

A War at Heart: War Memory and the Friendship Between Taiwan and Korea in Hsiao Chin Tui *The Doll of Fate*

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This paper aims to explore Taiwanese people's memories of war based on Hsiao Chin Tui's novel *The Doll of Fate* which describes the later period when Japan colonized Taiwan and the youth of Taiwan serve in the military voluntarily. The voluntary is not only influenced by kominka movement, but also is the effect of Japan's war discourse of protecting Asia from the fight of Western countries. However, no matter in schools or society, discrimination in colony leads youth's anger and forms an invisible power of the discourse of anti-war. Youth in Taiwan gradually doubt of the war idea of Japan, including the fear of death. In this paper, I define the situation as "the war of heart". This paper focuses on the changing of character's mind and spirit. This paper also observes the changing process of the identification of race and mother land. The observation will be a basis to think about the historical meaning of war experience of mobilization and memories of Taiwanese people during the colonial period by Japan.

Keywords: Taiwanese literature, Hsiao Chin Tui, *The Doll of Fate*, Japanese-occupied period

Introduction

This paper aims to explore Taiwanese people's memories of war based on Hsiao Chin Tui's¹ novel *The Doll of Fate* which describes the later period when Japan colonized Taiwan and the youth of Taiwan serve in the military voluntarily. The novel was named *The Fate of People* in Japanese and was published on a doujinshi called *The Trend* <潮流> in 1948. However, the serialization only published twice because the magazine stopped its publication. After 1955², the author revised the content of the novel and collected the story into *The Pulse of Soul* (1955)³, which is a collection of his stories. By examining researches, we can refer that there are lots of researches⁴ which pay great attention to *Trend* <潮流> and Yin-Lin Association, but few researches focus on

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¹ Most of Hsiao's works were published in the name of Hsiang-Wen Hsiao or Light Star, pen name of Hsiao.

² There are some sayings of *The Pulse of Soul*: The preface in the poem published in 1995 *Formosa acacia and Delonix regia* (Chiayi: Chiayi cultural center, 1995), Hsiao mentioned that the worked was published in 1952; but "introduction of Hsiang-Wen Hsiao" in the same book claimed that the work was published in 1951; in the chronological table of Hsiao's writing, the work was published in 1952. On the other hand, the publish date of *The Pulse of Soul* on the page was May, 1995.

³ Hsiao Chin Tui, *The Pulse of Soul*. Liberal Art Publisher, Tainan. 1955. The selection contains novels like *The Doll of Fate*, *Swallow*, *The Smile after Wind*, *Captain Hiroshi Akutagawa*, *New Born* and four poem like *The Temptation of Mountain*.

⁴ *Taiwan Epic Yin-Lin Association thesis selection*. Lin Heng Tai, ed. Changhua: Taiwan Sulfur creek cultural association, 1995; "Edge" or "Trend"—A Discussion of cross language and voicing in "Yin-Lin Association. Chang Yu Shang. National Chiao Tung University, Social Research and Cultural studies. Thesis. July 2010; *Taiwan Poetry Reconstruction in Early Postwar Period—Based on Yin-Lin Association and "Trend"*. Tsai Ming Yen. Taiwan Cultural Research Journal. Vol. 20, pp. 41-71. April, 2014.

The Doll of Fate. It is obvious that the studies of war experiences are inadequate.

Historical research of Taiwanese Imperial Japan Serviceman has long been forbidden during White Terror, the time when KMT government moved to Taiwan. Therefore, the creation of novel and the studies of oral history started developing after 1960. Nevertheless, this novel was published earlier than other relative literary works. With its strong autobiographical character, this novel is an excellent material to explore the youth's mind during their journey to Pacific War.

