RELIGION IN JAPAN: UNITY AND DIVERSITY

ANNOTATED BIBLIOGRAPHY:

HISTORIES AND WORKS ON JAPANESE CULTURE

The following pages formed one section of the Annotated Bibliography on Religion in Japan of the fourth edition of *Japanese Religion: Unity and Diversity*. Due to space limitations, these pages were not included in the fifth edition of *Religion in Japan: Unity and Diversity*, but are provided here in a downloaded file for the convenience of students and instructors. These citations can be supplemented and modified to suit an individual’s preference. These publications provide suggestions for reading on a wide variety of subjects related to and outside religion. (Some items from these pages are also included in sections of the bibliography of the fifth edition.)

For additional references, see “Special Bibliographies on Japanese History and Religion” in *Religion in Japan: Unity and Diversity*.


Eighteen articles by Japanese geographers, featuring both regional geography and the current “achievements of researchers in geographical studies”; the appendix provides a glossary of Japanese terms and both subject and place name indexes.


Chamberlain, Basil Hall. *Things Japanese: Being Notes on Various Subjects Connected with Japan for the Use of Travellers and Others*. 5th ed. rev. London: John Murray, 1905. A kind of handbook by one of the early Western authorities on Japan; the alphabetically arranged articles (rather dated) are still of interest.

Clark, Scott. *Japan, A View from the Bath*. Honolulu: University of Hawaii, 1994. Tracing the history of Japanese bathing as an emphasis both on cleanliness and purification, both field work and interviews yield the conclusion that “Bathing . . . is a metaphor of life renewal.”

Cooper, Michael. *They Came to Japan: An Anthology of European Reports on Japan, 1543–1640*. Berkeley: University of California, 1965. “This anthology is composed of selections from the writings of more than thirty Europeans who visited Japan sometime during the century of contact with the West and set down their impressions on paper.”


Dore, R. P. *Education in Tokugawa Japan*. Berkeley: University of California, 1965. A history of formal and informal educational institutions (including *terakoya*) in Tokugawa times.


Fu, Charles Wei-hsun and Heine, Steven, eds. *Japan in Traditional and Postmodern Perspectives*. Albany, NY: State University of New York, 1995. “The central, underlying theme of this collection is to explore the implications of dubiousness by considering the question of the uniqueness and creativity of Japan as seen in terms of the interplay of traditional and postmodern perspectives.”

Fujitani, T. *Splendid Monarchy: Power and Pageantry in Modern Japan*. Berkeley: University of California, 1996. Documents the “invention” of the Japanese monarchy as it is known and presented to the public today.

Hall, Robert King. *Shushin: The Ethics of a Defeated Nation*. New York: Columbia University, 1949. A critical analysis of the nationalistic and ultranationalistic ethics textbooks of prewar and wartime Japan that were abolished by the Allied Occupation; contains lengthy translations from the textbooks concerning loyalty to emperor, ancestors, Shinto, and nation.

Hanayama, Shinsho. *The Way of Deliverance: Three Years with the Condemned Japanese War Criminals*. Translated by Hideo Suzuki, Eiichi Noda, and James K. Sasaki. London: Victor Gollancz, 1955. The religious faith of the Japanese convicted as war criminals shortly after World War II is recorded by their Buddhist chaplain for the three years they were being tried and awaiting execution.


Ienaga, Saburo. *The Pacific War, 1931–1945: A Critical Perspective on Japan’s Role in World War II*. Translated by Frank Baldwin. New York: Pantheon Books, 1978. A critical and controversial view of Japan’s role as aggression; Ienaga’s textbooks were not approved by the Ministry of Education in spite of court battles (see previous item by Ienaga).


Johnson, Chalmers. *Japan: Who Governs?* New York: W.W. Norton, 1995. Essays on the development and working of the political economy of Japan; in contrast to scholars such as Bellah and Dore, who emphasize the importance of religious values in economic
development, he supports “the likelihood that religion has nothing to do with economic development—in either the West or Asia.”


Kondo, Dorinne K. *Crafting Selves: Power, Gender, and Discourses of Identity in a Japanese Workplace*. Chicago: University of Chicago, 1990. An anthropological study by a Japanese-
American who worked in a family-owned factory as the basis for her description and analysis.


Miner, Earl. *An Introduction to Japanese Court Poetry*. Stanford: Stanford University, 1968. Based on the longer work *Japanese Court Poetry* (by Miner and Robert H. Brower), this general treatment provides translations of major court poets from A.D. 550 to 1500 and an overview of themes such as nature and love as well as religious influence.


to 1941; it documents measures used to develop a highly unified national consciousness in this period.

Mizoguchi, Koji. *An Archaeological History of Japan 30,000 B.C. to A.D. 700*. Philadelphia: University of Pennsylvania, 2002. A critical view of the way archaeology has been practiced and how archaeological evidence has been interpreted in Japan.


“The purpose of this book is to illuminate processes that shaped early Japanese king-ship. . .”; it discusses the formation of the state and the role of religion in these processes.


Raz, Aviad E. *Riding the Black Ship: Japan and Tokyo Disneyland*. Cambridge: Harvard University, 1999. A detailed study of the development of Tokyo Disneyland (including staff recruitment and training), with comparison to American Disneyland.


Takeyama, Michio. *Harp of Burma*. Translated by Howard Hibbett. Rutland, VT: Charles E. Tuttle, 1966. A 1946 novel about Japanese prisoners of war in Burma at the end of World War II; originally written for high school students, it was widely read as a forceful dramatic rendering of the problems facing Japan after World War II.


Toby, Ronald P. “Why Leave Nara? Kammu and the Transfer of the Capital.” *Monumenta Nipponica*, vol. 40, no. 3 (Autumn 1985), pp. 331–47. Interprets the move of the capital from Nara not only as an escape from overpowering Buddhist influence and avoidance of pollution, but also as part of the political process of the “gradual transition from ‘court to capital.’”


Varley, H. Paul. *Japanese Culture: A Short History*. 4th ed., updated and expanded. Honolulu: University of Hawai‘i, 2000. This work “is intended as a survey for the general reader of Japanese culture,” including the various aspects of culture “that have been uniquely cherished in Japan.”


“success story” of modern Japanese business and society in terms of the lessons that America can learn from Japan.

Vogel, Ezra F. *Japan as Number One: Revisited*. Singapore: Institute of Southeast Asian Studies, 1986. A sequel to and reconsideration of the original work.

Vogel, Ezra F. *Japan’s New Middle Class: The Salary Man and His Family in a Tokyo Suburb*. 2d ed. Berkeley: University of California, 1971. The result of extensive field work, it provides insight into contemporary family life.

