

accomplish its first industrial revolution, whereby it became a “rich nation” with a “strong army.” Following the “aggression toward Asia” strategy advocated by Fukuzawa Yukichi—a Japanese political reformer—a need for more economic resources led Japan to expand its colonies in East Asia. Japan won the Sino-Japanese War (1894–1895), occupying Taiwan as its colony, and the Russo-Japanese War (1904–1905), gaining more control over Korea, a campaign of conquest that eventually culminated in the establishment of the Great East Asian Co-Prosperity Sphere between 1942 and 1945 (Tsurumi 1990, 109; Yamazaki 1999, xxii–xxiii, 188–89).

In her doctoral dissertation, Tsurumi (1977) reveals an unexpected byproduct of Japanese colonial education in Taiwan—Taiwan’s Communist Party was related to Japanese Marxist feminism. At the beginning of Japan’s colonization of Taiwan, Japan’s goal was to make its first colony a self-sufficient state. Later, Japan modelled the colonial government in Taiwan after the capitalist state of Japan proper, and focused its colonial education on assimilating inhabitants in Taiwan. Even though Chinese in Taiwan might have felt themselves to be the equals of Japanese inhabitants, once in a while they were insulted as *changoro*, a derogative term for Chinese people as the colonized in Taiwan (41, 66–67, 157).

Western capitalism, Christian missionaries, and colonialism arrived in Taiwan (Formosa) several decades before the Japanese. Under Japan’s occupation, Western

missionaries maintained a reciprocal relationship with the Japanese colonial government: they were allowed to continue spreading Christianity, and they were of their free will not to encourage pagan (non-believers) Chinese students to attend their educational institutions. After Britain gave up its extraterritoriality in 1899 in Japan, Japan banned the Pope’s decision on Roman Catholic doctrine (the rescript) from Christian educational institutes in Taiwan. Moreover, any school that wanted to be approved to subcontract government-style education had to submit their textbooks first. Japan forbade Christian teachings from being disseminated because of their dissonance against Shinto, Buddhism, and the Japanese government. Consequently, Christian educational institutions co-operated with the colonial government and its policies (34–37, 125, 162).

Regardless of Japan’s establishment of Taiwan as a colonial capitalist state, students who came from Taiwan to Japan were exposed to the communist ideology originating in China, Japan, or Russia. Beginning in the early 1920s, a student community surfaced in Tokyo. P’eng, Hua-ying, the first to write about socialism, and Fan, Pen-liang—a disciple of Osugi Sakai who joined Korean students to denounce Japanese rule—discussed the independence of Taiwan in 1921 in Tokyo. Yamaguchi Koshizu, a Japanese Shinto priest’s daughter in Taiwan, went to Japan to study and befriended the couple Yamakawa Kikue (1890–1980) and Yamakawa Hitoshi (1880–1958). With

KATHY ASHBY

When I Am, Me

I am five. There are many questions, some answers, some are cruel.
I decide,
I will hide who I really am.
I’m out of love. I’m out of energy. I’m out of faith, hope and charity.
I’m out for myself.

I am twenty-five, gasping in loneliness, grasping for courage that doesn’t come. Hope passes through holes of my soul.

I am thirty-five. I am solid. I have collected enough me-points to buy a door. I risk. I open.
I find I am not the sole one.
I am sixty-five. I am grateful I let someone in.
I am thankful for faith, hope, charity, and love.
I am eighty-five. I am alone. I regret nothing. Myself is saved. I will someday die, my energy out there.