

THE CURRENT SITUATION IN *SHINTŌ* PRACTICES UNDER THE  
INFLUENCE OF CONSUMERISM IN CONTEMPORARY JAPANESE  
SOCIETY: THE PERCEPTION OF *OMAMORI* (TALISMANS) AMONG  
JAPANESE AND FOREIGNERS

By

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## Table of contents

Abstract.....	4
Acknowledgments.....	6
Chapter 1.....	7
Introduction.....	7
Chapter 2 Literature review.....	9
Background.....	9
2.1. History of <i>Shinto</i> .....	9
2.1.1 Ancient history to the end of the <i>Edo</i> period.....	10
2.1.2 Meiji restoration to 1945 (occupation time).....	13
2.1.3 Post-war to 1960 (economic growth).....	15
2.1.4 1960 to contemporary time (2015).....	16
2.2 <i>Shintō</i> Practices.....	18
2.3 <i>Omamori</i> .....	21
2.4 Japanese survey data on religious attitudes, beliefs, and practice in the 21st century.....	24
2.5 Tourism in Japan.....	26
2.6 Consumerism.....	29
2.6.1 Development of consumerism Society.....	29
2.6.2 The Development of consumerism in the post war era.....	32
2.6.3 Consumerism and religion.....	34
2.6.3.1 Consumerism in <i>Shintō</i> religion and <i>omamori</i> .....	36

<b>Chapter 3 Theoretical framework and Methods of fieldwork.....</b>	<b>40</b>
<b>3.1 Theoretical Framework.....</b>	<b>40</b>
<b>3.1.1 Modified Rational Choice Theory in Japanese Religiousness...40</b>	
<b>3.1.2 Consumer Culture.....44</b>	
<b>3.2 Methods of fieldwork.....48</b>	
<b>Chapter 4 Analysis of the data.....</b>	<b>54</b>
<b>4.1.1 Analysis of Japanese interviews and comparison with Roemer</b>	
<b>study.....</b>	<b>54</b>
<b>4.1.2 Analysis of foreign responses.....68</b>	
<b>4.1.3 Comparison of the responses between Japanese people and foreign</b>	
<b>people visiting the shrine.....,.....75</b>	
<b>Chapter 5</b>	
<b>5.1 Conclusion.....78</b>	
<b>References.....,82</b>	
<b>Appendices.....86</b>	
<b>Appendix 1.....86</b>	
<b>Appendix 2.....87</b>	
<b>Appendix 3.....90</b>	
<b>Appendix 4.....91</b>	

## Abstract

The aim of this research is to study the current situation of *Shintō* practices under the influence of consumerism in contemporary Japanese society via the perception of *omamori* (talismans) among Japanese and foreigners. It will be achieved through extensive research on *Shintō* history (from its beginning until 2015), *Shintō* practices that remain valid, a background on consumerism and its relationship with society, relevant religious objects and a background on tourism in Japan. In addition, this research will draw upon a previous study about Japanese survey data on religious attitudes, beliefs, and practices in the 21st century from Michael Roemer.

In order to further analyse the current situation of *Shintō* practices, research fieldwork was conducted in Kyoto. The data were compiled through two sets of interviews. The first one focused on a viable sample of 80 Japanese visitors to the shrine; the second focused on a sample of 55 non-Japanese visitors to the shrine. The results were analysed using different theories. For the Japanese data, the modified rational choice model was used. Then, it was compared with Roemer's study of Japanese survey data. The data from foreigners were analysed using the theory of consumer culture. Subsequently, the results of both groups (Japanese and non-Japanese) were compared in order to delineate the difference between these two groups.

The first hypothesis for this research addresses how Japanese modified their way of practicing *Shintō* through the purchase of *omamori*; other changes in *Shintō* practice can also be observed. The second hypothesis posits that non-

Japanese tourists bought *omamori* not only as souvenirs or gifts, but also as a way to learn more about Japanese culture. This hypothesis was confirmed with the data gathered and the application of consumer culture theory in these results. *Shintō* religious practices keep changing according to the changing lifestyles of the Japanese people.

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## Chapter 1

### Introduction

What is the intention behind purchasing *omamori*? Is it for religious purposes or as a popular cultural item? Is the idea of sacredness still valid? This thesis will focus on Japanese contemporary society in a global context. It will seek to explain consumerism in relation to religious ornaments—specifically *omamori*, Japanese talismans from the *Shintō* religion. Another aim of this research is to explore the current condition of *Shintō* traditions in the globalization era, focusing on the period between 1980 and 2015. The definition of globalization for this research is the integration between different worldviews, goods, ideas and other cultural views. It will include the effects that consumerism (expressed in the purchase of *omamori*) has had on the *Shintō* religion through the contexts of Japanese and non-Japanese (foreigners). *Omamori* consists of the charms or talismans used in the *Shintō* religion to make special petitions or prayers for luck or protection.

How has the role of *Shintō* practices in Japanese contemporary society been affected by consumerism? There are two hypotheses in this research. The first hypothesis for this research seeks to find out whether Japanese people have changed their way of practicing *Shintō* through the purchase of *omamori* as a lifestyle item or if they still regard it as a religious object, and what are the changes in *Shintō* that can be observed. The second one states that foreigners who travel to Japan buy these *omamori* as souvenirs or as popular cultural items; even though they do not follow *Shintō*, they are interested in learning more about Japanese culture. The modified rational choice model and consumer culture

model will be utilized. Interviews were conducted at three different shrines, involving 80 Japanese and 55 foreigners.

This research is divided into five chapters. The first chapter is an introduction to the research. The second chapter is the literature review that provides background *Shintō* religion, *Shintō* practices, *omamori*, tourism in Japan, the development in consumerism and its relation with religion and religious objects and a 2010 study of Japanese religiousness by Roemer. This study was chosen due to its analysis of eight different surveys regarding religion and religious objects in Japan; each survey had different results that brought new observations regarding the *Shintō* religion. The third chapter describes the theoretical framework used in this research, the two aforementioned theories and the methodology of the research field, and the two sets of interviews. The fourth chapter analyses the data gathered through interviews, and compares the results with Roemer's results. In addition, a brief comparison of the responses between Japanese people and foreigners is stated. The fifth and final chapter presents the conclusions and implications of this research.

## Chapter 2

### Literature review

#### Background

This literature review is divided into five sections with some subsections. The first one briefly covers the history of *Shintō* from ancient times to the 21st century. The second section examines how religious attitudes and practices of Japanese people have evolved in the 21st century. The third section is an explanation of *omamori* and their use. The fourth section is Roemer's study on Japanese survey data on religious attitudes, beliefs, and practice in the 21st century. The fifth section describes the history of tourism in Japan. And the sixth section briefly reviews the development of consumerism in society, consumerism post-war development and consumerism in religion—with a subsection on the relationship between consumerism and the *Shintō* religion. This chapter is important to have a better understanding of the evolution of *Shintō* religion through out history, to have a better understanding of what exactly is *Shintō*, to understand the objectives of foreigners and how consumerism has affected *Shintō* religion and the uses of *omamori*.

#### 2.1. History of *Shintō*

We divide the history of *Shintō* into periods marking major milestones. The first section describes the origins of *Shintō* to the Edo period. The next section ranges from the Meiji restoration to the occupation time. The next section describes post-war time Japan until the 1960s. Finally, we describe the religious changes from the 1960s to today.

### 2.1.1 Ancient history to the end of the *Edo* period

*Shintō*, or *Kami no Michi*, is translated as the “Way of the Gods”. *Shintō* is the oldest religion in Japan. The traces of these beliefs are founded in the fourth century (400 BCE-300 CE). Specifically, they arose in the period called *Yayoi*, “when *Kami* beliefs were systematized [with] rituals relating to the growing of rice” (Inoue, 2003, p. 14). This faith is based on animism, which is the belief that non-human entities are also spiritual beings. This means that it venerates natural objects ranging from mountains, rivers, trees, water, and rocks to important people who have passed away. Animism puts more stress on the uniqueness of each individual soul; these spirits inhabit the body for a period of time and may be essentially good or evil (Inoue, 2003, p. 14).

To understand *Shintō* religion in Japan, it is necessary to revise the mythology that is part of its history. *Amaterasu*, the goddess of the sun and thus the ruler of heaven, is believed to be the legendary ancestor of the existing Imperial Family. All the ancient myths, legends and rituals are recorded in the National Histories *Kojiki* (712) and *Nihon shoki* (720). Both books include one of the most important stories—the descent of the Heavenly Grandchild with three objects: *Yasakami no Magatama* (jewels), *Yata no Kagami* (a mirror that represents the communication between *Amaterasu* and earth) and *Ame no Murakumo no Tsurugi* (the sword found in the snake, *Yamata no Orochi*, that was threatening the country). He arrived at Mt. Takachiho and caused the rise of the first Earthly Emperor, *Jimmu*.

Other records exist with the purpose of holding the information of the emperors, their relationships with the previous emperor, their descendants and their reigns. This information was called “Imperial Records” (*Teiki*) and “Ancient Tales” (*Kuji*), following the accomplishments of these so-called “Sons of Heaven.” Most of the records seek to explain the origins and changes of daily phenomena, such as acts of human-like deities (*yaoyorozu no kami*, the 800 myriad *kami*) (Ponsonby-Fane, 1942, pp. 8-10).

*Shintō* did not last as an independent religion. According to some records, Buddhism arrived in Japan in 552 and was adopted “as a body of magical rituals relating to ancestor worship, healing, rainmaking and so forth. [...] Buddhist divinities were described as ‘foreign *kami*,’ ‘Buddhist *kami*,’ or Chinese *Kami*” (Inoue, 2003, p.28). In the seventh century, the Japanese court and higher classes adopted Buddhism not only as a way of salvation but also as a mechanism to merge state power. Around the eighth century, *Shintō* traditions had started to merge with Buddhist influences. *Honji Suijaku* is the theory that Indian Buddhist deities decided to emerge in Japan as native *kami* so that they would be easier to convert (Inoue, 2003, p. 28).

When the Kamakura shogun came to power in 1185, the *Kamakura* Period (1185-1333) featured some groups trying to emphasize a separation between *Shintō* and Buddhism. They stated that their divinities were not incarnated from the Buddhist ones and that Buddha was actually a manifestation of their gods. Despite this division, Buddhism was still the preferred religion of the upper class

during the *Edo* period whilst Shinto practice did not show any considerable growth (Inoue, 2003, p. 29).

The era of the Muromachi shogunate started in 1336 and lasted until 1573. Some shrines near the capital had reputations for controlling rainfall and continued to receive court offerings. Other shrines that were favoured were some Buddhist shrines in Kyoto. The addition of the Hie shrine in the 11th century brought the total to 22; all were all located near the capital. These shrines were presented twice a year with offerings (*kinensai*) and monks performed rites in situation of crisis. Except for Ise, all these 22 shrines were part of temple-shrine complexes dominated by monks (Breen & Teweene, 2010, p. 41).

Between the 12th and 13th century, the court lost its political influence, and the shrines began losing their ancient privileges. By the 15<sup>th</sup> century, offerings for the 22 shrines were totally suspended. Shrines that had good relationships with the court or warrior groups got tax exemptions.

The struggle for shrines to retain their land started from the 14th century. The religious complexes were not able to resist the warlords who seized land. Shrines became independent village sites with the purpose of ensuring local prosperity and sheltering the communal assets as property of the kami (*shinmotsu*) (Breen & Teweene, 2010, pp. 42-43).

Then came the Ashikaga shogunate era. After the ‘Ōnin’ wars of 1467-77, the shogun and the court ended up powerless and destitute. Amid this social turmoil, the priest Kanetomo played an important role. He was the head of the family Yoshida and employed by the Council of Kami Affairs as a diviner at the

*Daigengu* inside the *Saijōsho*, or “shrine of great origin.” He started the rite referred to as one-and-only (*yuiitsu*) or *Sogen Shintō*, which means “origin of the source.” Kanetomo stated that *Shintō* existed before and beyond Buddhism. He “reimagined kuni no tokotachi as a creator of kami with “*the shape of no-shape*” and “*the name of no-name*” [...] all creation began with this kami’s beginning.” (Breen & Teweene, 2010, p.47) Early modern critics said that the way of view of Kanetomo was entirely fraudulent (Breen & Teweene, 2010, pp. 47-48).

The Edo period started in 1603. In 1636, the shogunate revived the *Buke Shohatto* laws, related to the military household. Examples of the laws included the idea that literature and go hand to hand, and avoiding drinking in groups or wild parties; an important article banning Christianity was added. It commanded the provinces to carry out “inquisition into sectarian membership” (*shūmon aratame*) to guarantee that local worshippers were not Christians. Laws also advocated the separation of Kami and Buddhas.

The shogunate policy of rigorously preserving the temple registration system through the Magistrate of Temples and Shrines eventually changed. The shogunate would only give consent for Shinto funerals if the priest had a Yoshida license and if the temple agreed. As the temple registration system grew in power and inflexibility, many Buddhist priests started to use the system to strengthen their authority. By 1847, 152 priests were allowed to perform *Shintō* funerals in Owari Domain (Sugiyama, 2006).

### **2.1.2 Meiji restoration to 1945 (occupation era)**

In the late 19<sup>th</sup> century, in 1868, *Shintō* overcame Buddhism. Its isolation era over, Japan was forced to open its doors to Western commerce and everything that came along with it, including technology and culture. One of the resulting changes was a state system supported by *Shintō* and focusing on the worship of the emperor. This meant the definitive separation of *Shintō* and Buddhism, along with disassembling the Buddhist clans.

Due to harsh new laws and estate taxes, Buddhist temples were forced to not only cut their ties with *Shintō* but also to give up their lands and all the treasures and cultural relics that they possessed. In the late 1860s, with government support, the anti-Buddhist riots occurred based on the image that it was a foreign, corrupted and decadent religion. These riots were known as *Haibutsu Kishaku*: “Abolish the Buddha, Smash *Shakamuni*” (Hardacre, 1989, pp. 27-28).

A sequence of policies were promulgated, with the objective of re-establishing the Department of Divinities and to encourage *Shintō* ideas. A centralized system was created to run everything based on the connection between the Jingi Jimukyoku and the provincial government offices, changing the traditional system of shrines. Later the practice of hereditary succession by shrine priests was banned; a system of shrine rankings was created, and shrines were described as “ritual fundamentals of the state”. (Inoue, 2003, p. 163).

During the pre-war period, due to Japanese colonization, many shrines were constructed in Korea, Taiwan and China. The modernization of *Shintō* also entailed the creation of sectarian *Shintō*. It was divided mostly in two categories:

the 13 *Shintō* sects and the *Shintō*-derived new religions, known as *Shintō-kei Shinshūkyō*. In 1868 the *Jingikan* was re-established as an office of affairs relating to *Kami*. Its objective was to concentrate control over the shrines. Soon after, several policies, known as the *shinbutsu hanzen rei*, were formed. They were clarifications of *Kami* and Buddhas. “Shrines were hereby declared ‘sites for the performance of state ritual’ (*kokka no soshi*). The network and constituents of the shrine system were transmuted” (Inoue, 2003, p. 163).

In 1906, the system of maintenance funds was abolished; now the national treasury funded the rites at the imperial and national shrines. In the same year, a new system for shrines was also created at a prefectural level so that they could receive offerings from their prefecture governments. After this, the government implemented a program to merge the shrines. It resulted in the closure of half of the 200,000 shrines. At that point in time, shrines were supposed to be secular. The government created in 1929 the Shrine System Investigation Committee (*Jinja Seido Chōsakai*). Their objective was to discuss the shrines as spots for honoring fallen soldiers. However, members could not reach an agreement. In 1939, campaigners started a petition to change the shrines from memorials for the dead (*shōkonsha*) to sites of national protection (*gokoku jinja*). In 1940, the government created the *Jingiin* (Institute of Divinities). The intention was a complete reform of the shrine system, but this was not accomplished due to the start of the war (Inoue, 2003, pp. 165-170).

### **2.1.3 Post-war to 1960 (economic growth)**

After August 15<sup>th</sup>, 1945 the modern shrine system changed rapidly again, due to the religious policies of the General Headquarters of the Supreme Commander for the Allied Powers (GHQ). The *Jinja Honchō* controlled shrine affairs as well as training, development and authorization of shrine priests. The GHQ policy in 1945 dissolved the relationship between the state and shrine *Shintō*, relegating *Shintō* and other religions to the same legal level, under the Religious Juridical Persons edict (*shūkyō hōjinrei*). In 1951, the Religious Juridical Person law (*shūkyō hōjinhō*) was enacted (Inoue, 2003, pp. 170-173).

As a result of the war, the emperor had a different position in the Japanese state. He was no longer a god; his new role was defined by the constitution as only a “symbol of the state and of the unity of the people” (Constitution of Japan, 1947).

The new system, known as *beppyō jinja*, represented a new hierarchy in the post-war period. Now the selection and removal of chief priests and their deputies to the former state shrines were not subject to the pronouncements of the *honchō*. In the post-war period, the activities at shrines were not tied to the government anymore (Inoue, 2003, p. 171).

#### **2.1.4 1960s to the present (2015)**

In the aftermath of the post-war period, *Shintō* was still a religion of the imperial family, and some of the traditional rituals were held at the Imperial Palace. The influence is reflected in modern national holidays that have their origin in *Shintō* rituals.

In the 1970s, people began to observe new religions in Japan during what was called a ‘religious boom’ or the ‘rise of the spiritual world’ or the rise of a religious ‘third section’ that sought salvation of the self (Prohl, 2012, p.242). For some modern-day Japanese, the *Shintō* and Buddhist faiths mainly consist of petitions, prayers and pleas for good business, protection of the household, academic accomplishments, entrance exams, easy childbirth, etc. (Reader & Tanabe, 1998, p. 44).

Cults began to crop up, for example, Aum Shinrikyo, established in 1985 by ‘Shoko’ Asahara. The name of this cult means the “supreme truth.” Its followers believe that if they withdraw from the pleasures of life, they can be enlightened; a recruit had to give all his possessions to the cult, and those who tried to leave the cult risked their lives. This cult took part in a terrorist attack on a Tokyo subway in 1995 using sarin gas, due to a property dispute. Several members were apprehended and convicted. The cult changed its name to “aleph” but followed the same beliefs (Ballard et al, 2011, p. 1). This cult preyed on people with no religion who were open to new ideas for “salvation.

In an era of strong economic growth, some shrines benefitted, but the rest faced the reality of urbanization. The shrines in the urban areas of Japan experienced a greater inflow of worshipers, which posed challenges to upkeep of the shrines and surrounding environments. In rural areas that were not very populated, shrines faced different issues; for instance, the decrease of followers (*ujiko*) and finding newer and younger priests to replace the older priests (Breen & Teenween, 2010, p. 219).

## 2.2. *Shintō* Practices

*Shintō* practices are supported on four important pillars: tradition and family, because participation is one's identity as a part of the community; respect for nature, since the *kami* are an integral part of nature; physical cleanliness, e.g., purification rites; and participation in festivals, ceremonies and individual worship that are dedicated to honouring the *kami* (Ellwood, 2004, pp 90-95).

*Shintō* practices are determined largely by tradition rather than dogma. It is not a religion of canon or commandments, but is a faith that allows people to have direct communication with the *kami* through reverence; as a result it lets people to remain their path of life correctly and ask for a blessing from the *kami* (Kitasawa, 1915, p. 481). While there are permanent places of worship, i.e., shrines, some of which are bigger than others, each shrine functions separately.

In *Shintō* the *kannushi*, who is the priest or a spiritual leader, has contact with the *kami*. The *Jinja Honchō*, an organization that supervises the administration of the shrine, research and priest training, regulates the *Shintō* priesthood. In tradition, the priesthood is a family affair, being passed from parents to children, but not every shrine works with this system anymore. "There are numerous institutions to give education and examinations to those who wish to become priests or to prepare for obtaining higher grades and status as priests, like the Kokugakuin or Kogakkan" (Inoue, 2003, pp. 170-174).

There are several kinds of *Shintō* festivals. These "festivals of the four seasons" are divided into three main categories in the *Engi Shiki* (procedures of the Engi era): *Taisai* (the grand festival), *Chusai* (the medium-scale festival) and

*Shosai* (the small festival). The Grand Festivals include an annual festival to celebrate the enshrined deity. The medium-scale festivals include Japan's Foundation Day and New Year's Day, Spring Festival for fine harvests, and Thanksgiving to celebrate the harvest; the small festivals consist of all the rest. All these festivals follow the same structure. First, there is the *kami-oroshi* or the arrival of the deity. Then comes the *kami-asobi*, or entertainment of the deity for placation. Finally, there is the *kami-okuri*, the return of the *kami* (Plutschow, 1996, pp. 38-42).

There are other, more local festivals. They include *Jichinsai*, the rite performed prior to erecting a building to rever the gods of the local place and the soil. Some shrines perform the *Shinsosa*, a funeral ceremony. The sizes of these festivals vary according to the character of each festival (Inoue, 2003, p. 173).

A very important part of *Shintō* practice is participation (*omairi*) and there are a lot of rituals that must be followed when visiting a shrine. First of all, one is expected to bow respectfully before entering. After entering, a visitor performs *temizu*, cleaning oneself of impurities with water (hands and mouth) (Nelson, 2000, pp. 178-179). The ringing of a bell prior to prayers is to let the *Kami* know of the visitor's presence. Then the visitor has to present offerings (food or water) or throw coins into the offering box, then bow twice deeply and then clap the hands twice. This believed to be a way of communication with the *Kami*. Next, one more bow ends the ritual of showing veneration to the *Kami*. "The replication of bowing and clapping is an expression of deep reverence and sincere mind" (Ellwood, 2004, p. 91).

Another ancient *Shintō* ritual dance is *kagura*, practiced since the *Heian* period. It is the short form of *Kami no kura*, or “seat of the *Kami*.” The ritual is a way to amuse and pacify the *kami* (Kobayashi & Knecht, 1981, p.2). There are different forms of *kagura* for different festivals; the oldest include the *miko kagura*. This consists of maidens dancing with swords, mirrors and drums. The more conventional types are *miko kagura* to *shishi kagura*, which involves dancing with a lion mask as the representation and existence of the god (Peterson, 2006, p.26).

Another daily activity at the shrines is a purification rite called *harai*. For this ritual, various items are presented as offerings to the *Kami* including food, sakaki tree branches, salt, and rice. Another ritual is *misogi harai*. This ritual is for purifying oneself from impurities with water while reciting prayers. A person might wear a loincloth or *kimono*-style robe and stand beneath a waterfall or other running water (Picken, 1994, pp. 171-172).

Purification seems to be a daily task at the shrines, but it is difficult to say how often people go to the shrines or if they apply some of the ideas of *Shintō* in daily life. It is also not clear what objects of *Shintō* people personally own, like the *ofuda* or the *omamori*. In general, people may be said to practice *Shintō* if, as Ellwood (2004) mentions, they experience the joy of happy, love and marriage, of children, of green open spaces, of joyous dancing, laughing, colourful festivals, of the clean or the clear peaks of sacred mountains (p.91).

*Shintō* protective items include *ema*, *ofuda*, *omikuji* and *omamori*. *Ema* are small wooden tablets of written wishes and desires that are left at a special place

in the shrine grounds. *Ofuda* are talismans that are issued by a *Shintō* shrine and are meant to keep at home for protection. *Omikuji* are papers that have personal fortunes written on them. And *omamori* are protective charms usually used to avoid or deflect bad luck and promote better circumstances in life (Handy Bilingual Reference For *Kami* and *Jinja*, 2006, p. 40).