Japan launched general mobilization⁵ in Japan and Taiwan after Sino-Japanese War began. Japan also launched Kominka Movement in Taiwan for reconstructing Taiwanese people being loyal to Japan. Kominka Movement is considered a stronger form of Assimilationism, the policy which contains the reconstruction of religion, language, identity⁶ and volunteer (Chou, 1993, pp. 127-183). During the war time, Japan launched army mobilization to Taiwanese people, the policy which can be divided into three steps: mobilization between 1937 and 1942, volunteer in 1942 and conscription after 1945. According to the survey of Ministry of Health, Labour and Welfare in Japan, the totality of mobilization is about 200,000 Taiwanese people and 33,000 people were sacrificed (Yao, 2010, p. 11)⁷.

It was hard for Taiwanese people to be selected into air force during the recruitment of youth air force. Except for the strict regulations, Taiwanese people were treated unequal since they are colonial. The first Taiwanese youth air force was Tsai-zhian, Chang (張彩鑑, 1922-1944). Chang is the first Taiwanese who was qualified by Republic of China Military Academy and finished the training of commission, later on, Chang was sent to Myanmar. Later on, few of the youth air force was sent to Manzhou, the border of Soviet Union and Indochina for detecting mission, or they were sent to Republic of the Philippines as Kamikaze (*Newsletter of Taiwan Studies*, 81, 2014, pp. 18-19). This paper discussed the character, Yuan-juan Chang who is a volunteer of apprenticeship. Chang was trained shortly by air force but became a member of Kamikaze in the end. By reading this novel carefully, readers can understand the discrimination that main characters receive during the time they serve in the military and war time. Also, the contradictory of mind and grief of the main characters are described clearly. This paper focuses on the changing of character's mind and spirit. This paper also observes the changing process of the identification of race and mother land. The observation will be a basis to think about the historical meaning of war experience of mobilization and memories of Taiwanese people during the colonial period by Japan.

Main Plots and Protagonists' Psychological Condition in *The Doll of Fate*

The novel is consisted of nine parts with Arabic numbers 1 to 9, those numbers represent the outer structure of the story, the structure which brings out the main character, Yuan-chuan Chang (張淵泉), with first person and combines his past into the story. Part 2-8 is the core of the story which Chang narrates his experiences from the time he joined army and went back home. In the beginning of the story, the narrator saw that Chang won the first prize at youth essay competition⁸ on newspaper of the passenger who sits beside him. Chang was a classmate and

⁵ Mobilization was divided into two steps: "National Spirit Mobilization" started from Oct. 1937; Kominka Movement in 1941.

⁶ The policy of modifying names, began from 2.11.1940, people who had the potential of national spirit were the priority.

⁷ About the title for Taiwanese who attended the war, there were Taiwan-register Japanese soldiers, Taiwan-Japanese soldiers and so on.

⁸ March 29 is Youth Day in memorize of the seventy two martyrs of the Huanghuagang uprising of 23rd April 1911. After the government moved to Taiwan, the holiday is widely celebrated and essay competition is a part of the celebration.

a roommate of the narrator at Provincial Normal College⁹. Therefore, the narrator started thinking of the time when they met each other. Chang's major was history and geography but he devoted his time to volleyball. Chang abused his body heavily unreasonably. Everyone was curious about the reason but only the narrator "I" is able to hear the story from Chang, the story which is about Chang's experiences and memories of war. Chang read his diary while describing the time when he decided to abandon his pen and serve in the military. Therefore, the novel delineates the schedule of army, which includes the location, routes and dates. The following paragraph is the story of Chang:

