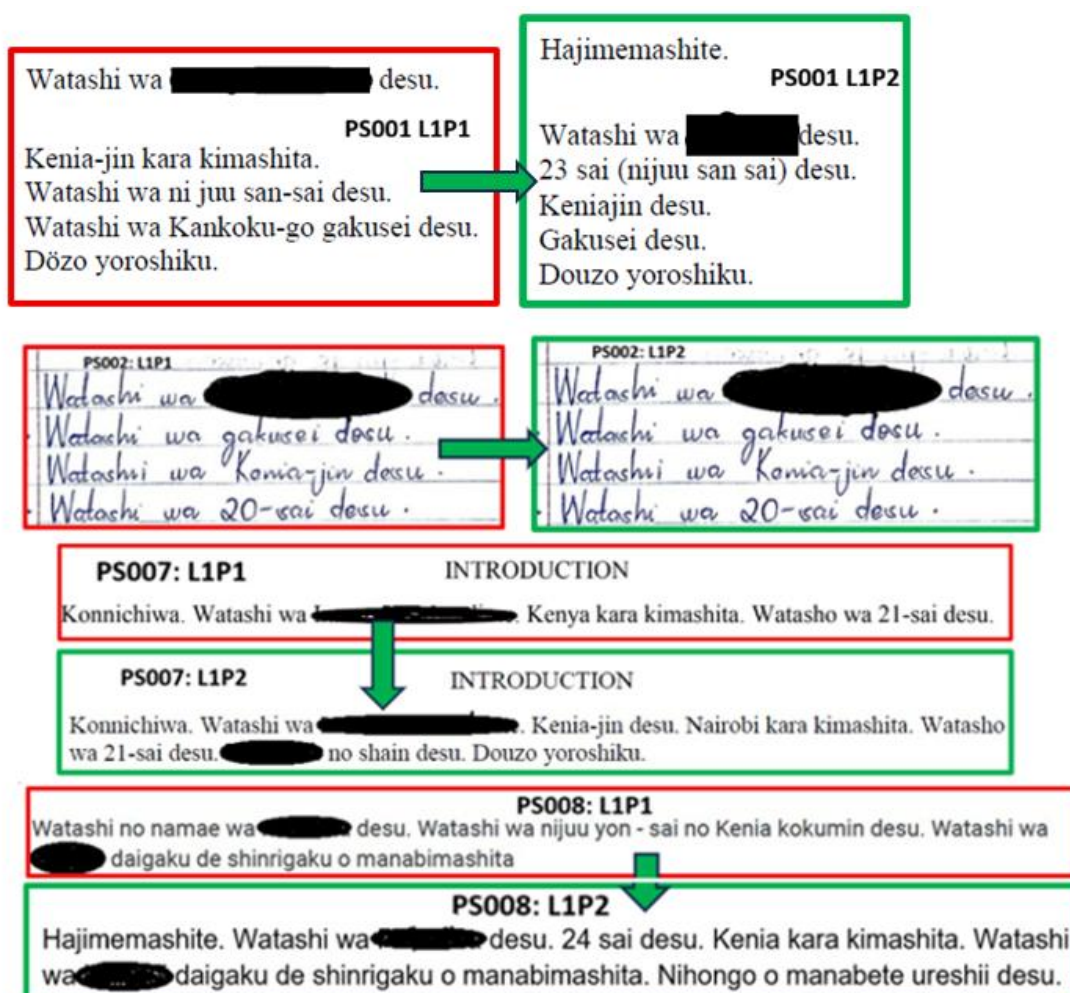


**PROMOTING SELF-STUDY OF JAPANESE AMONG KENYANS:
EVALUATING THE VALUE OF CUSTOMIZED LEARNING MATERIALS
AND REFLECTIONS ON LEARNER ATTRITION**