### 2.3 *Omamori*

In order to fully understand this research, it is essential to have a section on the meaning, the uses, the production and the origin of the *omamori*, and its relation with *Shintō* and people who buy them. For this research, conducted in English, reviewing some of the previous work was quite a challenge due to the Japanese language issue. In addition, other works that mention *omamori* in English only have do so briefly in some chapters, and do not have a full explanation of the items.

The word *mamori* means protection, while *omamori* is the respectful way of the word, to protect. *Omamori* were initially made of paper or wood. The modern *omamori* are small objects frequently kept inside a decorated bag. Tradition states that they have *bunshin*, or spiritual appendages, in a *Shintō* context. These amulets supposedly bring good fortune and prevent misfortune. *Omamori* are available at *Shintō* shrines and most Buddhist for sale, regardless of buyers' religious beliefs (Reader & Tanabe, 2004, p. 46).

There are 10 particular prayers or concerns commonly served by the *omamori*. These are *kōtsū-anzen* (traffic safety), *yaku-yoke* (avoidance of evil), *gakugyō-jōju* (education and passing examinations), *shōbai-hanjō* (prosperity in

business), *kaiun* (open luck, better fortune), *anzan* (for a healthy pregnancy and easy delivery), *en-musubi* (acquisition of a mate and marriage), and *kanai-anzen* (safety, well-being of one's family) (Swanger & Takayama, 1981, p. 239). Rarely are all seven needs fulfilled by a single shrine. People can make requests for specific *omamori* and if there is enough demand, then it may become available, if not at the shrine itself, then by some of the local shop owners (Swanger & Takayama, 1981, p.239). Occasionally, on the other hand, there are more than seven wishes of the people. “The Tenmangu Shrine in Dazaifu has nineteen different kinds of *omamori* serving seven different functions, while the temple Sensoji in Tokyo's Asakusa district, on the other hand, which claims to distribute more *omamori* than any other shrine or temple in Japan, has fifteen forms of *omamori* for six needs” (Swanger & Takayama, 1981, pp. 238-239).

As times change, the *omamori* are also changing. Before the 1950s, they were made out of paper or wood; some were made out of metal. Now a more common material is plastic; moreover, they can be bumper stickers, bicycle reflectors or even credit cards (Swanger & Takayama, 1981, p. 240).

Similarly, of the sites of production have changed. Traditionally, the *omamori* were created at the shrines. However, due to popular demand and the lack of laywomen in the parishes, factories have been opened in Tokyo and Osaka which distribute *omamori* all the way from Kyushu to Hokkaido. Some shrines, like the Grand Shrine in Ise and the Koganji in Tokyo, refuse to buy from the factories (Swanger & Takayama, 1981, p. 240).

The *omamori* are not considered only objects. They have a meaning and special power, but when people are not familiar with the world of *Shintō*, they may not understand the uses of these talismans. “The *omamori* is better understood if it is thought of as a token of nominal presence and assistance, which requires the complete and sincere effort of the person possessing it. It will not automatically guarantee success in examination or safety in driving or prosperity in business. Without intelligent energy and care, the individual cannot avoid failure or achieve success” (Swanger & Takayama, 1981, p. 247).

There are different forms of *omamori*: the talismanic form and the morphic ones. The talismanic form is the written prayer of the shrine printed on paper, wood or silk, in rectangular tokens. The others are either *gohonzon* or *goshintai*, with shapes of swords, arrows, jewels, turtles, horses, dogs, drums, mallets, books, coins, rakes, bells and so on. Morphic forms, the *hyōtan*, are shapes of objects with no writing; the bottle gourd is the oldest one, along with and the bell and the mallet. In ancient times, it was believed that the divine power or the *Kami* resided in the hollowed parts of big trees, earthenware vessels, boxes or small places like gourds (Swanger & Takayama, 1981, pp. 243-244).

Most *omamori* are obtained from temples and shrines, but there are also a large number of *omamori* available from shops. Some of these have been taken to the priests for special rites and prayers and others have not but are nonetheless identified as *omamori* by the shopkeepers and the people. The priests deny that they are. Some innkeepers give *kotsu anzen*

to their departing guests, but in at least one case the *omamori* had not received any special rites (Swanger & Takayama, 1981, pp. 250).

Inoue in *Shintō: A Short History* (2003) notes that most Japanese do not see their relationship with shrines as somewhat religious. Only some three to four percent confirm that they believe in *Shintō* (p.172). These previous works do not adequately address the consumption of these *omamori*—for example, why do non-religious Japanese buy them? Is there then still a religious or spiritual reason for buying *omamori*? And who else buy these talismans nowadays? Why?

## **2.4 Japanese survey data on religious attitudes, beliefs, and practice in the 21st century**

Roemer (2012) collected Japanese survey data on religious attitudes, beliefs, and practice in the 21st century. His goal was to “report descriptive statistics from religion questions on surveys dating from 2000; to address issues of reliability and validity in these surveys; and to discuss the limitations and promising new research directions when using this kind of data for the study of Japanese religions in the twenty first century” (Roemer, 2012, p. 24) In other words, he aimed to create a single source for different statistical information concerning contemporary Japanese. He shows different measurements for these data: religious identification, general religious beliefs, opinions and attitudes; beliefs and attitudes concerning *kami*, *hotoke* and other supernatural empirical beings or forces; rituals and religious activities and attitudes and ownership of household, altars, frequency of offerings or rites made at these altars (p. 25).

For Roemer (2012) religion is a multidimensional construct; trying to typify Japanese religiosity in English and from a Western perspective can be difficult. He acknowledges the complications and describes some of the mistaken assumptions that may appear in these data. He includes eight international, national and community datasets that were created in 2000 and beyond. He used these surveys because these are publicly available for free or may be accessed with permission from the main researcher. In these surveys, the number of questions changes every year, e.g., AsiaBarometer (AB) 2003, 2004 and 2006, the Japanese General Social Surveys (JGSS) 2000-2003, 2005 and the World Values Survey (WVS) 2000 and 2005. The survey on Health and Faith (H&F) was designed and applied by Roemer in the Kyoto prefecture on 2005. The other surveys that he uses are Asia Europe Survey (ASES) 2001, Asian Values Survey (AVS) 2001, East Asia Value Survey (EAVS) 2002 and National Survey of Elderly (NSJE) 2002. All these surveys include a deliberately random sample of Japanese adults. Face-to-face interviews, self-administered mail surveys, or a combination of both methods were used (pp. 27 and 28). “Despite these contributions to the study of contemporary Japanese religiousness, it is important to note that there are still problems concerning these data” (p. 53).

Some of the questions may vary; due to the sampling, they are considered consistent. However, if the question is reliable, variations should not occur. Thus researchers should be cautious about how to interpret those findings and consider revising the questions for future surveys. Roemer (2012) suggested that one way

to improve these surveys is to add more questions about religiosity that are related to common practices like household rituals and shrine or temple visits (p.53).

Some of Roemer's (2012) conclusions are that Japanese people still do not identify with one religion or institution; moreover, most Japanese continue to pay respect to their ancestors and do believe in souls, but not so much in an afterlife. Also, most Japanese people believe in fate, or at least in some kind of 'invisible life force' or 'mysterious force in Nature' "yet they are likely to believe in *kami* or *hotoke*" (p.53). However, frequent prayer, attendance at shrines and other religious activities are rare. Roemer (2012) concluded that few Japanese people identify as religious or believe in 'things religious', few think religious leaders and religious organizations should control politics and the government, few believe in the super-empirical (*kami* or *hotoke*) as concerned about their daily lives and few frequently conduct rituals on behalf of these beings (pp. 53-54).

## **2.5 Tourism in Japan**

Tourism policy was created in Japan in the 20<sup>th</sup> century, around 1907. It appears that Japanese politicians were trying to understand the way that society works in accordance to leisure; they later used this research in an attempt to influence and control leisure conduct through mass mobilization. At first, tourism was not considered leisure; it was used as a tool for expansionism or "very similar [to] the philosophy of Carl von Clausewitz as a 'policy of other means'" (Leheny, 2003, pp. 67-68). Some of the tools that spread to the colonized territories were tourist maps, travel guides and postcards. They helped promote the objective of

the Japanese government to encourage international understanding of the nation and improve Japan's worldwide image (Leheny, 2003, pp. 67-68).

With globalization, tourism became a very important part of Japan's economic evolution from the end of the 20th century to the 21st century. "In 2008 the approximation of production impact including secondary economic ripple effect was 5.3% of the GDP (¥972 trillion) or ¥51.4 trillion. And when it comes to employment, the industry is estimated to employ 4.3 million, 6.7% of the total employment figure of 64.45 million" (Japan Tourism Agency, 2010).

The increase of international travellers to Japan augmented the policy of mutual international understanding. At the same time, tourism produced a key economic impact in specific areas such as domestic travel spending and regional recovery, spurring related industries and job creation. This has encouraged the Japanese government to keep improving certain areas such as "natural environment, history and culture, and publicize these improvements not only internally but also internationally" (Japan Tourism Agency, 2010).

In January 2003, former Prime Minister Junichiro Koizumi, along with the Japan Tourism Advisory Council, decided to take Japanese tourism even further. They sought to transform it into a major tourism nation by establishing an objective of increasing the number of international travellers by 2010. Japan thus launched the Visit Japan Campaign in April 2003, and appointed a the minister in charge of tourism in September (Japan Tourism Agency, 2010).

Former Prime Minister Koizumi stated: "We will  
work to achieve a goal of 10 million

international travellers by 2010" in his January 2005 policy speech, signalling a stage shift to the pursuit of concrete goals. In December, the Tourism Nation Promotion Basic Law was passed unanimously by lawmaker-initiative legislation, and enacted in January 2007 (Japan Tourism Agency, 2010, online).

Further, the Ministry of Land, Infrastructure, Transport and Tourism created the Japan Tourism Agency "to encourage and support the creation of a tourism nation in an all-inclusive yet organized manner" (Japan Tourism Agency, 2010). The first steps for this new agency were to address several relevant challenges. First, Japan needed to send a national and international message about its new objective to become a tourist nation. Second, it had to coordinate all the ministries and the agencies involved to achieve tangible goals and garner participation from all the population. That required "widespread communication of the government's unified efforts to build a country good to live in, good to visit, concurrent with robust support for efforts by local public bodies and the private sector to build tourism destinations" (Japan Tourism Agency, 2010).

According to the Survey of Overseas Visitors to Japan 2006-2007, one of the biggest reasons for traveling to Japan is shopping. Other motives are to learn about traditional culture and visit an *onsen* (hot spring spa). Traditional culture can include visits to shrines and temples. The Survey of Overseas Visitors to Japan 2006-2007, carried out by the Japan National Tourism Organization

(JNTO), found the following percentages: Shopping at 34.8%, Traditional culture/historic sites at 32.4% and *onsen* and relaxation at 32.1%. This was the very first time that shopping became the main objective for people to travel to Japan (Murayama, 2007, online).

The article “Shopping: The Highest Travel Motive for Foreign Tourists to Japan” noted that the trends in Japan tourism were changing and cultural aspects were no longer the foremost attraction for tourists. However, the article does not outline the reasons for this shift from sightseeing to shopping. With the Olympics that will take place in Japan in the year 2020, there will be another boost for tourism and shopping—not only for clothes and shoes but also for unique souvenirs such as *omamori*—perhaps *omamori* will bear images of the mascots of the Olympics.

## **2.6 Consumerism**

### **2.6.1 Development of a consumerist society**

According to the Frankfurt school, consumption serves the interests of the people that produce certain goods for profit, while turning citizens into passive victims of advertising. The procedure of standardization (making everything the same size and quality) was joined by the growth of a materialistic culture, where possessions began to lack authenticity and only met “false” needs. Marketing strategies generated these false needs, and it is argued that they increased the ability for ideological control or domination (Mackay, 2007, p.3).

As Mackay (2007) mentions, the sociological analysis of consumption started with the research of Marx. His theory of capitalism portrays the relation

and connection between production and consumption and demonstrates that production is for the market and for gaining a profit. Veblen conducted research about the *nouveau rich* in the 19th century in the United States. He stated that goods are for establishing social status; these goods could be of no practical use at all. Bourdieu (1977) focused on the economic aspect of social relations and consumerism. For him, cultural capital has a distribution pattern in which some cultural groups have dissimilar concepts of cultural value in symbolic goods. Bourdieu explains that economic capital is associated with a person's wealth and earnings. It is directly changed into money and can be turn into property rights. For example, when someone buys a book, there is an exchange of economic capital in opposition to cultural capital (Bourdieu, 1977, pp. 186-187). "Consumption is the articulation of a sense of identity. Our identity is made up by our consumption of goods, and their consumption and display constitutes our expression of taste. So display, to ourselves and to the others, is largely for symbolic significance, indicating our membership of a particular culture" (Mackay, 2007, p.4).

The postmodernist Baudrillard explores how consumption is far from a necessity or a specific use and how advertisers manipulate the consumers. Another author that follows the same line is Miller. He uses case studies to show that consumption is not a utilitarian good; it is about the construction of identity. He states that culture is created through the appropriating or providing a meaning to goods as they are domesticated and consumed, and shows how local consumption and global production are now interconnected instead of limiting

each other (Mackay, 2007, p.8). Materialism is believed to be a consumer value. The development of values oriented to materialism has three components: “acquisition centrality, acquisition as the pursuit of happiness, and possession-defined success” (Richins & Dawson, 1992, p. 303). “The sense of identity is now link to consumption and the roles on work, which is a bigger significance in the contemporary society” (Mackay, 2007, p. 5).

Economic development is connected with natural changes in basic values. These shifts move from absolute norms and values that are increasingly rational, tolerant, trusting and inclusive. “Using, as guidance, the data from the three waves of the World Values Surveys, which includes 65 societies and 75 percent of the world's population, proves that there has been a massive cultural change and persistence of distinctive cultural traditions” (Inglehart & Baker, 2000, p. 20).

The idea that consumption is now a main indicative of how a society constructs, sustains, rebuilds, and shows its identities, has become the most significant factor in the latest ideology of consumerism. Consumer incentives are to be understood not only in terms of the symbolic connotation and enjoyment made available by consumption, but eventually in terms of the essential significance of consumption for creating an identity. “As such, the ideology of consumerism offers what it sees as a very powerful explanation of consumption. Yet this explanation serves to promote consumerism” (Lodziak, 2002, p. 48). A part of the latest ideology of consumerism favours the focus on the value of consumption for the foundation and display of difference understood non-judgmentally, with no reference to social hierarchies (Lodziak, 2002, p. 49).

Consumer culture becomes the solution to “identity crisis,” but consumer culture keeps changing and producing something new, providing a way to “re-fashion itself in relation to the changing society (Lodziak, 2002, pp. 50-52). For consumerism, “lifestyle” is not something that one can put on and take off. It is something that exists alongside life. “Being coherent in the lifestyle chosen reflects the coherence of self-identity and what is important to the self” (Lodziak, 2002, p. 59).

Now consumption is a part of our daily life; it is the way we dress, the way we spend our hard-earned money, the way we define ourselves. As the economy grows, the consumption of un-needed things also grows, until it reaches the core of our identities. Consumerism shapes our identity, our self-image and of course our lifestyle—and it also shapes the way we practice religion.

### **2.6.2 Development of consumerism in the post-war era**

The essential factor of the process of modernization is industrialization. It influences most of the other elements in society; the growing of materialism is connected with the industrial revolution. The exceptional and practical security of advanced industrial societies opened the opportunity for a new generation of change in the direction of post-materialist and postmodern values.

Inglehart and Baker (2000) suggest that economic development gives an opportunity for two main scopes of cross-cultural separation to arise. The first dimension consists of premature industrialization and the growth of the working class. The second scope is a manifestation of changes related to the wealthy circumstances of superior industrial societies and with the increase in the sectors

of service and knowledge. Industrialization encourages a society to be less reliant on the natural world, which is viewed as changeable, with unmanageable forces or anthropomorphic spirits. Life is now evolving into a fight in opposition to fabricated (non-natural), scientific, automatic things, bureaucratic and rationalized world heading for the peripheral problem of influencing the environment (p. 21).

The hierarchical organizations of the industrial period used and tolerated very little independent judgment. The historically unexpected affluence of advanced industrial societies, alongside the escalated welfare state, show that increasing numbers take survival for granted. Now objects, and obtaining things, shape human behaviour. “Materialistic ideologies arose with secular interpretations of history, and secular utopias were to be attained by human engineering operating through rationally organized bureaucratic organizations” (Inglehart & Baker, 2000, p. 22).

According to Lodziak (2002), during the 1980s some theorists still predicted changes in advanced capitalist societies, e.g., “changes in production technology, the growth of information technology, the expansion of electronic media, the development of global communication networks, the decline of heavy industries, the growth of service industries, the changing skill requirements of work, the erosion of communities detraditionalisation changing gender roles and so on” (p. 19). With all the changes, an important idea was established: advanced capitalist societies were in a new stage in their development, known as new times, consumer capitalism, people’s capitalism, late modernity or postmodernity (Lodziak, 2002).

Detailed market research can be easily incorporated into differential products and designs, establishing that production is determined by consumer-resultant information. Lodziak (2002) cites Mort's idea from 1989: "Advertisers and marketers are not simply the slaves of capital. They are the intermediaries who construct a dialogue between the markets on the one hand and consumer culture in the other. Product design and innovation pricing and promotion are shaped by the noises coming from the street" (Mort, 1989, p. 167). As a result, consumer products today are perceived to supply more pleasure and meaning than in the era of standardized production.

This increased mass marketing and consumerism prompted new behaviours regarding material objects, especially in some social areas like religion. Religious objects that became commercialized include the example of the image of the pope giving blessings (Lodziak, 2002).

Consumption has replaced work as the central focus. People work to consume things not only for actual needs, but to fulfil a media-influenced lifestyle. While most settle for conformity, others seek out unique ideas and products. People buy products that they do not even need because inescapable marketing keeps showing them all the "benefits" that would come with them. This includes religious objects. When a majority have the same things, these things lose their true meaning.

### **2.6.3 Consumerism and religion**

Every country goes through different ways of evolution, but they are all commanded by the particular economic system at hand. Furthermore, unique

events and specific factors help shape a particular society, which includes cultural heritage (Inglehart & Baker, 2000, p. 19). “The system of values of rich countries sometimes differs methodically from those of poor countries” (Inglehart & Baker, 2000, p. 29). Inglehart and Baker (2000) add that “religious traditions appear to have had an enduring impact on the contemporary value systems of [...] societies [...]. A society's culture reflects its entire historical heritage” (p. 31). Religion is the basis of many societies, e.g. Islamic countries and some Catholic countries. But rulers of these countries must adapt to modernization and capitalism to keep their positions of power.

There are some preconditions when talking about heritage, e.g., a sense of ownership. The consumption of heritage includes the precondition of a sense of permission (Graburn, 2001, p. 68). “The relationship of beliefs, narratives, and symbols to concrete practice is always complex. In consumer cultures it is particularly so, owing to advance capitalism’s protean power to exploit critique” (Miller, 2004, p. 2). The multifaceted power of capitalism is a tool that marketing knows how to wield in order to increase the consumption of all kind of products.

The modernization of some specific symbols also has an impact on theology. However, it does not affect the meaning and symbols with which theology is more at ease. The most profound challenge of consumer culture is not a heretical corruption of doctrine; it is more a problem of hermeneutical methods. These methods are related to altering the traditions and the way they are portrayed and practiced (Miller, 2004, p. 3). While, for example, changing colors of religious objects may keep theology at “ease,” it’s a new technique for selling

these items and making them more attractive. They become appealing because of the color and not as much for the religious meaning.

Recall that materialistic consumers are said to make a religion out of things (Bredemeier & Toby, 1960), they believe that possession of things is the ultimate source of happiness (Belk, 1984), and materialism organizes their lives to such an extent that it creates a lifestyle (Daun, 1983). These descriptions fit Rokeach's and others' characterizations of values. Defining materialism, as a value is consistent with the notion that materialism reflects the importance a person places on, possessions and their acquisition as a necessary or desirable form of conduct to reach desired end states, including happiness (Ritchins & Dawson, 1992, p. 307).

#### **2.6.3.1 Consumerism in *Shintō* religion and *omamori***

In order to obtain financial gain from *omamori*, officials must set certain price levels. These prices are similar in different shrines but there is no particular standard. This purchase of a talisman is not supposed to resemble a normal transaction; it is portrayed as a donation in which one enters a spiritual contract with a deity; in exchange, one receives a physical demonstration of the deity. In

this way the commercial aspect of this exchange is disguised with religious meanings. Yet it involves the right amount of money (depending on the service or prayer that one requests) and the handling of the goods by the priest or provider as an agent of the spiritual world. “This action itself exposes the fiction that people are making a donation, rather than paying a fixed price for these services” (Tanabe & Reader, 1998, p. 183).

*Omamori* tend to cost less than *ofuda*; in 1996 the cost of *omamori* was around 500 yen and always less than 1,000 yen. Is there a correlation between price and benefit? Since *omamori* and *ofuda* are both religious services, one might assume they all should be at the same price; the amount of money should not limit the divine powers of grace. Priests are not going to promote the sales of the cheapest ones because this will impact the earnings of the shrine; they promote the merits of *omamori* at the shrines with sales talk that encourages the acquisition of the more-expensive ones (Tanabe & Reader, 1998, pp. 182-186).

The claimed benefits of *Shintō* religion are also promoted and expanded. The institutions cater to new concerns: “Within the benefits market, as it were, there is constantly modernizing Dynamis and new forms of benefits related to contemporary needs appear with regularity and often with great speed” (Tanabe & Reader, 1998, p. 53).

One example is travel safety due to the evolution of travel. It started in the 1980s with people taking their cars to the shrine to be blessed; this evolved to include air travel. For example, in *Tobi Fudō* in Tokyo, petitioners ask for special

amulets related to air travel, and as a result the temple developed prayers and rituals regarding *ochinai* (not falling) (p. 54).

Offering protection in modern-day matters such as air travel, AIDS and senility show the capabilities of Japanese religious institutions to maintain contemporary relevance and keep up with the prevailing needs and trends in society. “Often there is only a brief lapse between an event and the appearance of religious response to it” (Tanabe & Reader, 1998, p. 57). The priests of a shrine combine traditional propagation methods with modern marketing to financially maintain it. They build upon a true story to magnify the benefits of a shrine to entice the public (Tanabe & Reader, 1998, p. 206).

Advertisements, billboards and the Internet are used for this purpose. Many religious institutions of Japan have webpages, e.g., the *Otani* and *Honganji* branches of *Jodo Shinshu*, *Jinja Honcho*, *Saijo Inari*, *Kawasaki Daishi* and *Izumo Taisha*. The Kawasaki Daishi website has an interactive tour on where one can listen to Buddhist chants and see inside the temple. It also has information about the temple, the benefits that it offers, the prices, and how to get there. Other websites, such as the one for *Takashu* shrine in Kyushu, offer sections where viewers can submit petitions, and access, download and print talismans and good luck charms (Tanabe & Reader, 1998, pp. 218-219).