Since Japan warlord wanted to save the bad situation and rearranged the whole army in 1944, the government of Japan decided to encourage young students to join the army. Japan aggressively announced the idea of manhood in Taiwan because Taiwan was considered "an aircraft carrier never sank" in South China Sea, where located the main battlefield. At that time, "I"¹⁰ was studying in Changhua S commercial school. I had no special feeling when I saw many of my Japanese classmates becoming volunteers of navy for saving the country. But my mind was moved by words from the president, teachers and Military Training Instructors every day at school. In the same year, I watched a movie called <Opium Wars>, which was recommended by Imperial Japanese Army General Staff and Ministry of Education in June. I was very angry about the invasion of England, therefore, I decided to join the army in order to kick western countries' power of imperialism out of Asia. And I hoped that Asia people will have the chance to build its Asia. My military life started from Taipei, Keelung to Gifu-ken in Japan, where the air force school located. I received training from the school for 6 months and I was arranged in 4312 force at aerodrome in Tokyo. The novel spends lots of pages describing the discrimination during the process, the reason of discrimination results from "I", as a Taiwanese. Also, the novel contains the contradiction between Japanese and Taiwanese soldier, their psychological hardship and fear. Besides, the novel emphasizes the friendship between Korean apprentice and the narrator "I". So to speak, examining the lead role's psychological state is the key point to catch the theme of the novel.

On the other hand, love is the main theme throughout the novel. When Yuan-chuan Chang decided to be the volunteer of army, he got a doll as an amulet from Sushang (素香), the girl who he admires a lot. Henceforward, Chang kept the doll with himself during the war time and postwar recovery period. Because Chang believed that the doll can keep him save, help him overcome the fear, hard time and resist the temptation of Japanese girls. Perhaps this is the reason why the novel is named *The Doll of Fate*. Chang's love toward Sushang and his feelings during military life appear with Chang's mood in the novel. During his military life, Chang's imagination toward "motherland" and the changing of identity are strongly connected with Chang's psychological contradiction and fear.

According to the time order of the novel, psychological contradiction of the main character had begun when Chang decided to serve in the military voluntarily. At that time, educational institutions strongly encouraged students to join the army and patriotic trend arose. The mood was strongly influenced when "I" was strongly inspired by slogans like "abandon stick of pen and seize operating lever", "the gate of school goes straight forward to the gate of military camp" (Hsiao, 1955, p. 29). The idea that Japan is the guard of Asia was also

⁹ Provincial Normal College was the former one of National Taiwan Normal University.

¹⁰ The novel employs frame construction. Both outer and interior stories are narrated by first person "I". The "I" here is Chang Yuan-chuan.

considered valuable. But on the other hand, Taiwanese people kept enduring humiliation and discrimination everywhere because Taiwan is after all a colony of Japan. "I" was frequently angry about this. Therefore, the character constantly struggled between these kinds of two feelings and hardly made decisions. Japanese students were encouraged by patriotic trend and they became soldiers voluntarily. Taiwanese students were not influenced by patriotic trend but they faced the pressure from teachers and military instructors' words. For example, teachers talked to students in such words: Are you Japanese? Who grant you security when you study here? Now it's the right time to reward them! (Hsiao, 1955, p. 29) Japanese government also released patriotic movies in order to irritate youth's passion. Taiwanese students are gradually persuaded and "I" decided to be a volunteer in the military. In the process, "special advertisement caught my eyes" (p. 30), or being touched by speeches of president, and decided to be real a Japanese (p. 30). However, my brain was filled with "mass of spider webs" when Japanese teachers and students treated Taiwanese students with embarrassing humiliation and unreasonable bully. The main character wanted to be real Japanese when he got up in the morning, and endured unequal experiences. The main character then sighed for the hardship of Taiwanese and felt regretful. Such "contradiction over and over again" (p. 30) almost appeared every day and we can refer that psychological contradiction widely existed in Taiwanese, colonials of Japan. In this way, the idea of supporting Japan expelling the power of western countries and the situation of being treated unequally by Japanese made "me" feel grief. After watching the movie <Opium War>, "I" was totally persuaded by the war discourse of Japan, and started the hatred toward Imperialism. That is to say, "I" believed the announcement of "kicking western countries' power of imperialism out of Asia and Asia people will have the chance to build its Asia" (p. 31). By holding this idea, Japan was not doubtful for "me" anymore and "I" decided to serve in the military. Even so, the motivation and determination of being a volunteer was not established on a strong faith, instead, it is formed by the atmosphere and announcements. The novel set "I" who enjoyed in the patriotic soul and wanted to devote the life to the empress of Japan; in the meantime, the novel also put emphasis on the character's hesitation and fear. In fact, the psychological condition of Taiwanese youth was similar to the time after volunteer system was launched in 1942. Oral history of the two periods overlapped a lot, the overlapping parts were realistic (Yao, 2010, pp. 33-50).

