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SCHOOLS DIVISION OF NEGROS ORIENTAL
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Introduction to World Religions and Belief Systems

Quarter 2 – Module 14:

Shintoism



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Introduction to World Religions and Belief Systems – Grade 12
Alternative Delivery Mode
Quarter 2 – Module 14: Shintoism
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Introduction to World Religions and Belief Systems

**Quarter 2 – Module 14:
Shintoism**



Introductory Message

For the facilitator:

Welcome to the Introduction to World Religions and Belief Systems-12 Alternative Delivery Mode (ADM) Module on Shintoism!

This module was collaboratively designed, developed and reviewed by educators both from public and private institutions to assist you, the teacher or facilitator in helping the learners meet the standards set by the K to 12 Curriculum while overcoming their personal, social, and economic constraints in schooling.

This learning resource hopes to engage the learners into guided and independent learning activities at their own pace and time. Furthermore, this also aims to help learners acquire the needed 21st century skills while taking into consideration their needs and circumstances.

In addition to the material in the main text, you will also see this box in the body of the module:



Notes to the Teacher

This contains helpful tips or strategies that will help you in guiding the learners.










As a facilitator, you are expected to orient the learners on how to use this module. You also need to keep track of the learners' progress while allowing them to manage their own learning. Furthermore, you are expected to encourage and assist the learners as they do the tasks included in the module.



For the learner:

Welcome to the Introduction to World Religions and Belief Systems -12 Alternative Delivery Mode (ADM) Module on Shintoism!

This module was designed to provide you with fun and meaningful opportunities for guided and independent learning at your own pace and time. You will be enabled to process the contents of the learning resource while being an active learner.

This module has the following parts and corresponding icons:

 <i>What I Need to Know</i>	This will give you an idea of the skills or competencies you are expected to learn in the module.
 <i>What I Know</i>	This part includes an activity that aims to check what you already know about the lesson to take. If you get all the answers correct (100%), you may decide to skip this module.
 <i>What's In</i>	This is a brief drill or review to help you link the current lesson with the previous one.
 <i>What's New</i>	In this portion, the new lesson will be introduced to you in various ways; a story, a song, a poem, a problem opener, an activity or a situation.
 <i>What is It</i>	This section provides a brief discussion of the lesson. This aims to help you discover and understand new concepts and skills.
 <i>What's More</i>	This comprises activities for independent practice to solidify your understanding and skills of the topic. You may check the answers to the exercises using the Answer Key at the end of the module.
 <i>What I Have Learned</i>	This includes questions or blank sentence/paragraph to be filled in to process what you learned from the lesson.
 <i>What I Can Do</i>	This section provides an activity which will help you transfer your new knowledge or skill into real life situations or concerns.
 <i>Assessment</i>	This is a task which aims to evaluate your level of mastery in achieving the learning competency.

 Additional Activities	In this portion, another activity will be given to you to enrich your knowledge or skill of the lesson learned.
 Answer Key	This contains answers to all activities in the module.

At the end of this module you will also find:

References

This is a list of all sources used in developing this module.

The following are some reminders in using this module:

1. Use the module with care. Do not put unnecessary mark/s on any part of the module. Use a separate sheet of paper in answering the exercises.
2. Don't forget to answer *What I Know* before moving on to the other activities included in the module.
3. Read the instruction carefully before doing each task.
4. Observe honesty and integrity in doing the tasks and checking your answers.
5. Finish the task at hand before proceeding to the next.
6. Return this module to your teacher/facilitator once you are through with it.

If you encounter any difficulty in answering the tasks in this module, do not hesitate to consult your teacher or facilitator. Always bear in mind that you are not alone.

We hope that through this material, you will experience meaningful learning and gain deep understanding of the relevant competencies. You can do it!



What I Need to Know

A lot of things to be discovered, revisited and be added in the learnings of the students like you. In spite of the learning trends in the field of education supposed to be, this module is of great help on your part nowadays due to the pandemic that all of us are equally facing, hence, learning must go on!

As the learning continues, you will be enabled independently, process the contents of this learning resource while you will be equipped with the knowledge on the elements of Shintoism. Be an active learner at your own pace and time.

This module will give you an idea of the elements of Shintoism. These are as follows:

1. Brief history
2. Core teachings
3. Beliefs and practices
4. Related issues

MOST ESSENTIAL LEARNING COMPETENCY

Examine the brief history, core teachings, fundamental beliefs, practices, and related issues of Shintoism

At the end of the module, you should be able to:

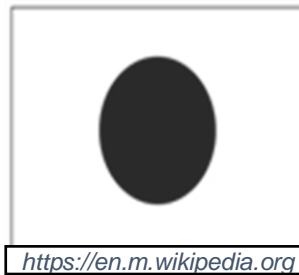
- K – Identify the important details of Shintoism history
- S – Enumerate Shinto beliefs and practices
- A – Appreciate the core teachings of Shintoism necessary for the enhancement of spiritual life



What I Know

Activity: Guess What???

