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It is not unlike documentaries like "Jesus Camp," which came much later, but it does one seem to be very objective and lives up to its subtitle of "fundamentalisms observed." BJU practices what the narrator calls "separatist fundamentalism" even separating themselves from more well-known evangelical figures like Billy Graham and Moral Majority founder Jerry Falwell.

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In this fifth volume of the Fundamentalism Project, *Fundamentalisms Comprehended*, the distinguished contributors return to and test the endeavor's beginning premise: that fundamentalisms in all faiths share certain "family resemblances." Several of the essays reconsider the project's original definition of fundamentalism as a reactive, absolutist, and comprehensive mode of anti-secular religious activism. The book concludes with a capstone statement by R. Scott Appleby, Emmanuel Sivan, and Gabriel Almond that builds upon the entire Fundamentalism Project. Identifying different categories of fundamentalist movements, and delineating four distinct patterns of fundamentalist behavior toward outsiders,

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this statement provides an explanatory framework for understanding and comparing fundamentalisms around the world.

Contributors to this volume tackle the question of how to define the contours of current religious fundamentalism, examining the private & public postures of fundamentalist rhetoric, the importance of its regional variants, & the damage it can do to regional & national education systems.

This collection of essays by internationally renowned women scholars both contests the notion of fundamentalism and attempts to find places where it might converge with women's roles in the various world's religions. The essayists explore fundamentalism as a system or method of limiting women's religious roles and

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examine the ways that women embrace certain aspects of fundamentalism. The essays cover Hinduism, Buddhism, Confuciansim, Islam, Judaism, and Christianity. The contributors investigate the ways that women "fight back" against fundamentalist conceptions of family, gender roles, doctrinal practices, ritual practices, and God or theistic constructs. The writers reassert and preserve their identities by challenging the static categories of fundamentalism. The essays contain deep and powerful explorations of the intersections of culture, religion, and feminism.

In *Conjectures and Controversy in the Study of Fundamentalism*, W. Paul Williamson reviews sociohistorical accounts of fundamentalism and provides an analysis of their popular, though questionable, conceptions that have

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uncritically dominated empirical research in the field of psychology.

The turn of the twenty-first century has seen an ever-increasing profile for religion, contrary to long-standing predictions of its decline. Instead, the West has experienced what some call a 'realignment' of religion where it persists in conjunction with other institutions and structures. Outside the West, religion is an ever more prominent force in social and political movements of both reform and retrenchment. Across these contexts, no issue in religion is of as much concern as fundamentalism - or rather the fundamentalisms within various traditions - which are seen to be fomenting religious, social, ethnic, and political tension and conflict. The contributions to this volume represent the first effort to look at 'fundamentalisms' and 'the media' together and address the resulting relations

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and interactions from critical perspectives of history, technology, geography, and practice. The result lays important groundwork for scholarship on these new and increasingly important phenomena.

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