

# APPENDIX

## TIMELINE OF THE DEVELOPMENT OF JAPAN'S NATIONAL WOMEN'S POLICY MACHINERY

- 1945—Creation of the Women and Young Worker's Bureau in the Ministry of Labor.  
Creation of Ministry of Education (former Home Ministry).
- 1975—Headquarters for the Planning and Promotion of Policies Relating to Women is established.  
Conference on Women's Problems for International Women's Year is sponsored by government.
- 1977—National Women's Education Center opens.  
Tokyo Metropolitan Women's Information Center opens.
- 1980—Japan signs onto the Convention to Eliminate All Forms of Discrimination against Women.
- 1984—The Women's and Minor's Bureau of the Ministry of Labor is reorganized, and the Women's Bureau is established.
- 1994—The Headquarters for the Promotion of Gender Equality is created.  
Office of Gender Equality created.  
Council on Gender Equality established.
- 1997—The Council on Gender Equality is recreated as a stronger body by law rather than ordinance by Hashimoto administration.
- 2001—A reorganization of Central Government creates a Cabinet Office that will coordinate gender equality among other policies.  
Congress for Gender Equality is created.  
Gender Equality Bureau is set up.

# NOTES

## 1 CREATING NATIONALISM: CONFUCIAN LEGACIES

1. The Japanese language has specific verb forms to convey humility and to show respect, the use of which are determined by the relationship between speakers. Moreover, there are specific forms of *keigo* for women.
2. The *Nihon shoki* mentions Korean scholars bringing Confucian texts, and values for public officials were also embodied in the *Seventeen Article Constitution* attributed to Prince Shotoku (Colcutt 1991, 115).
3. One *koku* (4.96 bushels) was the unit of grain equivalent to the amount of rice needed to feed one person for one year (Sagers 2006). Under Tokugawa Ieyasu, a unified system of currency was created, gold coins were minted in units of *ryo* (approximately 15 gms).
4. These temple schools were private, sponsored by local officials, merchants, and commoners; there was a diversity of arrangements. *Goko* (temple schools) that were generally run by domain officials or groups of samurai. Colcutt (1991) describes these schools as the forerunners of Meiji elementary schools.
5. The Keian Regulations is one example of several edicts issued by the *bakufu*, many of which prohibited the sale of land; this one is noteworthy because of its strict moral pronouncements against the drinking of sake and tea, tobacco smoking, and advice to rise early and labor strenuously.
6. For example, Kitabatake Chikafusa in *Jinnoshotoki* when discussing the origin of the universe uses both Confucian and Shinto cosmogony “relating them to the five elements and their corresponding virtues” (Smith 1959, 30, note 91).

## 3 SOCIALIZING CITIZENS: EDUCATION POLICY

1. A survey conducted by MEXT in 2005 showed that 97 percent of elementary schools and 93 percent of junior high schools use the notebooks.

2. The Social Education Law of 1949 prohibited both state and local governments from interfering or controlling the leadership of social education organizations and disallowed government subsidies for these groups (Garon 1997).

#### 4 INSTITUTING ACTION: JAPANESE WOMEN'S CENTERS

1. Adapted from "Stop the Violence," 2008. Gender Equality Bureau, Cabinet Office, Tokyo, Japan.
2. Debbie Lunny (1995) goes so far as to say that the *fujin kaikan* have conservative agendas while the *josei sentaa* are a new breed of women's center, the distinction between the two types of facilities is meaningful.
3. These facilities were founded after the Headquarters for the Planning and Promotion of Policies related to women was established in 1975, which also marks the year of the UN Conference on Women in Mexico City.
4. Adapted from "Stop the Violence," 2008. Gender Equality Bureau, Cabinet Office, Tokyo, Japan.
5. See Mieko Yoshihama, 2002, "Breaking the Web of Abuse and Silence: Voices of Battered Women in Japan," *Social Work* 47: 4 (October), which presents findings of focus-group research among battered women in Tokyo; though a small sample prevents generalizability, this is one of the only studies of its kind on domestic violence in Japan.
6. The funding of several prominent women's centers has been threatened in the past five years including the national center (National Women's Education Center or NWECC), the Tokyo Women's Plaza discussed here, and the Dawn Center in Osaka that was publicly opposed by women protestors. Funding is at the direction of mayors and prefectural governors, who may not support national policy directions.

#### 5 MOBILIZING FROM THE HOME: ENVIRONMENTAL ACTIVISM

1. The use of the court system in Japan is outstanding because Japan is not a litigious society.
2. Although Chisso Ltd. and Showa Denko Co. Ltd. were ordered to pay compensation, lawsuits seeking compensation from the Japanese government were also decidedly in favor of Minamata victims in 1987 and 1993.
3. As opposed to being driven by concern over environmental protection, many environmental scholars argue that such health-driven movements are reactionary rather than proactive, and therefore tend to disappear after negative impacts on human health are curbed.

4. Their website is [www.chifuren.or.jp](http://www.chifuren.or.jp); the other two organizations listed do not, as yet, have websites.

## 6 CONCLUSIONS: UNDERSTANDING THE POLITICS OF GENDER IN JAPAN

1. The link between domestic violence and societal gender conceptions is widely accepted by both feminist authors and those writing on domestic violence as well as international organizations such as the UN and the World Health Organization.
2. [http://www.unifem.org/gender\\_issues/violence\\_against\\_women/at\\_a\\_glance.php](http://www.unifem.org/gender_issues/violence_against_women/at_a_glance.php)

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