

【原著論文】

The Geopolitical and Cultural Features of Women's Diaspora: The Case of Ireland and Okinawa in the Late 19th and Early 20th Centuries

OGAWA Sumiko

19世紀後期から20世紀前期のアイランドと沖縄における 女性移民の地政学及び文化的特徴

小 川 寿美子

Abstract

Since ancient times, human beings have been migrating due to a variety of circumstances, such as colonization, trade, slavery, escaping poverty, and exile. This has sometimes had an effect in the foundation of new settlements and even countries. In more recent times, migration has mainly involved younger men who were more daring to take on the risks and challenges of venturing afar. In a period spanning from the beginning of the 20th century, many Okinawan young men migrated abroad with hopes of earning higher wages and finding social success that would help them achieve ambitions such as purchasing a home, bringing their wife and family, and sending money back to relatives in the mother country.

However, in the late 19th and early 20th centuries, the gender composition of those leaving Ireland was different from the usual trend. Many migrants leaving Ireland were women. During the late 19th century, the first wave of Irish women's migration consisted of over 4,000 teenage girls who were sent to Australia. Later, a massive second wave went abroad to the United States for service industry employment. In terms of emigration, Irish women displayed a relatively higher degree of independence from their families compared to Okinawan women, who frequently relied on their families for support. These differences in background, emigration patterns, and roles within the host country should be taken into account. It is essential to consider these gender-related factors alongside the growing influence of community networks in the host country.

Keywords: Women, Ireland, Okinawa, Diaspora, Geopolitics

I. Introduction

Over many millennia, human beings have been migrating due to various circumstances, such as colonization, trade, slavery, escaping poverty, and exile. Currently, the number of international migrants is estimated to be 280.6 million globally (Migration Data Portal 2020: 1), with nearly two-thirds being labor migrants (International Organization for Migration 2020: 2). In recent years, there has been an increase in the feminization of

migration. This is particularly obvious from changes in the proportion of women in total immigration flows from 47.4% in 1975 to 49.6% in 2005 (Fry 2006: 2). In contrast, during the Age of Mass Migration, i.e., from the late-19th century to the mid-20th century, many young men migrated abroad with hopes of earning higher wages and finding social success that would help them achieve ambitions such as purchasing a home, starting a family, and sending money back to relatives in the mother country. The availability of physically demanding jobs were assurances that

work would be available for those willing to endure brute labor—typically men—and thus the gender proportions consisted of more men than women. One example might be those who worked in Hawaii in the mid-19th century as indentured laborers, migrating from Japan, Okinawa, China, Korea, Philippines, Portugal, and Puerto Rico. On the other hand, there were cases of immigrants essentially being forced to leave their countries of origin due to uncertain political situations or poverty. In such cases, the transition might involve migrants staying first in a tentative shelter, then moving to the host country. In situations of desperation, such as running away from violence in the home country, there was much hope and a longing for a better life abroad.

During this period of global migration, there was at least one situation that diverged from the norm. Specifically, the gender composition of those leaving Ireland was quite the opposite. In the mid-19th century, more women were leaving Ireland to venture abroad than men. Ireland has been recognized as one of the more leading countries to influence the world through emigration (The Irish Emigration Museum 2016). Between 1850 and 1913, more than 4.5 million men and women left Ireland for a new life overseas. Even after the effects of the Great Famine of the 1840s had largely disappeared, the emigrant flood continued; the number leaving ultimately amounted to about five times the number who died in the Famine, with as many as 18.99 per 1,000 emigrating on average in 1950's (Hatton and Williamson 1992: 35). Largely because of this mass emigration, the Irish population fell from 6.5 to 4.4 million between 1851 and 1911 (Hatton and Williamson 1993: 575). During the Age of Mass Migration, over four million Irish immigrants went to the United States. This period of intense emigration was triggered by the Great Famine in the 1840s and persisted for over half a century. Although vast numbers of Irish emigrated to England, Canada and Australia, the United States became the primary destination of settlement overseas. Emigration was precipitated by a sluggish domestic economy along with expanding opportunities in the United States (Conner 2018: 1). During the Mass Migration Era, an increasing number of Irish women would venture abroad from the first half of the century until

1880. Over those fifty years, the country was in a state of flux, as overpopulation and periodic famine would force people to alter their way of life. Despite these changes, in 1880 Ireland was still affected by population decline (Noran 1989: 9), and this had repercussions on its economy—based on agriculture rather than industry. During the 19th century, the changing demographic and economic conditions in Ireland led to stagnation, in terms of its development and modernization among Western European nations. As for emigration statistics, in total 664,642 men (49.3%) and 684,159 women (50.7%) left Ireland between 1885-1920. The biggest gap in these numbers was observed in 1891-1900, as more women emigrated 231,956 (53.5%) than men 201,570 (46.5%) (Noran 1989: 98).

