

GLOBAL ISSUES THROUGH  
LITERATURE

2024

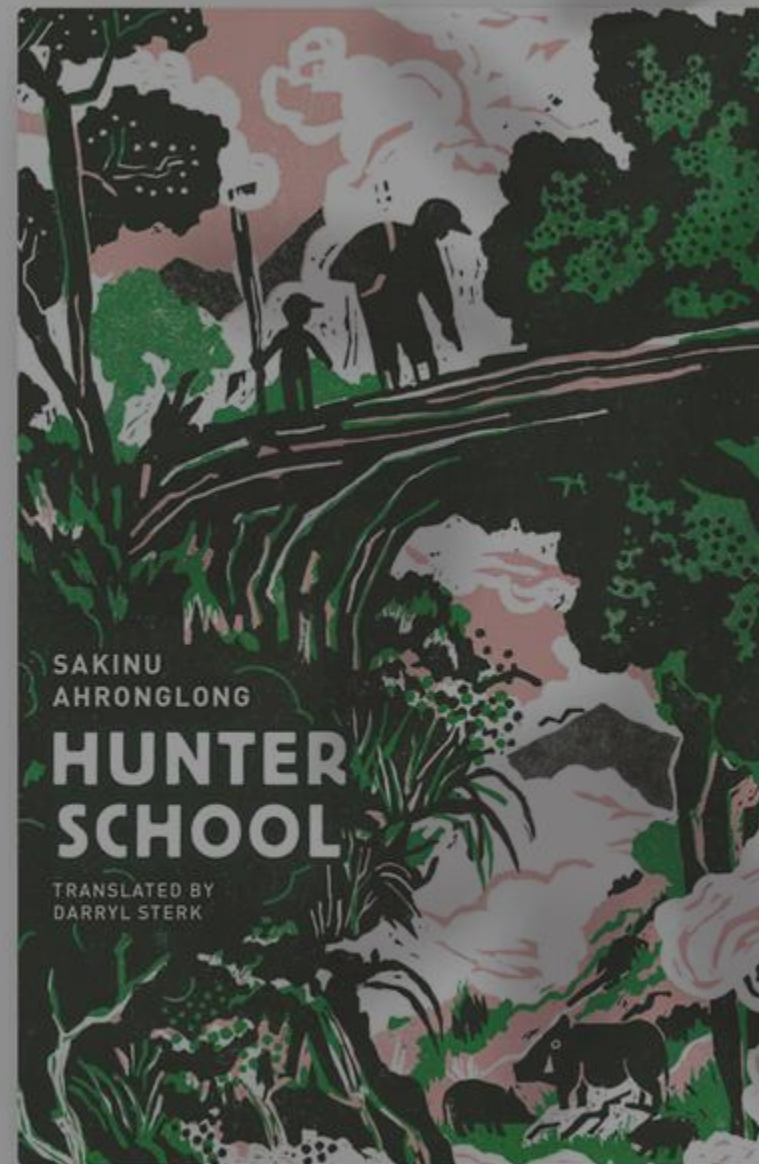
Hunter School

By Sakinu Ahronglong

Translated by Darryl Sterk



Image credit: <https://jflitfest.org/adelaide/speaker/ahronglong-sakinu>





# TAIWAN



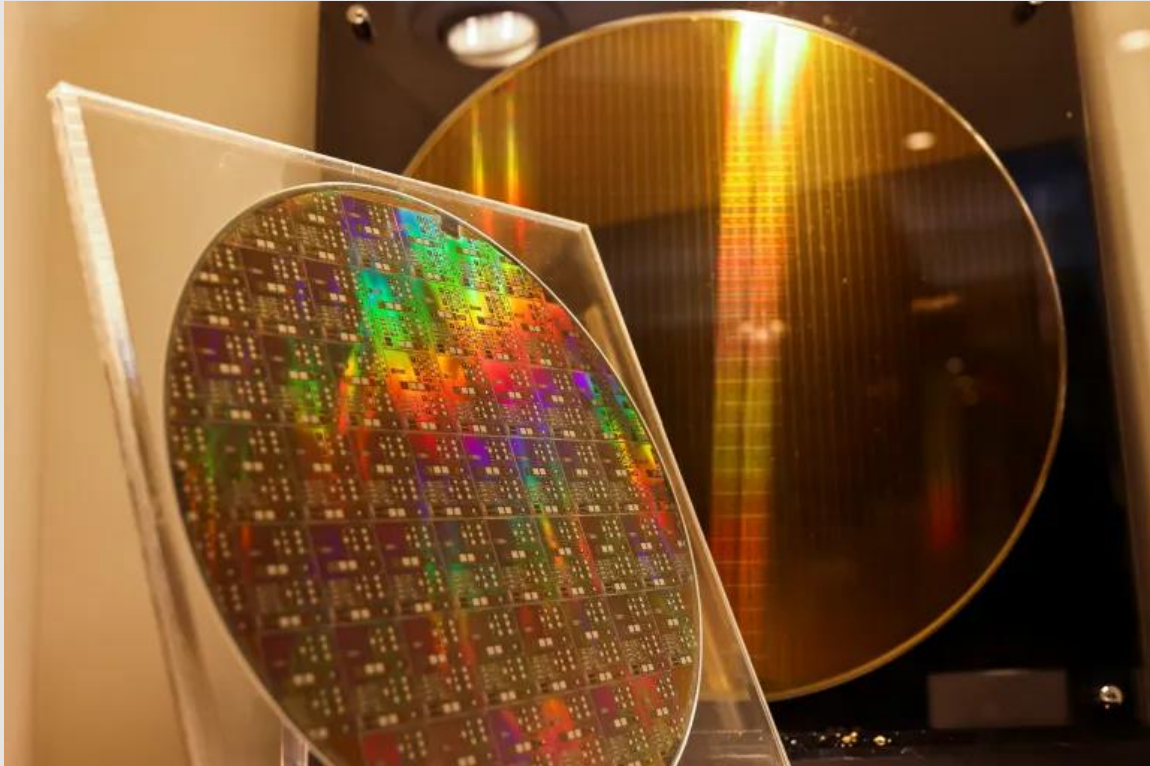
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# Taiwan's outsized role in today's global economy