"I" started military life from Taipei, Keelung to Japan. The unstable faith and psychological contradiction never ceased. The reason still resulted from Taiwanese soldiers were treated unequally. For instance, soldiers couldn't obtain enough food because of supervisors' corruption. Or Japanese soldiers scolded Taiwanese soldiers with sense of racial superiority and despise. Therefore "I" could never believe the ideal thinking like "Hakkō ichiu" and "Greater East Asia Co-Prosperty Sphere." For those thoughts were woven by Japanese warlord in order to deceive everyone. Such material and spiritual differential treatment lead bitterness in mind. "I" lost the goal in the military. "I" was proud of my good job at school and my health but gradually became pessimistic. My life became weary, "sigh" and "bitterness" in mind. "My soul floated in the air and couldn't find a shelter, I stayed one more day and I felt guilty one day. I always wanted to find my goal in life and fight for it, but the more effort I made, the harder I found the goal. My brain seemingly was haunted by a web and I was almost mad. The uncertainty of spirit had made me feel that the useless training I've received was unendurable grief. I would like to suicide sometimes..." (Hsiao, 1955, 36). Psychological bitterness, lost of goal, madness resulted from self-accusation and thought of suicide can be summarized by a term: "a war at heart." The novel only described one scene of air raid and did not depict more about the character's content of participating in battlefields.

Therefore, we can refer that the novel intends to convey the war of heart instead of wars in real life. The core of this novel is to solve the contradiction, struggling bitterness and fear in character's mind.

On the other hand, the friendship between the main character and a Korean, Li-Rung Sun (孫立榮) is a comfort of the main character. Sun's military life is similar to "I," the life which is about passion of youth and imagination of air force. Both Sun and "I" were deeply engaged with bitterness, self-accusation and torment. Both of them were colonial of Japan and were regretful for joining the army. They had to face great fear in emergency after they joined Kamikaze. They encouraged each other by writing short songs and exchanged their pieces. Since they had already built the friendship between each other, whenever conflicts appeared between Japanese soldiers and other soldiers from Taiwan and Korea, Taiwan and Korea soldiers could always comfort and encourage each other and face the bad situation together.

After three months training of air force, they were dispatched to air force and kept contact and friendship. America had taken Saipan and began attacking industrial cities in Japan. The camp which Sun and "I" belonged was ordered to protect Tokyo, the capital of the nation. When they became members of suicide squad at Kagoshima Chiran foundation, they had to confront the threat of death. Bitterness in mind and psychological anxiety became greater. They could not help but regret for becoming volunteers. "At first, I was drunk by passion of fire and campaigned regardless of anything. But once I could not find the meaning of 'death', the attachment of life. Those bad feelings will emerge together and struggle with the shadow of death, the feeling which frightens me" (Hsiao, 1955, p. 42). Following such track of mind, "I" gave a bitter smile to terms like "mythology of war" and "fallen flowers" (Chou, 1993, p. 190)¹¹ created by Japan. "I" also laughed at it. In the meantime, I went to the mountains and looked at Kagoshima Bay for releasing my pressure. And I imagined about if there is a chance to campaign, I would decide the direction of the American aircraft heading to Okinawa to coast of Taiwan and let it explode.