This study will venture into the fields of sociology; focusing on gender studies, regional studies, and migration studies in order to examine the social-cultural factors that have led to the migration of women out of Ireland and Okinawa. Moreover, an inquiry into the ways women were being treated in cultural contexts along with the impact of socio-economic factors will be considered. Several migration studies have reported in both areas, focusing on their own region/country. However, few studies have attempted to identify the resultant features found in such circumstances or even make a comparison with two different regions. A comparison of the situation in Ireland will be evaluated with that of emigrants from Okinawa; specifically, aspects pertaining to their social, political, and cultural circumstances.

II. Age of Mass Migration under Capitalism

With the establishment of modern nation-states, the state began to distinguish between nationals and foreigners, and to restrict the movement of its citizens (Iyotani 2016). In the 18th century, during the Industrial Revolution in England, the growth of industrial capitalism and the development of the factory system would remain a national objective until the 19th century. This led to the creation of a new class of industrial workers, and the prospect of employment was an enticement for a massive number of migrant workers who would gravitate away from the route of the colonial plantations.

III. Affinities: Ireland and Okinawa

There are several commonalities between Ireland and Okinawa. Geographically speaking, Ireland is directly west of the United Kingdom, on the western shelf of Eurasia; whereas the Okinawa islands are situated in the southwestern tip of the Japanese archipelago, on the eastern shelf of Eurasia (MOFA 2000).

In terms of early history, there were streams of civilization appearing in Ireland since the Bronze Age and have had some cultural influences. Developing in the Alps of Central Europe, the Celts spread their culture across modern-day Germany, France, the Balkans, and as far as modern-day Turkey. They arrived in Britain and Ireland around 500 BC, and within a few hundred years Ireland's Bronze Age culture had all but disappeared. Celtic culture was dominant and influential across their entire island. Although Celtic cultures in the rest of Europe would eventually fade, in Ireland many of the influences have remained intact due to the geographic isolation of the island. Gaelic is a language belonging to the Celtic branch of the Indo-European language family. In ancient times, it was also called Goidelic and derived from Goidel, an Old Irish word referring to Gaelic speakers (Gaels, Goidels). It is called Gaeilge in Irish.

Likewise, the geographic isolation of Okinawa had led to the survival of some cultural practices that have long since become extinct in other areas of Japan. For example, the Ryūka is a significant genre in classical Okinawan literature. A short poem form,



Fig.1: Islands at the edges of Eurasia: Geographical location of Ireland and Okinawa (<https://www.freemap.jp/>)

the Ryūka contains four lines of 8-8-8-6 syllables and expresses a spontaneous emotion.⁽¹⁾ Although the use of these syllables in poems has disappeared from the mainland of Japan some centuries ago, they have continued to remain in practice in Okinawa (Ryūkyū Cultural Archives 2020a).

Another similarity is that both islands had their own kingdoms. The Kingdom of Ireland was a client state of England and then of Great Britain in an arrangement that existed from 1542 until 1800. It was ruled by the monarchs of England and then by Great Britain in a union with their other realms. Likewise, Okinawa was once an independent country known as the Ryūkyū Kingdom and had flourished through trade with China as well as other neighboring countries. After an invasion of the Satsuma in 1609, the Ryūkyūs became a part of Japan's feudal system. In 1879, it became an official prefecture of Japan with the abolition of the traditional Han System.

Regarding land reform in Ireland, numerous changes occurred in the 16th century when the English sought ways to extend their control. One of the means was to displace Irish landowners from their lands and replace them with English or Scottish settlers (Colaste 2011).