Instruction: Study the pictures and answers the questions below. Write your answer in your notebook.



Guide Questions:

- *Are the images above familiar to you?*
- *What country can you relate all of these images?*
- *What do you think will be our next topic in religion?*



What's In

In the previous module, you learned about the history, teachings, beliefs and practices of Taoism.

In this module, you will gain more understanding about Shintoism. Before proceeding to the new lesson try this out:

Instructions: List at least three examples of Filipino practices that show belief in unseen spirits. Compare it with the Japanese belief of erecting shrines for spirit-worship.



What's New

Task 1:

KWL Chart

Direction: Fill in the K and W columns before the lesson. Fill in the L column after the lesson.

<u>K</u> What I <u>know</u> about Shintoism	<u>W</u> What I <u>want</u> to know about Shintoism
<u>L</u> What I have <u>learned</u> about Shintoism (Write at least the five most important ones.)	
1. 2. 3. 4. 5.	



What is It

Introduction



<https://www.dreamstime.com>

Symbol The Torii Gate is the most common symbol for Shintoism. It is a sacred gateway supposed to represent a gate upon which a cock crew on the occasion when Amaterasu emerged from the rock cave and relighted the world. It marks the entrance to a sacred space which is the Shinto shrine. It represents the transition between the world of humans and the world of the gods and goddesses. It is believed to help prepare the visitor for their interaction with the spirits by signifying the sacredness of the location. It is traditionally made of wood or stone, but now most toriis are made of concrete and steel.

Shinto is the traditional religion of Japanese people during the eight century C.E. It derives from 2 words, **shin** (meaning kami or gods), and **to** (or do, meaning path). The name Shinto means “the kami way” or “the way of gods”. The Japanese thought it proper to give “kami-no-michi” an equivalent Japanese expression that was patterned after its Chinese translation, which was shen-dao (shen means “gods” while dao means way). “Shen-dao” was pronounced “shin-to” in Japanese, thus the religion called “kami-no-michi” in Japanese has been formally called “Shinto.” It emphasizes the relationship between humans and a variety of supernatural entities called **kami** which are associated with different aspects of life, including ancestors and forces of nature.

Shinto practices center on tradition and family, love of nature, physical cleanliness and festivals and ceremonies that honor the *kami*. Shinto does not have a schedule of regular religious services—followers decide when they wish to attend a shrine. Japan has over 80,000 Shinto shrines, ranging greatly in size from tiny to elaborate and large.

Origin

Unlike many other religions, Shinto has no recognized founder. The peoples of ancient Japan had long held animistic beliefs, worshipped divine ancestors and communicated with the spirit world via shamans; some elements of these beliefs were incorporated into the first recognized religion practiced in Japan, Shinto, which began during the period of the Yayoi culture (c. 300 BCE – 300 CE). For example, certain natural phenomena and geographical features were given an attribution of divinity.

Most obvious amongst these are the sun goddess **Amaterasu** and the wind god **Susanoo**. Rivers and mountains were especially important, none more so than Mt. Fuji, whose name derives from the Ainu name 'Fuchi,' the god of the volcano.

In Shinto, gods, spirits, supernatural forces and essences are known as *kami*, and governing nature in all its forms, they are thought to inhabit places of particular natural beauty. In contrast, evil spirits or demons (oni) are mostly invisible with some envisioned as giants with horns and three eyes. Their power is usually only temporary, and they do not represent an inherent evil force. Ghosts are known as obake and require certain rituals to send away before they cause harm. Some spirits of dead animals can even possess humans, the worst being the fox, and these individuals must be exorcised by a priest.

Sacred Scriptures

The Kojiki and Nihongi are considered as sacred scriptures on Shinto, although they are not exclusively about Shinto; they also contain extensive information on Buddhism and Confucianism. These books, which are compilations of ancient myths and traditional teachings, are considered to have a dual purpose: a political as well as a moral purpose. Its political purpose is to establish the supremacy of Japan over all countries in the world by legitimizing the divine authority of the ruling families and to establish the political supremacy of the Yamato. Its moral purpose is to explain the relationship between the kami and human beings by establishing that the Japanese are a special people chosen by the kami, who have many humanlike characteristics. It also emphasizes purification as both a creative and cleansing act. Death is considered as the ultimate impurity.