One day, "I" heard that Sun escaped by driving an aircraft but was shot at coastline. "I" was so surprised but I understood that this was the helpless choice for Sun to solve his contradiction in mind. "I don't know where he is going, to his homeland, Korea, or to the American army in Okinawa. But I always know that the risky deed he made was only for ending the contradictory life. He cannot stand doing missions which are against his mind" (Hsiao, 1955, p. 46). The feeling of Sun is exactly the feeling of "mine", and therefore "I" gained unlimited courage from Sun's deed, and suddenly the bitterness in mind was healed. But "I feel like losing something; I go everywhere all day long in order to get his latest news" (Hsiao, 1955, p. 46). Later on I knew that he was sent to the army hospital in Kagoshima and I begged for one day leave but was not permitted. After enduring for some time, "I" couldn't help but say something in mind: "We all believe in Japan who is able to bring Asia peace. We all come from the places far away and willing to devote our life to Japan. Can't it be considered the greatest sacrifice? But you also know how Japanese soldiers treat us. We gather here for the same purpose but they always bully and humiliate us in military. It is not hard to imagine how Japanese people treat Taiwanese people in Taiwan; they treat Taiwanese like slaves. For such Japanese, not to mention, must treat people on southern island more harshly! Why the islands in southern ocean lose little by little? If Japan does not get the support of the

¹¹ "Fallen flowers" is war language; it means the death of soldiers. At that time it was common to see reports like "the protective flowers of the country had fallen." Japanese government employed sublime and beautiful terms to cover the cruel of war. This added war some romantic, glorious and even transcend colors.

residents, who will believe narrow-minded Japanese will save Asian?" (Hsiao, 1955, p. 47). Li-Rung Sun was injured severely; his upper body was burnt. His skin festered, arms were dislocated and he became much skinnier, didn't look like a human being. But in "my" eyes, "his eyes glow like an awakening eminent monk with light of pure kindness, calm, peace and without shadow" (Hsiao, 1955, p. 48). After visiting Sun, "my" burden in mind seemed being solved and I felt relaxed, the condition which showed that he gradually got rid of the fear of death and the accusation of conscience.

The war ended with the fail of Japan; the recovery began. "I" was waiting for the chance which was to be sent back to Taiwan in Japan. At the moment, I was not self-accusation anymore, but when seeing despise and prejudice of Japanese, I still felt owning debt. During the recovery period, Chinese people who stayed in Japan had to bear that Japanese people considered Chinese people enemies. When "I" saw the situation, I started brooding over about the path to Asian peace and the social mission of mine. He thought over and over again. Finally he figured out that different countries should know each other more in order to build peace in Asia. Also he wished that he could be the bridge between China and Japan. He thought that this is the best way to learn the lesson from the colonial experiences and to remember the history of the colonization. "I" suffered from bitterness of mind during war time. Although the war had been over, Taiwanese people needed to face another historical issue: considering China their motherland. For "me", the experience of war was not about the battle experiences; it is about kept asking: Who am I? Why am I here? Those questions kept bothering "me", being asked constantly and it is exactly "a war at heart." The situation was not the personal problem of "me"; it was the universal problem for Taiwanese youth who were forced or volunteered to be soldiers of Japan.

The Friendship Between Taiwan and Korea and the Changing of Motherland Identity

After reading the novel, readers can easily guess that the story overlaps Hsiao Chin Tui's lifetime. Just like Yuan-chuan Chang, Hsiao was born in Changhua and entered Changhua commercial school in 1942. He became a volunteer at the age of 17 in 1944; served in army and waited to fill the vacancy of air force. At late war time he joined the battlefield with the identity of Kamikaze. Furthermore, Hsiao also composed short songs as home letter. The experiences after war time were almost the same as described in the novel. After he returned to Taiwan in 1946, he studies at National Taiwan Normal University and his major was history and geography. And he won the first prize of essay competition held by Taiwan radio station with the topic "The motherland I know". So to speak, Hsiao's important events in lifetime were almost the same with the novel, including the story of the person, joining in military voluntarily, and location of military camp. We can refer that the novel contains large portion of the quality of autobiography (Hsiao, 1998, pp. 84-85; Yen-Shang, 1998, pp. 97-102; Hsiao, 1995, pp. 279-280)¹². Besides, the war situation between 1944 and 1946, such as the status of American, the announcement of Soviet, the attitude of Japan and the recovery after war, all corresponded to historical facts. Therefore we can refer that the creation of the novel was based on personal experiences and facts. By doing so, the depiction of Taiwanese youth volunteer's psychological condition and motivation of joining the army was very realistic. For that reason, the novel had the reference value in the view of battlefields and the problem of national identity after war. For Taiwanese people who experienced colonial period, those problems were historical lessons. It is important to