- Despite its tiny size and population, Taiwan plays an outsized role in the global economy today. Taiwan produces:
  - 98% of the world's computer motherboards
  - 90% of notebook PCs
  - 65% or more of thin-film transistor-liquid-crystal display (TFT-LCD) screens.

Taiwan Semi-conductor Manufacturing Corporation (TSMC) makes more than half the world's computer chips.





# The Silicon Shield

- Taiwan's dominance in manufacturing semiconductors is seen by some analysts as a deterrent against an invasion by Beijing [File: Ann Wang/Reuters]

- Source:  
<https://www.aljazeera.com/economy/2022/4/1/silicon-shield-why-taiwan-is-not-the-next-ukraine>



# Taiwan's Geographic Significance Today

Today, Taiwan is at the center of U.S.-China geopolitical tensions due to China's desire to expand its military presence in the South China Sea and to claim Taiwan beyond the "One Country, Two Systems" definition of their relationship currently in place.

# Taiwan's Geographic Significance

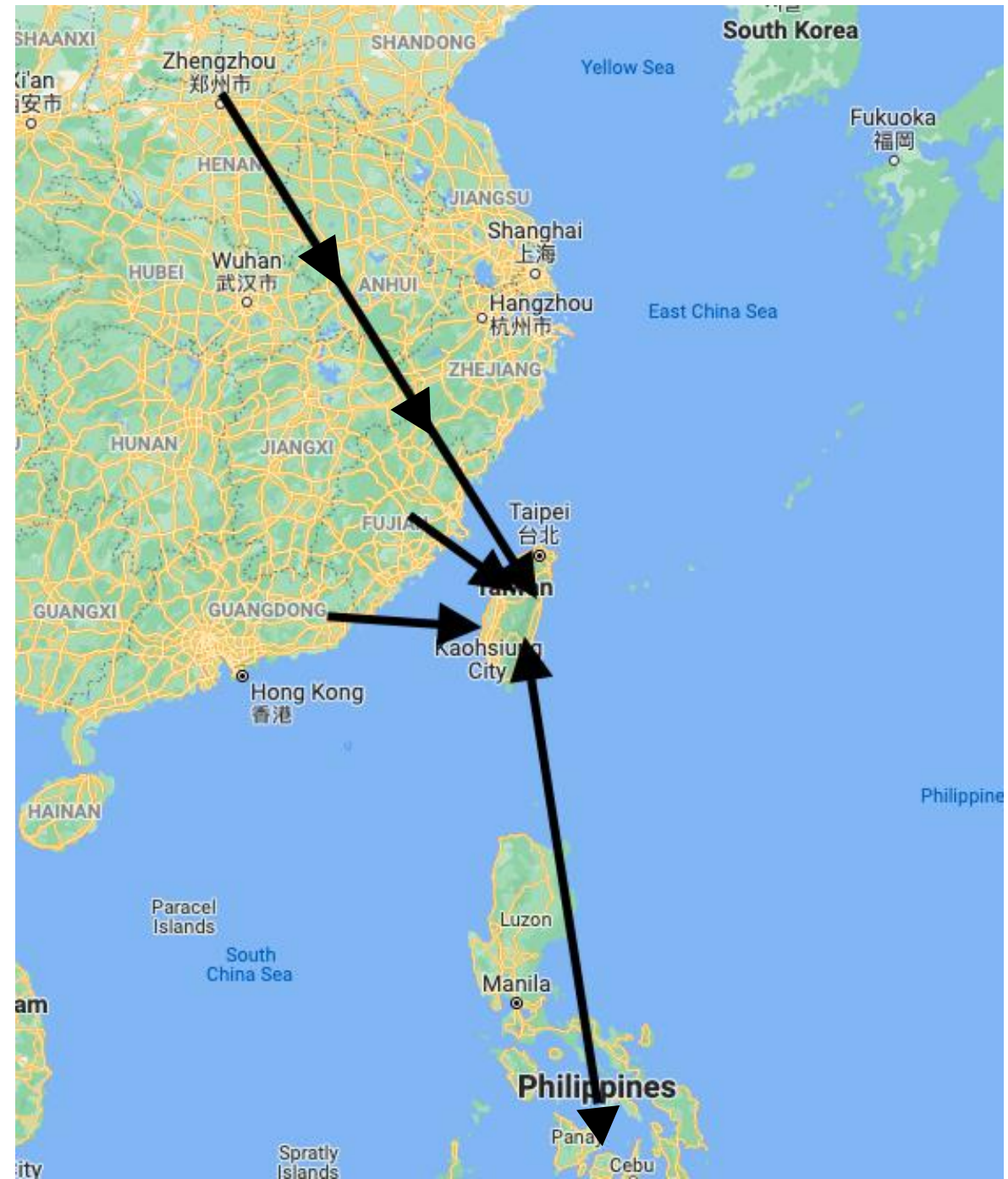


Taiwan is physically located at a geopolitical and economic nexus of East Asia, Southeast Asia, and Europe.

