

Shinshū no shūkyō shakaishi

Yoshikawa Kōbunkan - The Nyāyamukha and udghaṭitajña

Table 1. Arrests of thought criminals under the Peace Preservation Law Source:
This chart is based on a government document dated 30 April 1943. Not all of
those arrested were charged. The original is reproduced in ORIENTALIA (1971, 646).

YEAR	LEFTISTS	INDEPENDENT	RELIGIOUS GROUPS	TOTAL
1918 (Shōwa 3)	3,456	0	0	3,456
1919 (Shōwa 4)	4,941	0	0	4,941
1920 (Shōwa 5)	6,124	0	0	6,124
1921 (Shōwa 6)	10,422	0	0	10,422
1922 (Shōwa 7)	13,038	0	0	13,038
1923 (Shōwa 8)	14,623	0	0	14,623
1924 (Shōwa 9)	3,994	0	0	3,994
1925 (Shōwa 10)	3,218	0	67	3,285
1926 (Shōwa 11)	3,207	0	860	4,067
1927 (Shōwa 12)	3,292	7	33	3,332 (sic)
1928 (Shōwa 13)	789	0	193	982
1929 (Shōwa 14)	389	8	325	722
1930 (Shōwa 15)	733	71	33	837
1931 (Shōwa 16)	849	296	107	1,252
1932 (Shōwa 17)	332	203	163	698

Description: -

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International economic relations.

Shin (Sect) -- Social aspects. Shinshū no shūkyō shakaishi

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The Invention of Religion in Japan

The term shūkyō thus, in origin at least, implies a separation of that which is religious from other aspects of society and culture, and contains implications of belief and commitment to one order or movement - something that has not been traditionally a common factor in Japanese religious behavior and something that tends to exclude many of the phenomena involved in the Japanese religious process.

The Politics of Religion in the Meiji Era in: Journal of Religion in Japan Volume 6 Issue 3 (2017)

The 1958 survey produced a figure of 35 per cent, while in 1963 and 1968 it fell to 31 per cent, going down to 25 per cent in 1973 before climbing back up to 34 per cent in 1978. The monks of the established Buddhist sects, threatened by this popularity, sent a petition to the government charging the monks of the Jōdo sect with breaking the Vinaya precepts.

Jiu

For example, when asked whether they consider religious feelings to be important, the Japanese are likely to respond positively, with on average around 70 per cent or more stating that they are important and somewhere between 10 and 15 per cent on average denying that they are.

Negotiating with 'Shūkyō' in the Context of the 'Religious Corporation'

The most popular was , which became the most popular type of Buddhism of that time. Instead he chose to get involved with Jiu. Today, institutional Chinese Taoism is present in the country in the form of some temples; the was founded in 1995.

Jiu

They stressed to me that they never offer opinions about what parishioners say, even when they express anger about what they see as the unjust workings of karmic causality.

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