Tanabe and Reader (1998) state that it is difficult to make a separation between materialism and spiritual belief; it is a separation of the ethical from the mystic issue. Although it is easy to see the conflict of these two subjects, the distinction is more about the value systems. The objective of materialism in a

contemporary society is to measure progress exclusively in terms of material aspirations such as economic growth and material possessions. Spiritual belief can motivate people to seek happiness in other ways, like religious values and “spiritual goals”. Priest and scholars use those goals to justify the practical benefits; they are “extolling the virtues of *Shintō*” (p. 18), which certainly offers a more moral value and tries to put an end to a value system based in selfishness and possession of goods; but this solely depends on the way people use talismans and charms and their benefits and not the way priests thing it should be.

## Chapter 3

### Theoretical framework and methods of fieldwork

Two theories are used to analyse the survey results. The first one is related to Japanese religiousness; it is the modified rational choice theory. The second theory is that of consumer culture. This section discusses the method and process of fieldwork from the sampling to the location to the instruments use for the interviews. An explanation of the questions posed to Japanese people and foreigners is also provided.

### 3.1 Theoretical Framework

#### 3.1.1 Modified Rational Choice Theory in Japanese Religiousness

The modified rational choice theory is used as a theoretical framework mainly because it is a transparent way to describe daily religiousness in Japan. Also, it will be used to explain the interviewees' attitudes toward the *Shinto* religion and *omamori*. It will be used not only on Japanese people but also on foreign visitors that practice different religions but still visit the shrine and buy *omamori*.

As Miller explains (1995), many researchers have started to focus on the relation between the study of religion and religious behaviour. By using the rational choice theory, normally used for modelling social and economic behaviour, they discovered that if they modified it for religion, they could explain the behaviour in religiousness. "Some examples are: Finke and Stark (1992); Iannaccone (1990); then Stark and Bainbridge (1985, 1987) and Sherkat and Wilson (1994). The modified rational choice model in Japanese religiousness that

Miller uses is drawn largely from Stark and Bainbridge (1985, 1987)” (Miller, 1995, p. 234).

The modified rational choice model can explain Japanese religiousness; other models are used for western religions like Catholicism or Presbyterianism because the religious behaviour is very different. This model:

“...Proposes that religious behaviour is human behaviour and can therefore be understood much the same way other forms of behaviour can be understood. [...] Behaviour involves some type of exchange with others (or sometimes, in the case of religion, directly with the Supernatural), and that this exchange must provide some type of reward. Further, this reward must outweigh the costs associated with the exchange, or the exchange will cease” (Miller, 1995, p. 234).

In Japan, religious behaviour is more practical than rational. Religious organizations are not in competition in Japan. Each one has different roles and people can decide which one to practice according to their needs. “One is truly a religious consumer in Japan; using whichever religious organization specializes in the desired service” (p. 235). Japanese people practice different rites of *Shinto* religion or Buddhism without renouncing their other beliefs. “Religious behaviour in Japan is still guided by normative expectations, but in general these norms permit much more of a “consumer's mentality” in that one performs whatever religious acts one feels will yield positive results” (p. 235).

The religious beliefs or rituals in Japan are more likely to increase than the religious behaviour itself, due to the fact that one does not need a membership to practice any ritual of various *Shinto* sects. “In Japan one typically has a specific purpose in mind for visiting a church or temple and participating in a ritual or offering prayer. Obviously these events would not produce long-term changes in religious behaviour; they are merely episodic” (p. 236).

Stark and Bainbridge expose in their book *A Theory of Religion* (1987) that in a contemporary society, worldly or material ideologies restrain openness to some religious messages or ideas. However, being in a diverse society offers freedom to switch affiliations (p. 302). Stark and Bainbridge claim that when people are free to switch or select their religious denomination easily, they are better able to obtain the kind of religion that they want (p. 304). Thus people can accept some ideas and reject others, especially they feel that they lack the power of obtaining rewards.

Miller (1995) states that “while the average Japanese has access to religion in terms of a general belief in a spiritual world and knowledge of event-specific rituals, more specific theological explanations are left open to speculation. [...] Japanese religious beliefs and behaviour appear to have a very rational component” (pp. 242-243). This can be seen in the reasons people visit the shrines. Some go because they have a specific petition; others just stop by. People are always welcomed in the shrine no matter what their objective is.

However, the prayers that they do come with include a moral implication. “Praying for benefits implies an obligation to express gratitude for the rewards

that come from prayer. While this obligations need not to involve the large financial donation [...] it does necessitate returning the favours granted by expressing gratitude” (Reader & Tanabe, 2004, p. 44). As Reader and Tanabe (2004) found, it is extremely difficult to state statistics regarding praying for practical benefits; There are some indicators that it is extremely widespread, e.g., people visiting the shrine in the first week of the new year. The remarkable participation in this kind of ritual is a recognized characteristic of Japanese religion; it is related to seeking worldly benefits (p. 45).

Reader and Tanabe (2004) delineate two main divisions of benefits. Benefits that are related to protection from external dangers are acquired by warding off negative energy to keep away bad luck. Benefits directly summoned through actions are intended to bring good fortune. In Japanese it is expressed as *yakuyoke*, prevention of danger and *kaiun*, the opening up to good fortune (p.46). Here, the *omamori* are the representation of *yakuyoke*. They are used more for prevention rather than for bringing good fortune, but they are also used to attract benefits or good luck. In this way, the benefits are not only divided but they can also be interconnected and broadened in different ways.

Using the guidebook *Tōkyō no jisha* of Naito Masatoshi and Shimokawa Akihito, Reader and Tanabe (2004) explore the division of benefits into five broad types. However, each type has its own division; in total there are 46 types of benefits. The main five are: “Prosperity in daily life (*seikatsu no han’ei*); male/female relations (*danjo kankei*); human life issues connected with childbirth and childrearing (*hito no issei*); the prevention of accidents and misfortune

(*sainan yoke*); and recovery or healing from illness (*byōki no kaifuku*). In this guide they also talk about rebirth as one of the worldly benefits, while making clear that after-death benefits are also important. Different shrines provide multiple benefits (p. 47). Some people affiliated with a sectarian group are not defined only by their sect. They also pursue activities according to the calendar or benefits to define their religious identity. For them, this is merely being a good Japanese (p. 51).

Analysing Tanabe and Reader's (2004) idea, these benefits are still considered as part of traditional Japan; but in the era of modernization, the need of seeking modern benefits is added. Some of the previously mentioned examples refer to travel safety. In the 1960s, benefits included protection against accidents. In the 1980s, seat belt amulets were used. A plane crash in 1985 brought about relevant amulets. Now there is overseas travel safety (*kaigai anzen*). And in 1992, when the first Japanese went into space, a new tablet with a space theme arose.

The shrines try to spread stories of supposed success through different media. Benefits and rewards are the pillars of *Shintō* religion; with the evolving needs of society, the shrines must evolve as well.

### **3.1.2 Consumer Culture**

A theoretical analysis of consumer culture is relevant in this research to understand why foreigners who do not believe in *Shinto* yet still buy *omamori* as an item that brings them satisfaction—even if they do not know the meaning of *omamori* in *Shintō* religion. Featherstone (2007) and Arnould and Thompson (2005) have different ways of explaining how consumerism works in a society.

From the view of the classical economist, the main purpose of production of any object is consumption, with the goal of people increasing their fulfilment through buying and acquiring a wide variety of goods. Featherstone explains Ewen's idea (1976) that the expansion of capitalism in production—especially with scientific management and “Fordism”—requires the creation of new markets and the “education” of people to turn into consumers through advertising and other media (p. 14). This launched the consumer culture theory.

There are three main scopes of consumer culture, according to Featherstone (2007). One is that “the view that cultural consumerism is premised upon the expansion of capitalist commodity production which has given rise to a vast accumulation of material culture in the form of consumer goods and sites for purchase and consumption” (p. 13). As he explains, this leads to more freedom and equality for some people; for others it is the ideological manipulation of society and direction of population to a different set of “better social relations”(p. 13). The second scope is the “sociological view that satisfaction derived from goods relates to their socially structured access in a zero-sum game in which satisfaction and status depends upon displaying and sustaining differences within conditions of inflation”(p. 13). The main point is to explain how people use goods in order to generate social bonds or contracts. Finally the third one “is the question of the emotional pleasure of consumption, the dreams and desires which become celebrated in consumer culture imagery and particular sites of consumption, which variously generate direct bodily excitement and aesthetics pleasures” (p. 13).

According to Arnould and Thompson, who use Koizinet's idea to explain their point (2005), "the term 'consumer culture' also conceptualizes an interconnected system of commercially produced images, texts, and objects that groups use—through the construction of overlapping and even conflicting practices, identities, and meanings—to make collective sense of their environments and to orient their members' experiences and lives" (p. 869). Consumer culture is no longer only for objects. It has expanded to people's way of living and their decisions regarding their actions or the things that they obtain.

People have consumption-driven behaviour; most of their life choices are represented as being reliant on choices of consumption. Consumption is reduced in its cultural and symbolic dimension. Arnould and Thompson (2005) re-interpret Holt's (2002) idea that "the consumption of market-made commodities and desire-inducing marketing symbols is central to consumer culture, and yet the perpetuation and reproduction of this system is largely dependent upon the exercise of free personal choice in the private sphere of everyday life" (p. 869). Holt (2002) tries to show in "Why do brands cause trouble? A dialectical theory of consumer culture and branding" that even though the markets and marketing try to control people's behaviour, people still are in control about their choices, having "creative resistance". Thus they become the producers of the items that they are going to consume (p. 70).

There are other theorists that accept the changes in the market depending on people's choices of consumption. Arnould and Thompson (2005) state: "Consumer culture theorists have turned attention to the relationship between

consumers' identity projects and the structuring influence of the marketplace, arguing that the market produces certain kinds of consumer positions that consumers can choose to inhabit" (p. 871). This is a different way of describing this change, but it explains that even though marketing and consuming drive people to acquire new objects, people can still choose which objects are the ones that they will consume the most—even though they will not give the same meaning. "Consumer culture theory [...] presents a continual reminder that consumption is a historically shaped mode of socio-cultural practice that emerges within the structures and ideological imperatives of dynamic marketplaces" (Arnould & Thompson, 2005, p. 875).

As Featherstone (2007) explains, we need to know the differences in the ways that people consume. One example that he gives is that one object can be consumed (obtain) or never actually be consumed (open, try it, use it). The latest leads to symbolical consumption (gaze, dream, talk about it, photograph and touch it), which still produces satisfaction (p.16). Arnould and Thompson (2005) concur: "Consumer culture theory research shows that many consumers' lives are constructed around multiple realities and that they use consumption to experience realities (linked to fantasies, invocative desires, aesthetics, and identity play) that differ dramatically from the quotidian" (p. 875). Consumption works to satisfy your desires, which is the most important thing. Even though you can choose what to consume and cause a change in the market, it is no longer only about real needs—it is more about a made-up or unreal "need" for goods. Any kinds of

goods, with or without meaning, are for one's own pleasure. It is a lifestyle that does not necessarily need to be coherent.

### **3. 2 Methods of fieldwork**

The aim of this research is to discover the current condition of the *Shintō* religion in the contemporary society of Japan. The first hypothesis for this research seeks to find out whether Japanese people have changed their way of practicing *Shintō* through the purchase of *omamori* as a lifestyle item or if they still regard it as a religious object, and what are the changes in *Shintō* that can be observed. The second one states that foreigners who travel to Japan buy these *omamori* as souvenirs or as popular cultural items; even though they do not follow *Shintō*, they are interested in learning more about Japanese culture. Due to consumerism, almost all aspects of modern life are affected, including religion; in the case of Japan, it affects *Shintō* practices and the uses of religious objects such as *omamori*.

The interview questions were developed based on the identified objectives and aims of the research. The method for gathering information is through interviews with structured and open-ended questions to obtain responses from the interviewees about their experiences, perceptions, opinions, feelings, and knowledge.

The interviews will be conducted with Japanese natives and tourists/foreigners at the shrines buying *omamori*. The intended shrines are Kamigamo-jinja, Shimogamo-jinja, and Yasaka-jinja. Kamigamo-jinja and

Shimogamo-jinja are two of the oldest *Shintō* shrines in Japan; they belong to the list of Historic Monuments of Ancient Kyoto and have been designated by the UNESCO as World Heritage Sites. Moreover, these shrines are among the most representative of Kyoto. Yasaka-jinja is also located in the Gion area (a shopping area for foreigners and nationals) and this shrine has approximately 3,000 satellite shrines in throughout Japan. Finally these shrines are among the top 5 most visited by Japanese and foreigners, according to the Japan National Tourism Organization (2010).

### **Kamigamo-jinja**

Kamigamo-jinja, also known as *Kamo-wake-ikazuchi-jinja*, is one of the oldest shrines in Kyoto. It was constructed in the *Heian* Period. This shrine is dedicated to the deity *Wakeikazuchi*, deity of thunder and lightning. This deity appeared when *Tama-yori-hime-no-mikoto*, the daughter of *Kamo-taketsu-numi-no-mikoto*, the ruler of the *Kamo* clan, went to the Kamo River to perform some purification rituals. The deity was enshrined in stone at the peak of *Koyama*. Now, worshipers go to this shrine to ask the deity to protect them against misfortunes. This shrine has been chosen as a Preservation Area of Historic Landscape by the municipal government and also as a historic site by the national government. This shrine is specialized in anti-lightning strikes and safe flight (Nelson, 2000, pp. 4 and 10).

### **Shimogamo-jinja**

Shimogamo-jinja was constructed in the sixth century, before Kyoto became the capital of Japan in 794. It was constructed 100 years before

*Kamigamo* shrine, but they share the same deity, *Wakeikazuchi*, and hold festivals like the *Aoi matsuri*. It was believed that this shrine protected Kyoto when it was the capital. During this time the Imperial Court acted as a protector of *Shimogamo* and *Kamigamo* (Nelson, 2000, p. 11).

### **Yasaka-jinja**

Yasaka-jinja was known as *Gion Kenshin-in* or *Gion-sha*. The name *Yasaka* existed since the *Meiji* restoration era with the separation of *Shintō* and Buddhism. The shrine is dedicated to *Susanoo-no-mikoto*, a *kami* that travelled all over the land to eradicate evil. In the Heian court, people believed that the epidemics in the rainy season were caused by *goryo* (the wrath of the spirits of the deceased), so they performed a rite to pacify the spirits, called *goryo-e*. Three *mikoshi*, the palanquin of *kami*, would proceed to *Shinsen'en*, the garden of the sacred spring, during the festival. This shrine served in the medieval period as the tutelary deity of the commercial areas in lower Kyoto. “Regarded at the tutelary deity, it became a popular place of worship” (Yamaji, 2006, p. 176). With the growth of the shrine, it assumed the role of the Kyoto branch of *Enryaku-ji* temple of mount *Hiei*. Due to its location in the shopping area, it is one of the key sites for tourism, and it continues to attract large number of visitors.

The samples include 80 native Japanese. The aim was to gather a wide but not representative sample of the population in Kyoto. Some of the answers are omitted due to the lack of time for the research and the lack of Japanese language skill. Both genders and those between the ages of 15-65 will be included; we can include adults and teenagers who are visiting the shrine on vacation or in school

excursions and gather their thoughts on *Shintō* practices. The second set of interviews will include 55 foreigners between the ages of 15 and 65 and of both genders. They are on short-term visits and buy *omamori* at the shrine.

The decision regarding number of interviewees is based on qualitative research; the method of convenience sampling is a non-probability technique where subjects are selected because of their suitable accessibility and proximity to the researcher and may or may not be representative of the population. Addler and Addler (2011) explain that a small number of subjects can also be tremendously valuable and represent adequate numbers for a research project. “This is especially true for studying hidden or hard to access populations [...] This medium size subject pool offers the advantage of penetrating beyond a very small number of people without imposing the hardship of endless data gathering, especially when researchers are faced with time constraints” (p. 8).

The researcher was already in Kyoto and the interviews were conducted during the months of July and August. It is worth mentioning is that Japanese is not the researcher’s first language. Japanese-speaking friends of the researcher helped with the interviews; however, Japanese people at the shrines were not amenable to be interviewed for very long or at all. The time needed for the whole process, including transcripts, was limited. Thus the number of the samplings is limited and is not a representation of the entire population, as a scope of the location in Kyoto.

The interviews were recorded with an iPhone and the transcript was done first in Japanese and then translated into English.

These are the questions that were posed to 80 Japanese people at the shrines after buying *omamori*.

1) Do you come to the shrine regularly?

This question is intended to see if Japanese people still follow the *Shintō* practices and how often, e.g., on an everyday basis or only during special occasions.

2) How often do you buy *omamori*?

This would explore if Japanese people still buy *omamori* or not.

3) What kind of *Shintō* items do you possess? And can you recognize some of the *Shintō* gods?

This aims to find out what other aspects of *Shintō* they practice in a more personal way.

4) What is the significance of the *omamori* for you?

In this project the objective is find out why people buy *omamori*. The aim of this question is to get a more specific answer to the hypothesis and to understand their sentiments or position on buying these items.

5) What affects your choice in choosing an *omamori*? Script, color, shape, price, etc.?

There are so many *omamori* that it is important to define the process of the decision making to buy them.

6) Which kind of *omamori* do you buy?

This question is to decide which of the *omamori* will be further researched.

Foreigners also at the shrines were interviewed. Some of them bought *omamori* and some did not.

1) What is the purpose of your visit to this shrine?

This question explores if foreigners have ever been to a shrine before and why they wanted to visit one.

2) What are your reasons for buying the *omamori*?

The aim of this question is to answer the second hypothesis.

3) What do you consider when choosing an *omamori*? Script, color, shape, price, etc.?

This question aims to identify which *omamori* is the most popular to the foreigners, and why.

4) Do you know what the meaning of this *omamori* (talismans) is in the Shintō religion?

## Chapter 4

### 4.1 Analyses of the data

The data from Japanese interviewees will be compared using Roemer's analysis. Roemer (2012) uses eight international, national and community datasets that were created in 2000. These surveys were chosen because they were publicly available for free or were accessible after obtaining permission from the main researchers. The discussions of these findings range from religious identification, general religious beliefs, opinions and attitudes, rituals, to ownership of altars and frequency of offerings. "The national and international surveys were randomized based on stratified multistage sampling throughout Japan [...]. The surveys were made face-to-face interviews, self-administered mail surveys and the combination of both" (Roemer, 2012, p. 28). Then the results of the foreigner interviews will be analysed. The findings of Japanese people and foreigners will be compared and the verification of the hypotheses will be revealed.

#### 4.1.1 Analysis of Japanese responses

##### 1) Do you buy frequently *omamori*?

Out of 80 Japanese respondents, 36.25% say they did. Among the remaining 37.5%, some said that sometimes they did and sometimes they did not buy *omamori*. In addition, some only buy *omamori* once a year, mostly for New Year's Day. Even though 26.25% said that they did not buy *omamori*, they also stated that at some point in life they bought *omamori*, e.g. for passing student exams. Here the theory modify rational choice model applies to the answers "no, sometimes, once a year and not that often". Even though people go to the shrine,

they do not buy *omamori* that often. They decided not to participate in this rite since it was not what they were interested in when they visited the shrine.

Roemer's results differ from the ones obtained in this research, not only because the question was more general but also the percentages are different from Roemer's, e.g., AVS (Asian Values Survey 2001, answered by 1000) and H&F (Health and Faith survey 2007, answered by 300). For H&F the responses were "yes, no" and the latter answer is divided into "always and often." For this thesis the answers are "yes, no, sometimes, once a year and not that often", giving more opportunity to give a more specific answer. In the H&F survey, even with 70.23% saying they do buy and 29.77% saying they never buy, the latter is similar to the AVS result that shows that 35% said no (Roemer, 2012, p.48). In this research, out of 80 people, 36.25 % answered "yes", 26. 25% answered "no and 37.5% answered "once a year, sometimes or not that often." If added to "yes and others", as in the H&F, that equals 73.75% and is also high in comparison with the percentage of no answers.

Table 3.1.1

Answers	# Of respondents (%)
Yes	29 (36.25 %)
No	21 (26. 25%)
Others:	30 (37.5 %)
Not that often	14 (17.5%)

Sometimes they do, sometimes they don't	12 (15%)
Once a year	4 ( 5%)
Total # of respondents	80 (100%)

## 2) With what frequency do you come to the shrine?

When asked how frequently they visited the shrine, the answers were very different because Japanese respondents were not very specific or forthcoming. Answers ranged from 12 times per year or more at 1.25%, 6 times per year or more at 2.5%, 4-5 times per year or more at 9.75%, 2-3 times per year or more at 26.25%, 1 time per year at 16.25%, others at 21.25% and unclear at 28.5%. Here, the answers are in very different ranges, which implies that most people do not feel the need to go to the shrine very often. As exposed in the modified rational choice model, Japanese people exercise choice in visiting the shrine, because they do not feel that there are rewards for doing it. This is especially the case for the people who answered that they only went when their friends wanted to go, or not that often or not at all. On the other hand, there were people who go only at New Year's because they felt at that time the reward would be worth it.

This researcher did not ask question in the same way as Roemer (2012). Roemer measured the frequency with which people pray (Roemer, 2012, p. 38), not how often people go to the shrine, which can be more of a general question but also offers information about daily life practices of Japanese people. Roemer noted that there should be more questions related to common rituals, such as

household rituals and shrine visits; and in more depth, e.g., impressions or opinions of these behaviours and motivations (Roemer, 2012, p. 55).

Table 3.1.2

Answers	# Of respondents (%)
12 times per year or more:	1 ( 1.25%)
Once a month	1 ( 1.25%)
6 times per year or more	2 ( 2.5%)
Five to six times a year	1 ( 1.25%)
At least 6 times a year	1 ( 1.25%)
4-5 times per year or more	8 ( 9.75%)
About 5 times a year	4( 5%)
Approximately once every three months	2 ( 2.25%)
3-5 times a year	1 ( 1.25%)
Less than 5 times a year	1 ( 1.25%)
2-3 times per year or more	21(26.25%)
Twice a year	12(15%)
Three times a year	5 ( 6.25%)
About two or three times a year	4 ( 5%)

1 time per year:	13(16.25%)
Once a year	7 ( 8.75%)
New years	6 ( 7.5%)
Other	17(21.25%)
A few times a year	6 ( 7.5%)
When they have time (vacations, free time)	5 ( 6.25%)
Only when friends want to go	5( 6.25%)
Not at all	1( 1.25%)
Unclear	17(28.5%)
About once or twice a year	6 ( 7.5%)
Rarely or not that often	6 ( 7.5%)
Once a few months	2 ( 2.5%)
Once in two or three months	2 ( 2.5%)
Once a month or 2 months	1 ( 1.25%)
Total # of respondents	80(100%)

### 3) What kind of *Shintō* items do you possess?

Interviewees included people who already owned *omamori* prior to that visit to the shrine. A majority of 42.5% respondents had only *omamori*, while 26.5% had *omamori* and *kamidana* (altar) at their house or at their parents' house.

Also, 8.75% of the respondents had different kinds of *Shintō* objects, e.g., *ema* and *hamaya*, *magatama*, *syuin* and *dorei*, *omikuji*, *hamaya* or some kind of protective bracelet, *omikuji*, or only *kamidana*. And 22.5% did not have any *Shintō* items aside from the *omamori* that they just bought. It is interesting that not all the respondents owned *kamidana* but noted their parents' households. This might be due to the fact that owning a *kamidana* at home requires living space and the time to invest everyday on cleaning and buying new flowers and offerings.

