way. In Japan, authority plays with extremely offensive way, such as yelling and violently tapping the desk with loud noise. That makes a vulnerable student hold victim's psyche. This student took the legal means to claim unfair treatment and won the case.

(2) Learning risks in disclosing one's own nationality

Lee (pseudonym) belongs to a Japanese minority ethnic group. Right after joining the university, an extracurricular circle hosted a welcoming party for new students. There, he introduced his nationality, without knowing that disclosing his nationality would involve risks of discrimination. His physiological outlook resembles that of other Japanese. He was unprepared for the cynical

criticism that erupted by his Japanese host Tanaka (pseudonym). Lee left the place, quickly, and stood confused outside of the building. Then, several Japanese students ran after him, and found Lee, asked if he was alright. They promised to take care of this issue, and not to make it happen again. Later, he was informed that Tanaka was dropped from the circle. Lee continued the circle that plays humorous acts wearing costumes on the stage for the school festival. This particular morale support from Japanese students can be considered as a brightening sign of multiculturalism in Japan, and the boundary was broken by them. Tanaka's reason of dropping a circle is that no one helped him to justify his behavior. Apparently, that would defeat the purpose of joining the circle. The remaining circle members who were left at the meeting may not talk at all, but Tanaka must have felt odd feelings. It is quite probable that Tanaka may not be reinstated, nor he wants. Once one messes up the relationship, an apology is rarely expressed, and accepted in Japanese society. This implies the high resistance to social change, and promotes the solidity of multiculturalism.

In the minority boundary maintaining process, Lee "may accept a 'minority' status, accommodate to and seek to reduce their minority disabilities by encapsulating all cultural differentiae in sectors of non-articulation, while participating in the larger system of the industrialized group in the other sectors of activity (Barth, 1969, p. 33)."

Tanaka (pseudonym) tried to create the boundary based on ethnicity and/or nationality which is extremely tough on minorities in Japan, as some do not use their original names in the daily life. If there are any hints in the signs that show minority status, it is a vulnerable sign to be attacked in Japan. The boundary making practice is seen along with this ethnic/nationality difference by the Japanese side, which is not expected by a new generation of minority like Lee. Historically, internal minorities in Japan have received negative treatment, but this new generation is more positive about coming to Japan, expressed by Lee who watched Japanese animation on TV in his country.

The Japanese who ran after him play a crucial role to bridge the boundary to make minorities more inclusive. What is more important is these bridging people are not only using verbal communication, but also, "running after" or "playing together on a stage," that is "doing some activities, together." This boundary erasing behavior based on empathy is noteworthy for multicultural education. In order to erase the boundaries of groupings, behavioral activities together seem to offer a crucial role to promote humanism among multicultural segments, rather than just reading about how other people do in what occasion. This is another means to change the solid multicultural state to a more responsive state. It is because in a group, there is already a mixture of international students and Japanese students who are sharing the time and place. Voicing of international students can be represented by Japanese who are sympathetic about the situation of international students.

(3) No helping hand to lend in the heavy rain

Nancy (pseudonym) tried to go back to her dormitory by bicycle, but it was raining very hard, so she decided to use the city bus system instead. She did not have an umbrella, so she was completely soaked at the bus station, and she asked three people which bus she should take her to the dormitory. Blaming herself for not speaking Japanese, but these three people did not even try to understand her English. No one helped her, so she decided to pick up her bicycle, and she cried all the way back to her dormitory.

The boundary making behavior by three Japanese is made based on the ethnicity and English language used by Nancy. They may or may not be related to the university, but conceivably it was not the first time they saw someone from abroad who spoke some language other than Japanese.

However, Nancy's anger is in fact, "little willingness to help others in Japan." Therefore, empathy did not reach Nancy, nor three Japanese people did not think Nancy was worth giving their empathy because she does not belong to the groups that three Japanese do. If Nancy is famous among these Japanese, they might come forward to help. Nancy is perceived by three Japanese, as "a foreigner who does not speak Japanese." There is a mental block to offer a help, simply because Nancy does not belong to the same group as theirs; Nancy's ethnicity and language are not same as those Japanese. The humanities are not practiced when one is outside of the groups. How can Nancy erase this boundary? Banks (1994) suggests that the inclusive communal ethics must be done through "empowering school culture and social structure." If one of these three Japanese had a class at an elementary or junior-high school in which someone from abroad is invited and physically present all the time, she would try saying something because it was apparent that Nancy was wet and crying.

