

Book Notes

Japanese Women Writers in English Translation, Volume II: An Annotated Bibliography

Claire Zebroski Mamola
New York: Garland Publishing, Inc., 1992.
452pp.

THIS HANDY REFERENCE work is divided into four sections: Fiction Writings (pp. 3–34), Non-Fiction Writings (pp. 35–322), Listing of Specialized Works (pp. 323–428), and Dissertations (pp. 429–436). In preparing this bibliography, Mamola tried “to locate, read, and annotate everything written by native Japanese women which has been translated or originally written in English” (p. ix).

Researchers will find the concise summaries of several hundred articles to be particularly useful; the information provided is more than adequate for deciding whether a work is important enough for a specific topic to warrant reading the full original. *JCR* readers will be interested to know that 71 of the 500 annotated entries were published in the *Japan Evangelist* and the *Japan Christian Quarterly*, an indication of the important role played by our predecessor journals in making the work of Japanese women available to English readers. This is a useful reference work, but it is not completely free of errors. The work of at least one man inadvertently slipped into the volume.

Fundamentalisms Observed

Martin E. Marty and R. Scott Appleby, eds.
Chicago: The University of Chicago Press,
1991. 872pp. Glossary and index.

Fundamentalisms and Society: Reclaiming the Sciences, the Family, and Education

Martin E. Marty and R. Scott Appleby, eds.
Chicago: University of Chicago Press, 1993.
592pp.

THESE TWO WORKS are Volumes 1 and 2 of the Fundamentalism Project directed by Marty and Appleby at the University of Chicago. Under the auspices of the American Academy of Arts and Sciences, an international and interdisciplinary team of scholars is attempting to understand the worldwide resurgence of fundamentalist movements and their impact on society. Japan receives attention in both volumes. Volume 1 contains an essay by Winston Davis on “Fundamentalism in Japan: Religious and Political.” He explores both the civil religion of wartime Japan, which he regards as a case of “symbolic regression” brought on by the challenges of modernization and westernization, and New Religions as fundamentalist movements.

In Volume 2, Helen Hardacre contributes an essay on “The New Religions, Family, and Society in Japan,” exploring the social impact of new religions on their members’ understanding gender and family, and in relation to such issues as family planning, abortion, and divorce. Three other volumes are in preparation.

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