Kojiki

As one of the most important texts on Shintoism, Kojiki is composed of three books: the first is the age of kami, which narrates the mythology, while the second and third books discuss the imperial lineage, narrating the events concerning the imperial family up to the death of the thirty-third ruler, Empress Suiko. The third book is concerned mainly with revolts and love stories of successive rulers intertwined in a song-story format. After providing rich information about what transpired up to the reign of Emperor Kenzo, genealogy of each imperial family was discussed. The establishment of the three orders are reflected in the three books: the establishment of the order of the universe, the establishment of the order of humanity, and the establishment of the order of history. Even though it was written at the onset of the spread of Buddhism in Japan and despite the fact that Emperor Genmei, to whom the Kojiki was presented, was a Buddhist, there was no mention of Buddhism in the Kojiki. It just goes to show that Kojiki is based on the eternal and cyclical world of mythology.

Nihon shoki/Nihongi

Meanwhile, the Nihon shoki or Nihongi records the descent of the Yamato rulers of Japan from the gods. It represents a combination of a political purpose with folklores and myths. It is believed to have been completed around 720 C.E. and have

become significant in the restructuring of Japan by the Yamato rulers, even in the naming of the country as Nippon. It was presented to the court during the reign of Emperor Gensho and is considered as Japan's first official history which was completed after 39 years and compiled by Jimmu Tenno's third son, Prince Toneri, along with numerous bureaucrats and historians. It is composed of 30 books, the first two of which discuss the "age of the kami" while the remaining books chronicle the events pertaining to the rulers up to the 41st emperor.

The stories in the Kojiki and Nihongi provide the Japanese people with a sense of pride, for these scriptures narrate how their rulers were descended from the gods, and how their race was descended from the gods as well. Some would even interpret that the whole of humanity descended from the two deities (Izanagi and Izanami), thereby creating a sense of superiority among the Japanese people. We can also see in the creation story the concept of dualism in Shinto, as shown by Izanagi as the sky god, and Izanami as the earth mother, as well as with Amaterasu as the benevolent child and her brother Susa-no-Wo-no-Mikoto as performing evil acts. The political legitimacy this myth provides the ruling families of Japan as well as the sense of pride it provides the Japanese people have made the Japanese people develop a strong sense of nationalism.

Core teaching, Beliefs and Practices

Kami, the Shinto "gods"

- The divine principle in Shinto worship
- an honorific title for greatness and benevolence
- it can be manifestations of the sacred in nature or extraordinary people

In fact, all people have a potential *kami*, but not everyone is referred as such because it is an honorific title reserved to a few entities, human or non-human (Ono 1962). The English term "god" for kami is open to debate. It is easier to associate the word "god" with a personal being that is imbued with sacred, power, like Hindu deities or the one God in Judaism, Christianity and Islam. A closer analysis of the word *kami*, however suggests that it is closer to notions of the "power" and the "force" rather than a personal deity. It is mostly associated with nature and thus impersonal in character (Kato 1973).

Earlier accounts of Shinto by outsiders (mainly religious scholars from Europe) viewed the religion as **polytheistic** because they believe in many gods (*kami* in Japanese). These *kami* have personal names when they are called on during worship officiated by a Shinto priest. It is, however, more accurate to say that Shinto believes in sacredness manifested in nature, and while there are many *kami*, this sacred quality is all-pervasive and encompasses each and all *kami* in Shinto worship (Picken 1994).

Below are their names and functions:

Names of kami	Functions of kami
Ameno- minaka-nushi-no-kami	Kami of the Center of Heaven
Takamimusubi-no-mikoto	Kami of Birth
Kami-misubi-no-mikoto	Kami of Growth
Izanagi-no-mikoto and Izanami-no-mikoto (Japan)	Parents of the Eight Islands and other Kami
Amaterasu-o-mikami	Sun Goddess
Susano-o-no-mikoto Heaven	Kami of the High Plain of Heaven
Tsukiyomi-no-mikoto	Moon Goddess
Okuninushi-no-kami	Kami of Izumo (a temple in Japan)
Ninigi-no-mikoto	Ruler of Japan

Although Ameno-minaka-nushi-no-kami is the Kami of the Center of Heaven, it is actually Amaterasu-o-mikami, the Kami of the Sun, that is revered as the highest in Shinto mythology and worship. Amaterasu-o-mikami is the giver of all life on earth because of the sun's life-giving rays. Likewise, the relationship of these *kami* to Japan is profound and intimate. The Japanese Emperor is believed to be a direct descendant of the kami because, according to the *Kojiki*, Ninigi-no-mikoto's great grandson Jimmu is the first emperor of Japan. From him, the succession of Japanese emperors bears direct lineage from the *kami*.