The boundary making on the Japanese side implies "separate groupings of minorities" that are officially allowed to exist geographically, but no interaction at the social level is expected. This is really hard on international students who expect friendship from Japanese students, also. Separating international students from the rest of Japanese students is not ordinarily expected by international students. Some international students feel there are too many rules for the boundary creation. For example, the eligibility of registration is restricted based on the language capability, but that requires not only the final total score of language test, but in each segment, passing score is decided, such as a student has to hold higher than 80 each on grammar, listening, speaking, reading, and writing tests. Further, detailed rules of registration based on the standing of one's year, major, and types of class. Further, a registration requires a permission from the instructor, and that should not be just an oral agreement, but should be written signature and block print stamp (Hanko in Japanese). Information bulletin board is restricted so that some information is targeted only at a limited party of people only, and that is not written on the board.

(4) Open prejudice expressed in a classroom targeted at only an international student

Kim (pseudonym) was the only international student in a class of 40 undergraduate students. The instructor's story was about the Japanese military occupation of her country that started in 1920 and ended in 1945, and he openly justified what the Japanese military did during that time. Kim became very scared if someone noticed that she was from that country. She felt that her entire identity was negated publicly, thus she became frightened with the university system and people that permit such behaviors by its' instructors. In this study, the instructor's attitude demonstrated a clear discriminatory remark about the country from which this student came. It is not known if the instructor aware that Kim came from that country, but if the student list holds her name in Katakana (a phonetic system which is usually used for foreigner's name) or Chinese characters, the instructor would have known. However, Japanese do not tend to express emotional disturbances openly, but if the issue takes up his mind, heshe would have landed on the topic without holding the sentiment.

The boundary making behavior had taken place at the instructor's level, by negative historical remarks on the minority student, which he/she may or may not notice that a minority student was in his/her class. Such communication behavior leaves a devastating result on the side of minority, but this behavior could intentionally create a clear boundary based on ethnicity and/or nationality.

Boundary erasing behavior can be changes in the attitude of the instructor, this student's empowerment, the place to counsel, as well as Japanese host students' general consciousness. The issue is in James Banks' "Prejudice reduction dimension (1995)." It is noteworthy that a minority student who is in the classroom is powerless and they fear additional attack if they point out the

unfair treatment of the instructor. It is quite ordinary for them to be silenced by just the condition of being minority in a group, as Kim expressed. As university system recognizes such individual behavior on the side of instructor, which takes quite a long time to surface, interventions should be introduced so that instructors as well as students do not hold any residues, such as replacing the instructor as soon as possible, or offering an alternative means for a credit so that emotional influence on the final result can be avoided.

Kim in fact recognized the risk, then, she developed the strategy of checking the instructor's political stance before registering for the class, by asking her friends from the same country. Checking a political stance in Japan can be done by asking friends if this instructor ever expresses ultra-right-wing sympathetic opinions in his/her previous classes. Therefore, a boundary creating behavior would result on the side of international students which would create a heavy unfair burden. It is noted that Kim has a friendship circle to check on such information. If she is separated and all alone, she couldn't battle with future discrimination.

(5) An irresponsible international student

As a class assignment, group work was assigned in one class. The group consisted of several Japanese and one international student. After assigning each task to everyone in a group, one international student didn't contact the other members of the group nor showed up on the day of the group presentation, thus everyone's grade was affected because of this international student. The student's excuse was a selfish one and this student just laughed about it. Furthermore, this international student offered no apology, nor felt guilty, which made the Japanese students upset. Negotiation was impossible, and the instructor did not know what actually happened.

This stage of multiculturalism does not seem to hold the change toward betterment but reconciliation between cultural differences are possible (Hampden-Turner and Trampenaas, 2000). In the education arena, it the possibility to "change the rules of the competition" or "change the evaluation content" is suggested. Rather than giving the uniform grade to the members of the same group, each member is evaluated from the group work, asking "What did you learn from group work?" This way, the boundary will be erased, and individuals will be treated equally in the final grade. The remaining question is, if a minority does not hold the uBuntu spirit, then the entire picture will be shifted towards a more individualistic competition. Is it inevitable, or can we come up with the solution that would uphold uBuntu, or the empathic, spirit so that multicultural co-existence will be assured? In other words, can we sustain fluidity of multicultural state once it is attained?