Roemer (2012) showed another difference with AVS and H&F about buying only *omamori* or buying other *Shintō* objects for family and friends, which hews closer to the third question of this set of interviews. Even though the question in this thesis was focused on all the *Shintō* items, the answers were more open and variable because it was not closed to specific objects. In this way, the results were not taken in a specific direction. The H&F asked more specifically about the rituals and offerings that they made at home, this was not asked at all in this set of interviews. Here, the results showed a decline of people owning a *kamidana*. According to recent statistics, the percentage of people who own a *kamidana* has declined in recent decades (Roemer, 2012, p. 48-49). Roemer asked how often people pray; the H&F data showed that 34.9% did this rite daily and only 12.51% said never. As for owning a *kamidana* in the house, in the H&F survey 39.70% said they did. In this set of interviews, which only asked about the items that they possessed, 26.5% answered that they had *omamori* and *kamidana* and only one answered yes to only owning *kamidana*. The percentage of people with *kamidana* was not as high as expected, but it concurred what Roemer

exposed about the decline of owning a *kamidana*. Also, the answers about the people that still have *kamidana* in their houses showed a low percentage of praying everyday. The question arises: if they own *kamidana* in their houses, why did they did not pray everyday? Do they still clean it and change the flowers and offerings everyday?

Table 3.1.3

Answer	# Of respondents (%)
Omamori	34(42.5%)
Omamori and kamidana	21(26.5%)
Others:	7 ( 8.75%)
Magatama Syuin and Dorei	1( 1.25%)
Ema and hamaya	1( 1.25%)
A bracelet	1( 1.25%)
Ema and omamori	1( 1.25%)
Omikuji	1( 1.25%)
Hamaya and omikuji	1( 1.25%)
Kamidana	1( 1.25%)
Don't have any	18(22.5%)
Total # of respondents	80(100%)

#### 4) What is the significance for you of the use of the omamori?

The responses were wide-ranging. The top answer was for protection by the gods or Buddha. The word *shinbutsu* that means ‘gods and Buddha’ was never

mentioned by any of the interviewees. It was either gods or Buddha, with a 31.25% response rate, even though we were not at Buddhist temples. Such a result may be because people felt the same when they visited Buddhist temples and bought charms there. Although only one person actually mentioned Buddha, others never mentioned *hotoke* or any specific god, which can mean that they felt the same way about praying to one god or to another. The next-highest answer was “to make a prayer or a wish,” at 21.25%.

Other respondents cited other kind of uses for the *omamori*: peace of mind or rest at 10%, being safe at 8.75%, the *omamori* as souvenirs at 7.5%, the *omamori* as decoration at 6.25%, and the *omamori* are pretty at 5%. Respondents who did not know the uses of the *omamori* stood at 5%; some of the people who did not know were also those that did not buy them for themselves. Then 2.5% answered that it was to ask for happiness, while 2.5% answered that the *omamori* was nothing special for them.

Then there was the 5% who gave unique reasons such as feeling peaceful and safe by having the *omamori*, feeling satisfied with it, being reminded of their passions, emotions or promises, and to make them feel hopeful. The last answer is akin to hoping that a wish will come true, but the person also said that “it was too bad that did not happen”, meaning that this person did not believe in the actual power of the *omamori*. As Reader and Tanabe (2004) explain, Japanese people buy the *omamori* mostly looking for benefits from external protection or good luck. Here, however, the unique responses indicate that this group is not looking for any kind of benefits; they only want to possess the item with them or be with

other people. As explained in consumer culture, they bought the *omamori* to create social bonds or contracts (pp. 45-46).

Table 3.1.4

<u>Answers</u>	<u># Of respondents (%)</u>
For protection and feel that Buddha OR gods protection	25(31.25%)
Make prayer or a wish	17(21.25%)
Peace of mind or rest assured	8(10%)
Safety	7( 8.75%)
Souvenirs	6( 7.5%)
Decoration	5( 6.25%)
They are pretty	4( 5 %)
I don't know	4( 5%)
Nothing special	2( 2.5%)
Happiness	2( 2.5%)
Other:	4 ( 5%)
Prevent accidents	1( 1.25%)
A gift from my family or girlfriend	1( 1.25%)
Feeling peace and safe	1( 1.25%)
Feel satisfied	1( 1.25%)
Total # of respondents	80(100%)

##### 5) How do you decide which *omamori* to get?

The highest response of 41% was script or prayer for what they needed. Another 35% cited colour, 10% cited shape, 8% respondents answered that it depends on the situation that they were going through, 5% said that others chose for them, 5% said it depended on the shrine they visited, 4% said that the price was also a factor, 3% answered that it was cute or beautiful and only one person mentioned efficacy of the *omamori*. Most of the respondents chose more than one option. The majority citing the reason of script are in line with Reader and Tanabe. However, it is interesting that only one person mentioned the efficacy of the *omamori* as the reason for buying. The results show that respondents were more interested in consuming the aesthetics of the product, thus the shrine produced new colours or shapes to satisfy people's demands as per consumer theory. When referring to price, some people preferred to buy cheap *omamori* when they went to a typical shrine, but if they went to a shrine that had unique, exclusive or seasonal types, they were more open to paying a little bit more. Regarding script and cuteness or design, one of the best examples are the love *omamori*. They came in different colours, with different designs and even with bells. But when looking for traffic safety-related *omamori*, the colour was the second-most important option and the design becomes irrelevant.

In the case of which *omamori* to get, Roemer's AVS results found that respondents asked about owning a specific kind of amulet, e.g., for travel safety, household safety, or easy childbirth (64%). Of all the surveys that he compared, only AVS and H&F asked about this topic. The *omamori* was something that you

could get at every shrine and it was an item related to *Shintō* religion in general (Roemer, 2012, p. 48).

When a priest at Kamigamo shrine was asked what he thought affected the visitors' choice of *omamori*, he answered that it depends on what people wished to ask for—something specific or for a better life—and that each *Shintō* shrine had different kind of *omamori*. This would indicate that those working at the shrine believe the benefits that the *omamori* bring to the people are still important; they still expect that they buy them because of the meaning and not only as a popular item.

Table 3.1.5

Answers	# Of respondents (%)
Script or prayer	41 (51.25%)
Colour	35 (43.75%)
Shape	10 (12.5%)
Depends on the situation that they are currently living	8 (10%)
Other people choose for them	5 ( 6.25%)
Depends on the shrine that they are visiting	5 ( 6.25%)
Price	4 ( 5%)
Cute or beautiful	3 ( 3.75%)
Efficacy	1 ( 1.25%)

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Total # of respondents 80(100%)

6) Which *omamori* do you buy most often?

Two *omamori* were mentioned the most—health and traffic safety—each with 37% of responses. The next one was love at 13%, marriage at 13% and then miscellaneous. When comparing the previous question with this one, we see that people looked for *omamori* based on script, e.g., scripts for health and safety.

Also, it is important to clarify that since the interviews were conducted only at three shrines, their answers are more general due to the fact that some shrines have specific *omamori* and prayers. For instance, *Izumo Taisha* shrine has the god of love and marriage and *Yushima Tenmangu* is where students go to get *omamori* for passing exams. *Kamigamo-jinja* is a shrine where people go to pray against misfortune; out of the 36 people that preferred buying *omamori* for health, 15 were at this shrine. *Shimogamo-jinja* and *Yasaka-jinja* offered more general *omamori* so the answers were not as specific.

Question 4 was not asked in the official and national surveys, which could inform further research. Even when they bought *omamori*, Japanese people did not always do so for the purported benefits. If ask these kind of questions, researchers can better understand what kind of benefits Japanese people are still looking for, and the real meaning that the *omamori* has for them. In the AVS and H&F surveys, 64% and 12.09%, respectively answered that it was for family and friends. Roemer explains that since these questions are not identical, the

percentage difference is not unexpected and is not an indication of lack of reliability (Roemer, 2012, p. 49).

A priest from *Kamigamo* shrine, that was interviewed during the fieldwork in Kyoto, stated that in his shrine, the most popular *omamori* were for safe flight and to keep away misfortune; the most popular colours were yellow, blue and red and also gold. This temple in the Heian period used to have a specific craftsman that provided the *omamori* to them; now many craftsmen do so.

Table 3.1.6

Answers	# Of respondents (%)
Traffic safety	37 (46.25%)
Traffic safety	36 (45%)
Aviation	1 ( 1.25%)
Health	36 (45%)
Love	18 (25%)
Love	14 (17.5%)
Marriage	13 (16.25%)
Good boyfriend	1 ( 1.25%)
Not a specific one	5 ( 6.25%)
Good grades	6 ( 8.5%)
Good grades	5 ( 6.25%)
Passing exam	2 ( 2.25%)
Good luck	3 ( 3.75%)

Job and business	2 ( 2.25%)
Omamori with multiple prayers	1 ( 1.25%)
Childbirth	1 ( 1.25%)
Total # of respondents	80(100%)

#### 7) What religion do you practice?

After some round of interviews, we added a question regarding what religion respondents practiced. Since it was only asked to 12 people, there are not many responses. The 6% responding that they did not practice any religion did not specify if they were atheist or not. Five percent said they attended funerals and 3% attended weddings; only 1% responded about practicing Buddhism.

Roemer mentions the difficulty of finding this statistic due to the fact that when asking in shrines or temples where ancestors are buried, these data are collected by religious affiliations and approved by the government but not asked individually (Roemer, 2012, p. 28). This set of interviews addressed individuals, but not all Japanese people were open to answering the questions. The answers were insufficient to make a generalization. But it is worth mentioning that the H&F survey added a category of not being religious but still practicing rituals; this was selected more frequently with a 48.64% and rate. Those attending wedding rituals (25%), attending funeral rituals (41.6%) and praying and visiting shrines (8.3%) followed. Roemer indicates that less than 50% of the populations surveyed admitted to belong to a religious institution (Roemer, 2012, p. 29)

The national surveys compared by Roemer also focus on what people actually believe about their religion, e.g., if it is important to respect ancestors; or if the afterlife, heaven, hell, resurrection or reincarnation exist (Roemer, 2012, p. 37). This illustrates the opinions and attitudes towards religions and beliefs (Roemer, 2012, p.39) about *kami* (Roemer, 2012, p. 43) that could actually help prove the first hypothesis regarding how Japanese individuals identify themselves in the sense of religion and rites.

Table 3.1.7

Answers	# Of respondents (%)
None	6 (50%)
Attend just funerals	5 (41.6%)
Attend weddings	3 (25%)
Praying and visiting shrines	1 ( 8.3%)
Buddhist	1 ( 8.3%)
Total # of respondents	12(100%)

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As we can see, 45% Japanese people still use the *omamori* for health, 51.25% for prayer and 43.75% for colour. But since the respondents weren't forced to choose only one factor, it is difficult to rank one above the other. These results show that there is a combination between the benefits that they want to get (script) and their desire of consuming something aesthetic and pleasant to their taste (colour and design).

#### 4.1.2 Analysis of the foreigners' responses

We analysed the five questions posed to 55 foreigners visiting the shrine, either buying or not buying *omamori*. For the questions 1, 2 and 3 the interviewees were not forced to choose only one option. \*

1) What is the purpose of your visit to this shrine? \*

The majority of foreigners interviewed (55 in total) visited the shrines mainly for sightseeing reasons. Specific reasons were that the shrines were popular or famous; they had seen the shrine was advertised, or because shrines were part of the culture of Japan and they had a special interest on them.

Others were attracted by the architecture. Many people were trying to understand more about the religions of *Shintō* and Buddhism. The remaining respondents thought that they were beautiful places to visit; and only one foreigner went to wish for good fortune.

Table 3.2.1

Answers	# Of respondents
For touristic reasons or sightseeing	74
Sightseeing	17
For culture	13
Enjoy the architecture	12
They are famous	9
As historical site	8
Trying to understand about the religion of Japan (Shintō and/or	8

Buddhism)	7
They are beautiful	
To wish for good fortune	1
<hr/>	
Total # of respondents	55

## 2) What are your reasons for buying the talismans (omamori)? \*

The most popular answer was that it was a souvenir, a memory or a memento of their visit to the shrine. Some bought from various shrines.

Three commented that they did not buy *omamori* because they did not believe in their power. The rest bought them as a souvenir or decoration. Only six people bought them because they believed that they were for good fortune or good luck. Some bought them because they felt that it was a way to connect with Japanese culture. And only two people bought them because they wanted to contribute in a way to the shrine.

As six of the interviewed answered, the reason for buying the *omamori* was good fortune. Some knew the meaning and usage of the *omamori*, other tried to guess and the rest did not know the real meaning of *omamori*.

The foreigners interviewed showed two of the scopes presented in consumer culture. The first one was using the *omamori* as a social tie or contract to others, e.g., using it as a souvenir or gifts. The second one was the emotional pleasure of the connection to Japanese culture or to contribute to the shrine. And out of the 11 people that did not buy *omamori*, five had no answer regarding what they would have considered if they were to buy the *omamori*.

Table 3.2.2

Answers	# Of respondents
Souvenir or Memory or memento	23
Do not buy them	11
Gift	7
Good fortune	6
Decoration	3
A connection to Japanese culture	3
I do not believe in them	3
To contribute to the shrine	2
Total # of respondents	55

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3) What do you consider when choosing an *omamori*? Script, colour, shape, price, etc.? \*

The most popular response was the colour of the *omamori*, followed closely by the meaning, script or effect. For others, a factor that contributed to the purchase of the *omamori* was the price. Other answers that had high responses were the appearance of the *omamori* or how beautiful it looked. Only one respondent wanted an *omamori* for the Japanese patterns on it. Despite these aesthetic reasons, 41.81% answered that for them they were souvenirs. Only 10.96% bought them for good fortune, and 36.6% said it was because they liked what it meant—not exactly because they believed in it.

One might assume that people from other countries are also looking for the benefits of the *omamori*. However, here we found that they just liked to know what they were buying and they were more interested in the aesthetics of the *omamori* to please their consumption needs or display them to other people as a way of showing where they went—as mentioned in consumer culture theory as the “condition of inflation” (Featherstone, 2007, p. 13). Even though 11 people did not buy the *omamori*, some still answered as to how they would choose the *omamori* if they did. This question was also asked to Japanese people; the answers showed similarities. The two highest responses were meaning and colour. For foreigners the top reason was colour and for Japanese it was meaning. Only 20 foreigners actually knew the meaning of the *omamori*; the rest bought them because of the script but did not know of their use in *Shintō* religion.

Table 3.2.3

Answers	# Of respondents
Colour	29
Meaning, script or effect	28
Shape	11
Price	9
Appearance	7
Beautiful	6
Japanese patterns	1
Total # of respondents	55

4) Do you know the meaning of this omamori (talismans) in the *Shintō* religion?

The most popular answer was no. Some foreigner respondents few tried to guess. Others answered that they were for good luck (6 people), or protection. One answered that he asked his friends about the meaning and another one said that sometimes he knew the meaning of the scripts, but not all the time. From the results gathered, foreigners liked to buy *omamori* as souvenirs (41.81%), for colour (52.72%) and for meaning (28%) but 23 of 55 did not know the actual meaning or usage of the *omamori*.

There were 11 people who bought the *omamori* and knew their meaning in *Shintō* religion, five who bought them and tried to guess the meaning and 23 who did not know the meaning.

Table 3.2.4

Answers	# Of respondents (%)
No	23 (41.81%)
Yes	20 (36.38%)
Yes	11 (20%)
Good luck	6 (10.96%)
To protect	3 ( 5.45%)
Not really know and try to guess	10 (18.18%)
Sometimes	1 ( 1.8%)
Have to ask	1 ( 1.8%)
Total # of respondents	55(100%)

### 5) What religion do you practice?

The majority of foreigners surveyed said they did not have or practice religion. After that, Christianity followed ranked the highest, followed by Lutheranism and atheism (one each); a small number practiced Islam, then Buddhism and Hinduism. This question sought to see if religion was a factor in visiting the shrine or buying *omamori*. Of the people interviewed, their religion was not a factor.

Among the people who did not buy, one that did not practice any religion, two people used to be Christian, and four people were Christian, of which one said that because he was Christian he did not buy. One other said that it was because they were overpriced and the others did not explain. A Hindu explained that he did not believe in any kind of amulet.

In analysing the results of the foreigners with the theory of the modified rational choice model, we see that even though they did not believe in *omamori*, they still got *omamori* as a souvenir; they chose to ignore the implied restrictions of their religion in order to get something that they wished to have.

Table 3.2.5

Answers	# Of respondents (%)
None (not enroll in any religious organization or category)	15 (27.27%)
Christianity	19 (26.57%)
Christianity	8(14.54%)
Lutheranism	6(10.96%)

Catholic	4 ( 7.27%)
Evangelical Lutheran church	1 ( 1.8%)
Atheist	6 (10.96%)
Islam	5 ( 9.09%)
Buddhism	3 ( 5.45%)
Hinduism	2 ( 3.63%)
Agnostic	1 ( 1.8%)
<hr/>	
Total # of respondents	55(100%)

It was surprising that the agnostic bought the *omamori*, considering that *omamori* are still religious objects. A self-described atheist said he bought the *omamori* because he wanted to contribute to the shrine. Moreover, the people who practiced Islam also bought the *omamori* as souvenirs. But in the Islam religion, it is not allowed to have objects from another religion. As for those who practiced Christianity or used to practice, half of these interviewees did not buy them not even as a souvenir; the other half bought them as gifts or souvenirs.

For 23 of the foreigners interviewed, the *omamori* was not considered a charm to protect or to ask for help; they were souvenirs, gifts, memories or nice decorations. For them, colour was important as well as the meaning—even though they did not believe in them—and price was also an important factor.

#### **4.1.3 Comparison of the responses by Japanese and foreign shrine visitors**

Some similarities between the two groups were that many members of both went to the shrine for touristic reasons or because friends wanted to go. Not

all Japanese or foreigners bought *omamori*. Some of them shared the same reason that they did not believe in them. Of Japanese respondents, 26.25% did not buy them, but only one person mentioned efficacy. Of foreign respondents, 41.81% did not know the meaning or the usage of *omamori*; 10.96% mentioned that they were for good luck and 5.45% for protection. Some foreigners did not buy them due to their own religion. For both groups, the majority chose *omamori* for script or meaning, then colour. For some Japanese and foreigners, they were just looking for something cute or as a gift or souvenir; for most Japanese it was for the benefit of buying the *omamori* with a specific script while only one foreigner mentioned good fortune as a reason.

For Japanese people the theory that applies was the modified rational choice model and for foreign visitors it was consumer culture. From the results of the interviews with Japanese people, it was difficult to relate them to consumer culture—with some exceptions as when people answered that they bought them because they were cute or beautiful or because their friends made them. With foreigners, the modified rational choice model only applied in a small way, as when Christians and Muslims bought *omamori*.

Roemer (2012) pointed out that interviews should be not only ask through religious institutions or via email or by phone, but in person so that the interviews could be more in-depth and the answers could be of more use. The national and international surveys did not ask what religion respondents practice, or if they are aligned to only one religion. In this research this question was asked, but only 12 people answered. Another question to ask could be whether they thought that

consumerism and the new lifestyles affect these practices. And hopefully bring more people to agree to be interviewed, so more data could be gathered and understand better all the changes in *Shintō* religion.

## Chapter 5

### Conclusion

This research resulted in some findings about religion, consumerism and the relation between Japanese people and foreign visitors with *Shintō* religion. This study aimed to shed light on how people related to *Shintō* and consumerism, focusing on *omamori*. The practice of *Shintō*, including the uses of *omamori*, have been constantly evolving, and it has adapted to the modern circumstances and the new lifestyles of Japanese people.

There are two hypothesis presented in this research. The first hypothesis regards Japanese people and how they have changed their way of practicing *Shintō* through the purchase of *omamori*—if it is a religious item or not—and what are the changes in *Shintō* that can be observed.

Some Japanese respondents bought them for the script and to feel protected or to feel safe, at 61%. The other 19% was for souvenirs or nothing special. But they do have preferences regarding the colour and the shape of the *omamori*. They still feel the need to go to the shrine either as much as they want or as much as they can but also others feel different about the visits to the shrine either they go rarely, only when friends want to go or not at all.

When it comes to having *Shintō* objects, 69% of Japanese respondents had *omamori* or *omamori* and *kamidana* but 17% had nothing at all. Since not many interviewees answered about the religion that they practiced, it is difficult to tell if it applies to Japanese people who visit the shrines.

The modified rational choice model applies when they decided either to get the *omamori* for the benefits of protection or when they go to the shrine often or rarely, or only attend rituals or services instead of believing in all the aspects of *Shintō* religion. And consumer culture theory applies when they are only interested on the beauty or the colour of the *omamori* and thus spur the shrines to create new *omamori* (new script, new colours and new shapes) accordingly. As shown in the literature review, the shrines try to keep up with the new “needs” of Japanese people.

My second hypothesis is that foreigners who travel inside Japan are trying to grasp on the culture and thus buy these *omamori* (charms) as a popular cultural item; they do not follow *Shintō* religion but they are trying to understand more about Japanese culture. This hypothesis was held up by the answers of interviews. Most foreigners buy the *omamori* as a souvenir or a memory of their visit to the shrine. When they were questioned about the script or the meaning, they did not believe in them, or did not know. Out of the 28 foreigners who cited the meaning, 22 bought them as a souvenir and did not know the usage of the *omamori*, two bought them for the culture that they possess and just one person bought it for good fortune. They mostly wanted to have a nice souvenir to keep or to give to friends and family. Eleven foreigners knew the meaning of the *omamori* and 9 tried to guess; 4 bought it to learn more about the culture of Japan.

Here, the theory that applies the most is consumer culture that justifies their behaviour in only buying the *omamori* as an item and not as a religious object. According to Featherstone (2007), satisfaction is derived from goods and

that relates to socially structured access. The foreigners use the *omamori* as a way to form a societal bond and show off their trips in Japan. It is a way to satisfy their emotional pleasure and desires with something beautiful that will generate excitement every time they look at it.

This research found that the way Japanese people practice *Shintō* religion through *omamori* has adapted to modern culture. These *omamori* are almost in every single *Shintō* shrine and they are sold to everyone, regardless of religion. They had them in different colors, different shapes and of course different prayers.

The objective of this research was to gain a better understanding of the current situation of *Shintō* religion in the contemporary society of Japan. Alongside the previous studies and the data gathered here, it was observed that Japanese people still follow *Shintō* religion, even though most still do not subscribe only to or practice one religion. For them it is about being a “good Japanese” as Reader and Tanabe explain in their book *Practically Religious*.

Color and meaning of *omamori* were really important to both Japanese and foreigners. When bought as a prayer or as a souvenir, knowing its meaning was the main choice. Traffic safety, health and love are the *omamori* that people buy most often. Japanese people as well as foreigners also buy *omamori* as a souvenir; some only had one because someone bought it for them. Some Japanese people no longer think, as Reader and Tanabe (1998) explain, that there are “wrongful prayers” when they are not done with genuineness or commitment. Consumerism brings new ways of doing and experiencing things, and it is important to

understand how it affects people's daily life—including in this case, practicing *Shintō* religion. Consuming things just for the sake of consuming brings a different satisfaction than when you buy things out of a need.