Some scholars classify the various kami into some **basic types** for a better view of their diversity. One such classification (Urubshurow 2009, 503-505) distinguishes four general types of kami; thus:

1) **Nature Kami**

- they include the kami of trees, animals, mountains
- geological entities (such as clay, stones, lightning, metals, stars, sun, moon, minerals, and gemstones)
- food (especially agricultural foods)
- forms of water (such as wells, rivers, oceans, springs, storms, and rain).

2) **Mythic Kami**

- they consist of all the kami mentioned in the Shinto myth or creation story which include Izanagi, Izanami, Amaterasu, Tsukiyoma, and Susanowo.

3) **Clan Kami**

- they include all the kami that serve as protectors of divine clans, foremost of which is the kami Amaterasu, of whom the members of the imperial family
- the primary divine clan, are believed to be descendants through the first divine emperor Jimmu.
- They also include the kami of other (secondary) divine clans, such as the descendants of Jimmu's companions and the noble families who ruled Japan prior to the reign of Jimmu. As regards the Imperial Family, Urubshurow (2009,

506) notes that, the members of the Imperial Family, being descendants of Amaterasu, are all divine in nature

4) **Guild Kami**

- they consist of all the kami worshipped by various guilds (associations of craftsmen and artists)
- foremost of which are the kami worshipped by the guild of mirror makers (referring to the kami believed to have made the mirror that enticed Amaterasu to get out of the cave she hid in for some time)
- the kami worshipped by the guild of jewellers (referring to the kami believed to have made the eight-foot long string of 500 jewels worn by Amaterasu)
- the kami worshipped by the guild of dancers and geisha (referring to the kami Uzume who danced to entertain Amaterasu).

Another classification (Picken 1994, 94-96) divides the kami into **two** categories; thus:

1. **Kami of the Japanese mythology**, which consist of the following:

- a. Kami of Heaven (Amatsu-no-kami)
- b. Kami of Earth (Kunitsu-no-kami)

2. **Kami not named in the mythology**, which consist of the following:

- a. Kami associated with natural phenomena
- b. Kami derived from historical personalities
- c. Kami traceable to political origins
- d. Kami associated with commerce and prosperity

Rites and Practices



<https://japantoday.com>

Worship Shinto Shrine

Worship of the kami is done at the following places:

- at the shrines
- public shrines
- personal ones (those set up at homes).

Reasons and purposes why people visit shrines:

- to pray to the kami (prayers to the kami are called norito)
- to give praises to them
- to request for health, success in their endeavors (school, career, business, etc.), safety in travels, and well-being of their loved ones.

A Shinto shrine is called **jinja** in Japanese (jinja literally means “place of the kami”), in contrast to the Buddhist temples which are called *tera* in Japanese. Picken (1994, xxxi) estimates that Shinto, in 1994, “comprises a loose agglomeration of approximately 800,000 shrines. Among these are 200 that are central shrines of various kami, cults, or districts; and over 2,000 that could be called major shrines.”

There are **certain ceremonies** one goes through during a visit to a public shrine, like:

- washing one's hands and mouth at a water basin located at the entrance to the shrine
- climbing the stairs leading to the haiden (the space in front of the place where the kami is enshrined)
- giving respect to the kami by bowing in front of them
- donating money
- ringing a bell and clapping several times (allegedly to get the attention of the kami),
- praying either silently or by chanting.

Sometimes Shinto devotees may perform the following:



<https://www.alamy.com>

- leave their prayer requests written on a piece of paper or on small wooden plaques which they tie to the fences or branches of a sacred tree near the kami's shrine.
 - During festival days, there are processions which people may join and booths where they can buy souvenirs and amulets.
- Worship can also be done daily at home.
 - set up a small Shinto shrine, called kamidana, at their houses, sometimes in the garden area. Prayers and food offerings, like rice and water, are done at the kamidana.

Shinto priests officiate the following:

- worship ceremonies at public shrines.
- They give their blessings on various occasions, such as when children are brought to a shrine a month after birth and when they reach a certain age.
- The priests also perform ceremonies outside the shrines like during weddings held at homes or hotels. The emperor has been traditionally considered as a high priest in Shinto (this is despite the renunciation of the emperor of his divinity after the Second World War) and thus performs certain ceremonies too.
- participates every spring in rice-planting ceremonies done in the palace to guarantee a good rice harvest for the entire nation.
- he and his family annually visit the shrine of Ise to pray for the country.

The shrine at Ise, Mie, Japan



<https://fernandawublog.wordpress>

- is known as the Ise Grand Shrine, which is dedicated to sun goddess Amaterasu
- considered the holiest among the Shinto shrines, for it is believed that the sacred mirror of Amaterasu, one of three Imperial Regalia, is preserved there. The emperor's reign is inaugurated with Shinto rites; and when he dies, he is buried with Shinto rites.