(6) Cultural difference in "inclusivity"

(The author discloses the country/nationality of some students when the issue is apparently relevant to the issue. In this case, the peer associate specifically spoked and picked up the student's country, as other nationalities, for example, the specific country in Europe or Latin America, or even Africa cannot be discernible to the Japanese eyes. For the background information, the time of this research was 2018, when Chinese tourists were flooding to Japan and they were buying a whole lot of merchandize at a store like this international student was working.)

One Chinese student was working at a store and his peer associate at the part-time work said: "I hate Chinese people." So, he replied, "I am a Chinese, too." Then, this peer associate said, "Oh, you are different (from other Chinese.)" However, this Chinese student insists on such a statement is still a form of discrimination because the peer associate does not acknowledge and accept his natural Chinese-ness. Therefore, this Chinese student does not feel "included" in the part-time worker's friends circle. In order to be included in the multicultural group, acknowledging the authentic

nationality/race/identity is a must to start out the rapport even one does not openly press the original ethnicity. Negating such an original identity would hurt and the person whose identity is ignored would think he/she would never feel included in a multicultural group. This student claims, he is a Chinese, and he is not different from other Chinese, and Japanese peer worker has to accept that he claims his identity as such.

One international student reported that she lives in a shared house, in which several people reside. However, she was assigned a room which is closest to the kitchen, and was unhappy about it. The problem is that she can't complain about this situation to other members of the house. She feels not being included in the house.

These serious problems were presented in terms of inclusiveness, especially in the hard science laboratory situation. In the hard science major, everyone belongs to this "lab" in which experimentation can be done with equipment in the lab. This particular person in Chemical Biology writes: "When I came here, I couldn't get used to my new lab. There are too many things I don't know. The students of my lab are very hard working and I feel there is a long distance between us. In my country, I always talked a lot with other students in my lab, and we always have meals together. But here, I think they don't have a close relationship. I can't get close to them. Maybe my Japanese is not good and I am not an outgoing girl. I feel stressed in my lab." After a while, the situation became a little better, but she continues that she is not sure how to make friends with Japanese I am lonely and depressed, she writes.

Another international person wrote the comments in Japanese, "my professor told me to come to the lab every day, but at the same time, he told me not to start the experimentation yet. This is a contradiction." Here is the hint for the inclusiveness; you have to be physically present regularly, frequently, at the site in which your targeted group is occupying, but acknowledge the hierarchy of the membership, based on knowledge, skills, and experiences, and pay the respect to the seniors. If one violates this cultural rule, the sanction is, silent exclusion, as other international students point out.

The silent exclusion is often expressed as the language barrier, such as Japanese do not speak English as in the case of this international student: "When I came to Japan, I assumed every Japanese can speak English even with some limited vocabulary. So, I have difficulty communicating with Japanese, especially in ward(city) office. We hope in near future, the ward office in Japan have staff that can speak English. My biggest barrier in Japan is about communication, other than that it is okay for me." "why doesn't every sensei(professor) speak using English when teaching? Also, when Japanese students present their research, why they don't use English, so that international students can understand what they are speaking about?" For these international students, Japanese language is extremely difficult not to pronounce it, but to use the right wordings in the right situation, such as formality and informality. For non-native speakers, it would take about 15years to master the Japanese language. International students coming to Japan have only a limited number of years to prepare, and that is also insufficient to start out the stay in Japan.

Some students conclude such a communication problem as Japanese students being as "introverted personality even among Japanese students." It is because, "In my home country, we always have a close and good relationship with foreign students, especially when they are in need. And I also have a Japanese friend studying my faculty in my home country's university. She was usually invited by some of my friends to visit many places or have unforgettable meals. And other foreigners from, Russia, Vietnam and so on get along well with local students as well. However, when I came to Japan, I found that I need to try harder to find just "a few" Japanese friends to interact with,

such as spending a certain amount of cost to attend parties for meeting new friends. Honestly, Japanese people are nice, too, I have to say, but they're just way too shy to communicate with international students in English or even in "Japanese" sometimes. I really want to make as many Japanese friends as possible, but it seems difficult so maybe it would be much more difficult for those who "can't" speak any Japanese/are Japanese beginners." The above description portray the solidity of Japanese multicultural state.