As Roemer (2012) comments, trying to find data to support research on religiosity in Japan is difficult, so researchers have to conduct their own. But this adds “tremendous financial and time strains” on a research project, especially if going out of a local community (p. 52). This study can help to broaden information on *Shintō* in the contemporary era of Japan and shed light into the actual situation of the way people carry *Shintō* practices. We can ask interviewees if they truly believe in *Shintō* and *omamori*, what their opinion is towards the rite of buying *omamori* and what new trends they see in the religiousness of Japanese people. We can also ask more about the reasons why foreigners visit the shrines and buy *omamori* from the shrines. To understand more about the current situation of *Shintō* religion, the area needs more studies, not only in Japanese but also in English. Future researchers should realize that this is a changing topic that evolves with societal demands, and those demands may come from an actual need or due to new lifestyle trends.

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## Appendices

### Appendix 1:

#### Glossary:

Omamori: are protective charms usually used to avoid or deflect bad luck and promote better circumstances in life. (Handy Bilingual Reference For *Kami* and Jinja, 2006, 40)

Magatama: an ornament shaped as a jewel to avoid evil.

Ema: are minor wooden tablet of written wishes and desires that are left at a special place in the shrine grounds in order to get that wish fulfilled (Handy Bilingual Reference For *Kami* and Jinja, 2006, 40)

Hamaya: is ornamental arrow sold at shrines at New Year's to ward off misfortune and to draw good luck.

Omikuji: are papers that have a personal fortune written on them (Handy Bilingual Reference For *Kami* and Jinja, 2006, 40)

Kamidana: are miniature household altars to enshrine a Shinto kami. (Bocking, Brian. (1997). A Popular Dictionary of Shinto. Lincolnwood, Illinois: NTC Publishing)

**Appendix 2**

These tables belong to Roemer's analysis from his previous analysis of eight different surveys only three where used for the analysis of this research. (pp.27, 30 &46)

Table 1. Survey characteristics

	N (Japanese)	Age Range/ Mean	Percentage Female	# Religion Variables	Int'l, Nat'l, Cmmnty	Access
Asia Europe Survey 2001 (ASES)	1,129	18-79/ 48.97	52.44%	5	I	ICPSR (icpsr.umich.edu)
AsiaBarometer 2003, 2004, 2006 (AB)	891	20-69/ NA	52.63%	17*	I	asiabarometer.org ICPSR (2003-4)
Asian Values Survey 2001 (AVS)	1,000	18-75/ 44	50.10%	35	N	Available with permission from Nanzan University
East Asia Value Survey 2002 (EAVS)	787	Not available	Not available	6	I	ism.ac.jp/~yoshino/ea/ japan/index_e.html
Health & Faith Survey 2007 (H&F)	333	23-94/ 50.52	56.95%	24	C	Available upon request from author
Japanese General Social Surveys 2000-2003, 2005 (JGSS)	14,322	20-89/ 53.12	54.76%	4*	N	ICPSR (icpsr.umich.edu)
National Survey of Japanese Elderly 2002 (NSJE)	2,825	56-99/ 80.52	57.95%	8	N	ICPSR (icpsr.umich.edu)
World Values Survey 2000, 2005 (WVS)	2,458	18-86/ 47.45	54.70%	30*	I	worldvaluessurvey.org

\* Number of questions varies per year; total for all years listed.

Age range/mean and percentage female are averaged for multiple years in the AB, JGSS, and WVS data.

Sample size for AB is averaged for the three years of data.

ICPSR is the Inter-University Consortium for Political and Social Research, a digital storehouse of data from around the world. Membership is free.

Percentages for the H&F are weighted to better reflect the general population.

Table 2. Religious identification I—religious affiliation

	TOTAL	N	% Buddhist	N
AB	30.35%	891	19.20%	891
ASES	55.33%	1126	51.15%	1126
AVS	27.90%	1000	18.09%	984
EAVS	24.40%	787	20.50%	192
H&F	80.55%	311.29	34.99%	317.10
JGSS	33.81%	12,471	21.82%	13,968
NSJE	—	—	48.35%	2825
WVS	48.65%*	2458	33.0%	2458

Percentages for the AB are approximations based on reports from their web site (asiabarometer.org); they are averaged for the three years of data.

Total not available for NSJE data based on data accessed.

\* In response to a different question concerning groups one 'belongs to,' only 10.60% chose religious organization in 2000 (question not asked in 2005).

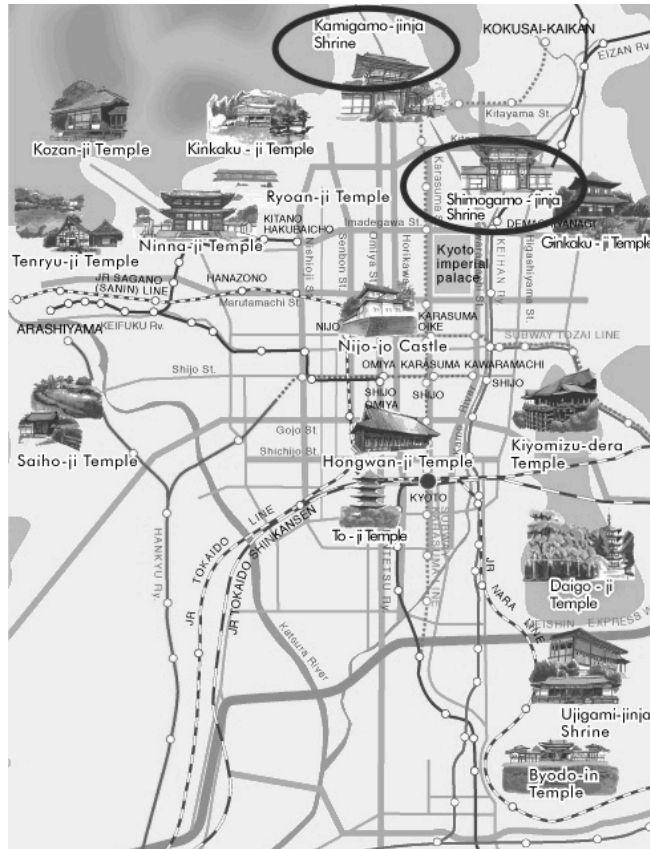
Percentages for the H&F are weighted.

Table 8. Rituals and religious activities and attitudes

Response categories shown	AVS Yes	AB Varies	ASES Once/ month or more	H&F Always/ Often	NSJE Always/ Sometimes	WVS Varies
1. Attend religious services other than holidays (once/month or more)	14.70%*	7.80%	11.51%		25.87%*	11.10%*
2. Ancestor grave visits				23.94%		
3. Purchase amulets/talismans for family or friends	64.59%			12.09%		
4. Go to shrines/temples/churches to pray for safety/success				18.46%		
5. Participate in festivals				14.61%		
6. Think about meaning of life**	79.62%			25.45%		83.95%
7. Pray to kami/hotoke	54.84%					3.90%*
8. Pray, meditate, or contemplate	27.87%	22%		19.82%		40.20%
9. Make offerings/pray at home kamidana (Shintō altar) or butsudan (ancestor/Buddhist altar)					80.53%	
10. Read sutras/Bible in my home					30.41%	
11. Watch/listen to religious programs on TV/radio					13.27%	

## Appendix 3

### Kyoto map



### Yasaka jinja map



## Appendix 4

### Foreign responses

1) What is the purpose of your visit to this shrine?

History, beautiful nature, culture and architecture

2) What are your reasons to buy the talismans (omamori)?

as a souvenir and for their powers

3) What do you consider when choosing an omamori? Like the script, the color, the shape, the price, or anything else?

all the above, first the color and the shape and when I have chosen I want to know the meaning. If it's not good, I try to find one with a better meaning.

4) Do you know what is the meaning of this omamori (talismans) in the Shintō religion?

Yes. I used to know more than I do now.

5) What religion do you practice?

Evangelical Lutheran church

1) What is the purpose of your visit to this shrine?

Wish for good fortune

2) What are your reasons to buy the talismans (omamori)?

Wish for good fortune

3) What do you consider when choosing an omamori? Like the script, the color, the shape, the price, or anything else?

The effect

4) Do you know what is the meaning of this omamori (talismans) in the Shintō religion?

No

5) What religion do you practice?

None

1) What is the purpose of your visit to this shrine?

I like going to historical sites and appreciate the architecture and design.

2) What are your reasons to buy the talismans (omamori)?

I don't buy omamori.

3) What do you consider when choosing an omamori? Like the script, the color, the shape, the price, or anything else?

I would probably buy ones that had Japanese looking patterns and didn't cost much.

4) Do you know what is the meaning of this omamori (talismans) in the Shintō religion?

I think they protect the wearer and give luck, but I don't really know.

5) What religion do you practice?

I practice no religion

1) What is the purpose of your visit to this shrine?

I like to see different shrines because I have an interest in religion in Japan. Often, when I go to a new place, the shrines and temples are the most obvious (and accessible) things to visit. I like to see what the shrines look like, and as I see more and more, I like to see how they are different and similar.

2) What are your reasons to buy the talismans (omamori)?

I usually do not buy omamori.

3) What do you consider when choosing an omamori? Like the script, the color, the shape, the price, or anything else?

If I do buy an omamori, it is for sentimental value. I usually consider appearance and price.

4) Do you know what is the meaning of this omamori (talismans) in the Shintō religion?

Yes, but I don't put any meaning into them except sentiment and fond memories of visiting a place.

5) What religion do you practice?

I am Catholic, and studied religion academically (specifically religions in Japan) as my major in university

1) What is the purpose of your visit to this shrine?

Know about its history

2) What are your reasons to buy the talismans (omamori)?

I buy as souvenir

3) What do you consider when choosing an omamori? Like the script, the color, the shape, the price, or anything else?

The script and color.

4) Do you know what is the meaning of this omamori (talismans) in the Shintō religion?

No

5) What religion do you practice?

Islam

1) What is the purpose of your visit to this shrine?

Seeing parts of Japanese culture and architecture.

2) What are your reasons to buy the talismans (omamori)?

I never have.

3) What do you consider when choosing an omamori? Like the script, the color, the shape, the price, or anything else?

If I would, I would choose it because of the script and the picture/color that attracts me.

4) Do you know what is the meaning of this omamori (talismans) in the Shintō religion?

No.

5) What religion do you practice?

Current, none. Past, Christian (Baptist)

1) What is the purpose of your visit to this shrine?

I visit shrines because I like the look of the buildings, the historic feel, shrines are beautiful and the atmosphere is so peaceful and good.

2) What are your reasons to buy the talismans (omamori)?

I have good luck charm from Inari jinja and one charm of good luck in study. Also I have two inari statues because I like the look of them. Statues I have used in decorative purpose and charms are not in "use", only I keep them as memory of a certain shrine or memory of Japan.

3) What do you consider when choosing an omamori? Like the script, the color, the shape, the price, or anything else?

I choosed omamori because of the "purpose" they are for, for example for good luck in study or exams. Also I bought omamori as souvenirs for my family: safety in traffic and good health. Also these I picked because of the ideas they represent.

4) Do you know what is the meaning of this omamori (talismans) in the Shintō religion?

I do know that they are usually for some specific wish or just generally for good luck.

5) What religion do you practice?

Lutheranism

1) What is the purpose of your visit to this shrine?

Just for sightseeing

2) What are your reasons to buy the talismans (omamori)?

As a memento of my visit

3) What do you consider when choosing an omamori? Like the script, the colour, the shape, the price, or anything else?

Colour, meaning and whether it attaches well to my phone

4) Do you know what is the meaning of this omamori (talismans) in the Shintō religion?

I usually have to ask my friends for the meaning first

5) What religion do you practice?

None

1) What is the purpose of your visit to this shrine?

To see new places.

2) What are your reasons to buy the talismans (omamori)?

N/A

3) What do you consider when choosing an omamori? Like the script, the colour, the shape, the price, or anything else?

N/A

4) Do you know what is the meaning of this omamori (talismans) in the Shintō religion?

I do not.

5) What religion do you practice?

Christianity.

1) What is the purpose of your visit to this shrine?

1. Sightseeing

2. I'm trying to understand Shintoism and Buddhism

2) What are your reasons to buy the talismans (omamori)?

I haven't bought any because I don't believe in talismans of any sort.

3) What do you consider when choosing an omamori? Like the script, the colour, the shape, the price, or anything else?

If I were to buy, I would consider the significance/ purpose (health, wealth, love, etc).

4) Do you know what is the meaning of this omamori (talismans) in the Shintō religion?

I'm now learning about them and trying to understand their significance in Shintoism.

5) What religion do you practice?

Hinduism

1) What is the purpose of your visit to this shrine?

Experiencing Japanese tradition and culture.

2) What are your reasons to buy the talismans (omamori)?

I like knickknacks! And I have always been drawn to amulets of sorts.

3) What do you consider when choosing an omamori? Like the script, the colour, the shape, the price, or anything else?

The look, if it looks exotic and mystic.

4) Do you know what is the meaning of this omamori (talismans) in the Shintō religion?

I don't know the exact reason why they exist, but I know that they are suppose to help you in differents parts of your life. Like studying, driving, having good relations...and so on..

5) What religion do you practice?

None, I was born Protestant Christian but I am now agnostic.

1) What is the purpose of your visit to this shrine?

Tourism

2) What are your reasons to buy the talismans (omamori)?

momento

3) What do you consider when choosing an omamori? Like the script, the colour, the shape, the price, or anything else?

colour and the omamori's purpose, eg; luck, study,etc.

4) Do you know what is the meaning of this omamori (talismans) in the Shintō religion?

no

5) What religion do you practice?

None

1)What is the purpose of your visit to this shrine?

To see the architecture and take photos of a famous location.

2) What are your reasons to buy the talismans (omamori)?

As a keepsake to help me remember the shrine.

3) What do you consider when choosing an omamori? Like the script, the colour, the shape, the price, or anything else?

Usually the price, as well as the shape of the figure itself. If there is an animal/yokai demon/god associated with the shrine, I try to buy a figure of that person/thing.

4) Do you know what is the meaning of this omamori (talismans) in the Shintō religion?

Often the talismans are for good health or wealth.

5) What religion do you practice?

I am an atheist.

1) What is the purpose of your visit to this shrine?

They are beautiful. Cultural exchange.

2) What are your reasons to buy the talismans (omamori)?

I did not buy any.

3) What do you consider when choosing an omamori? Like the script, the colour, the shape, the price, or anything else?

If I were to buy one I would do it based on price and how beautiful it is.

4) Do you know what is the meaning of this omamori (talismans) in the Shintō religion?

No.

5) What religion do you practice?

I'm an atheist

1) What is the purpose of your visit to this shrine?

I like to enjoy the beautiful architecture and a culture that is different from my own. The shrines are also very relaxing, despite heavy tourism in some places.

2) What are your reasons to buy the talismans (omamori)?

I like to believe in them a little bit as good luck charms, they are a nice little gift as well.

3) What do you consider when choosing an omamori? Like the script, the colour, the shape, the price, or anything else?

I generally consider script, shape and price. I tend to go for something small and personal.

4) Do you know what is the meaning of this omamori (talismans) in the Shintō religion?

Couldn't say 100%.

5) What religion do you practice?

Not practicing.

1) What is the purpose of your visit to this shrine?

Usually my GF wanted to go, or it's just so famous/historical its impossible to resist. And pictures.

2) What are your reasons to buy the talismans (omamori)?

Momentos

3) What do you consider when choosing an omamori? Like the script, the colour, the shape, the price, or anything else?

The one that looks cool to me. Or the study one when I was a student.

4) Do you know what is the meaning of this omamori (talismans) in the Shintō religion?

Mostly, I can read well.

5) What religion do you practice?

Atheist

1) What is the purpose of your visit to this shrine?

Mainly touristic

2) What are your reasons to buy the talismans (omamori)?

I did not bought them, I think they are overpriced

3) What do you consider when choosing an omamori? Like the script, the colour, the shape, the price, or anything else?

NA

4) Do you know what is the meaning of this omamori (talismans) in the Shintō religion?

They are usually for different purposes, depending on the shirne and the god.

5) What religion do you practice?

Christianity

1) What is the purpose of your visit to this shrine?

Just to visit

2) What are your reasons to buy the talismans (omamori)?

To have good health for either myself or for someone in my life, do well in school or get a nice paying job.

3) What do you consider when choosing an omamori? Like the script, the colour, the shape, the price, or anything else?

The price, the colour, the shape and from which shrine.

4) Do you know what is the meaning of this omamori (talismans) in the Shintō religion?

Not really.

5) What religion do you practice?

Buddhism

1) What is the purpose of your visit to this shrine?

To learn about different cultures.and appreciate the aesthetics.

2) What are your reasons to buy the talismans (omamori)?

I don't.

3) What do you consider when choosing an omamori? Like the script, the colour, the shape, the price, or anything else?

N/A - I don't know much about it.

4) Do you know what is the meaning of this omamori (talismans) in the Shintō religion?

No.

5) What religion do you practice?

Christened a Christian but I don't really practice.

1) What is the purpose of your visit to this shrine?

Japanese religion is interesting to me.

2) What are your reasons to buy the talismans (omamori)?

To contribute to the shrine.

3) What do you consider when choosing an omamori? Like the script, the colour, the shape, the price, or anything else?

The meaning; for example, I purchased one for my sister that was to help with childbirth, as she was pregnant during my visit to Japan.

4) Do you know what is the meaning of this omamori (talismans) in the Shintō religion?

Not really

5) What religion do you practice?

Agnostic/Atheist

1) What is the purpose of your visit to this shrine?

Mostly sightseeing.

2) What are your reasons to buy the talismans (omamori)?

As souvenirs and/or decorations.

3) What do you consider when choosing an omamori? Like the script, the colour, the shape, the price, or anything else?

The colour and the script are the most important.

4) Do you know what is the meaning of this omamori (talismans) in the Shintō religion?

I think they are meant to be lucky, or protect you and your family.

5) What religion do you practice?

None

1) What is the purpose of your visit to this shrine?

To admire it.

2) What are your reasons to buy the talismans (omamori)?

I don't buy them.

3) What do you consider when choosing an omamori? Like the script, the colour, the shape, the price, or anything else?

N/A

4) Do you know what is the meaning of this omamori (talismans) in the Shintō religion?

No

5) What religion do you practice?

Christianity

1) What is the purpose of your visit to this shrine?

See Japanese culture

2) What are your reasons to buy the talismans (omamori)?

None, I practice Christianity.

3) What do you consider when choosing an omamori? Like the script, the colour, the shape, the price, or anything else?

Respondent skipped this question

4) Do you know what is the meaning of this omamori (talismans) in the Shintō religion?

something about safety?

5) What religion do you practice?

Christianity

1) What is the purpose of your visit to this shrine?

famous and beautiful

2) What are your reasons to buy the talismans (omamori)?

presents for friends and family

3) What do you consider when choosing an omamori? Like the script, the colour, the shape, the price, or anything else?

script

4) Do you know what is the meaning of this omamori (talismans) in the Shintō religion?

no

5) What religion do you practice?

Nothing

1) What is the purpose of your visit to this shrine?

I have interest on getting to know more about Shinto religion

2) What are your reasons to buy the talismans (omamori)?

To try their good fortune

3) What do you consider when choosing an omamori? Like the script, the color, the shape, the price, or anything else?

The meaning and then the color and shape

4) Do you know what is the meaning of this omamori (talismans) in the Shintō religion?

Yes, is a prayer to the goods either to help or to protect.

5) What religion do you practice?

None

1) What is the purpose of your visit to this shrine?

For history and architecture

2) What are your reasons to buy the talismans (omamori)?

I think they are beautiful souvenirs from Japan

3) What do you consider when choosing an omamori? Like the script, the color, the shape, the price, or anything else?

Color, how beautiful they are and the meaning

4) Do you know what is the meaning of this omamori (talismans) in the Shintō religion?

No

5) What religion do you practice?

Christian

1) What is the purpose of your visit to this shrine?

Just to visit touristic places in Japan

2) What are your reasons to buy the talismans (omamori)?

As a souvenir

3) What do you consider when choosing an omamori? Like the script, the color, the shape, the price, or anything else?

Well first the color and I also want to know the meaning.

4) Do you know what is the meaning of this omamori (talismans) in the Shintō religion?

No, I guess for good luck

5) What religion do you practice?

Catholic

1) What is the purpose of your visit to this shrine?

Cultural visit

2) What are your reasons to buy the talismans (omamori)?

For souvenirs

3) What do you consider when choosing an omamori? Like the script, the color, the shape, the price, or anything else?

The appearance of the charm

4) Do you know what is the meaning of this omamori (talismans) in the Shintō religion?

No

5) What religion do you practice?

Islam

1) What is the purpose of your visit to this shrine?

To get to know more about the religion in Japan

2) What are your reasons to buy the talismans (omamori)?

Gifts for friends and family

3) What do you consider when choosing an omamori? Like the script, the color, the shape, the price, or anything else?

The color and the beauty of the script

4) Do you know what is the meaning of this omamori (talismans) in the Shintō religion?

No

5) What religion do you practice?

None

1) What is the purpose of your visit to this shrine?

Cultural visit

2) What are your reasons to buy the talismans (omamori)?

For souvenirs

3) What do you consider when choosing an omamori? Like the script, the color, the shape, the price, or anything else?

The appearance of the charm

4) Do you know what is the meaning of this omamori (talismans) in the Shintō religion?

No

5) What religion do you practice?

Islam

1) What is the purpose of your visit to this shrine?

I like the architecture

2) What are your reasons to buy the talismans (omamori)?

Sometimes for a memory of the temples I visit

3) What do you consider when choosing an omamori? Like the script, the color, the shape, the price, or anything else?

Depends on the color, the meaning and the beauty of it

4) Do you know what is the meaning of this omamori (talismans) in the Shintō religion?

I think they are for good luck

5) What religion do you practice?

Lutheranism

1) What is the purpose of your visit to this shrine?

To sightseeing

2) What are your reasons to buy the talismans (omamori)?

Just as souvenirs

3) What do you consider when choosing an omamori? Like the script, the color, the shape, the price, or anything else?

I like the meaning and the color

4) Do you know what is the meaning of this omamori (talismans) in the Shintō religion?

No

5) What religion do you practice?

Christian

1) What is the purpose of your visit to this shrine?

I like the culture of Japan and I'm trying to learn about their religion.

2) What are your reasons to buy the talismans (omamori)?

I think they are good memories of the visit

3) What do you consider when choosing an omamori? Like the script, the color, the shape, the price, or anything else?

For what they are for, the shape and the color

4) Do you know what is the meaning of this omamori (talismans) in the Shintō religion?

No, maybe for good luck

5) What religion do you practice?

Hinduism

1) What is the purpose of your visit to this shrine?

They are famous places in Japan

2) What are your reasons to buy the talismans (omamori)?

For good fortune

3) What do you consider when choosing an omamori? Like the script, the color, the shape, the price, or anything else?

The color, the meaning or what they are for like health or love and the shape

4) Do you know what is the meaning of this omamori (talismans) in the Shintō religion?

They are for good fortune

5) What religion do you practice?

Lutheranism

1) What is the purpose of your visit to this shrine?