Purification Rituals

Shinto rituals are mainly purification rituals. **Purification** (oharai) - is the process of removing an impurity (tsumi). Picken (2004, 176) explains that the state of purity is a necessary condition to be in communion or harmony with the kami.



<https://matcha-jp.com>

Various forms of impurities:

1. Physical impurities - like sickness, injury, and death.
2. Moral impurities - like the acts of inflicting pain on other people, stealing properties of other persons, killing, and others.

Basic forms of Shinto purification rituals (Picken 2004, 172, 174).

1. Misogi - This is a form of purification that uses water. Worshippers, for instance, wash their hands with water at the entrance of a shrine. A form of misogi is called **misogi shuho**, a ritual in which one stands under a flowing waterfall. The devotee stands for some period of time while the water of the waterfall falls full-force on his or her shoulders. Before the ritual, the devotee does some stretching and deep-breathing exercises and is cleansed with a bit of salt. After the ritual, the devotee may drink sake (rice wine) with other practitioners usually before a meal.

It is primarily based on Izanagi's act of washing himself when he found himself dirty after going to the underworld to see Izanami.

1. **Shubatsu** - This is a form of purification using salt. Salt is sprinkled by Shinto priests on the objects, humans, or places to be purified.
2. **Harai** - This form of purification uses a harai-gushi, a wand consisting of a stick and streams of paper attached to the stick. A Shinto priest waves a harai-gushi over the person, place, or object to be purified.
3. **Imi** - This is a form of purification that one does to oneself by refraining from saying inappropriate words and avoiding doing inappropriate actions. For instance, the word "cut" (kiri) is taboo in a wedding ceremony. On the other hand, attending a party or a celebration is inappropriate when a loved one has just died.

Major annual events and festivals celebrated in Shinto (see Picken 2004, 181)

1. **Oshogatsu** - New Year Celebration



<https://www.tripsavvy.com>

- This is the biggest celebration of the year.
- Before the holiday preparations the house is thoroughly cleaned for the kami who are invited to visit.

- They have their own decorations (kadoomatsu, a special arrangement consisting of pieces of cut green bamboo, small branches of pine, and leaves of plum).
- kind of food - mochi, a soft dough made of pounded rice.
 - ozone, a special soup of vegetables and mocha.
 - Men and women dress in kimono and make offerings to Shinto shrines
 - they pray for blessings for the coming year, they also visit relatives and friends
 - The overall spirit of celebrating the New Year is cleansing and the renewal of life.

2. **Haru Matsuri** - Spring Festival

- The purpose of holding this festival is to guarantee the safety of rice planting.



<https://favy-jp.com/topics/2734>

3. **Natsu Matsuri** - Summer Festival



<https://www.powderlife.com>

- The purpose of holding this festival is to protect the crops from pests and diseases during the hot seasons.

4. **Aki Matsuri** - Autumn Festival



<https://www.i-pal.or.jp>

- The purpose of holding this festival is to express gratitude to the kami for the gathered harvest.

- This is a ritual of thanksgiving.

5. **Setsubun-sai**

- The purpose of holding this festival is to drive away bad luck and invite good luck.

- This is done by throwing beans and a Shinto high priest firing an arrow. Worshippers later on take the beans home for good luck.



<https://kansafinder.com>

Denominations and Challenges

The following are the major forms of Shinto:

1. **State Shinto** or Kokka Shinto

- the form of Shinto that was made the national religion of Japan in 1882 when the Japanese government (the Meiji government) was instilling patriotism among its citizens and establishing powerful control over them by presenting the emperor as a divine being, with a status of a kami, being a descendant of the sun goddess Amaterasu.
- the shrines were put under the control of the government (shrines were declared national institutions)
- the rituals to be performed were listed, and a system of ranking priests was formalized (the system of hereditary priesthood was abolished).
- it was abolished after the defeat of Japan in the Second World War in 1945, when the Japanese surrendered to the Allies.
- became known as “Imperial Household Shinto” (Williams 2005, 119), which still performs the “special Shinto practices at the three shrines within the grounds of the imperial palace” (Williams 2005,17,119).

2. **Sect Shinto** or Kyoha Shinto

- Under State Shinto, several Shinto shrines (most of which were run by different Shinto organizations) were put under government control.
- were recognized by the government.
- collectively called by the government Sect Shinto or Sectarian Shinto. As Molloy (2010, 270) states: “All other nongovernmental Shinto shrines and organizations were treated as independent, self-supporting institutions and together were called Sect Shinto.”
- these are forms of Shinto that “did not receive state support” (Matthews 2010, 200). – this is seen as a purely religious form of Shinto
- also called “Religious Shinto” (Williams 2005, 20). This means that Sect Shinto has features that cannot be reconciled with or accommodated by the political objectives of State Shinto. During the Meiji government (around 1868), there were 13 forms or organizations of Shinto that were classified under Sect Shinto or Kyoha Shinto (Picken 1994, 37).