While Japan enacted beneficial land and tax reforms in other prefectures that were critical elements of its modernization efforts, such initiatives were delayed in Okinawa. In contrast, taxes in Okinawa remained disproportionately much higher than elsewhere in Japan. Additionally, the Okinawans could not send representatives to the national congress that was established under the Meiji Constitution of 1890, until 1912, a period extending twenty-two years (Rabson 1996).

The Great Famine of the 1840s was just one of the push factors that led to emigration from Ireland, as considerable economic and social changes were already taking place some years beforehand: there were reductions in fertility; later marriages were becoming more commonplace, and an increase in emigration was emerging. The modernization of Irish rural life, which linked emigration with changes in family structure, agriculture and population numbers, was more important in bringing about geographical change (Johnson 1990). In the case of Okinawa, the economic depression that gripped the

island from the final years of the Taisho Era (1912-1926) had become known as *Sotetsu-jigoku* or ‘Cycad Hell’, named after a poisonous palm plant that some people ate in desperation to avoid starvation. During this period, over 70% of the population were farmers and due to the economic hardships, their staple food of rice and sweet potatoes became scarce. Many ate the indigenous cycad plant, despite the possibility of death from its poison. Meanwhile, taxes were still being collected, despite the poverty of the islanders.⁽²⁾ A health crisis worsened by the advent of yearly typhoons and droughts was further aggravated by an oppressive governmental policy. Life was Hell for the Okinawans. In desperation, many were forced to sell relatives into indentured servitude and others migrated overseas or to mainland Japan in search of work (Ryukyu Cultural Archives 2020b).

Both countries had similar reasons for generating emigration that included aspects such as limitations of enclosed geographic boundaries, and insufficient governmental and economic policies, and this led to a barely sustainable system for its population.

Table.1: Related Features between the Geopolitical and Cultural Features of Ireland and Okinawa

Category	Related Features
Geography	Edge of Eurasia
	Land limitation (Island)
Politics	Ruled by neighboring country
	Land reform triggered emigration
Social	Former Kingdom
	Nationwide Famine
Culture	Tip of civilization stream
	Cultural stagnation

IV. Features of Women’s Diasporas

Although there are several similarities in the factors that have accelerated emigration for both Ireland and Okinawa, some differences remain, especially in terms of cultural aspects, such as ethnicity, religion, and gender roles in society. As for the reasons or potential triggers that have initiated Irish women to leave their country during the Age of Migration, there are several factors to consider.

Relatively few studies have focused on young women’s emigration in Ireland. Indeed, Jackson

mentioned the fact that throughout the second half of the 19th century, the proportion of women among emigrants rose steadily until women outnumbered men in the decades of the turn of the century (Jackson 1984: 1006). In the post-famine period, the number of children emigrants, under the age of 14, dropped sharply. This reflects a decline in the number of family emigration—being replaced by individuals. At the same time, the number of young women (15 to 19 years old) doubled; suggesting again that households were being replaced by emigration by those young and single, including teenage girls. However, these details have not been revealed in research until recently. A relatively unknown government scheme involved the emigration of over 4,000 teenage Irish girls leaving the country in the 1850s.⁽³⁾ They were shipped to Great Britain’s colony of Australia, in order to rescue these ‘orphans’ from workhouses and the famine of Ireland.⁽⁴⁾ Caball (2014: 69-91) mentioned the advantages and disadvantages of the workhouses’ decision to accept the government immigration program, known as the Earl Grey Scheme, as a means of encouraging the girls to become brides of the British soldiers in Australia, or not (O’Brien 2010: 53-4).⁽⁵⁾ The argument presented by Caball has not been widely acknowledged by others in research. Jackson has introduced causal factors of the women’s emigration as the social status of women rather than poverty alone (Jackson 1984: 1004-20), as argued by Kennedy (1973) and Lee (1978: 35-45), and the potential underestimation of women’s economic activities that have been concealed inside the rural household, as debated by Daly (1981: 74-81). The supportive statistics show that as many as 62.5% of Irish-born women in the U.S. worked for the service industry,⁽⁶⁾ manufacturing industry (35.6%), and agriculture (1.9%) in 1900.⁽⁷⁾ The emigration of Irish women has been a much higher proportion over men in the period of 1891 to 1900.

