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Review of "Women & Family in Contemporary Japan" by Susan Holloway and "Transforming Japan: How Feminism and Diversity are Making a Difference" by Kumiko Fujimura-Fanselow

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with—and influence on—the World Council of Churches, under whose auspices Freire traveled widely and advised or helped establish adult literacy campaigns in newly independent African countries such as Guinea-Bissau and São Tomé and Príncipe and in Nicaragua. The Catholic Church, in fact, was vital to the Sandinistas' National Literacy Crusade, a campaign infused with religious language and leadership. Here, references to prior scholarship on Freire's religious influences (see, e.g., John Elias, *Paulo Freire: Pedagogue of Liberation* [Malabar, FL: Krieger, 1994]) would have been useful.

Similarly, reference to Hammond's (1998) research on Freirean-inspired popular education in the Salvadoran civil war (1980–92) would have supported Kirkendall's observation that adult literacy education sometimes transformed teachers more visibly than it did students (for instance, in Chile, Nicaragua, and El Salvador) and his critique of the Latin American Left's "enthusiasm for the one-party state" (167) during the Cold War. While visiting El Salvador in 1992, Freire and Frente Farabundo Martí para la Liberación Nacional (FMLN) insurgents exchanged mutual praise for the other's educational practice and struggle for justice. The FMLN became a legal political party as part of the 1992 Peace Accords and then won the presidency in 2009, exemplifying Kirkendall's call for liberation movements to shift toward "political pluralism" (167). The omission of these references, however, is a minor oversight in an otherwise comprehensive, incisive book.

*Paulo Freire and the Cold War Politics of Literacy* reveals how adult literacy programs and other educational projects both reflect and alter a shifting political landscape in which political actors vie to chart national destinies. Teachers, students, and scholars of Latin American and third-world politics, social movements, adult and popular education, critical pedagogy, and Freirean thought will find the book especially informative. By viewing Freire's life work through a political-historical lens, this text offers compelling evidence that all education, as Freire argued, is political.

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*Women and Family in Contemporary Japan* by Susan Holloway. Cambridge: Cambridge University Press, 2010. \$28.99 (paper). ISBN 978-0-5211-8-0375.

*Transforming Japan: How Feminism and Diversity Are Making a Difference* by Kumiko Fujimura-Fanselow. New York: Feminist Press at City University of New York, 2011. \$29.95 (paper). ISBN 978-1-5586-1-6998.

Both of these engaging books tell us about the lives of Japanese women situated in historical and contemporary contexts within Japan. They are both fascinating, share several conclusions, yet offer very different approaches to the subject. The essays in *Transforming Japan: How Feminism and Diversity Are Making a Difference*, edited by Kumiko Fujimura-Fanselow, focus on the diversity of women's experiences from a critical feminist perspective, challenging established knowledge and his-

torical views on sources of feminine identity and development. Susan Holloway, on the other hand, emphasizes the role of culture in her report on a lengthy and complex, mixed-method phenomenological study that employs narrative theory and utilizes thick description to capture the authentic voices of women in Japan.

Both texts consider the historical, social, and cultural perspectives that have created the image of Japanese women as mothers, wives, and workers. Both describe the educational systems and workplace environments that most directly affect Japanese women and their lives in Japan in domesticity and in the workplace. Fujimura-Fanselow's collection of essays is broader in scope but strongly supports Holloway's historical, cultural, and social analyses of the "good wife, wise mother" (*ryosaikenbo*) concept in Japan.

Although Holloway is American, two Japanese colleagues assisted her in this longitudinal study. These Japanese colleagues recruited the Japanese women for the sample, translated the survey and interview protocols, and assisted with the data analysis. Holloway and her team, over a 3-year period, listened to the stories of four Japanese women through in-depth interviews. The interviews are supplemented with additional survey data from women of various socioeconomic statuses who live in Osaka prefecture, though Holloway takes care not to generalize the findings to the other regions of Japan. The interviews explore Japanese mothers' perspectives on marriage, parenting, and family life. Interviewees reflect on the challenges and opportunities they have experienced within the structural and cultural framework of contemporary Japan.

Holloway analyzes the roles of Japanese wife and mother across three levels: individual, cultural, and institutional. She investigates the affective side of parenting, socializing, and teaching children, as well as the varied representations of the role of mother in Japanese society. She describes how participants integrated older cultural models of motherhood with expectations of their families, friends, and selves. Holloway presents a historical overview of the family system in Japan, with a focus on how family roles have changed and been reinterpreted. She concludes that *ryosaikenbo* remains an important, if tacit, concept in Japanese society today.

According to Holloway, a shift from extended to nuclear families has taken place in Japan, largely influenced by Westernized ideals; yet the view of marriage as synonymous with femininity has narrowly defined the roles of Japanese men as breadwinners and women as homemakers. Although the author does offer evidence of minor shifts in this paradigm of marriage and gender expectations (such as women remarking that a successful marriage should include a husband that provides emotional support and is involved in the daily lives of their children), the power differential between Japanese men and women remains very much in force in contemporary Japan. Many of the participants agree that the role they play in their children's lives is traditional, affirming the international stereotype of the mother as the "powerhouse behind the extraordinary achievement of Japanese students" (148).