¹² On the other hand, the female character is called "Bi Yun" who shares the same name with the wife of Hsiao in *The Trend*.

explore “a war at heart” in characters’ mind and observe the changing of recognition of nation and the imagination of motherland.

As stated in previous chapter, “my” bitterness and fear in mind resulted from the differential treatment to the people in colony both in society and at school. The resentful feeling toward Japanese quickly developed to the idea of self-exploration and racial identity. “I” even got the best grades in class, but still couldn’t be a cadre of a class because “I” was a Taiwanese. When “I” witnessed Japanese teachers and students bullied Taiwanese students, I couldn’t help but think Chinese identity. After “I” started receiving training and involving in battles, I hardly bore the weather in winter and little amount of food. Taiwanese soldiers gathered together and discussed the food in homeland at night time for easing the feeling of hungry. When it comes to Red tortoise cake and red peach cake, everyone forgot the hungriness temporary. When people were thinking foods from homeland, they seemed “can smell the historical favor. Classical shapes, elegant patterns on the surface and banana leaves at the bottom, all belong to Chinese people” (Hsiao, 1955, pp. 36, 48). “My” faith moved and gradually realized that I don’t share the same race with Japanese with the doubtful attitude toward Japanese. “Is it the real Japanese army that they call themselves the most powerful army in the world? How can this stingy race instruct Asian building the land of their own? Japanese even treat Taiwanese soldiers who die with them with superior view” (p. 36). His attitude toward joining the war even turned negative.

In this situation, Korean soldier Li-Rung Sun became not only a friend to share things but also a companion to remind each other that we do not share the same race with Japanese: we are Taiwanese and Korean¹³. The reason why “I” knew him was that I was the monitor of Sun who went out of the military for finding pharmacy for injured soldiers. I had a chance talking to him and I found that we share similar feelings and became good friends. Sun is the nephew of Berlin World Games champion Sohn Kee-chung (孫基禎). When Sun wanted to be the volunteer of the army, Sohn disagreed with the idea. But Sun insisted his idea and then he felt regretful when he thought of uncle’s word: You’ll find yourself a Korean immediately once you enter the army. The friendship between Sun and “I” was a bailment of spirit and the bell that reminded oneself the different racial identity and imagination of motherland. Therefore, “they take hands of each other and swear that they’re going to fight against Japanese soldiers together. From that moment, Taiwanese and Korean soldiers often take united action” (Hsiao, 1955, p. 37). After experiencing those things, the intention of “I” who wanted to be a real Japanese gradually weakened. Identification little by little turned to Chinese. So to speak, the bitterness and dissatisfaction of “I” became stronger. The imagination and racial identity different from Japan increased in proportion.

Japan’s situation of battlefield became worse and worse. Air raid of American became more and more. “I” was arranged in suicide squad and the fear of death started invading my heart. In the meantime, Taiwanese people were hiding in dugout and speaking Taiwanese. “Look at your little finger of your feet! If you’re a Taiwanese, you have a little piece on your little finger but Japanese do not have that. This can be a feature of Taiwanese and we are Han” (Hsiao, 1955, p. 40). By “speaking Taiwanese, we are able to touch the soul of motherland” (p. 40). This community awareness¹⁴ was strengthened by differential sign of body and languages and also ease the fear of death. They did not believe discourses and announcement of Japan anymore. Some Taiwanese who might be

¹³ In the novel, Korean is not marked as Choson. The reason may be the author got new ideas when he composed or revised the development of Korean history in 1955.