Table 2: Excess Female Emigration in Ireland (Noran 1989: 47,50)

Years	1851-1855	1855-1884	1885-1890	1891-1900	1901-1910	1911-1920
Females	372,281	993,278	203,670	231,956	173,656	74,877
Males	368,311	1,166,921	214,896	201,570	172,297	75,879
Excess of Females	3,970	-173,643	-11,226	30,386	1,359	-1,002



Figure 2: Irish Emigrants by Gender (1851-1920) (Noran 1989: 47,50)

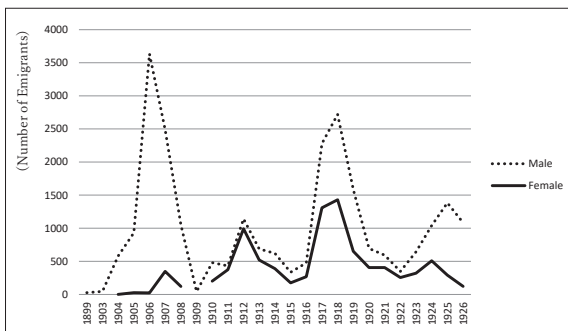


Figure 3: Okinawan Emigrants by Gender (1899-1926) (Okinawa Prefecture 1992, 1994, 1998a,1998b,1999, 2000, : see Note 8)

There remains a lack of collective data regarding Okinawan women's emigration. Most research consisted of individual-focused studies, such as biographies and oral histories. According to several documents from the Okinawa prefectural historical archives, a total of 34,441 Okinawans emigrated, as based on passport records, from 1899 to 1925.⁽⁸⁾ Among that total, the number of women emigrants

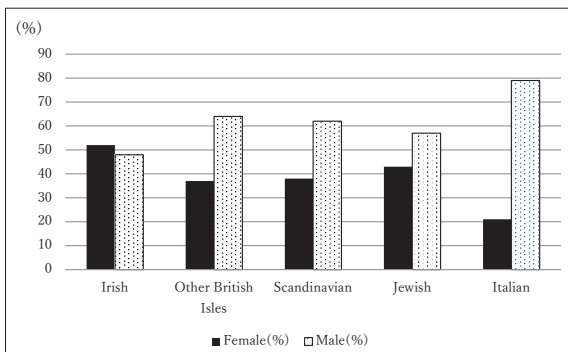


Figure 4: Female and Male Emigrants to the US, Selected National Groups (1899-1910) (Noran 1989: 98)

was 9,121, which is equivalent to 26.5%. Although there was a higher number of men than women leaving Okinawa as emigrants, the women's proportion would gradually, and then significantly increase from 1910 (29.4%) to 1924 (32.8%), 1911 and 1912 (46.5%), 1913 (43.1%), 1921 (40.6%), and 1922 (42.3%).

The wave of emigration was relatively delayed after men. The reason for leaving, as documented in the passport records, was 'Invited by husband' or 'Accompanied with husband' (65.0% and 7.6%, respectively) between 1899-1925. The percentage of those stating their purpose for working overseas was 8% as indentured laborers (1905-1907), and 5% as free emigrants (1918-1919). Indeed, the official records do not always reflect the actual situation. In some cases, there was the likelihood that Okinawan women were dependent on men (husband or soon-to-be husband as 'picture brides'). Some examples of implicit reasons included matters such as seeking a better life in times of difficulty, such as 'Better life and prosperity,' 'Seeking freedom,' 'Running away from a mother-in-law,' and family cohesion such as 'Longing to live with father,' and even dreams of 'Romantic,' 'Paradise,' on 'Extravagants' (Okinawa Women's Union 1979 : 228-277). Even in the case of picture brides, the context of their life stories indicated that the women moved overseas as a positive choice (Kawakami 2016: 236-80).

V. Discussion

Several aspects were presented in the case of emigrants from Ireland and Okinawa, encompassing similarities in geographic, political, economic, social, and cultural circumstances. Nonetheless, patterns in women's emigration had little resemblance in terms of gender proportion, reasons for leaving the country of origin, or the roles that they would ultimately acquire in the host country.

Although the similarities between Ireland and Okinawa in geographical, historical, social, political, and cultural backgrounds are as described in Table 1, more Irish women emigrated, whereas more Okinawan men emigrated at the beginning of the 19th century in the first wave.

