

論文の英文要旨

論文題目	ヴィルヘルム期ドイツにおける婦女売買 — 婦女売買撲滅ドイツ国内委員会の分析を中心に — <i>Mädchenhandel in Wilhelmine Germany</i> - An Analysis of the <i>Deutsches Nationalkomitee zur Bekämpfung des Mädchenhandels</i> -
氏名	日暮美奈子 Minako HIGURASHI

This paper discusses the campaign to abolish Mädchenhandel during Germany's Wilhelm period, and clarifies the role of Mädchenhandel as a concept in the development of this campaign. This paper also analyzes how the concept of Mädchenhandel changed during the campaign and the awareness of the problems concentrated and reflected in this concept by the people who participated in this campaign.

The campaign to abolish Mädchenhandel began as a result of the purification movement in England in the 1860s. Josephine Butler, who advocated the abolition of prostitution, was the leader of a movement that regarded state-regulated prostitution as a form of slavery. As the movement grew, however, its concept changed to that of maintaining and enhancing the social morality of male dominance. At that time, state-regulated prostitution itself was not criticized, but trafficking in women for the purpose of forced prostitution was condemned as a form of "white slavery." By calling its victims "white slaves," Mädchenhandel became a concept denoting exclusion and restriction. As a result, only the forcing of innocent European girls into prostitution through deception, violence or threats came to be recognized as trafficking in women. This concept expanded not only in England but also in Europe as a result of writers such as Alfred Dyer and William T. Stead.

Mädchenhandel was widely questioned in Germany after 1880. Travel writer Wilhelm Joest claimed that organized large-scale Mädchenhandel originating in Germany was being conducted worldwide. This claim had a significant impact and was quoted by August Bebel in his writings, and the Reichstag questioned Germany's involvement. Anti-Semites such as Otto Glagau and Alexander Berg attributed Mädchenhandel to the Jews. But Mädchenhandel was still recognized as a specific concept, that of duping innocent girls into prostitution. Mädchenhandel, however, differed from prostitution in England: first, the victims in Germany were limited to German girls, second, girls were transported to foreign countries, especially South American countries, and third, Jews were

directly blamed as the perpetrators.

Suppression of Mädchenhandels began in Germany during the Wilhelm period with the establishment of The *Nationalkomitee zur Bekämpfung des Mädchenhandels* in 1899. The *Nationalkomitee* consisted of various branch committees, and moral improvement and social welfare groups by Catholic, Jewish, evangelical, and women's organizations; it was a moderate alliance that emphasized the independence of the various groups. Its activities included collecting information on Mädchenhandel, conducting public relations campaigns at railway stations and ports to prevent trouble, providing assistance to young women, tracking down perpetrators, saving victims, and petitioning the government. The *Nationalkomitee's* domestic conference not only discussed the results of these activities, but also suppression of Mädchenhandels activities internationally. As anti-prostitution groups formed throughout Europe, The *Nationalkomitee zur Bekämpfung des Mädchenhandels* led the campaign to outlaw prostitution worldwide.

The *Nationalkomitee* began by rejecting the concept of Mädchenhandel, and concluded that newspaper descriptions of Mädchenhandel were exaggerated fabrications. However, the concept of Mädchenhandel recognized by the *Nationalkomitee* was similar to that of women-trafficking created before the *Nationalkomitee* was established. Prostitution was recognized as the transport of innocent girls to foreign countries, particularly to brothels in South America, through deception in classified advertisements or work placements. Although the *Nationalkomitee* accepted the claim that Eastern European Jews were involved in Mädchenhandel, its position was clearly distinct from that of the anti-Semitic position. Nevertheless, Mädchenhandel was recognized as a problem that had to be resolved.

A survey conducted by the *Nationalkomitee*, however, stated that Germany was only a transitional point for Mädchenhandel and was rarely involved, and that most of the women were Jews from Eastern Europe. German women were occasionally forcibly transported, but mostly went to prostitution houses consentingly. This statement encouraged people to criticize suppression of Mädchenhandel: as Mädchenhandel did not exist in Germany, there was no need for suppression. The *Nationalkomitee* attempted to escape criticism by reconstructing the image of Mädchenhandel and banning brothels. The *Nationalkomitee* had not previously censured brothels, which were a source of Mädchenhandel, in consideration of the cooperation with public agencies in the international campaign to ban prostitution. By focusing on prostitution houses, the *Nationalkomitee* could target the practice that forced girls into prostitution, regardless of issues of deception, innocence of victims, or destination. By expanding the range of Mädchenhandel, the *Nationalkomitee* acknowledged it and gave reason for its own existence.

This change in policy in 1907 was the result of growing campaigns to abolish prostitution. From the outset, abolitionists point out the relationship between Mädchenhandel and state-regulated

prostitution, and claimed that the total abolition of the latter was required in order to abolish the former. The *Nationalkomitee* partially agreed, expanding the category of Mädchenhandel and embracing the abolition of brothels, for if the *Nationalkomitee* had denied state-regulated prostitution, suppression of Mädchenhandel would have been the same as the campaign to abolish prostitution.

The *Nationalkomitee's* ambiguous attitude towards prostitution caused a dilemma for suppression. As it could not target the banning of prostitution, suppression began to attack all activities related to prostitution; pornography, animierkneipe, vulgar entertainment, and immoral acts by women, thus the problem could not be limited to Mädchenhandel alone. However, it was impossible to halt the spread of the problem in order to maintain and implement suppression.

The *Nationalkomitee* continued to acknowledge the powerful concept of Mädchenhandel. Within suppression, member groups took the initiative in accepting the image of Mädchenhandel, which had formed before the establishment of the *Nationalkomitee*, even after the executive body changed its policy. The executive body expanded the range of Mädchenhandel, and stressed its own presence using the separately established image of Mädchenhandel.

Mädchenhandel acted as a focal point, drawing people together irrespective of class, religion, or politics. For those who participated in suppression, suppression of Mädchenhandels was a "pre-eminent cultural issue" related to the dignity of human beings, and was considered an obligation to people who lived in the civilized world.

While this universal concept was being advocated, suppression tried to protect the moral principles that supported the existing social order. An image was built of innocent girls as victims, and of an international network of unscrupulous Mädchenhaendlers. The movement was also influenced by women's growing role in society as well as by rapid industrialization, urbanization, and modernization. People who participated in suppression reflected the sense of crisis caused by rapid social change in Mädchenhandel.