¹⁴ The identification of blood here corresponds to natural identity in Jürgen Habermas’ Moral Development and Ego Identity.

selected to be members of Kamikaze were treated to with delicious food and wine. And they were announced: People who don't understand the spirit of Japan cannot be considered Japanese. But foreigners who understand the spirit of Japan can be considered Japanese (Hsiao, 1955, p. 40). However, those words were not effective to Taiwanese soldiers anymore. "We pretend honest and serious listening to those words but shouting in mind: How can bodies of Chinese flow the blood of Japanese? We won't be fooled again" (Hsiao, 1955 pp. 40-41)! Kominka Movement in Taiwan had already disintegrated.

Facing the fear of death and the disappearing of reason being the volunteer, "I" was in deeply sadness and used short songs comforting the heart. Nostalgia and missing Sushang became "thinking motherland respectively" (Hsiao, 1955, p. 45). That is to say, when the shadow of death approached, the fear grew stronger. By the time "I" desired to live, "I" realized the fact that I am a Chinese. "The shadow of death reflects deeply in my mind; I realize that I am a Chinese. It seems that my blood shouts like this. However in my real life, I do against what I think. How can I keep from bitterness?" (p. 45). The earlier accusation of conscience had developed into accusation of treason. After forming the identification different from Japan, "I" no longer considered Japan motherland, instead, "I" considered China my real motherland.

Generally speaking, Taiwanese's identity of nation after war resulted from the ideological education of the government. But the psychological changing of the characters in the novel made us have to think about what was the effect that Kominka Movement brought to Taiwanese youth? This thinking might confirm in the poetry of the author. For example, in *Motherland* and *Heart of Motherland*, it showed that the mentality from "law of motherland" and "blood of motherland" to "heart of motherland". The former two stages can correspond to the content of the novel¹⁵.

Taiwanese youth's nationality was no longer admitted after war. "I" left the home of a Japanese friend and went to activity of Federation of Overseas Chinese Association in Nagoya. "I" started serving for Taiwan and motherland with the identity of Chinese with other two youth of China. "I" wore a badge and reminded myself the identity, and set regulation for being like a civil person of a big nation.

There were two Chinese people who were caught by Japanese soldiers; they lived in the dorm of Gifu aircraft factory. During the war time, they were forced to work at the most dangerous place: aircraft factory. They were abused by Japanese soldiers but they did not take revenge on them because of the order of president Chiang. One time, "I" went to comfort them with some people. Surprisingly, they welcomed us and taught us Mandarin and national anthem, those deeds which showed amity between compatriots. "Although it is the first time we are here, it feels like being at home"; "in the near future, we'll be embraced by our motherland and breathe the fresh air" (Hsiao, 1955, pp. 60-61). These quotations showed that after war, Taiwanese youth's identification toward motherland became more concrete after witnessing the contradiction between Japan and China. "I" thought that why Japanese despise Chinese was because that the fail of Japan resulted from America's atom bomb and it had nothing to do with the fight of China. This leads "I" to start thinking about how to correct the historical view of Japan-centralism. After thinking profoundly, "I" thought that only Japan and China cooperate with each other and then Asia would have the chance to have peace. "I" thought literature could be the bridge between China and

¹⁵ Both of the poems are selected in *Formosa acacia and Delonix regia*. By reading these poem and others like *Map*, *Ideal* and *Reality*, three steps of identification should be from Japan, China to Taiwan.

Japan. Therefore, “I” studied history and geography after went back to Taiwan and began my writing career¹⁶.