3. **Shrine Shinto** or Jinja Shinto

- refers to all forms of Shinto in which the shrines, regarded as the homes of the kami, are the centers of Shinto religious activities.
 - ❖ During the time when Shinto was flourishing in Japan and building its places of worship, there were also many Buddhist temples that were established.
 - ❖ To distinguish Shinto places of worship from Buddhist
 - **Buddhist** places of worship called temples
 - **Shinto** places of worship were called shrines.

4. **Folk Shinto** or Tsuzoka Shinto

- another forms of Shinto that were not put under government control
- not recognized by the government
- not organized, not systematized, and not institutionalized
- can be performed in the absence of Shinto priests
- it is called Folk Shinto because it is blended with folk culture and local beliefs, which have influences from Taoism, Buddhism, and Confucianism.

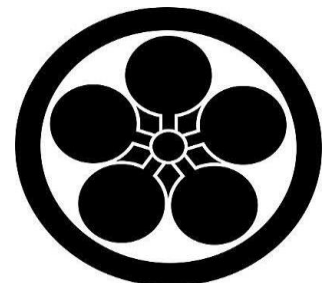
5. Shinto-based New Religions or Shinko Shukyo

- traditionally, only included 13 Shinto sects when they were recognized and distinguished from State Shinto. But after World War II, new religious forms, called New Religions, emerged. Some of these new religions were Buddhist-based while some were Shinto-based
- this was developed from some of the original 13 sects of Sect Shinto
- were then included in Sect Shinto (Williams 2005, 123).

Based on the account of Matthews (2010, 201-202), Shinto sects are generally divided by Japan's Agency of Cultural Affairs into three groups, based on their history and unique practices, these are:

1. traditional sects
2. mountain worship sects
3. sects based on revelation – has 2 prominent sects

- **Tenrikyo** ("heavenly reason teaching")



<https://www.learnreligions.com>



<https://en.m.wikipedia.org/wiki/Nakayama>

- it was founded by **Nakayama Miki** (1798-1887)
- is a spiritual healing group
- It teaches that physical health is a consequence of mental or spiritual health.
- it practices healing by faith
- its sacred texts consist of the poetry composed by Nakayama Miki that speaks of her revelations.

It is said that:

Nakayama Miki received her revelations accidentally. She sought the help of a shaman (to talk to the kami) to help her deal with her problems—among others, it is said that her eldest son was unable to work because of suffering extreme pain in his leg. In one session, she assisted the shaman; and what happened was that she went into a trance for several days. When she came out of the trance, she reported that she received a message from a kami, Tenri-o-no-mikoto ("lord of divine wisdom"), that she was to spread the "Teaching of the Heavenly Reason" that whoever lives according to the Heavenly Reason will have health and long life.



<https://www.amazon.com>

- **Omoto-kyo** (“great origin teaching”)—or simply Omoto (Matthews 2010, 201-02; Molloy 2010, 282-283)

- was founded by **Deguchi Nao** (1836-1918)
- One striking teaching of Omoto is that all art is religious.
- it runs a school near Kyoto teaching traditional Japanese art to non- Japanese.
- it promotes world peace through the study and adoption of a universal language
- It is said that Deguchi Nao, like Nakayami Miki, lived a very miserable life—extreme poverty, death of her husband and three of her eight children, mental illness of her two children, among others. In her moment of hopelessness, she had a vision urging her to lead the creation of a new, perfect world.



<https://www.oomoto.or.jp>

Some Challenges and Issues

- First, its growth has been threatened by the growth of Buddhism in Japan and its association with military build-up of Japan during World War II. Many have thought that Shinto would not survive after the Second World War; but it did and it continues to flourish.
- Second, part of the appeal of Shinto is the importance it gives to nature. Shinto, in this regard, is presenting itself as a religion of ecology. One challenge in this area is how to reconcile the seeming conflict between this ecological ideal of Shinto and the pervasive Japanese commercial and business goals that resulted in the decimation of the forests of Japan and other countries (Williams 2004, 140).
- Third, Shinto still generally lacks a strong institutional structure to enable it to spread outside of Japan or to do missionary work. This is, however, compensated by the fact that the Japanese bring their religious practices with them wherever they settle in (see Molloy 2010, 283-284).

- Fourth, because of Shinto's association with the Japanese government during World War II, how to deal with questions concerning the divine status of the Japanese emperor remains as a challenge to Shinto.

