

Shinshū no shūkyō shakaishi

Yoshikawa Kōbunkan - The Nyāyamukha and udghaṭitajñā

YEAR	RELIGIOUS GROUPS			TOTAL
	LEFTISTS	INDEPENDENT	RELIGIOUS	
1928 (Showa 3)	3,426	0	0	3,426
1929 (Showa 4)	4,942	0	0	4,942
1930 (Showa 5)	6,124	0	0	6,124
1931 (Showa 6)	10,422	0	0	10,422
1932 (Showa 7)	13,918	0	0	13,918
1933 (Showa 8)	14,633	0	0	14,633
1934 (Showa 9)	3,094	0	0	3,094
1935 (Showa 10)	1,718	0	67	1,785
1936 (Showa 11)	1,207	0	860	2,067
1937 (Showa 12)	1,292	7	13	1,312 (sic)
1938 (Showa 13)	789	0	193	982
1939 (Showa 14)	389	8	315	712
1940 (Showa 15)	73	71	33	87
1941 (Showa 16)	849	256	107	1,212
1942 (Showa 17)	312	103	163	678

Description: -

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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