Njeri KAGEMA

APPENDICES

APPENDIX 1



Appendix 1, Figure 1: Excerpts from the pilot study

Page 44 no 6 (4 marks), no 7

1. Dare to nihon e kimashita ka
2. Sengetsu doko e ikimashita ka

Kankoku e ikimasu **MS001 L5P1**

3. Nan de kankoku e ikimashita
Fune de ikimasu
4. Itsu kuni e kaerimasu ka
Rainen juu ni gatsu kaerimasu.

Page 44 no 6

1. Dare to nihon e kimashita ka
Hitori de kimashita **MS001 L5P2**
2. Sengetsu doko e ikimashita ka
Kankoku e ikimashita
3. Nan de kankoku e ikimashita ka
Fune de ikimashita
4. Itsu kuni e kaerimasuka
Rainen juu ni gatsu

A) What is the date? (10 marks)

September 30th – **kokonoka-gatsu san juu-nichi**

June 18th – **muika-gatsu juu yooka-nichi**

January 1st – **ichi-gatsu tsuitachi**

August 24th – **yooka-gatsu ni juu yokka-nichi**

December 29th – **juu futsuka-gatsu ni juu kokonoka-nichi**

MS004 L5P1

A) What is the date? (10 marks)

September 30th – **ku gatsu san juu nichi**

June 18th – **roku gatsu juu Hachi nichi**

January 1st – **ichi gatsu tsuitachi**

August 24th – **Hachi gatsu nijuu yokka**

December 29th – **juu ni gatsu nijuu kunichi**

MS004 L5P2

(page 47)

5) Rei: Kore wa handesu.

MS002 L5P1

- 1) Watashi wa Mirā desu. Kotoshi wa 4-gatsu tanjōbi Amerika kara kimashita.
- 2) Mainichi densha de kaisha e ikimasu.
- 3) Kino 9ji han uchi e kaerimashita.
- 4) Kesa watashi wa Matsumoto-san to koko e kimashita.
- 5) Ototoi doko ikimasendeshita.

Page 46, no 5

1. Watashi wa Mira desu. Kotoshi wa 4-gatsu desu
Amerika kara kimashita.*
2. Mainichi densha de kaisha e ikimasu. **MS002 L5P2**
3. Kino 9-jin han ni uchi e kaerimashita.
4. Kesa watashi wa Matsumoto-san to koko e kimashita.
5. Ototoi doko mo ikimasendeshita.

Appendix 1, Figure 2: Excerpts from lessons with high improvement:
Lesson 5

There were some questions that were really hard and I was not able to answer them, there were also some grammar parts that were not clear. The filling in with the interrogative pronouns was easy. **MS001 L5P1**

The guidebook explained better the months and the different ways of the dates, it also examples which made it clear to understand how to form the sentences and where to put the certain words. The tenses are still slightly hard to understand and to use. **MS001 L5P2**

- 1) This was the first time that using what I learned previously was very crucial
- 2) I had to combine a lot of what I had learned from past lessons
- 3) So far this took me the most effort
- 4) Understanding the difference between ikimasu, kaerimasu and kimasu was simple enough
- 5) However, I sometimes wasn't sure if I should ikimasu or kimasu, especially on page 47 question 6
- 6) I also struggled with knowing when to 'de' and when to use 'e' **MS004 L5P1**
- 7) Also the dates confused me a bit. I wasn't sure if I was supposed to use words like 'yokko' or regular number like 'yon'.
- 8) Memorizing a lot of these new words is starting to get to me as well. I haven't quite mastered words from previous lessons.

- 1) Everything was much easier to understand after going through the guide book
- 2) I understand how to use 'de', 'e', 'to', and 'mo' in this context now
- 3) I now understand how to say months. **MS004 L5P2**

The content was interesting but a bit challenging. I believe going through it in class will provide a better understanding. **MS007 L5P1**

The workbook provided more information on how to better write dates and describe movement. **MS007 L5P2**

Appendix 1, Figure 3: Remarks from Lesson 5

MS003 L1P1
 D. My experience in learning lesson 1 by myself using Minna no Nihongo and its English translation was really fun and a bit challenging to understand. The part where am supposed to say my name was a bit difficult to put it in Japan and the country Kenya does not have its translation in Japan. The assignment was quite easy to do.

MS003 L1P2
 C. My experience of learning lesson 1 by myself using this guidebook was fantastic. Minna no Nihongo text was a bit wide compared to the guidebook which is short and easy to read by myself. There was a huge difference when I did the second assignment of performance compared to the first. I believe there was no content difficult for me even after using both materials.

