

Western Style Women's Clothing in Japan as Depicted in Prints

Michiko Oe

Ohtani Women's College

1. Introduction

This report is an examination of Western clothing worn by women and students at the beginning of the 20th century. The process of transmission from traditional to Western clothing and the influence of Western culture is examined through the use of prints.

2. Female students

In August 1871, bobbed hair styles were declared fashionable and civilizing, and, in the following year some young girls wore their hair short. Women teachers provided English instruction and they advised girl students to wear hakama (divided skirt) which they saw as being similar to western dress. As the students saw the change in clothing as part of the process of civilization, they quickly adopted the wearing of "male hakama". Female students did not need to bother with sleeves, and the clothing was very suitable and comfortable for moving in. In 1878, flannel shirts became fashionable and, in 1885, in response to the banning of short hair cuts, the "Japan Women's Society of Hair Buns" was formed. Girls then used Western styled ribbons to decorate this hairstyle. Gradually, the color of hakama became maroon, ribbons were worn in the hair and girls wore laced up shoes. This became the required dress for girl

students, and the style consequently was referred to as the "maroon club". Girls could study in the same way as boys and, in response to a movement for "civilization", girls created their own Western style of dress derived from the kimono. However, the Western style of dress was not wholly embraced as the hakama style was seen as a violation of male rights and consequently received much criticism. Nevertheless, despite this obstacle, the female hakama became a fixed style in 1899.

3. Adult women

At the beginning of the Meiji era (1868-1912), apart from a small section of the privileged classes, there was little interest in the idea of westernization. Men criticized Western fashion as being extravagant. However, in 1886 the "Society for the Improvement of Clothing" was formed and a movement for improving women's clothing began.

Women opposed Western dress and society in general did not desire a change to Western clothing. Instead, women selected only parts of Western clothing. Firstly, between 1880 to around 1903 women preferred to wear shawls instead of Japanese cloaks. Shawls were made variously, according to the times, of weave, wool and silk, and, over a long period of time, the shape gradually changed. Japanese

hairstyles changed too, resulting from the activities of the "Bun Society"; and the use of hair pins and a style, where women held their hair up, known as the nihyaku sankôchi, became popular because of its sanitary and economic convenience. In 1886 the azuma coat (coat for kimono) was available for purchase from the Western clothes section of Shirokiya stores. This became a very popular coat for women. Western black diagonal weave and woolen cloth was used and, and the addition of collars and other designs, with just a hint of Western fashion, became popular amongst women. Similarly, Western styled umbrellas, and white or purple veils and neck scarves became popular from 1911 to 1914.

Women who were conscious of the civilization movement, enthusiastically called for an improvement in women's clothing and came out with improved designs, but, in the end, they were not adopted by women in general. New designs were only worn by those who proclaimed an improvement in women's clothing. This was because of criticism from men and also limitations to the degree with which the kimono could be improved.

風俗畫に見る日本女子の洋装

大江迪子

大谷女子短期大學

1. はじめに

第20回ポスターセッションで20世紀初期の日本女子洋装について、特権階級中心の洋装を報告した。今回は明治の風俗畫に見る女學生・市民階級婦人の被服について西洋文化から影響を受けるきものが洋服へと移行していく過程を考察する。

2. 女學生

明治4年8月に文明開化としての断髪例が布告された。その翌月には早くも女子の断髪が現れた。しかし、社會の批判により明治5年、女子の断髪禁止條例が出されて女子の文明開化の目が詰まれた。当時の女學校では英書での授業を外國の女性教師が教育に当たっていた。彼女たちは女學生の衣服を見て、西洋のスカートに似た袴を着用させることを主張した。女學生にとって服装の改革が文明開化のシンボルであることから、いち早く男袴の着装となった。袴はきものように裾を氣にすることなく、活動に最適と着装されていた。明治11年にはフランネルの格子柄シャツが流行となった。明治18年に禁止となった断髪に代わって「第日本婦人束髮會」が結成され、女學生の間にひさし髪が流行となった。その髪形には西歐のリボンが美しく飾られ人気を博した。次第に袴の色も海老茶色となり、束髮にリボン・足には編み上げ靴が履かれ、女學校生活にとって必要な女服改良スタイルとなり、海老茶式部と渾名されるまでとなった。彼女たちは男子と同じく學問すること、服装も文明開化を考え、きものから洋装を創造して女學生スタイルを築いて行く。しかし彼女達は西歐型の衣服を着装しなかった。袴の服装も男子側か

ら權力を犯すものとして多くの非難を浴びた。しかしながら、女子袴は明治32年に定着した。

3. 一般婦人

一般婦人は明治初期の歐化主義には一部の特権階級の婦人が洋装を着装するものと考え関心がなかった。男子側から洋装は贅澤な衣服であるとの批判があった。しかし、明治19年「衣服改良會」が結成され女服改良運動が始められた。婦人たちは洋服に抵抗があり、また、社會も洋服に変化することを好まなかった。彼女達は部分的洋装を選択した。先ずは明治13年から38年頃まで外套の代わりにおしゃれなショールを着用することを好んだ。ショールは年代により素材を紡織、ウール、絹、形を変化させ長期的な流行となった。日本髪に代わって、束髮會の活動により、ひさし髪や二百三高地、夜會まき等衛生面、經濟面からも婦人に歓迎され流行した。明治19年は吾妻コートが白木屋の洋服部で販賣され、女子の外套として最も人気を博した。黒の斜め縞本綾のラシャという西洋の素材を使用し、襟などの新しいデザインそして、僅かに西洋風が入っている等婦人たちに人気を得た。また、洋傘の使用、明治42から45年には白や紫色のヴェール、スカーフは首に巻いた。

文明開化を考える婦人たちの間では、熱心に女服改良を唱え、実際に改良服も考え出された。しかし、結果は婦人達に受け入れられず、女服改良を叫んだ人達の間でのみ改良服が着装された。これは男子の間で改良服に批判があったことと、きものを改良することに限界があったと考えられる。