One more student points out, "it is quite difficult to make Japanese friends even when you speak fluent Japanese. As for one semester in the various courses, I barely made any Japanese friends. It was almost zero conversation. It's kind of different from the European countries while I can talk freely in the course."

This problem is now shifted to the personality problem, but no matter the reason, exclusion of international students from daily interaction is pointed out, loud and clear. They usually blame their inability of language capability, but in fact, it seems that the host side problem is enormous, not only language, but also the willingness. The boundary erasing activities must include the program that solicit activities to share.

The lack of inclusiveness appeared in the case of Choir joining experience of one student. She joined the choir at a Japanese university but points out: "The people there were nice, but communication was very hard because nobody could translate what was going on to English. Choir repetition were quite different here and I was quite shocked because everything had strict rules (that I didn't know of) and I felt treated like air." "In the practice, nobody laughed or talked which we often do in choirs in my country. And I think it is important for a good mood in a group." In this episode, in terms of inclusiveness, presence of rules, and how it was communicated (no translation), appeared crucial for her to feel included. No laughing is the sign of a potential exclusion and the intolerance of exception to her. In order to make this situation more inclusive, there are many suggestions on boundary breaking possibilities; such as translating the rules and giving a new student an orientation in a soft welcoming mood with smile.

(7) Fairness in language usage is a prerequisite condition for being included

When feeling excluded from certain group, the reason is often looked for language usage. The school environment should provide with a condition in which everyone is entitled to understand. As the means to attain understanding of the learning content, language issues are a top priority for this condition. If the students lack this skill, schools should be responsible for making sure other alternatives, such as providing translators, are made available. In this case, instructors and Japanese students did not pay attention to minority students' needs to be fairly treated in language. This is a high and tough boundary to cross, and the attempts to erase the boundary should be available at higher administrative level, such as in human resource practice of instructors who can manage English, at the same time, providing the opportunity for instructors with training in English, new skills of teaching, and peer support among instructors.

(8) Learning gained from muticultural experiences

One discrimination happened outside of campus and it had a powerful negative impact on the international student. It would influence their future lives because the boundary is strong and high especially for those who have different tone of skin color. when Japan is desired to be homogeneous physiologically for centuries, and there, people with darker or lighter color skin is instantly recognized as "foreigner" in Japan. The episode is that some drivers are rude and inconsiderate of this student and intimidate him by honking at him when he is riding his bicycle on the road. It

happened quite a few times. The same driver did not honk his horn at other Japanese bicycle riders. He writes that he is not sure if this is “due to racial issue” but from the description of the scenes, the author considers this is due to his darker skin color that are not commonly seen in the area. It is not the space he takes to ride, although he considers bicycle riders have to take sideways, but legally, bicycles have to share the road with automobiles. After eliminating other factors, the reason for honking may be the sign of active exclusion to intimidate him. The boundary making activity is loud and clear. Confrontation with such behaviors is extremely risky to evoke violence, and this student chooses other smaller paths to ride since then. Boundary erasing is almost impossible at an individual level, and it requires wider social level to increase sensitivity regarding multiculturalism.

One Japanese staff wrote about her experiences of dealing with international students on campus. She described the experiences of breaking the stereotypes regarding individuals from overseas. She writes (translated by the author), “I have been having an image that was created by (not my own experiences, but) others on individual countries, something like, people from one country may be similar personality-wise. However, when I meet with them, I came to know that everyone has different personality even though they came from the same country and studying in the same department.” “I understood this fact based on the understandings of Japanese, but (my job) let me feel this fact more than ever.”

One student points out, that in Japan, “the most important thing is to belong to the society and individualism is not as important as it might be in Europe (this student’s home region)” “Also, it is difficult to get in touch with Japanese people, since their English is not so good and some of them don’t want to communicate. This leads to some lonely moments in Japan, since it was difficult to make Japanese friends, especially at the beginning.”

“But with time passing by, I got a better insight in Japanese society and culture and its clues. Even when I am far away from understanding it completely, I made Japanese friends and learn more about Japanese society. This on the other hand helps me to reflect on my own social and cultural background.” This may be interpreted as a boundary and may not be erased perfectly and forever, but multicultural experiences are still worth for the personal development.