D – Difficult to do while referring only to the textbooks. MS014 L1P1
 Should have spent more time doing the assignment and going through the other supplementary material.
 I'll do better next time Sensei!

MS014 L1P2
 Enjoyed doing this a second time.
 I understood better because I thoroughly reviewed the material uploaded for Assignment 1 and 2.
 Looking forward to the next assignments sensei!

4 Remarks on Weekly Content MS013 L1P1
 - It was a bit confusing, but engaging. Can pronounce and write the numbers a bit fluent on that.
 - A few phrases and professions easier to remember.
 - The Exercises were a bit challenging, they look like tongue twisters.
 - To learn that desu (question) desu-ka (they all have different parts)
 Negative) da arimasen in construction of sentences
 mo

C. Remarks on weekly content MS013 L1P2
 - It was easier and the explanations were more understandable.
 - Easier for their sentence construction. The distinct nature of where their verbs appear is different from English and Swahili.
 - The age bit → it refreshing to see that in age and number there is a difference in (8, 20)
 number Yea
 8 - hachi 5 - hasso
 20 - ni-juu 20 - hatachi

Appendix 1, Figure 4: Remarks attributing improved comprehension to the guidebook

Learning lesson 1 was very interesting to me. Having a better understanding of the grammar made it easier to learn. The examples also proved sufficient in referencing and doing the assignments. The English translation also played a big role in comprehension of the language. **MS007 L1P1**

The guidebook was a great addition to the materials I had before. I have learnt how to introduce myself better and it has served as a point of reference bettering my grammar even further. I have been able to learn how to structure my responses better. The second assignment was much easier to do compared to the first one. This is attributed to the working knowledge I had gained from the initial exercise and the extra knowledge gained from the guidebook. **MS007 L1P2**

It was easy to understand once I followed the pattern of the example sentence. Remembering names was very difficult though. Also, I found it difficult when using the name Yamoda because there are 3 Yamoda's in this book. The assignment was easy once I followed the pattern. **MS022 L1P1**

There isn't much of a big difference when using this guidebook compared to Minna no Nihongo texts. However, this guidebook is easier to understand because it uses examples I can relate to i.e. the Kiswahili examples. I feel like the second assignment was easier because I'm doing it a second time hence repeating the notes more. I also noticed that I had made some errors which after correcting, I understood the content more. **MS022 L1P2**

Appendix 1, Figure 5: Remarks attributing improvement to both the guidebook and time/experience from P1

the books difficulty was average but what I found the most difficult to understand were the particles and how to use they were used in the construction of the sentences. Especially 'no' concerning the assignment, the composition was most difficult. And also this learning approach is challenging and interesting Looking forward to learn more. **MS001 L1P1**

Unlike mina no nihongo I found the provided guide book very informative and hassle free to use. It was packed filled with information e.g., "particles" something that was lacking in mina no nihongo. Plus, I found it very inspirational having seen "maina" a name I know introducing himself to "Hanako". Looking forward to learn more. **MS001 L1P2**

It would have been better if it started with a self-introduction then introducing others. The explanation was good, if with the new words there were a few sentences/phrases one could understand better. The sentence drills were good practice. **MS002 L1P1**

The guidebook had better explanations and examples of the use of the grammar which was easy to understand. The Minna no Nihongo texts were mostly drills, which was good but the guidebook gave examples and what the sentences mean, which was easier. **MS002 L1P2**

Appendix 1, Figure 6: Remarks acknowledging the guidebook's usefulness even in cases without performance gains

The guidebook has truly helped. I was finding it difficult to understand the difference between kono and kore but the guidebook has helped. This lesson has been harder to understand and I think I need a bit more explanation in order to understand more.

MS022 L2P2

With the guidebook, it was much easier to understand the demonstratives than using Minna no Nihongo. The difference was there wasn't a guide on when to use which demonstrative and why we are using it. It was much easier using the guidebook. MS008 L2P2

The kono, sono, ano was an interesting addition in the guidebook, sense that is followed by a noun. eg. Kono kaban unika (Kore, sore, are) sore wa not followed by noun. MS013 L2P2

Appreciated the content on Kore, Sore, Are and Kono, Son, Ano in the guidebook.