Figure 5 illustrates the differences between the

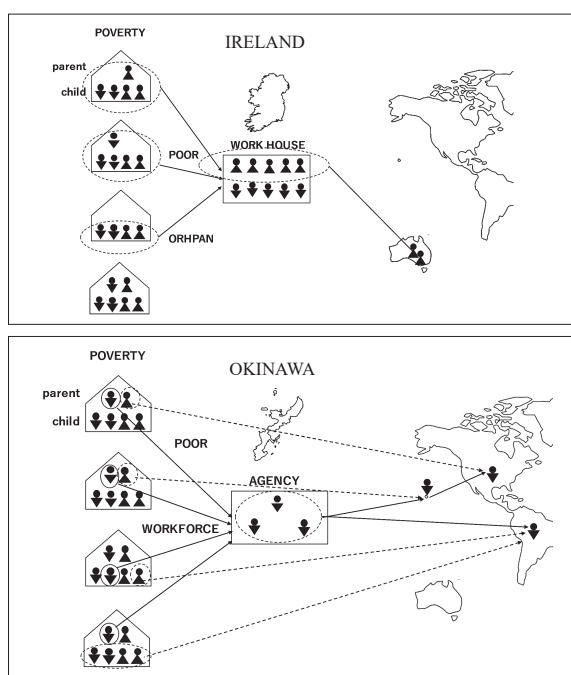


Figure 5: The First Wave of Immigrants
Differences between Ireland and Okinawa

first wave of immigrants in Ireland and Okinawa, especially in terms of gender. The diagram above describes the background of the exodus of female immigrants from Ireland during the Great Famine caused by potato root blight in the mid-18th century. In impoverished households, parents found it increasingly challenging to feed their children, leading them to be cared for by a poor-relief facility called a workhouse. Among them, about 4,000 teenage girls were relocated from the workhouse to the British colony of Australia. The primary motive behind this move was to potentially become spouses for military civilians stationed locally. In this manner, women embarked on sea voyages as part of a national policy.

On the other hand, in the case of Okinawa, Kyuzo Toyama was one of the first entrepreneurs to establish an immigration agency where young men who wanted to work went overseas in the early 19th century. Some men returned to Okinawa after working abroad, but others stayed and later brought their families over. Most of the female immigrants went abroad because of an invitation from men. This is because, at that time, the majority of women were only allowed to travel as “subordinates” to men. The government wanted to avoid the spread of

prostitution, and they believed that women without families had high potential to go to that direction. Only limited professional women, such as doctors and midwives, were able to travel abroad alone.

As mentioned above, at the beginning of the Mass Migration Age, over 4,000 Irish teenage girls were shipped to Australia in several trial voyages as a means of helping to solve the problem of mass orphans after severe domestic famine and to help supply a colony with an insufficient proportion of women. It seems that the connection with their families between the host country and country of origin, was less of a concern. Even though the ‘first wave’ of women’s emigration was, in some ways, not proactive but forced, the Earl Gray Scheme was a hopeful opportunity for most of the girls who were selected to emigrate. An opportunity is defined as a favorable chance, but not all of the girls were capable, physically or mentally, of seizing this favorable chance and turning it to their advantage. The tragedy, sadness and grief that must have been part of their experience would have stemmed from the dislocation to such a different way of life. When ‘volunteering’ to travel halfway across the world, they had no idea of the new life that awaited them and the effects of displacement into the unknown (Caball 2014: 163-4).

In Noran’s ‘Ourselves Alone’ (1989), she describes the situation of emigration for women from Ireland in the period between 1885 and 1920. Some years after the Earl Gray Scheme, Irish women were determined to go abroad on their own to seek a better life. Emigrant women continued to be young and single. In the mid-19th century, Irish women emigrated to Britain at an earlier age than Irish men because they had fewer prospects of finding paid labor; specifically, domestic work in rural Ireland (Darly 2014: 17-33). It is estimated that over 700,000 young and usually unmarried women traveled alone, and left their homes in Ireland during the late 19th and 20th centuries in a move unprecedented in the annuals of European emigration.

By the late 19th century, a series of changes in Irish life led to young women being unneeded in their households and communities (Darly 2014: 55). Rather than accept a marginal existence, many chose to seek a better life in a new world, often with the

encouragement and support of a female relative who had already emigrated. Discrimination and inequality encouraged Irish women to seek a better life abroad.

