

# Some Perspectives on Post-colonialism : An Analytic Study of Colony Education in Taiwan During Japanese Governing Period

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## ABSTRACT

The purposes of this study were to explore the effect of colony education in Taiwan during Japanese governing period, to analyze the characteristics of Post-colonialism. Post-colonial critical theory draws from, illustrates, and explains with examples from the humanities — history, architecture, anthropology, the cinema, feminism, human geography, linguistics, Marxist theory, philosophy, political science, sociology, religion and theology, and post-colonial literature — to present the ideology and the praxis of contemporary (neo) colonialism. The way this study drawn is from educational philosophy. By reviewing the education policy and “morals” textbook during Japanese governing period, we have found out many obvious evidences to prove that Post-colonialism denoted the continuation of colonialism by other means — economic, cultural, and linguistic — by the “Mother Country”, which are relationships of colonial power that control the production and distribution of knowledge about the world. In order to reach the search purpose, this study was adopted history analysis and documents researching methods.

## SUMMARY

By reviewing the education policy during Japanese governing period and “morals” textbook, we have found out many obvious evidences of the human relations among the colonial nations and the peoples of the colonies they had ruled and exploited. The ultimate purpose of education policy in Japanese governing period is not to convert Taiwanese into Japanese. The ultimate purposes are to make Taiwanese share the mindset of Japanese, and loyal to Japan emperor; but let Taiwanese feel Taiwanese is inferior to Japanese.

That is, the school educations do not intend to teach real democratic thoughts and cultivate democratic attitudes; instead, educations have been considered as politics tool and never manifest the identity of education.

Post-colonial theory establishes the philosophic framework that intellectually destabilizes the dominant discourses of the European West, by critically challenging the “inherent assumptions . . . [and the] material and discursive legacies of colonialism”. In order to challenge the cultural, intellectual, and philosophic assumptions and legacies of colonialism, post-colonial studies are based upon working with tangible socio-cultural identities, connections, and processes, such as cultural identity in a colonized society; the dilemmas inherent to developing a national identity after de-colonization; the ways in which writers articulate and celebrate that identity, often reclaimed from the colonizer, whilst maintaining connections with the colonial Mother Country; the ways in which knowledge of the colonized people was generated and used to solely serve the interests of the colonial power; and the ways in which the literature of the colonial power justified colonialism with cultural representations (literary and pictorial) of the colonized country as a perpetually inferior people, society, and culture. In the event, post-colonialism permits the subaltern peoples reply to the colonial legacy of the Mother Country by writing back to the center, whereby, using the colonial language, the indigenous peoples write their own national histories, and create cultural legacies, for their own national purposes. In post-colonial praxis, Indigenous decolonization is the intellectual impact of post-colonialist theory upon indigenous peoples, usually manifest in their post-colonial literature.