Architecture and culture

2) What are your reasons to buy the talismans (omamori)?

I don't believe in them but they are nice gifts

3) What do you consider when choosing an omamori? Like the script, the color, the shape, the price, or anything else?

How the look

4) Do you know what is the meaning of this omamori (talismans) in the Shintō religion?

No

5) What religion do you practice?

None

1) What is the purpose of your visit to this shrine?

They are beautiful and some are famous

2) What are your reasons to buy the talismans (omamori)?

As a memory of my visit

3) What do you consider when choosing an omamori? Like the script, the color, the shape, the price, or anything else?

The color and the price

4) Do you know what is the meaning of this omamori (talismans) in the Shintō religion?

No

5) What religion do you practice?

Atheist

1) What is the purpose of your visit to this shrine?

Sightseeing

2) What are your reasons to buy the talismans (omamori)?

I don't buy that often but I like them as souvenirs

3) What do you consider when choosing an omamori? Like the script, the color, the shape, the price, or anything else?

The color, sometimes the meaning, the price and shape

4) Do you know what is the meaning of this omamori (talismans) in the Shintō religion?

No, for good luck?

5) What religion do you practice?

Islam

1) What is the purpose of your visit to this shrine?

A cultural visit between everything

2) What are your reasons to buy the talismans (omamori)?

Gifts

3) What do you consider when choosing an omamori? Like the script, the color, the shape, the price, or anything else?

The color, the meaning and shape

4) Do you know what is the meaning of this omamori (talismans) in the Shintō religion?

No

5) What religion do you practice?

None

1) What is the purpose of your visit to this shrine?

They look beautiful from the outside

2) What are your reasons to buy the talismans (omamori)?

They're nice souvenirs

3) What do you consider when choosing an omamori? Like the script, the color, the shape, the price, or anything else?

The appearance of the charm

4) Do you know what is the meaning of this omamori (talismans) in the Shintō religion?

No

5) What religion do you practice?

Catholic

1) What is the purpose of your visit to this shrine?

They are historical sites

2) What are your reasons to buy the talismans (omamori)?

Like a memory of the temple

3) What do you consider when choosing an omamori? Like the script, the color, the shape, the price, or anything else?

Price, color and maybe meaning

4) Do you know what is the meaning of this omamori (talismans) in the Shintō religion?

No, like good luck charms

5) What religion do you practice?

Lutheranism

1) What is the purpose of your visit to this shrine?

Well they are famous and also is good to understand the religion of this country

2) What are your reasons to buy the talismans (omamori)?

As a memory of the temples that I visited

3) What do you consider when choosing an omamori? Like the script, the color, the shape, the price, or anything else?

I like the meanings of them, the colors and the interesting shapes

4) Do you know what is the meaning of this omamori (talismans) in the Shintō religion?

No

5) What religion do you practice?

Catholic

1) What is the purpose of your visit to this shrine?

They are famous and the architecture

2) What are your reasons to buy the talismans (omamori)?

I don't buy them

3) What do you consider when choosing an omamori? Like the script, the color, the shape, the price, or anything else?

Well the appearance looks interesting

4) Do you know what is the meaning of this omamori (talismans) in the Shintō religion?

No

5) What religion do you practice?

Atheist

1) What is the purpose of your visit to this shrine?

For culture

2) What are your reasons to buy the talismans (omamori)?

Gifts

3) What do you consider when choosing an omamori? Like the script, the color, the shape, the price, or anything else?

The appearance of the charm color and price

4) Do you know what is the meaning of this omamori (talismans) in the Shintō religion?

No

5) What religion do you practice?

Lutherianism

1) What is the purpose of your visit to this shrine?

These are historical places of Japan

2) What are your reasons to buy the talismans (omamori)?

Souvenirs or memories from Japan

3) What do you consider when choosing an omamori? Like the script, the color, the shape, the price, or anything else?

If it's beautiful, the color and the meaning

4) Do you know what is the meaning of this omamori (talismans) in the Shintō religion?

Not really

5) What religion do you practice?

Islam

1) What is the purpose of your visit to this shrine?

They are famous and they are part of the culture of Japan

2) What are your reasons to buy the talismans (omamori)?

For good fortune

3) What do you consider when choosing an omamori? Like the script, the color, the shape, the price, or anything else?

The meaning and after the color

4) Do you know what is the meaning of this omamori (talismans) in the Shintō religion?

Yes

5) What religion do you practice?

Buddhism

1) What is the purpose of your visit to this shrine?

Just for sightseeing

2) What are your reasons to buy the talismans (omamori)?

Gifts

3) What do you consider when choosing an omamori? Like the script, the color, the shape, the price, or anything else?

Price, color and meaning

4) Do you know what is the meaning of this omamori (talismans) in the Shintō religion?

No

5) What religion do you practice?

Christianity

1) What is the purpose of your visit to this shrine?

I like the architecture

2) What are your reasons to buy the talismans (omamori)?

I don't believe in them just for decoration

3) What do you consider when choosing an omamori? Like the script, the color, the shape, the price, or anything else?

The color

4) Do you know what is the meaning of this omamori (talismans) in the Shintō religion?

No

5) What religion do you practice?

Atheist

1) What is the purpose of your visit to this shrine?

I read a lot about them in my guidebook

2) What are your reasons to buy the talismans (omamori)?

For souvenirs

3) What do you consider when choosing an omamori? Like the script, the color, the shape, the price, or anything else?

If they are pretty

4) Do you know what is the meaning of this omamori (talismans) in the Shintō religion?

No

5) What religion do you practice?

Lutheranism

1) What is the purpose of your visit to this shrine?

Just to visit

2) What are your reasons to buy the talismans (omamori)?

Like a nice memory

3) What do you consider when choosing an omamori? Like the script, the color, the shape, the price, or anything else?

Color and I like the meanings

4) Do you know what is the meaning of this omamori (talismans) in the Shintō religion?

No

5) What religion do you practice?

Islam

1) What is the purpose of your visit to this shrine?

I want to know more about the religion they practice on these temples

2) What are your reasons to buy the talismans (omamori)?

They are very interesting part of their culture

3) What do you consider when choosing an omamori? Like the script, the color, the shape, the price, or anything else?

Meaning and color

4) Do you know what is the meaning of this omamori (talismans) in the Shintō religion?

Yes

5) What religion do you practice?

None

1) What is the purpose of your visit to this shrine?

For cultural interest

2) What are your reasons to buy the talismans (omamori)?

I feel that I contribute to the activities at the temple

3) What do you consider when choosing an omamori? Like the script, the color, the shape, the price, or anything else?

The meaning and sometimes color

4) Do you know what is the meaning of this omamori (talismans) in the Shintō religion?

Yes

5) What religion do you practice?

Buddhism

1) What is the purpose of your visit to this shrine?

I want to know about their traditions

2) What are your reasons to buy the talismans (omamori)?

As a memory to learn more about in the future

3) What do you consider when choosing an omamori? Like the script, the color, the shape, the price, or anything else?

The script and the color

4) Do you know what is the meaning of this omamori (talismans) in the Shintō religion?

No that much I'm still trying to learn

5) What religion do you practice?

Catholic

1) What is the purpose of your visit to this shrine?

They are very famous and beautiful

2) What are your reasons to buy the talismans (omamori)?

For the culture that they possess

3) What do you consider when choosing an omamori? Like the script, the color, the shape, the price, or anything else?

The meaning, the shape and the color

4) Do you know what is the meaning of this omamori (talismans) in the Shintō religion?

Yes

5) What religion do you practice?

Christianity

1) What is the purpose of your visit to this shrine?

Sightseeing

2) What are your reasons to buy the talismans (omamori)?

Because they are beautiful and make good souvenirs

3) What do you consider when choosing an omamori? Like the script, the color, the shape, the price, or anything else?

I consider the intended purpose and then the appearance and price

4) Do you know what is the meaning of this omamori (talismans) in the Shintō religion?

Sometimes

5) What religion do you practice?

Agnostic

1) What is the purpose of your visit to this shrine?

Tourism

2) What are your reasons to buy the talismans (omamori)?

Gifts, decoration, feeling of connection to Japanese culture

3) What do you consider when choosing an omamori? Like the script, the colour, the shape, the price, or anything else?

Color, price, meaning inscribed

4) Do you know what is the meaning of this omamori (talismans) in the Shintō religion?

Yes

5) What religion do you practice?

Atheist

1) Do you buy frequently *omamori*?

あなたはよくお守りまもを買いますか？

Yes, I do.

2) With what frequency do you come to the shrine?

あなたはどのくらいひんどの頻度で神社に来ますか？

Once a month or 2 months

3) What kind of Shintō items do you possess?

あなたは他にどのような神道に関する品を持っていますか？ Magatama, (勾玉) Go Syuin (御朱印) Dorei (土鈴)

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとってお守りまもを持つ意味いみは何ですか？

As a memorial of worship (参拝の記念として) and for a safe life, for my health

5) How do you decide which *omamori* to get?

あなたはどやってどのお守りを買うか決めますか？

design, color and price

6) Which *omamori* do you buy more often?

あなたはどのお守りをよく買いますか？

for health

1) Do you buy frequently *omamori*?

あなたはよくお守りまもを買いますか？

no

2) With what frequency do you come to the shrine?

あなたはどのくらいひんどの頻度で神社に来ますか？

Once a year

3) What kind of Shintō items do you possess?

あなたは他にどのような神道に関する品を持っていますか？

Omamori for traffic

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとってお守りまもを持つ意味いみは何ですか？

Feeling peace and safe

5) How do you decide which *omamori* to get?

あなたはどやってどのお守りを買うか決めますか？

If I have my car for the purpose of traffic

6) Which *omamori* do you buy more often?

あなたはどのお守りをよく買いますか？

For the traffic safety

1) Do you buy frequently *omamori*? あなたはよくお守(まも)りを買いますか？

yes, once a year

2) With what frequency do you come to the shrine? あなたはどのくらいの頻度(ひんど)で神社に来ますか?

to pray for family

3) What kind of Shintō items do you possess? あなたは他にどのような神道に関する品を持っていますか?

only omamori.

4) What is the significance for you of the use of the omamori (talismans)? あなたにとってお守(まも)りを持つ意味(いみ)は何ですか?

feeling peace of mind

5) How do you decide which omamori to get? あなたはどうやってどのお守りを買うか決めますか?

no reason.

6) Which omamori do you buy more often? あなたはどのお守りをよく買いますか?

for the well being of my family

1) Do you buy frequently *omamori*?

あなたはよくお守<sup>まも</sup>りを買いますか?

年に一度

Once a year

2) With what frequency do you come to the shrine?

あなたはどのくらいの頻度<sup>ひんど</sup>で神社に来ますか?

年二回

Twice a year

3) What kind of Shintō items do you possess?

あなたは他にどのような神道に関する品を持っていますか?

お守り

omamori

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとってお守<sup>まも</sup>りを持つ意味<sup>いみ</sup>は何ですか?

保護のための

for protection

5) How do you decide which *omamori* to get?

あなたはどうやってどのお守りを買うか決めますか?

色と意味

color and meaning

6) Which *omamori* do you buy more often?

あなたはどのお守りをよく買いますか?

交通安全

traffic safety

1) Do you buy frequently *omamori*?

あなたはよくお守<sup>まも</sup>りを買いますか?

Sometimes

2) With what frequency do you come to the shrine?

あなたはどのくらいの頻度<sup>ひんど</sup>で神社に来ますか?

About 5 times a year

3) What kind of Shintō items do you possess?

あなたは他にどのような神道に関する品を持っていますか?

Only omamori

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとってお守りを持つ意味は何ですか？

If I have it I feel safe but if an accident happens then ill regret not having it.

5) How do you decide which *omamori* to get?

あなたはどうやってどのお守りを買うか決めますか？

Thinking what happen to me recently

6) Which *omamori* do you buy more often?

あなたはどのお守りをよく買いますか？

For academic achievement and traffic safety

1) Do you buy frequently *omamori*?

あなたはよくお守りまもを買いますか？

no

2) With what frequency do you come to the shrine?

あなたはどのくらいひんどの頻度で神社に来ますか？

Once a year

3) What kind of Shintō items do you posses?

あなたは他にどのような神道に関する品を持っていますか？

I don' have any

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとってお守りまもを持つ意味いみは何ですか？

When I buy it I feel satisfied

5) How do you decide which *omamori* to get?

あなたはどうやってどのお守りを買うか決めますか？

Trying to remember bad things happen recently

6) Which *omamori* do you buy more often?

あなたはどのお守りをよく買いますか？

For traffic safety

1) Do you buy frequently *omamori*?

あなたはよくお守りまもを買いますか？

Yes I do.

2) With what frequency do you come to the shrine?

あなたはどのくらいひんどの頻度で神社に来ますか？

I do once a month.

3) What kind of Shintō items do you posses?

あなたは他にどのような神道に関する品を持っていますか？

絵馬(ema) and 破魔矢(hamaya)

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとってお守りまもを持つ意味いみは何ですか？

I can feel that Buddha protects me always.

5) How do you decide which *omamori* to get?

あなたはどうやってどのお守りを買うか決めますか？

Expectations of each divine favor. For example in 地主神社 (Jinushi temple), I buy omamiri of love because this temple is famous for prayer of love.

6) Which *omamori* do you buy more often?

あなたはどのお守りをよく買いますか？

Road safety (交通安全)

1) Do you buy frequently *omamori*?

あなたはよくお守りまもを買いますか？

No

2) With what frequency do you come to the shrine?

あなたはどのくらいひんどの頻度で神社に来ますか？

Less than 5 times a year.

3) What kind of Shintō items do you possess?

あなたは他にどのような神道に関する品を持っていますか？

Maybe none

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとってお守りを持つ意味は何ですか？

Kind of interest or souvenir

5) How do you decide which *omamori* to get?

あなたはどやってどのお守りを買うか決めますか？

That's up to which kind of god is that shrine belong to

6) Which *omamori* do you buy more often?

あなたはどのお守りをよく買いますか？

Basically not, I may buy them if the others (whom I'm with in that moment) try to make me buy at the same timing

1) Do you buy frequently *omamori*?

あなたはよくお守りを買いますか？

I don't buy such a stuff for more than 10 years I think. I bought some when I was a student wishing to pass exams for high school

2) With what frequency do you come to the shrine?

あなたはどのくらいの頻度で神社に来ますか？

Once a few months, just for tourism

3) What kind of Shintō items do you possess?

あなたは他にどのような神道に関する品を持っていますか？

I don't own anything about Shinto but in my parent's house they have 神棚. (altar)

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとってお守りを持つ意味は何ですか？

To make myself be rest assured

5) How do you decide which *omamori* to get?

あなたはどやってどのお守りを買うか決めますか？

Things that I need to feel assured. For me it's maybe for the luck of money, love and health. I'm not the person who really into religions so mostly that kind of stuffs I don't believe.

6) Which *omamori* do you buy more often?

あなたはどのお守りをよく買いますか？

But if I have some opportunity to visit a shrine of Aviation, I might buy one for the safety of flights. Because I'm a flight attendant. It's a good idea having some products to feel protect myself.

1) Do you buy frequently *omamori*?

あなたはよくお守りを買いますか？

Not so often.

2) With what frequency do you come to the shrine?

あなたはどのくらいで神社に来ますか？ -

*About 2 or 3 times in a year.*

3) *What kind of Shintō items do you possess?*

あなたは他にどのような神道に関する品を持っていますか？

*A bracelet. It consists of many small balls. We put it at someone's funeral.*

4) *What is the significance for you of the use of the omamori (talismans)?*

あなたにとってお守りを持つは何ですか？

*It depends on my feeling that whether i feel i want it or not when i find it.*

5) *How do you decide which omamori to get?*

あなたはどうやってどのお守りを買うか決めますか？

*I decide it on my feeling of what kind of thing i need most at that moment. For example, before important test i buy omamori of study(学業運).*

6) *Which omamori do you buy more often?*

あなたはどのお守りをよく買いますか？

*Traffic protection (交通安全) and love(恋愛運) i guess.*

1) *Do you buy frequently omamori?*

あなたはよくお守りを買いますか？

*Once a year*

2) *With what frequency do you come to the shrine?*

あなたはどのくらいで神社に来ますか？

*A few times a year*

3) *What kind of Shintō items do you possess?*

あなたは他にどのような神道に関する品を持っていますか？

*Household Shinto altar because our family is Shintoist*

4) *What is the significance for you of the use of the omamori (talismans)?*

あなたにとってお守りを持つは何ですか？

*To wish omamori to protect myself, family and friends*

5) *How do you decide which omamori to get?*

あなたはどうやってどのお守りを買うか決めますか？

*I always get good-luck charm when the new year begging*

6) *Which omamori do you buy more often?*

あなたはどのお守りをよく買いますか？

*Good-luck charm For my health*

1) *Do you buy frequently omamori?*

あなたはよくお守りを買いますか？

*No, not much.*

2) *With what frequency do you come to the shrine?*

あなたはどのくらいで神社に来ますか？

*only few times a year*

3) *What kind of Shintō items do you possess?*

あなたは他にどのような神道に関する品を持っていますか？

*Nothing*

4) What is the significance for you of the use of the omamori (talismans)?

あなたにとっておりを持つは何ですか？

To feel relieved and ease my mind. Actually I don know well why I get them.

5) How do you decide which omamori to get?

あなたはどうやってどのお守りを買うか決めますか？

It depends on our situation; of myself, friends, family.

6) Which omamori do you buy more often?

あなたはどのお守りをよく買いますか？

One which is related to Job

1) Do you buy frequently omamori?

あなたはよくおりを買いますか？

No

2) With what frequency do you come to the shrine?

あなたはどのくらいので神社に来ますか？

Once a year

3) What kind of Shintō items do you posses?

あなたは他にどのような神道に関係する品を持っていますか？

Nothing

4) What is the significance for you of the use of the omamori (talismans)?

あなたにとっておりを持つは何ですか？

I don know because I don have it normally.

5) How do you decide which omamori to get?

あなたはどうやってどのお守りを買うか決めますか？

Just in case like something bad is happened.

6) Which omamori do you buy more often?

あなたはどのお守りをよく買いますか？

If I buy them I choose something good design.

1) Do you buy frequently omamori?

あなたはよくおりを買いますか？

No.

2) With what frequency do you come to the shrine?

あなたはどのくらいので神社に来ますか？

Few times a year for new year and when I trip somewhere. (There are many famous and beautiful shine in japan so I visit there during my trip)

3) What kind of Shintō items do you possess?

あなたは他にどのような神道に関する品を持っていますか？

Nothing

4) What is the significance for you of the use of the omamori (talismans)?

あなたにとってお守りを持つは何ですか？

To feel easy and for happiness

5) How do you decide which omamori to get?

あなたはどうやってどのお守りを買うか決めますか？

It's up to its price and what I want to wish.

6) Which omamori do you buy more often?

あなたはどのお守りをよく買いますか？

Good luck charm

1) Do you buy frequently omamori?

あなたはよくおりを買いますか？

No.

2) With what frequency do you come to the shrine?

あなたはどのくらいで神社に来ますか？

I don visit there regularly.

3) What kind of Shintō items do you posses?

あなたは他にどのような神道に関する品を持っていますか？

Nothing.

4) What is the significance for you of the use of the omamori (talismans)?

あなたにとっておりを持つは何ですか？

I don get them. I don like to wish my luck to these things. It's like a jinx. I don feel comfortable to get omamori or believe jinx because if I do I'm worried about my future might be up to my non-reason action which is just leaded by omamori or jinx. I don wanna be bothered by them what I do or how I take action

5) How do you decide which omamori to get?

あなたはどうやってどのお守りを買うか決めますか？

I don buy them because I don need it by the reason as I answer on question number 4 Moreover I don wanna pay money to get grace of God.

6) Which omamori do you buy more often? あなたはどのお守りをよく買いますか？

I don buy them. But if I but them I will good luck charm and traffic safety

1) Do you buy frequently *omamori*?

あなたはよくお守りまもを買いますか？

— 神社に行って、願ねがいごとがある時に買う

I go to the shrine and buy (them) when I have a prayer

2) With what frequency do you come to the shrine?

あなたはどのくらいひんどの頻度で神社に来ますか？

— 3ヶ月に1回くらい

Approximately once every three months

3) What kind of Shintō items do you posses?

あなたは他にどのような神道に関する品を持っていますか？

— 札フダ (ガン予防・交通安全・家内安全)

Cards, for prevention of cancer, traffic safety and well being of my family.

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとってお守りまもを持つ意味いみは何ですか？

— 願ねがいごとをかなえてくれる

For requesting prayers

5) How do you decide which *omamori* to get?

あなたはどうやってどのお守りを買うか決めますか？

— 願いごとがあるときに買う

I buy when I have a prayer

6) Which *omamori* do you buy more often?

あなたはどのお守りをよく買いますか？

— 交通安全 For Traffic safety

1) Do you buy frequently *omamori*?

あなたはよくお守りまもを買いますか？

A. いいえ

NO

2) With what frequency do you come to the shrine?

あなたはどのくらいひんどの頻度で神社に来ますか？

A. 2～3ヶ月に一度

Once in two or three months

3) What kind of Shintō items do you possess?

あなたは他にどのような神道に関する品を持っていますか？

A. 持っていない

I don't have any.

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとってお守りまもを持つ意味いみは何ですか？

A. 安心するため

In order to ease (peace of mind)

5) How do you decide which *omamori* to get?

あなたはどうやってどのお守りを買うか決めますか？

A. 有名かどうか。きれいか、可愛いか見て決める

If they are famous. And I see which ones are cute and then I decide.

6) Which *omamori* do you buy more often?

あなたはどのお守りをよく買いますか？

A. 買わない。受験生の時は合格祈願のお守りを買いました。

I don't buy. When I was preparing for the entrance exam I bought a talisman for passing the exam.

1) Do you buy frequently *omamori*?

あなたはよくお守りまもを買いますか？

No. Since I was junior school student.

2) With what frequency do you come to the shrine?

あなたはどのくらいひんどの頻度で神社に行きますか？

Twice a year.

3) What kind of Shintō items do you possess?

あなたは他にどのような神道に関する品を持っていますか？

Nothing. But If Japanese live with parents or old people, there might be something along with Shinto in the house.

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとってお守りまもを持つ意味いみは何ですか？

Nothing. Just buying for souvenir for myself.

5) How do you decide which *omamori* to get?

あなたはどうやってどのお守りを買うか決めますか？

Depends on the what kind of the god (suirine) it is.

6) Which *omamori* do you buy more often?

あなたはどのお守りをよく買いますか？

Business or study,

1) Do you buy frequently *omamori*?

あなたはよくお守りまもを買いますか？

めったに買わない。

I rarely buy

2) With what frequency do you come to the shrine?

あなたはどのくらいひんどの頻度で神社に来ますか？

年に1、2回くらい。

About once or twice a year.

3) What kind of Shintō items do you possess?

あなたは他にどのような神道に関する品を持っていますか？

特に持っていない。

I particularly do not have.

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとってお守りまもを持つ意味いみは何ですか？

願いが叶うように。悪いことが起こらないように。

For a wish to come true. Too bad that doesn't happen

5) How do you decide which *omamori* to get?

あなたはどうやってどのお守りを買うか決めますか？

今上手くいって欲しいことに関するお守りを選ぶ。

Now, I buy talismans to be successful

6) Which *omamori* do you buy more often?