According to Raftery, the Transnational Catholic Network of Teaching Sisters was pivotal throughout the nineteenth century onward for both their apostolic mission and for being supportive of women at a very basic human level (Raftery 2015: 717-728). For example, the first religious women in the Australian colony were the Irish Sisters of Charity, who opened their Sydney foundation in 1838. Within a few decades, there were many foundations from Ireland by Sisters of Mercy, Presentation Sisters, Dominicans and Brigidines, to name the largest groups (Australian Catholic Historical Society, 2019). Julian Woods, who was ordained as a priest in St. Patrick's in Adelaide, is one of the Irish individuals who contemplated the establishment of a religious order of teaching Sisters. These Sisters would reside in remote areas, far from the consolations of religion, and through elementary schools, provide a sound and genuinely religious education for the children of the poor (Tranter 1998: 235). Danaher (1992) mentions O'Farrell's observation that the Irish integrated much of their cultural perspectives into the Catholic school system.

Irish women tended to remain settled in large cities; whereas some men were attracted to jobs in more remote places, such as in construction or mining. Nonetheless, pregnancy, childbirth, early widowhood, or abandonment by men were all-too-common occurrences in women's lives, regardless of location. Women and children were more likely than men to become dependent on charity and public welfare (Daly 2014: 22). Thus, women who belonged to very different religious orders; women who originated in different countries; women who had little money and those who had no money; women who had traveled before entering the convent; and women who had never left their own small village all were to be found in a networking relationship that spanned the world. Many missionary nuns were mobilized in a manner that relied on and was supported by these extensive networks of contacts across countries. This made them one of the earliest and largest transnational networks consisting entirely of women (Raftery 2015: 728).

Emigration provided the opportunity to cross the border as a 'minority' in being a woman, and there was danger of discrimination or unfair rules and customs. As for Okinawan women, some decided to leave their country to escape a life of marginalization. During the Age of Mass Migration, Okinawan emigrant marriages were mostly arranged by the communities of origin, and there was a continuation of influence on the lives and society of those abroad with a more inward network. These circumstances are distinct from that of the Irish situation, in which Irish women were relatively left behind by family at the onset in the host country.

VI. Conclusion

The background of immigration involves socio-economic factors. In the case of Ireland and Okinawa, there are several affinities. Okinawa and Ireland are both situated along the opposite edges of the Eurasia Continent. Historically speaking, due to geographic isolation from the other influential neighboring countries, some cultural practices have survived while others have long been extinct in other areas. Another similarity is that both islands had their own kingdoms. The Kingdom of Ireland was a client state of England and then of Great Britain in an arrangement that existed from 1542 until 1800; whereas Okinawa was once an independent country known as the Ryukyu Kingdom and had flourished through trade with China as well as other neighboring countries. After an invasion of the Satsuma in 1609, the Ryukyus became a part of Japan's feudal system. As for land reform, many changes occurred in the 16th century when the English were seeking ways to extend their control over Ireland. While Japan enacted beneficial land and tax reforms in other prefectures that were critical elements of its modernization efforts, such initiatives were delayed in Okinawa.

Both countries had similar reasons for generating emigration that included aspects such as limitations of enclosed geographic boundaries, insufficient governmental and economic policies, and this led to a barely sustainable system for its population. During the late 19th century, at the onset of the Age of Mass Migration for Irish women, the first

wave consisted of approximately 4,000 teenage girls being sent to Australia. Later, a massive second wave went abroad to the United States for service industry employment. In traveling abroad, the Irish women were relatively independent of their family in comparison to Okinawan women who often depended on the men, such as accompanying their husbands abroad.

One other noted difference between Irish and Okinawan women was the type of supportive networks, especially at the early stages of migration. The Irish women depended more on religious-affiliated networks whereas Okinawan women depended more on family or hometown-affiliated networks.

Moreover, there are differences in terms of background, the sequence of emigration, and the roles that one holds in the host country. It is necessary to consider such factors with aspects related to gender and the expanding influence of the community network in the host country as well.