Led me to making some changes in Q3.

Arigato sensei! MS014 L2P2

I seriously underestimated the number of wrong answers I'd get just because I didn't understand the difference between Kore and Kono, etc.

I'm glad I now know the difference. The guidebook made it much easier to understand this.

This exercise was much easier after going through the guidebook. MS004 L2P2

Appendix 1, Figure 7: Remarks appreciating the guidebook consideration of the Kenyan context

APPENDICES 2-6



Appendix 2: Self-introduction between a Kenyan and a Japanese

Lesson 2: Demonstrating things / objects



これは マタツ ですか。
Kore wa matatu desuka?

はい、マタツです。
Hai, Matatu desu.



Demonstratives just like the word suggests, are words that “point” to things, places, etc. In this lesson, we will tackle demonstratives of things.

A) Kore, sore, are

Kore (**hii**): this thing here (near the speaker)

Sore (**hiyo**): that thing near the listener

Are (**ile**): that thing far from both the speaker and the listener

1. Kore wa **hon** desu – this (thing here) is a book.
Hiki ni kitabu
2. Sore wa **kaban** desu – that thing (near the listener) is a bag.
Huo ni mkoba
3. Are wa **enpitsu** desu – that (thing over there) is a pencil.
Ile ni penseli

Appendix 3: Inclusion of cultural and environmental elements familiar to Kenyans; explanation of Japanese grammar with reference to Kiswahili and English

B) Kono, sono, ano

LESSON 2

Kono~ (hii~): This ~ near the speaker

Sono~ (hiyo ~): That ~ near the listener

Ano~ (ile~): That ~ far from both of us

When using the above 3 demonstratives, the noun involved must always come after the demonstrative (kono/sono/ano). On the other hand, kore/sore/are cannot be followed by a noun.

Compare:

Kore wa rajio desu – **this** is a radio.

Vs.

Kono rajio wa watashi no desu – **this** radio is mine

This difference does not exist in English and Kiswahili. The above sentences in Kiswahili can be expressed as follows.

1) **Hii** ni redio /**this** is a radio vs. 2) **Hii** redio ni yangu/**this** radio is mine.

When communicating in Japanese, it is therefore important to recognize which sentences apply the use of kore/sore/are, and which ones apply the use of kono/sono/ano, as shown below:

Are wa kamera desu - **correct**

Ano wa kamera desu - **wrong**

Are kamera wa Nzioki san no desu - **wrong**

Ano kamera wa Nzioki san no desu - **correct**

In the above sentences, the wrong usage of demonstratives that makes the sentences ungrammatical is shown in red.

Q: **Ano** hito wa dare desuka – who is that person?

A: (**Ano** hito wa) Paul san desu – that person is Paul.

Appendix 4: Explanation of Japanese grammar with reference to Kiswahili and English, putting emphasis on content that may be confusing



Appendix 5: Intercultural exchange between a Japanese and a Kenyan

Notes on Japanese culture; Visiting a Japanese home

1. When you visit a Japanese home, it is good to take a gift with you, such as something from your home country, a cooked dish from your cultural cuisine, etc.
2. Unlike in Kenyan culture where it is common to open gifts in private, in Japan, it is common to open a gift in the presence of the person who gave it. This gives room for the giver to explain about the gift (when necessary), and for the recipient to appreciate the gift sufficiently. Japanese people like to show a high level of gratitude for even the smallest things so that the giver can feel appreciated.
3. When you visit a Japanese home, do not enter the house with shoes. This is a custom that has been there for a very long time. Remove your outdoor shoes at the entrance and enter the house with indoor slippers that are provided by the host. If there are no slippers, your socks are enough, especially in a room that has a tatami mat.
4. Once you remove your outdoor shoes, make sure to position them in a way that they are facing outside (towards the door), and not towards the inside of the house. If you do not, your host will most probably do it for you, though it is good manners to do it by yourself.

LESSON 8

Appendix 6: Notes on Japanese culture from a (comparative) Kenyan viewpoint