あなたはどのお守りをよく買いますか？

合格祈願、縁結び、安全祈願

Passing examination, for marriage and for safety.

1) Do you buy frequently *omamori*?

あなたはよくお守りまもを買いますか？

No

2) With what frequency do you come to the shrine?

あなたはどのくらいひんどの頻度で神社に来ますか？

3 times a year

3) What kind of Shintō items do you possess?

あなたは他にどのような神道に関する品を持っていますか？

I don't possess anything related to Shinto.

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとってお守りまもを持つ意味いみは何ですか？

Nothing special

5) How do you decide which *omamori* to get?

あなたはどやってどのお守りまもを買うか決めますか？

If it is necessary to me, or not.

6) Which *omamori* do you buy more often?

あなたはどのお守りまもをよく買いますか？

I have bought Omamori for wishing goodluck and happiness in life, but it was long time ago. I don't feel necessity to buy Omamori currently.

1) Do you buy frequently *omamori*?

あなたはよくお守りまもを買いますか？

No.

2) With what frequency do you come to the shrine?

あなたはどのくらいひんどの頻度で神社に来ますか？

全然

Not at all

3) What kind of Shintō items do you possess?

あなたは他にどのような神道に関する品を持っていますか？

Just Omamori

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとってお守りまもを持つ意味いみは何ですか？

They can help to remind us of our passions/emotions/remind us of promises to keep to both ourselves and others.

5) How do you decide which *omamori* to get?

あなたはどやってどのお守りまもを買うか決めますか？

普通の時、私は決めなかった

Normally I do not decide

6) Which *omamori* do you buy more often?

あなたはどのお守りまもをよく買いますか？

お守りまもを買った時が一回です。

I bought a talisman once

7) What religion do you practice?

あなたはどのような宗教を実践しますか？

無信者です. I do not believe (or don't have)

1) Do you buy frequently *omamori*?

あなたはよくお守りまもを買いますか？

Not often but sometimes at famous shrines or temples

2) With what frequency do you come to the shrine?

あなたはどのくらいひんどの頻度で神社に来ますか？

Maybe once every few months

3) What kind of Shintō items do you possess?

あなたは他にどのような神道に関する品を持っていますか？

Just a few *omamori* (talismans)

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとってお守りまもを持つ意味いみは何ですか？

They are pretty and I keep the ones for safe driving in my car

5) How do you decide which *omamori* to get?

あなたはどやってどのお守りを買うか決めますか？

How it looks and if it is something I wish for

6) Which *omamori* do you buy more often?

あなたはどのお守りまもをよく買いますか？

The one for safety driving (safety traffic)

1) Do you buy frequently *omamori*?

あなたはよくお守りまもを買いますか？

時々私は買う

Sometimes I buy

2) With what frequency do you come to the shrine?

あなたはどのくらいひんどの頻度で神社に来ますか？

半年に一回

once every six months

3) What kind of Shintō items do you possess?

あなたは他にどのような神道に関する品を持っていますか？

なし

None

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとってお守りまもを持つ意味いみは何ですか？

願掛け

A Buddhist prayer

5) How do you decide which *omamori* to get?

あなたはどやってどのお守りを買うか決めますか？

目的に応じて

For any purpose

6) Which *omamori* do you buy more often?

あなたはどのお守りまもをよく買いますか？

学業成就と健康祈願

Academic achievement and health prayer

1) Do you buy frequently *omamori*?

あなたはよくお守りまもを買いますか？

No I don't buy one for myself. My grandmother buys them and I usually get them on New Year's Day. Also I usually buy omamori as gift or souvenir.

2) With what frequency do you come to the shrine?

あなたはどのくらいの頻度で神社に来ますか？

I definitely visit the shrine on New Year's Day. In other seasons, I don't visit the shrine regularly. So maybe... 3 to 5 times a year.

3) What kind of Shintō items do you possess?

あなたは他にどのような神道に関する品を持っていますか？

Actually, I have "ofuda" which I put on the wall, but I got it from temple. So it must belong to Buddhism... So my answer is no.

4) あなたにとってお守りを持つ意味は何ですか？

It will help me to keep from some troubles. Because omamori would be a scarify instead of me.

5) How do you decide which *omamori* to get?

あなたはどうやってどのお守りを買うか決めますか？

1. Efficacy 2. Colour and design

6) Which *omamori* do you buy more often?

あなたはどのお守りをよく買いますか？

Traffic safety, academic achievement, health

1) Do you buy frequently *omamori*?

あなたはよくお守りを買いますか？

Yes

2) With what frequency do you come to the shrine?

あなたはどのくらいの頻度で神社に来ますか？

Twice a year and on new years

3) What kind of Shintō items do you possess?

あなたは他にどのような神道に関する品を持っていますか？

Omamori and kamidana

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとってお守りを持つ意味は何ですか？

To make me feel better

5) How do you decide which *omamori* to get?

あなたはどうやってどのお守りを買うか決めますか？

Depends what I want

6) Which *omamori* do you buy more often?

あなたはどのお守りをよく買いますか？

to get married, to have something good in my life

1) Do you buy frequently *omamori*?

あなたはよくお守りまもを買いますか？

Yes

2) With what frequency do you come to the shrine?

あなたはどのくらいひんどの頻度で神社に来ますか？

Sometimes not that often and on new years

3) What kind of Shintō items do you posses?

あなたは他にどのような神道に関する品を持っていますか？

Omamori and kamidana

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとってお守りまもを持つ意味いみは何ですか？

To make me feel hopeful

5) How do you decide which *omamori* to get?

あなたはどやってどのお守りを買うか決めますか？

Depends on the thing that I need

6) Which *omamori* do you buy more often?

あなたはどのお守りをよく買いますか？

For marriage, for good boyfriends, for safety

1) Do you buy frequently *omamori*?

あなたはよくお守りまもを買いますか？

Just in famous shrines or temples

2) With what frequency do you come to the shrine?

あなたはどのくらいひんどの頻度で神社に来ますか？

Maybe once every three or four months

3) What kind of Shintō items do you posses?

あなたは他にどのような神道に関する品を持っていますか？

Only omamori (talisman)

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとってお守りまもを持つ意味いみは何ですか？

They are pretty and for protection

5) How do you decide which *omamori* to get?

あなたはどやってどのお守りを買うか決めますか？

If they are cute and mostly for safety traffic

6) Which *omamori* do you buy more often?

あなたはどのお守りをよく買いますか？

For safety traffic

7) What religion do you practice? あなたはどのような宗教を実践しますか？

None

1) Do you buy frequently *omamori*?

あなたはよくお守りまもを買いますか？  
ほとんど買いません。

Mostly I don't buy

2) With what frequency do you come to the shrine?

あなたはどのくらいひんどの頻度で神社に来ますか？  
あまり行きません。

I don't go to often.

3) What kind of Shintō items do you possess?

あなたは他にどのような神道に関する品を持っていますか？  
持ってません

I don't have

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとってお守りまもを持つ意味いみは何ですか？  
交通安全のお守りしか持っていないので、事故をしないように。  
Since I don't have I only have for safety traffic, to prevent accidents.

5) How do you decide which *omamori* to get?

あなたはどやってどのお守りを買うか決めますか？  
あまり買わないけど、家族や親族の為に、必要なお守りを買います。最近、安産祈願のお守りを親族に買いました。  
I don't buy too often but I buy for my family and relatives. Recently I bought for a relative for easy childbirth.

6) Which *omamori* do you buy more often?

あなたはどのお守りをよく買いますか？  
I don't buy that often

7) What religion do you practice? あなたはどのような宗教を実践しますか？

特にありません

In particular I don't have any

1) Do you buy frequently *omamori*?

あなたはよくお守りまもを買いますか？  
No. I have bought it a few times before. (Not that often)

2) With what frequency do you come to the shrine?

あなたはどのくらいひんどの頻度で神社に来ますか？  
A few times in a year. Usually only お正月 (New years)

3) What kind of Shintō items do you possess?

あなたは他にどのような神道に関する品を持っていますか？  
I have おみくじ。 (omikuj)

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとってお守りまもを持つ意味いみは何ですか？  
少しだけ誰かに護られているような気持ちになる  
Is like a feeling of being guarded a little bit by someone

5) How do you decide which *omamori* to get?

あなたはどやってどのお守りを買うか決めますか？  
その時に必要だと感じるお守りだけ買います。病気をした後や、受験生のとき、あとは誰か好きな人がいるとき。

You buy the talismans at a time you think you need it. After a disease, when you are a student when you have people to look after.

6) Which *omamori* do you buy more often?

あなたはお守りをよく買いますか？

交通安全

Traffic safety

7) What religion do you practice? あなたはどのような宗教を実践しますか？

I do meditation. 、お墓詣り。法事。

I visit graves and Buddhist memorial service.

1) Do you buy frequently *omamori*?

あなたはよくお守りを買いますか？

No

2) With what frequency do you come to the shrine?

あなたはどのくらいの頻度で神社に来ますか？

Not often

3) What kind of Shintō items do you possess?

あなたは他にどのような神道に関する品を持っていますか？

Omamori

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとってお守りを持つ意味は何ですか？

Decorative and cultural

5) How do you decide which *omamori* to get?

あなたはどのようにしてどのお守りを買うか決めますか？

For color and meaning

6) Which *omamori* do you buy more often?

あなたはどのお守りをよく買いますか？

Omamori with multiple prayers

7) What religion do you practice? あなたはどのような宗教を実践しますか？

Good karma

1) Do you buy frequently *omamori*?

あなたはよくお守りを買いますか？

Yes, buy only every January

2) With what frequency do you come to the shrine?

あなたはどのくらいの頻度で神社に来ますか？

Only once a year

3) What kind of Shintō items do you possess?

あなたは他にどのような神道に関する品を持っていますか？

I have Hamaya and Omikuji

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとってお守りを持つ意味は何ですか？

Just hope for happiness

5) How do you decide which *omamori* to get?

あなたはどのようにしてどのお守りを買うか決めますか？

Depends on what I need like happiness, hope to get good results in school, hope to have a baby with no accident or trouble.

6) Which *omamori* do you buy more often?

あなたはどのお守りをよく買いますか？

To get good score in school

7) What religion do you practice? あなたはどのような宗教を実践しますか？

I'm not religious person actually however I'm a buddhist

1) Do you buy frequently *omamori*?

あなたはよくお守りまもを買いますか？

Yes

2) With what frequency do you come to the shrine?

あなたはどのくらいの頻度ひんどで神社に来ますか？

At least once a year, except when I'm travelling to visit shrines.

3) What kind of Shintō items do you posses?

あなたは他にどのような神道に関する品を持っていますか？

Omamori, Kamidana (in the house)

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとってお守りまもを持つ意味いみは何ですか？

To feel "protected" for facing something that I need to face at the time. When I have omamori, I feel "safe" for doing things.

5) How do you decide which *omamori* to get?

あなたはどうやってどのお守りまもを買うか決めますか？

Depends on what I need like happiness, hope to get good results in school; hope to have a baby with no accident or trouble.

6) Which *omamori* do you buy more often?

あなたはどのお守りまもをよく買いますか？

One for good luck in general, for passing exams and for healthy life.

7) What religion do you practice? あなたはどのような宗教を実践しますか？

Funeral, Wedding (Buddism style), Praying and visiting shrines

1) Do you buy frequently *omamori*?

あなたはよくお守りまもを買いますか？

はい。

Yes

2) With what frequency do you come to the shrine?

あなたはどのくらいの頻度ひんどで神社に来ますか？

年に二回

Twice a year.

3) What kind of Shintō items do you posses?

あなたは他にどのような神道に関する品を持っていますか？

おまもり

Omamori

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとってお守りまもを持つ意味いみは何ですか？

神頼み

Entreaty to a deity

5) How do you decide which *omamori* to get?

あなたはどやってどのお守りを買うか決めますか？

有名な神社で

Only at the famous shrine

6) Which *omamori* do you buy more often?

あなたはどのお守りをよく買いますか？

縁結び

For marriage

7) What religion do you practice? あなたはどのような宗教を実践しますか？

結婚式やお葬式など

Such as for weddings and funerals

1) Do you buy frequently *omamori*?

あなたはよくお守り<sup>まも</sup>を買いますか？

かいません。

I don't buy

2) With what frequency do you come to the shrine?

あなたはどのくらい<sup>ひんど</sup>の頻度で神社に来ますか？

半年に一度

Every six months.

3) What kind of Shintō items do you possess?

あなたは他にどのような神道に関する品を持っていますか？

全然持ってません

I do not have at all.

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとってお守り<sup>まも</sup>を持つ意味<sup>いみ</sup>は何ですか？

持っていないのでわかりません。

I do not know I do not have.

5) How do you decide which *omamori* to get?

あなたはどやってどのお守りを買うか決めますか？

決めません。

I don't decide

6) Which *omamori* do you buy more often?

あなたはどのお守りをよく買いますか？

買いません

I don't buy

7) What religion do you practice? あなたはどのような宗教を実践しますか？

葬式

Funerals

1) Do you buy frequently *omamori*?

あなたはよくお守り<sup>まも</sup>を買いますか？

はい。

yes

2) With what frequency do you come to the shrine?

あなたはどのくらい<sup>ひんど</sup>の頻度で神社に来ますか？

一年で一時々2回

One in one year sometimes two times

3) What kind of Shintō items do you possess?

あなたは他にどのような神道に関する品を持っていますか？

持っていない

I do not have.

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとってお守りを持つ意味は何ですか？

神頼み

Kamidanomi

5) How do you decide which *omamori* to get?

あなたはどやってどのお守りを買うか決めますか？

目で見える

When I see it

6) Which *omamori* do you buy more often?

あなたはどのお守りをよく買いますか？

縁結び

Marriage

7) What religion do you practice? あなたはどのような宗教を実践しますか？

葬式と結婚式

Funerals and weddings

1) Do you buy frequently *omamori*?

あなたはよくお守りを買いますか？

No

2) With what frequency do you come to the shrine?

あなたはどのくらいの頻度で神社に来ますか？

One time a year

3) What kind of Shintō items do you possess?

あなたは他にどのような神道に関する品を持っていますか？

Zero

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとってお守りを持つ意味は何ですか？

Zero

5) How do you decide which *omamori* to get?

あなたはどやってどのお守りを買うか決めますか？

I don't

6) Which *omamori* do you buy more often?

あなたはどのお守りをよく買いますか？

I don't

7) What religion do you practice? あなたはどのような宗教を実践しますか？

None

1) Do you buy frequently *omamori*?

あなたはよくお守りを買いますか？

私は神社に行くとき

When I go to the shrine

2) With what frequency do you come to the shrine?

あなたはどのくらいの頻度<sup>ひんど</sup>で神社に来ますか？

五から六回開催へ

Five to six times a year

3) What kind of Shintō items do you posses?

あなたは他にどのような神道に関する品を持っていますか？

お守り 神棚,

omamori and kamidana

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとってお守り<sup>まも</sup>を持つ意味<sup>いみ</sup>は何ですか？

保護のための

for protection

5) How do you decide which *omamori* to get?

あなたはどうやってどのお守りを買うか決めますか？

意味についてと神社に依存

for the meaning and for the shrine I visit

6) Which *omamori* do you buy more often?

あなたはどのお守りをよく買いますか？

愛と交通安全のために

for love and traffic safety

1) Do you buy frequently *omamori*?

あなたはよくお守り<sup>まも</sup>を買いますか？

時々

sometimes

2) With what frequency do you come to the shrine?

あなたはどのくらいの頻度<sup>ひんど</sup>で神社に来ますか？

年に2,3回

two or three times a year

3) What kind of Shintō items do you posses?

あなたは他にどのような神道に関する品を持っていますか？

のみお守り

omamori

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとってお守り<sup>まも</sup>を持つ意味<sup>いみ</sup>は何ですか？

装飾

decoration

5) How do you decide which *omamori* to get?

あなたはどうやってどのお守りを買うか決めますか？

色は時々意味

color sometimes meaning

6) Which *omamori* do you buy more often?

あなたはどのお守りをよく買いますか？

知らない愛

I don't know love

1) Do you buy frequently *omamori*?

あなたはよくお守りまもを買いますか？  
はい、そうです

yes, I do

2) With what frequency do you come to the shrine?

あなたはどのくらいひんどの頻度で神社に来ますか？  
唯一の私の友人が行きたいとき  
only when my friends want to go

3) What kind of Shintō items do you possess?

あなたは他にどのような神道に関する品を持っていますか？  
私はいくつかのお守りを考える  
I think some omamori

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとってお守りまもを持つ意味いみは何ですか？  
私は本当に意味彼らに与えていない  
I don't really give them meaning

5) How do you decide which *omamori* to get?

あなたはどやってどのお守りを買うか決めますか？  
私の友人が選ぶもの  
the ones that my friends pick

6) Which *omamori* do you buy more often?

あなたはどのお守りをよく買いますか？  
多分愛のため  
maybe for love

1) Do you buy frequently omamori? あなたはよくお守(まも)りを買いますか？  
No.

2) With what frequency do you come to the shrine? あなたはどのくらいひんどの頻度で神社に来ますか？

I rarely go to the shrine.

3) What kind of Shintō items do you possess? あなたは他にどのような神道に関する品を持っていますか？

I have a 'ofuda' which is like a talisman. I am not sure if it is Shinto though.

4) What is the significance for you of the use of the *omamori* (talismans)? あなたにとってお守(まも)りを持つ意味(いみ)は何ですか？

Just to make me feel better when I have a big event coming. i.g.) exam, marriage, travel, etc

5) How do you decide which omamori to get? あなたはどやってどのお守りを買うか決めますか？

I normally get it from my mother.

6) Which omamori do you buy more often? あなたはどのお守りをよく買いますか？

I don't buy omamori.

7) What religion do you practice? あなたはどのような宗教を実践しますか？

I don't believe in any religion.

1) Do you buy frequently *omamori*?

あなたはよくお守りまもを買いますか？  
私がやる  
I do

2) With what frequency do you come to the shrine?

あなたはどのくらいひんどの頻度で神社に来ますか？  
新しい年で  
at new years

3) What kind of Shintō items do you possess?

あなたは他にどのような神道に関する品を持っていますか？  
お守り  
omamori

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとってお守りまもを持つ意味いみは何ですか？  
保護のための祈り  
A prayer for protection

5) How do you decide which *omamori* to get?

あなたはどやってどのお守りを買うか決めますか？  
私は必要なものに依存する  
Depends of what I need

6) Which *omamori* do you buy more often?

あなたはどのお守りをよく買いますか？  
健康のために  
For health

1) Do you buy frequently *omamori*?

あなたはよくお守りまもを買いますか？  
私はチャンスがあるとき  
When I have the chance (not that often)

2) With what frequency do you come to the shrine?

あなたはどのくらいひんどの頻度で神社に来ますか？  
一度か二度多分  
Maybe once or twice

3) What kind of Shintō items do you possess?

あなたは他にどのような神道に関する品を持っていますか？  
のみお守り  
only omamori

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとってお守りまもを持つ意味いみは何ですか？  
安全性  
safety

5) How do you decide which *omamori* to get?

あなたはどうやってどのお守りを買うか決めますか？

私は安全になりたいものを

what I want to be safe off

6) Which *omamori* do you buy more often?

あなたはどのお守りをよく買いますか？

健康と交通安全

Health and traffic safety

1) Do you buy frequently *omamori*?

あなたはよくお守りまもを買いますか？

Yes, sometimes

2) With what frequency do you come to the shrine?

あなたはどのくらいひんどの頻度で神社に来ますか？

Twice a year

3) What kind of Shintō items do you posses?

あなたは他にどのような神道に関する品を持っていますか？

Kamidana and omamori

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとってお守りまもを持つ意味いみは何ですか？

Protection or needs that someone has

5) How do you decide which *omamori* to get?

あなたはどうやってどのお守りを買うか決めますか？

Meaning and then color

6) Which *omamori* do you buy more often?

あなたはどのお守りをよく買いますか？

Traffic safety

1) Do you buy frequently *omamori*?

あなたはよくお守りまもを買いますか？

yes

2) With what frequency do you come to the shrine?

あなたはどのくらいひんどの頻度で神社に来ますか？

5 times a year

3) What kind of Shintō items do you posses?

あなたは他にどのような神道に関する品を持っていますか？

Kamidana and omamori

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとってお守りまもを持つ意味いみは何ですか？

A prayer

5) How do you decide which *omamori* to get?

あなたはどうやってどのお守りを買うか決めますか？

Depending of the prayer I need

6) Which *omamori* do you buy more often?

あなたはどのお守りをよく買いますか？

Health

1) Do you buy frequently *omamori*?

あなたはよくお守りまもを買いますか？

yes

2) With what frequency do you come to the shrine?

あなたはどのくらいひんどの頻度で神社に来ますか？

New years

3) What kind of Shintō items do you posses?

あなたは他にどのような神道に関する品を持っていますか？

Kamidana and omamori

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとってお守りまもを持つ意味いみは何ですか？

protection

5) How do you decide which *omamori* to get?

あなたはどうやってどのお守りを買うか決めますか？

Wish and color

6) Which *omamori* do you buy more often?

あなたはどのお守りをよく買いますか？

Traffic safety

1) Do you buy frequently *omamori*?

あなたはよくお守りまもを買いますか？

はい

yes

2) With what frequency do you come to the shrine?

あなたはどのくらいひんどの頻度で神社に来ますか？

1年に1回

once a year

3) What kind of Shintō items do you posses?

あなたは他にどのような神道に関する品を持っていますか？

お守り

omamori

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとってお守りまもを持つ意味いみは何ですか？

祈り

prayer

5) How do you decide which *omamori* to get?

あなたはどうやってどのお守りを買うか決めますか？

私が必要祈り

the prayer I need

6) Which *omamori* do you buy more often?

あなたはどのお守りをよく買いますか？

私の家族と私のための健康

health for me and my family

1) Do you buy frequently *omamori*?

あなたはよくお守りまもを買いますか？

時私ができる

when I can not that often

2) With what frequency do you come to the shrine?

あなたはどのくらいの頻度で神社に来ますか？  
 年に一度か二度

once or twice a year

3) What kind of Shintō items do you possess?

あなたは他にどのような神道に関する品を持っていますか？  
 なし

none

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとってお守りを持つ意味は何ですか？  
 装飾

a decoration

5) How do you decide which *omamori* to get?

あなたはどやってどのお守りを買うか決めますか？  
 色

the color

6) Which *omamori* do you buy more often?

あなたはどのお守りをよく買いますか？  
 私は好みを持っていない  
*I don't have preference*

1) Do you buy frequently *omamori*?

あなたはよくお守りを買いますか？  
 あまり頻繁に  
 not very often

2) With what frequency do you come to the shrine?

あなたはどのくらいの頻度で神社に来ますか？  
 唯一の私の友人と  
 only with my friends

3) What kind of Shintō items do you possess?

あなたは他にどのような神道に関する品を持っていますか？  
 お守り  
 omamori

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとってお守りを持つ意味は何ですか？  
 私の友人とお土産  
 like souvenirs with my friends

5) How do you decide which *omamori* to get?

あなたはどやってどのお守りを買うか決めますか？  
 色  
 color

6) Which *omamori* do you buy more often?

あなたはどのお守りをよく買いますか？  
 愛  
 love

1) Do you buy frequently *omamori*?