Notes

- (1) The 8 and 6 syllables were characteristic of verse in the Ryukyus since the days of the Manyōshū in the Nara Period (710-794 AD) of Japan, according to the Ryukyu Cultural Archives, (<http://rca.open.ed.jp/index.html>, 2020.9.1).
- (2) Impoverished farmers would ground and soak the seeds, hoping to remove the toxins—a risky and desperate endeavor—as a means of overcoming starvation.
- (3) A face-to-face interview about the Earl Grey Famine Orphan Scheme was conducted by the author with Mr. Gerard McCarthy, a representative of the Exhibition of the Irish Potato Famine on the third floor of Stephen's Green Shopping Center, Dublin, Ireland, on August 19, 2019. (<https://www.theirishpotatofamine.com/>).
- (4) Sir Earl Gray, who was the Monarch of Victoria in Australia from 1837 to 1901, was the Secretary of State for War and the Colonies. Colonial authorities in Australia wanted to recruit women settlers because of the large gender imbalance in the colony (8:1 in favor of men). The Australian authorities funded the transportation costs of women emigrating from Ireland and Britain to Australia. Their emigration became known as the 'Earl Grey Scheme'.
- (5) When people got desperate due to Great Famine (potato blight), they headed for the workhouse. The workhouses were tough places. People often had to work at breaking stones to get food, usually porridge, potatoes and milk. And families were split up inside. The mother, father and their children had to sleep in different wards. Soon even the workhouses were packed full and many thousands died outside, unable to get in. When potato crop failed and small farmers could not pay their rent, the landlords came with soldiers and battering rams to throw people out of their homes.
- (6) For example, domestic and personal services were 42.7%, whereas trade/transport weighted 13.2% and professional services were 6.6%.
- (7) See the Government Publications, '*Commission of Emigration and Other Population Problems: 1948-1954*', (Dublin: Stationary Office, 1955), p.127.
- (8) Okinawa Prefectural Culture Promotion Association (ed.), *Okinawa Prefectural History: Document Series 6. [Okinawa Ken Shi: Shiryo Hen 6]* (Okinawa: Bunshin Press, 1998).) Okinawa Prefectural Culture Promotion Association (ed.), *Okinawa Prefectural History: Document Series 6. [Okinawa Ken Shi: Shiryo Hen 6]* (Okinawa: Bunshin Press, 1998). Okinawa Prefectural Culture Promotion Association (ed.), *Okinawa Prefectural History: Document Series 19. [Okinawa Ken Shi: Shiryo Hen 19]* (Okinawa: Okinawa Chuo Process Press, 1998). Okinawa Prefectural Culture Promotion Association (ed.), *Okinawa Prefectural History: Document Series 8. [Okinawa Ken Shi: Shiryo Hen 8]* (Okinawa: Sun Press, 1999). Okinawa Prefectural Culture Promotion Association (ed.). *Okinawa Prefectural History: Document Series 11. [Okinawa Ken Shi: Shiryo Hen 11]* (Okinawa: Kobundo Press, 2000). Okinawa Prefectural Library (ed.). *Okinawa Prefectural Document: Modern 5. [Okinawa Ken Shiryo: Kindai 5]*. (Okinawa: Nansei Press, 1992). Okinawa

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19世紀後期から20世紀前期の 아일랜드 と沖縄における 女性移民の地政学及び文化的特徴

小 川 寿美子

要旨

人類は古来より植民地化、貿易、奴隷制、貧困からの脱出、亡命など、さまざまな理由で住み慣れた土地を移動してきた。時として新しい植民地や国が設立されることもあった。近年の移動は、若い男性が主で、彼らはより大胆に遠くに冒険するというリスクを負いつつ挑戦してきた。沖縄では20世紀初頭から、多くの若い男性がより高い賃金を稼ぎ、出移民国で家を購入し、妻や家族を呼び寄せ、母国の親戚へお金を送金するなどの野望や社会的成功を期待して海外に移動した。

一方、アイルランドでは同じ時期に祖国を離れる人々の性別構成は、通常の傾向とは異なり、女性が多い傾向にあった。19世紀後半、アイルランド人女性の大移動があった。まずオーストラリアに4,000人以上の10代の少女が送られた。その後、サービス産業の雇用のために米国に流出した。海外に移動する際、沖縄の女性は家族の呼び寄せが主であるのに対して、アイルランドの女性は比較的家族から独立していた。即ち社会的背景、移動の順序、ホスト国での役割に違いがあった。ホスト国のコミュニティネットワークの影響力の拡大とともに、ジェンダーに関するこれらの背景を考慮する必要がある。

キーワード：女性，アイルランド，沖縄，移民，地政学