❖ Williams (2004, 136) articulates such **questions** as follows:

1. "What does it mean for modern Japan, no longer culturally or militarily imperial, to have a divine emperor?"
2. "Can Shinto and Japan take responsibility for mistakes made and atrocities committed in the name of a divine emperor? . . .
3. "Can the symbol of the divine emperor guide the Japanese people toward acceptance of the responsibilities and possibilities of being human?"



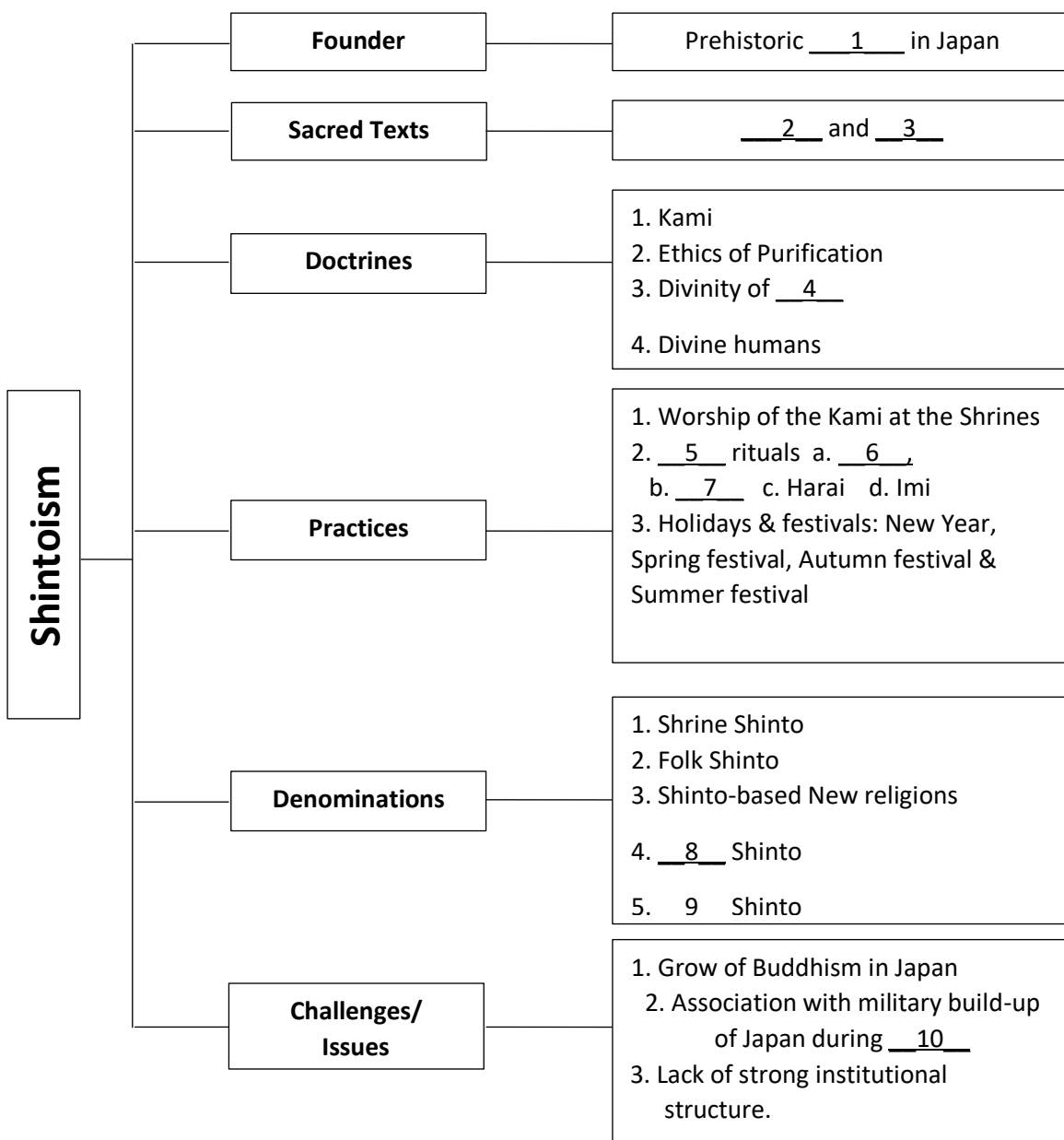
What's More

Task 2:

Concept Mapping:

Supply the correct words below to form the correct concept. Follow the underlined numbers and write the answer in your answer sheet.

Misogi	Buddhism	Nihongi	Purification	Sect
Emperors	Animists	World War II	State	Kojiki





What I Have Learned

Complete the following statements.