あなたはよくお守りを買いますか？

はい

yes

2) With what frequency do you come to the shrine?

あなたはどのくらいの頻度<sup>ひんど</sup>で神社に来ますか？

私が持っているすべてのチャンス

every time I have a chance

3) What kind of Shintō items do you posses?

あなたは他にどのような神道に関する品を持っていますか？

神棚とお守り

kamidana and omamori

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとってお守り<sup>まも</sup>を持つ意味<sup>いみ</sup>は何ですか？

祈り

prayer

5) How do you decide which *omamori* to get?

あなたはどうやってどのお守りを買うか決めますか？

祈りと色

prayer and color

6) Which *omamori* do you buy more often?

あなたはどのお守りをよく買いますか？

健康と交通安全

health and traffic safety

1) Do you buy frequently *omamori*?

あなたはよくお守り<sup>まも</sup>を買いますか？

はい

yes

2) With what frequency do you come to the shrine?

あなたはどのくらいの頻度<sup>ひんど</sup>で神社に来ますか？

年3回

three times a year

3) What kind of Shintō items do you posses?

あなたは他にどのような神道に関する品を持っていますか？

神棚とお守り

kamidana and omamori

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとってお守り<sup>まも</sup>を持つ意味<sup>いみ</sup>は何ですか？

祈りと保護

prayer and protection

5) How do you decide which *omamori* to get?

あなたはどうやってどのお守りを買うか決めますか？

祈りの形と色

prayer, shape and color

6) Which *omamori* do you buy more often?

あなたはどのお守りをよく買いますか？

健康と交通安全

health and traffic safety

1) Do you buy frequently *omamori*?

あなたはよくお守りまもを買いますか？

はい時々

yes sometimes

2) With what frequency do you come to the shrine?

あなたはどのくらいひんどの頻度で神社に来ますか？

年に一度か二度

once or twice a year

3) What kind of Shintō items do you possess?

あなたは他にどのような神道に関する品を持っていますか？

お守り

omamori

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとってお守りまもを持つ意味いみは何ですか？

安全性

safety

5) How do you decide which *omamori* to get?

あなたはどやってどのお守りを買うか決めますか？

祈りと色

prayer and color

6) Which *omamori* do you buy more often?

あなたはどのお守りをよく買いますか？

健康と交通安全

health and traffic safety

1) Do you buy frequently *omamori*?

あなたはよくお守りまもを買いますか？

はい

yes

2) With what frequency do you come to the shrine?

あなたはどのくらいひんどの頻度で神社に来ますか？

年に数回

few times a year

3) What kind of Shintō items do you possess?

あなたは他にどのような神道に関する品を持っていますか？

神棚とお守り

kamidana and omamori

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとってお守りまもを持つ意味いみは何ですか？

何かのための祈り

prayer for something

5) How do you decide which *omamori* to get?

あなたはどやってどのお守りを買うか決めますか？

祈りと色

prayer and color

6) Which *omamori* do you buy more often?

あなたはどのお守りをよく買いますか？

健康と交通安全

health and traffic safety

1) Do you buy frequently *omamori*?

あなたはよくお守りまもを買いますか？

はい

yes

2) With what frequency do you come to the shrine?

あなたはどのくらいひんどの頻度で神社に来ますか？

少なくとも5回開催

at least 5 times a year

3) What kind of Shintō items do you posses?

あなたは他にどのような神道に関する品を持っていますか？

神棚とお守り

kamidana and omamori

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとってお守りまもを持つ意味いみは何ですか？

保護のための祈り

prayer for protection

5) How do you decide which *omamori* to get?

あなたはどうやってどのお守りを買うか決めますか？

祈り

prayer

6) Which *omamori* do you buy more often?

あなたはどのお守りをよく買いますか？

健康と交通安全

health and traffic safety

1) Do you buy frequently *omamori*?

あなたはよくお守りまもを買いますか？

はい

yes

2) With what frequency do you come to the shrine?

あなたはどのくらいひんどの頻度で神社に来ますか？

二から三回開催

two to three times a year

3) What kind of Shintō items do you possess?

あなたは他にどのような神道に関する品を持っていますか？

お守り

omamori

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとってお守りまもを持つ意味いみは何ですか？

祈り

prayer

5) How do you decide which *omamori* to get?

あなたはどやってどのお守りまもを買うか決めますか？

祈りの形と色

prayer shape and color

6) Which *omamori* do you buy more often?

あなたはどのお守りまもをよく買いますか？

愛、健康、交通安全

love, health and traffic safety

1) Do you buy frequently *omamori*?

あなたはよくお守りまもを買いますか？

はい

yes

2) With what frequency do you come to the shrine?

あなたはどのくらいひんどの頻度で神社に来ますか？

時々ちょうど訪問する

sometimes just to visit

3) What kind of Shintō items do you possess?

あなたは他にどのような神道に関する品を持っていますか？

お守り

omamori

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとってお守りまもを持つ意味いみは何ですか？

一部の人のために私だけの素敵なメモリのための祈りはある

for some people are prayers for me only a nice memory

5) How do you decide which *omamori* to get?

あなたはどやってどのお守りまもを買うか決めますか？

色 と 価格

color and price

6) Which *omamori* do you buy more often?

あなたはどのお守りまもをよく買いますか？

私は特に選択しないでください

I don't particularly choose

1) Do you buy frequently *omamori*?

あなたはよくお守りまもを買いますか？

時々

sometimes

2) With what frequency do you come to the shrine?

あなたはどのくらいひんどの頻度で神社に来ますか？

友達と一緒に年に数回

few times a year with friends

3) What kind of Shintō items do you possess?

あなたは他にどのような神道に関する品を持っていますか？

お守り

omamori

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとってお守りまもを持つ意味いみは何ですか？

保護など

as a protection

5) How do you decide which *omamori* to get?

あなたはどやってどのお守りを買うか決めますか？

祈りと色

prayer and color

6) Which *omamori* do you buy more often?

あなたはどのお守りをよく買いますか？

愛と健康

love and health

1) Do you buy frequently *omamori*?

あなたはよくお守りまもを買いますか？

はい

yes

2) With what frequency do you come to the shrine?

あなたはどのくらいひんどの頻度で神社に来ますか？

私は時間があるとき

when I have time

3) What kind of Shintō items do you possess?

あなたは他にどのような神道に関する品を持っていますか？

お守り

omamori

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとってお守りまもを持つ意味いみは何ですか？

何かの必要性や保護のための祈り

prayer for a need or protection for something

5) How do you decide which *omamori* to get?

あなたはどやってどのお守りを買うか決めますか？

祈りと色

prayer and color

6) Which *omamori* do you buy more often?

あなたはどのお守りをよく買いますか？

健康、結婚と交通安全

health, marriage and traffic safety

1) Do you buy frequently *omamori*?

あなたはよくお守りまもを買いますか？

はい

yes

2) With what frequency do you come to the shrine?

あなたはどのくらいひんどの頻度で神社に来ますか？

少なくとも6回開催

at least 6 times a year

3) What kind of Shintō items do you possess?

あなたは他にどのような神道に関する品を持っていますか？

神棚とお守り

kamidana and omamori

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとってお守りまもを持つ意味いみは何ですか？

必要が解決しようとする

a need to be solved

5) How do you decide which *omamori* to get?

あなたはどやってどのお守りを買うか決めますか？

祈りと色

prayer and color

6) Which *omamori* do you buy more often?

あなたはどのお守りをよく買いますか？

健康と交通安全

health and traffic safety

1) Do you buy frequently *omamori*?

あなたはよくお守りまもを買いますか？

はい

yes

2) With what frequency do you come to the shrine?

あなたはどのくらいひんどの頻度で神社に来ますか？

新しい年で、年に一度

once a year at new years

3) What kind of Shintō items do you possess?

あなたは他にどのような神道に関する品を持っていますか？

神棚とお守り

kamidana and omamori

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとってお守りまもを持つ意味いみは何ですか？

祈りは人々を助けるために

a prayer to help people

5) How do you decide which *omamori* to get?

あなたはどやってどのお守りを買うか決めますか？

祈りと色

prayer and color

6) Which *omamori* do you buy more often?

あなたはどのお守りをよく買いますか？

愛、健康、交通安全

love, health and traffic safety

1) Do you buy frequently *omamori*?

あなたはよくお守りまもを買いますか？

私は一般的にそれらを購入していない

*I don't buy them generally not that often*

2) With what frequency do you come to the shrine?

あなたはどのくらいひんどの頻度で神社に来ますか？

年に一度か二度

*once or twice a year*

3) What kind of Shintō items do you possess?

あなたは他にどのような神道に関する品を持っていますか？

お守り

*omamori*

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとってお守りまもを持つ意味いみは何ですか？

保護と装飾

*protection and decoration*

5) How do you decide which *omamori* to get?

あなたはどやってどのお守りを買うか決めますか？

人々は私のために選択した

*people choose for me*

6) Which *omamori* do you buy more often?

あなたはどのお守りをよく買いますか？

私は結婚、健康、交通安全を持っている

*I have marriage, health and traffic safety*

1) Do you buy frequently *omamori*?

あなたはよくお守りまもを買いますか？

はい

*yes*

2) With what frequency do you come to the shrine?

あなたはどのくらいひんどの頻度で神社に来ますか？

年に一度か二度

*once or twice a year*

3) What kind of Shintō items do you possess?

あなたは他にどのような神道に関する品を持っていますか？

神棚とお守り

*kamidana and omamori*

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとってお守りまもを持つ意味いみは何ですか？

保護祈り

*a protection prayer*

5) How do you decide which *omamori* to get?

あなたはどやってどのお守りを買うか決めますか？

祈り、形や色

*prayer, shape and color*

6) Which *omamori* do you buy more often?

あなたはどのお守りをよく買いますか？

交通安全と健康

*traffic safety and health*

1) Do you buy frequently *omamori*?

あなたはよくお守りまもを買いますか？

はい

yes

2) With what frequency do you come to the shrine?

あなたはどのくらいひんどの頻度で神社に来ますか？

年に数回

few times a year

3) What kind of Shintō items do you possess?

あなたは他にどのような神道に関する品を持っていますか？

神棚とお守り

kamidana and omamori

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとってお守りまもを持つ意味いみは何ですか？

安全対策

a safety measure

5) How do you decide which *omamori* to get?

あなたはどやってどのお守りを買うか決めますか？

祈り、形や色

prayer, shape and color

6) Which *omamori* do you buy more often?

あなたはどのお守りをよく買いますか？

健康、結婚と交通安全

health, marriage and traffic safety

1) Do you buy frequently *omamori*?

あなたはよくお守りまもを買いますか？

時々

sometimes

2) With what frequency do you come to the shrine?

あなたはどのくらいひんどの頻度で神社に来ますか？

まれに

rarely

3) What kind of Shintō items do you possess?

あなたは他にどのような神道に関する品を持っていますか？

お守り

omamori

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとってお守りまもを持つ意味いみは何ですか？

装飾

decoration

5) How do you decide which *omamori* to get?

あなたはどやってどのお守りを買うか決めますか？

色

color

6) Which *omamori* do you buy more often?

あなたはどのお守りをよく買いますか？

私が好きなものを持っていない

I don't have a favorite one

1) Do you buy frequently *omamori*?

あなたはよくお守りまもを買いますか？

私がやる

i do

2) With what frequency do you come to the shrine?

あなたはどのくらいひんどの頻度で神社に来ますか？

私は何かを必要とするとき

when I need something

3) What kind of Shintō items do you posses?

あなたは他にどのような神道に関する品を持っていますか？

お守り

omamori

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとってお守りまもを持つ意味いみは何ですか？

祈りのように

as a prayer

5) How do you decide which *omamori* to get?

あなたはどやってどのお守りを買うか決めますか？

祈りと色

prayer and color

6) Which *omamori* do you buy more often?

あなたはどのお守りをよく買いますか？

主に健康

mostly health

1) Do you buy frequently *omamori*?

あなたはよくお守りまもを買いますか？

はい

yes

2) With what frequency do you come to the shrine?

あなたはどのくらいひんどの頻度で神社に来ますか？

私はすべて23ヶ月移動しよう

I try to go every two three months

3) What kind of Shintō items do you posses?

あなたは他にどのような神道に関する品を持っていますか？

神棚とお守り

kamidana and omamori

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとってお守りまもを持つ意味いみは何ですか？

特別な防護措置

an extra protection

5) How do you decide which *omamori* to get?

あなたはどやってどのお守りを買うか決めますか？

祈りと色

prayer and color

6) Which *omamori* do you buy more often?

あなたはどのお守りをよく買いますか？

交通安全と健康

traffic safety and health

1) Do you buy frequently *omamori*?

あなたはよくお守りまもを買いますか？

はい

yes

2) With what frequency do you come to the shrine?

あなたはどのくらいひんどの頻度で神社に来ますか？

多分年二回

maybe twice a year

3) What kind of Shintō items do you possess?

あなたは他にどのような神道に関する品を持っていますか？

お守り

omamori

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとってお守りまもを持つ意味いみは何ですか？

私は彼らが好きな私も安全だと感じる

I like them and I also feel safe

5) How do you decide which *omamori* to get?

あなたはどうやってどのお守りを買うか決めますか？

色とその後意味

color and then meaning

6) Which *omamori* do you buy more often?

あなたはどのお守りをよく買いますか？

愛と健康

love and health

1) Do you buy frequently *omamori*?

あなたはよくお守りまもを買いますか？

はい、その多くの場合ではないが

yes although not that often

2) With what frequency do you come to the shrine?

あなたはどのくらいひんどの頻度で神社に来ますか？

私は時間があるとき

when I have time

3) What kind of Shintō items do you possess?

あなたは他にどのような神道に関する品を持っていますか？

お守り

omamori

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとってお守りまもを持つ意味いみは何ですか？

彼らはかわいいとおそらく彼らは、保護として働く

they are cute and maybe they work as protection

5) How do you decide which *omamori* to get?

あなたはどうやってどのお守りを買うか決めますか？

色と意味

color and meaning

6) Which *omamori* do you buy more often?

あなたはどのお守りをよく買いますか？

主に愛

mostly love

1) Do you buy frequently *omamori*?

あなたはよくお守りまもを買いますか？

はい時々

yes sometimes

2) With what frequency do you come to the shrine?

あなたはどのくらいひんどの頻度で神社に来ますか？

二回多分、年3回

twice maybe three times a year

3) What kind of Shintō items do you possess?

あなたは他にどのような神道に関する品を持っていますか？

お守り

omamori

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとってお守りまもを持つ意味いみは何ですか？

安全だと感じるように

meaning and if it fits in my wallet

5) How do you decide which *omamori* to get?

あなたはどうやってどのお守りを買うか決めますか？

意味し、それは私の財布に収まる場合

meaning and if it fits in my wallet

6) Which *omamori* do you buy more often?

あなたはどのお守りをよく買いますか？

健康と交通安全

health and traffic safety

1) Do you buy frequently *omamori*?

あなたはよくお守りまもを買いますか？

はい

yes

2) With what frequency do you come to the shrine?

あなたはどのくらいひんどの頻度で神社に来ますか？

私は頻繁に移動しよう

I try to go often

3) What kind of Shintō items do you possess?

あなたは他にどのような神道に関する品を持っていますか？

お守りと神棚

omamori and kamidana

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとってお守りまもを持つ意味いみは何ですか？

保護神々への祈り

a protection a prayer to the gods

5) How do you decide which *omamori* to get?

あなたはどうやってどのお守りを買うか決めますか？

意味、形状、時にはカラー

meaning, shape and sometimes color

6) Which *omamori* do you buy more often?

あなたはどのお守りをよく買いますか？

結婚、健康、交通安全

marriage, health and traffic safety

1) Do you buy frequently *omamori*?

あなたはよくお守りまもを買いますか？

特別な機会

in special occasions not that often

2) With what frequency do you come to the shrine?

あなたはどのくらいひんどの頻度で神社に来ますか？

たまに4ヶ月で

every once in four months

3) What kind of Shintō items do you possess?

あなたは他にどのような神道に関する品を持っていますか？

お守り

*omamori*

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとってお守りまもを持つ意味いみは何ですか？

私が必要とする何かのための祈り

a prayer for something that I need

5) How do you decide which *omamori* to get?

あなたはどやってどのお守りを買うか決めますか？

意味と色

meaning and color

6) Which *omamori* do you buy more often?

あなたはどのお守りをよく買いますか？

恋愛、結婚、健康、交通安全

love, marriage, health and traffic safety

1) Do you buy frequently *omamori*?

あなたはよくお守りまもを買いますか？

yes

2) With what frequency do you come to the shrine?

あなたはどのくらいひんどの頻度で神社に来ますか？

With friends or family

3) What kind of Shintō items do you possess?

あなたは他にどのような神道に関する品を持っていますか？

*omamori*

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとってお守りまもを持つ意味いみは何ですか？

おみやげ souvenirs from the shrines

5) How do you decide which *omamori* to get?

あなたはどやってどのお守りを買うか決めますか？

Color and shape

6) Which *omamori* do you buy more often?

あなたはどのお守りをよく買いますか？

*I don't know, which ever I like*

1) Do you buy frequently *omamori*?

あなたはよくお守りまもを買いますか？

I do

2) With what frequency do you come to the shrine?

あなたはどのくらいひんどの頻度で神社に来ますか？

Every three months

3) What kind of Shintō items do you posses?

あなたは他にどのような神道に関する品を持っていますか？

Kamidana and omamori

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとってお守りまもを持つ意味いみは何ですか？

To feel peace

5) How do you decide which *omamori* to get?

あなたはどうやってどのお守りを買うか決めますか？

Depends on what is on my mind

6) Which *omamori* do you buy more often?

あなたはどのお守りをよく買いますか？

Health

1) Do you buy frequently *omamori*?

あなたはよくお守りまもを買いますか？

no

2) With what frequency do you come to the shrine?

あなたはどのくらいひんどの頻度で神社に来ますか？

Only few times a year

3) What kind of Shintō items do you posses?

あなたは他にどのような神道に関する品を持っていますか？

omamori

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとってお守りまもを持つ意味いみは何ですか？

Memory from the shrine

5) How do you decide which *omamori* to get?

あなたはどうやってどのお守りを買うか決めますか？

Color and price

6) Which *omamori* do you buy more often?

あなたはどのお守りをよく買いますか？

Not an specific one

1) Do you buy frequently *omamori*?

あなたはよくお守りまもを買いますか？

Sometimes

2) With what frequency do you come to the shrine?

あなたはどのくらいの頻度<sup>ひんど</sup>で神社に来ますか？

Like twice a year maybe more

3) What kind of Shintō items do you possess?

あなたは他にどのような神道に関する品を持っていますか？

Omamori

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとってお守り<sup>まも</sup>を持つ意味<sup>いみ</sup>は何ですか？

Something to protect me

5) How do you decide which *omamori* to get?

あなたはどやってどのお守りを買うか決めますか？

For what I need protection

6) Which *omamori* do you buy more often?

あなたはどのお守りをよく買いますか？

Health and traffic safety

1) Do you buy frequently *omamori*?

あなたはよくお守り<sup>まも</sup>を買いますか？

Not that often

2) With what frequency do you come to the shrine?

あなたはどのくらいの頻度<sup>ひんど</sup>で神社に来ますか？

Well not as much as I like but when I have vacations

3) What kind of Shintō items do you possess?

あなたは他にどのような神道に関する品を持っていますか？

Omamori and kamidana

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとってお守り<sup>まも</sup>を持つ意味<sup>いみ</sup>は何ですか？

To feel protected

5) How do you decide which *omamori* to get?

あなたはどやってどのお守りを買うか決めますか？

Well I have specific needs so that and color sometimes

6) Which *omamori* do you buy more often?

あなたはどのお守りをよく買いますか？

Health and marriage

1) Do you buy frequently *omamori*?

あなたはよくお守り<sup>まも</sup>を買いますか？

Yes

2) With what frequency do you come to the shrine?

あなたはどのくらいの<sup>ひんど</sup>頻度で神社に来ますか？  
Every time I have free time from school

3) What kind of Shintō items do you posses?

あなたは他にどのような神道に関する品を持っていますか？  
Omamori and kamidana

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとって<sup>まも</sup>お守りを持つ<sup>い み</sup>意味は何ですか？  
To feel that the gods are with me

5) How do you decide which *omamori* to get?

あなたはどうやってどのお守りを買うか決めますか？  
Depends on what I feel but meaning and color are very important

6) Which *omamori* do you buy more often?

あなたはどのお守りをよく買いますか？  
*Health, marriage, and in general to be safe*

1) Do you buy frequently *omamori*?

あなたはよく<sup>まも</sup>お守りを買いますか？  
Yes when I can not that often

2) With what frequency do you come to the shrine?

あなたはどのくらいの<sup>ひんど</sup>頻度で神社に来ますか？  
Few times a year like 5

3) What kind of Shintō items do you posses?

あなたは他にどのような神道に関する品を持っていますか？  
Only omamori

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとって<sup>まも</sup>お守りを持つ<sup>い み</sup>意味は何ですか？  
A prayer to the gods to be protected

5) How do you decide which *omamori* to get?

あなたはどうやってどのお守りを買うか決めますか？  
For the script and color

6) Which *omamori* do you buy more often?

あなたはどのお守りをよく買いますか？  
*Love and health*

1) Do you buy frequently *omamori*?

あなたはよく<sup>まも</sup>お守りを買いますか？  
Not that much

2) With what frequency do you come to the shrine?

あなたはどのくらいの<sup>ひんど</sup>頻度で神社に来ますか？

Once a year

3) What kind of Shintō items do you possess?

あなたは他にどのような神道に関する品を持っていますか？

*omamori*

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとってお守り<sup>まも</sup>を持つ<sup>い</sup>意味は何ですか？

To have something extra to protect me

5) How do you decide which *omamori* to get?

あなたはどうやってどのお守りを買うか決めますか？

Script, shape and color

6) Which *omamori* do you buy more often?

あなたはどのお守りをよく買いますか？

*health*

1) Do you buy frequently *omamori*?

あなたはよくお守りまもを買いますか？

no

2) With what frequency do you come to the shrine?

あなたはどのくらいひんどの頻度で神社に来ますか？

Only with friends

3) What kind of Shintō items do you posses?

あなたは他にどのような神道に関する品を持っていますか？

omamori

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとってお守りまもを持つ意味いみは何ですか？

A gift from my family or girlfriend

5) How do you decide which *omamori* to get?

あなたはどうやってどのお守りを買うか決めますか？

I haven't decide in a while but color is important

6) Which *omamori* do you buy more often?

あなたはどのお守りをよく買いますか？

*I get for health and love*

1) Do you buy frequently *omamori*?

あなたはよくお守りまもを買いますか？

yes

2) With what frequency do you come to the shrine?

あなたはどのくらいひんどの頻度で神社に来ますか？

At least three times a year

3) What kind of Shintō items do you posses?

あなたは他にどのような神道に関する品を持っていますか？

Omamori and kamidana

4) What is the significance for you of the use of the *omamori* (talismans)?

あなたにとってお守りまもを持つ意味いみは何ですか？

For protection from the gods

5) How do you decide which *omamori* to get?

あなたはどうやってどのお守りを買うか決めますか？

Script, shape and color

6) Which *omamori* do you buy more often?

あなたはどのお守りをよく買いますか？

*Love, health, marriage and traffic safety*