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Each illustrated lesson includes exercises to help students review what they ve learned GENKI I, 2ND ED. ERI. BANNO, Cognitive-Functional Approaches to the Study of Japanese as a Second Language Kaori Kabata, Kiyoko Toratani, 2016-01-15 This innovative and original volume brings together studies that apply cognitive and functional linguistics to the study of the L2 acquisition of Japanese With each article grounded on the usage based model and or conceptual notions such as foregrounding and subjectivity the volume sheds light on how cognitive and functional linguistics can help us understand aspects of Japanese acquisition that have been neglected by traditionalists DeMYSTiFieD with Audio CD, 2nd Edition Eriko Sato, 2013-01-09 This title takes the mystery and menace out of learning Japanese by walking readers step by step through the fundamentals of the language **Teaching Japan: A Handbook** Ioannis Gaitanidis, Gregory Poole, 2025-10-01 This book aims to offer ideas and examples of pedagogy in the undergraduate classroom The basic premise taken by the authors begins with a question What if stereotypes surrounding Japan were not pushed to the margins in teaching but took center stage and were exposed for the multiple ways that they can be used to learn not only about Japan but of various scholarly disciplines The task then becomes constructing ways to challenge essentialist notions that do not seek merely to deny but to shift the conversation constructively by encouraging engagement with a theoretical field from which to acquire tools to critically and effectively evaluate stereotypes of Japan or other societies The result is a collection of carefully crafted case studies of syllabi that showcase pedagogies aimed at the deconstruction of concepts such as Japan Japanese or Japanese society while at the same time offering skills of inquiry that transcend the topics being deconstructed This handbook is a source of ideas from colleagues in a variety of disciplinary and institutional settings who are tackling the same issues current or future teachers who plan to use case studies from Japan in their lectures

Medicine Master Buddha: The Iconic Worship of Yakushi in Heian Japan Yui Suzuki,2011-12-19 This profusely illustrated volume illuminates the primacy of icons in disseminating the worship of the Medicine Master Buddha J Yakushi Nyorai in Japan Suzuki s meticulous study explicates how the devotional cult of Yakushi one of the earliest Buddhist cults imported to Japan from the continent interacted and blended with local beliefs religious dispositions and ritual practices over the centuries developing its own distinctive imprint on Japanese soil Worship of the Medicine Master Buddha became most influential during the Heian period 794 1185 when Yakushi s popularity spread to different levels of society and locales outside the capital The large number of Heian period Yakushi statues found all across Japan demonstrates that Yakushi worship was an integral component of Heian religious practice Medicine Master Buddha focuses on the ninth century Tendai master Saich 767 822 and his personal reverence for a standing Yakushi icon The author proposes that after Saich s death the Tendai school played a critical role in popularizing the cult of this particular icon as a way of memorializing its founding master and strengthening its position as a major school of Japanese Buddhism This publication offers a fresh perspective on sculptural representations of the Medicine Master Buddha including the famous Jingoji Yakushi and in so doing reconsiders

Yakushi worship as foundational to Heian religious and artistic culture *GENKI I WORKBOOK, 2ND ED.* ERI. BANNO, *Sacred High City, Sacred Low City* Steven Heine, 2012 In Sacred High City Sacred Low City Steven Heine argues that lived religion in Japan functions as an integral part of daily life any apparent lack of interest masks a fundamental commitment to participating regularly in diverse though diffused religious practices. The book uses case studies of religious sites at two representative but contrasting Tokyo neighborhoods as a basis for reflecting on this apparently contradictory quality. In what ways does Japan continue to carry on and adapt tradition and to what extent has modern secular society lost touch with the traditional elements of religion Or does Japanese religiosity reflect another possibly postmodern alternative beyond the dichotomy of sacred and secular in which religious differences as well as a seeming indifference to religion are encompassed as part of a contemporary lifestyle

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