The discourse about Taiwan is the bridge between China and Japan which was originally expressed by Japan government during colonial period. Although the discourse contained diverse meaning during different time, the character found the role of Taiwan as the peace maker in Asia based on his own experiences before and after war. Nevertheless, the novel connected the idea simply with policy of “rewarding with grace,” and “policy of president Chiang was merciful enough so human beings did not consider the mercy like sunlight, air and water; many Japanese would not remember and being grateful to it” (Hsiao, 1955, p. 57). Although the historical meaning which based on self-experiences had been reduced, the character’s identification toward China was obvious. The novel was published during White Terror in Taiwan in 1955 and the author was influenced by Yin-Lin Association (Hsiao, 1995, pp. 298-305)¹⁷. The identification of motherland in the novel was doubtful that if the topic had other intention. Even so, for the sake of peace in Asia, we cannot deny that the idea comes from experiences of war. This is also the meaning and lesson that Taiwanese people learn from the 51 years long colonial period.

Sushang was the support of the main character when he felt helpless and fear. When he went back to Taiwan and found that Sushang had no feelings for him anymore, he was totally in sorrow. Falling out of love made him play volleyball crazily and gave his will of life a trial. But actually the change of Sushang’s attitude was for training his will. Finally they still became husband and wife in the end of the story. The doll which Sushang sent him and accompanied him pass the pain of war, they got sweet love in the end, the process which was like a metaphor that one should endure trials and obtain the identity of the nation. “When I was in Nagoya, I’ve already slightly felt that the imagination would be tortured by reality. But now I’ve experienced the reality and I knew that complete love should be cultivated with new blood and content constantly; it cannot be complete with only a concept. A peace motherland cannot be constructed with a concept; it must be constructed with blood and effort” (Hsiao, 1955, p. 66). That is to say, a love without a basis of reality collapsed easily when facing cruel reality. The motivation of voluntary based on illusion and impulse would feel grief when encountering the colonization. No matter the identification of love or nationality, one should experience it in person and they might have the chance to obtain. The theme of the novel which the author wanted to convey should be here.

Conclusion

This paper explores the war experiences, imagination of motherland and racial identity of Taiwanese youth during colonial period on the basis of *The Doll of Fate*, a Taiwanese novel published in 1955. The main points of this paper are: first, the voluntary of Taiwanese youth did not purely result from Kominka Movement, instead, it resulted from the excuse of Japan who wanted to protect Asia from being bullied by western countries. The war discourse was created for mobilization in Taiwan. The historical fact in movie <Opium War> attracted Taiwanese youth to serve in the military. However, the discrimination and despise in colony sill arose the anger of youth no matter at school or in the society. This anger formed the opposite power of the war discourse. After Taiwanese youth entered the military, they were treated unequally and faced the fear of death. They gradually held doubtful attitude toward Japanese ideas of war. When the faith in mind faded away, the guilty of treason

¹⁶ Geography department of Provincial Normal College was belonged to college of liberal art.

¹⁷ The majority of members of Yin-Lin Association were arrested in incident, 6 April in 1946, the author was one of them.

became more obvious. This leads to problems of suicide. The war experience of Taiwanese youth is defined as “a war at heart” in this paper. Such extreme psychological pain might be soothed love and friendship between Korean soldiers. In the meantime, Taiwanese soldiers started thinking about the identity of oneself and nationality. The process started from language, culture, food and the feature of bodies of Taiwanese, gradually transformed to the unshaped, unimaginable imagination of motherland. Until the war was over, they were able to accept the fact that China is their own motherland. The process corresponds to “the law of motherland” to “blood of motherland” which the author mentioned in his poems. The most important of all, as the doll showed, no matter love or identification of motherland, it would easily vanish in the air if one made decisions on impulse. Only if one experienced, then one is able to obtain the effect. The theme of the novel is about experiencing the war and finding peace and comprehension between China and Japan. The author also put emphasis on history and the peace of Asia. The lesson that Taiwanese learned from the experience of being colonial for fifty years was that Asia countries should devote their efforts in order to solve the problems of Asia. This view is still very useful so far.

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