Holloway's empirical work is enriched by historical overviews, which add depth and contextual nuance to her analysis. For example, in chapter 8 she chronicles the ways that the education system reproduces traditional class and gender hierarchies, and discusses the ways the study's participants support their children's achievement in school. The dialogue of work and family life in chapter 9 also

provides an historical backdrop relevant to current social conditions. Holloway argues that Japanese women still operate in a contested workplace, affected by early socialization experiences and government policies and laws that discriminate against women who are married and/or raising children.

Initially, Holloway presents images of a changed Japan, where women marry later and have fewer children. But she concludes that much about the belief system governing the role of woman as wife and mother has remained constant. She asserts that educational and workplace systems in Japan need to be reexamined, as they reinforce women's conformance to narrow lifestyles. She also proposes further study of the support systems available to women and the role labor policies and governmental structures play in perpetuating stress and role expectations of women in Japan.

Fujimura-Fanselow's volume covers a diversity of women and their lives in Japan, showing the changed face of Japan. The 25 essays give sociocultural, religious, cultural, and historical perspectives on women today, the educational challenges they face, changing patterns of marriage and families, single motherhood, men's movements, employment issues, and phases of feminism in contemporary Japan. The first eight essays on marriage and family present similar perspectives on the good wife, wise mother as Holloway's text. Essays 8–11 explore gender conflicts in the literary canon, female couples, lesbian visibility and partnerships, and women in science and technology. Essays 14–17 present rare glimpses of women in minority communities in Japan. Essays 18–21 focus on Japanese women in the workforce, female body image, comfort women, and the sex industry. The last four, essays 22–25, move into the political arena and examine the politicization of housewives.

In her introductory chapter, Fujimura-Fanselow suggests that Japanese society and culture (especially Japanese women's roles in the family and workplace) need to be examined through a new lens. Despite the appearance of a diverse Japanese womanhood, societal attitudes toward women seem not to have changed substantially. Like Holloway, Fujimura-Fanselow presents historical and cultural overviews of the family, women, and their roles in society. In the section devoted to marriage and family, the authors suggest that there has been a resurgence of the "good wife, wise mother" concept since the postwar period—and that the concept is still on the minds of young Japanese women. This echoes Holloway's conclusions that women often seem conflicted about their assigned role and what to do about their feelings and expectations.

The essays in *Transforming Japan* reveal how Japanese women have lived on the periphery rather than in the mainstream with a long history of struggles. The passage of the Equal Employment Opportunity Law in 1985 led to greater polarization among Japanese female workers and did not eradicate gender gaps in the workplace. Fujimura-Fanselow concludes that little progress has been made—even that regression has occurred in certain aspects of Japanese women's lives.

In broad agreement with Holloway, Fujimura-Fanselow concludes that fundamental changes in individual, institutional, and cultural attitudes are necessary in Japan. The two works make a strong contribution to the body of literature in comparative international education precisely because of their use of broad contexts, strong historical perspectives in developing critical analyses of the frequent assumption that change indicates progress. These books give the background in-

formation necessary to understand the complexity of the Japanese culture and the way in which this culture conceptualizes the role of women in their society, and they also offer fresh and updated perspectives on how women continue to redefine and empower themselves in contemporary Japan.

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*Crossing Borders in East Asian Higher Education* edited by David W. Chapman, William K. Cummings, and Gerard A. Postiglione. Hong Kong: Comparative Education Research Center/Springer, 2010. 388 pp. HK\$250.00/US\$38.00 (paper). ISBN 978-962-8093-98-4.

This book brings together a series of essays on varied aspects of cross-border higher education across East Asia. While all of the chapter authors address issues related to education, their products are diverse, as are the theories applied (dependency theory, world systems theory, neo-Marxism, institutionalism, globalization theories, and motivation theories), the units of analysis (countries, institutions, or individuals), the methods used (descriptive or documentary, in-depth interview, or statistical analysis), and the conclusions reached (convergence or divergence within the region). We find, for example, the various permutations of Asia's cross-border higher education thinking and activities. We also find that the way in which cross-border higher education occurs is shaped by historical experience, while globalization, decentralization, and privatization all play a part in the transformation of higher education systems and the reform of university governance.

This book includes 16 chapters, which are organized into six sections. In fact, besides the introduction and conclusion chapters, the book is composed of two kinds of work: one on general issues and perspectives, and another on studies specific to certain countries. The former provides an introduction to the East Asian context (chaps. 2 and 3). The latter includes three kinds of country-specific studies: (1) single-country studies—four chapters on China (chaps. 4, 5, 7, and 8), one on Japan (chap. 9), and one on South Korea (chap. 10); (2) cross-national comparative studies—comparing China with the United States (chap. 6), China with Russia (chap. 11), China with Japan (chap. 12), and Hong Kong with Singapore (chap. 13); and (3) within-China cross-society studies—mainland Chinese students in Hong Kong (chaps. 14 and 15). This content list reveals that the book is substantially centered on China, including Hong Kong; other countries covered in the book are given much less attention.

This book emphasizes a center-periphery framework in which global knowledge production is dominated by the West, especially the United States. The book also stresses distinctions between the north and the south of East Asia, as this distinction is considered a counterpart of the north-south divide that is often referred to in world systems discourse. Both chapters 2 and 3 provide comprehensive discussions of Northeast Asia (China, Taiwan, Japan, and Korea) and Southeast Asia (Hong Kong, Singapore, Malaysia, Thailand, Indonesia, Philippine, Vietnam, Laos, and