I have learned that Shintoism is a belief of _____.

I have realized that believing god is important for Shinto because _____.

I will apply the teachings I have learned to _____.



What I Can Do

Task 3: True or False

Directions: Read the following sentences and write **True** if the statement is correct and **False** if the statement is wrong. Write the answer on your answer sheet.

1. Shinto is Japan's indigenous religion which means way of the gods.
2. Shinto has no human founder.
3. Shinto lacks a doctrine of the soul and has no Bible-like core text or a codified system of ethics.
4. Shinto is concern more with community than with the individual, with performing rituals rather than with doctrines and believing.
5. Japanese people visit church while performing rituals and festivals.
6. Shinto does not have a schedule of regular religious services—followers decide when they wish to attend a shrine.
7. Shinto believes in only one god.
8. Kojiki is the most important and universally recognized kami because it is mentioned in the mythological accounts.
9. Shinto altars are all found in Shrines.
10. New Year is not celebrated by the Shinto.



Assessment

Post Test:

Multiple Choice: Read the items properly. Choose the correct answer from the choices provided. Write only the letter of the answer on your answer sheet.

1. The term Shinto, which is equivalent to “kami-no-michi,” means:
A. the way of the truth
B. the way of the gods
C. the way of the heaven
2. The sun goddess in Shinto creation story, considered to be the most important kami:
A. Izanami B. Amaterasu C. Susanoo
3. He was the first human emperor of Japan who was a descendant of Amaterasu:
A. Izanagi B. Tsukiyomi C. JimmuTenno
4. In one classification of the kami, the kami worshipped by mirror makers belong to:
A. nature kami B. guild kami C. mythic kami D. clan kami
5. In the same classification of the kami, the kami that protects the members of the imperial family belong to:
A. nature kami B. guild kami C. mythic kami D. clan kami
6. This form of purification uses salt:
A. misogi B. shubatsu C. harai
7. This form of purification uses a wand, consisting of a stick and paper streamers, waived by Shinto priest:
A. mosogi B. shubatsu C. harai
8. This a festival of thanksgiving, expressing gratitude to the kami for the gathered harvest:
A. Summer Festival B. Autumn Festival C. Spring Festival
9. This form of Shinto was controlled by the government:
A. State Shinto B. Shrine Shinto C. Sect Shinto D. Folk Shinto
10. This form of Shinto is also regarded as purely religious:
A. State Shinto B. Shrine Shinto C. Sect Shinto D. Folk Shinto

Essay:

1. Name at least 2 beliefs and 2 practices of Shintoism, describe each briefly.
2. How will the core teachings of Shintoism enhance your spirituality as a student?

RUBRIC FOR ESSAY			
CRITERIA	DESCRIPTION	POINTS	POINTS OBTAINED
ORGANIZATION	The concept was clearly and creatively conveyed.	10	
CONTENT	The chosen concept were reflective of Shintoism	5	
PRESENTATION	The idea was clearly presented based on the words used.	5	
		Total: 40	



Additional Activities

Create your own *kamidana* (two – dimensional miniature Shinto altar) in an illustration board, identify its elements and explain the importance of this little shrine to Japanese everyday Shinto life.

RUBRIC FOR KAMIDANA			
CRITERIA	DESCRIPTION	POINTS	POINTS OBTAINED
Organization	The concept was clearly and creatively conveyed.	10	
Content	The elements were clearly identified.	5	
Presentation	The importance of kamidana in the Japanese' everyday Shinto life was explained.	5	
		Total: 20	



Answer Key

What I Know!

Guess What???

1. Answers may vary

2. Japan

3. Shintoism or religion of Japan

Apply what you have learned

Concept Map

Task 2

1. Emperors
2. Kojiki
3. Nihongi
4. Animists
5. Purification
6. Misogi
7. Shubatsu
8. State
9. Sect
10. World War II

Task 1

KWL

K } answers may vary

W }

L }

Task 3: True or False

1. True
2. True
3. True
4. True
5. False
6. True
7. False
8. True
9. False
10. False

Post Test

Multiple Choice

1. B
2. B
3. C
4. B
5. D
6. B
7. C
8. B
9. A
10. B

Reflect!

Answer may vary

Essay

1. Purification is one of the rituals performed in Shintoism. It is necessary because it is considered as a condition to be in communion or harmony with kami, knowing that Shinto is defined as the way of gods.
2. I understand that core teachings of Shintoism is focusing on purity, harmonious relations with family and human beings, nature and kami, with these, I am sure that I am a student nurtured with maturity, respect, and of good manner, for which will surely develop my sense of being disciplined that for sure, will result a peaceful community and a better nation.

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