# Migration to Taiwan

- Beginning roughly around 4000 BCE, Austronesian-speaking peoples from present-day Philippines and Indonesia and other parts of Southeast Asia migrated to and from the island of Taiwan followed by populations from the southern coast of mainland China.

Migration arrows based on information from Manthorpe, Jonathan, *Forbidden Nation: A History of Taiwan*, p.29-38.





Taiwan is a diverse society today because of its layers of migration and diaspora.



# 斯土斯民

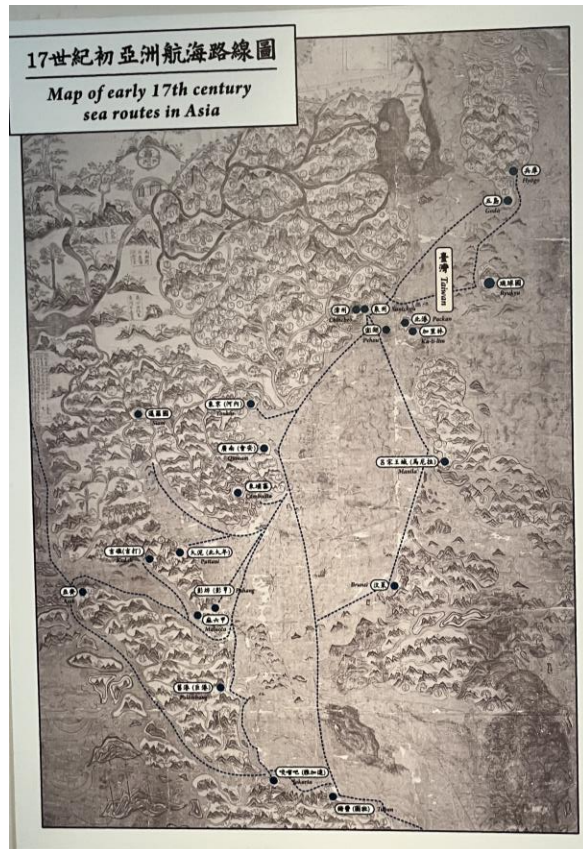
Our Land, Our People 臺灣的故事

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National Museum  
of Taiwan History

# Taiwan as a 17<sup>th</sup> c. Nexus for Trade

Photograph of panel showing "The Selden Map of China" with graphic overlays from the "Our Land, Our People" exhibit at the National Museum of Taiwan History in Tainan, Taiwan.



## 17<sup>th</sup> century trade between Asia and Europe



Graphic organizer based on information from Tsai, Shih-shan Henry, *Maritime Taiwan: Historical Encounters with the East and the West*, p. 35-37.



# Colonization of Taiwan



## DUTCH CONTROL: FORT ZEELANDIA

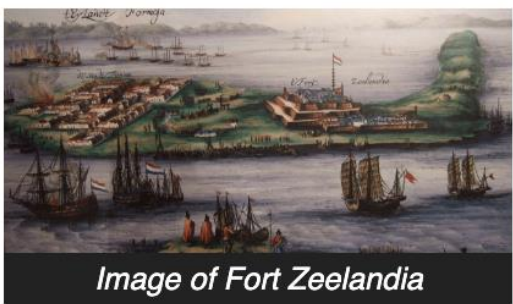


Image of Fort Zeelandia

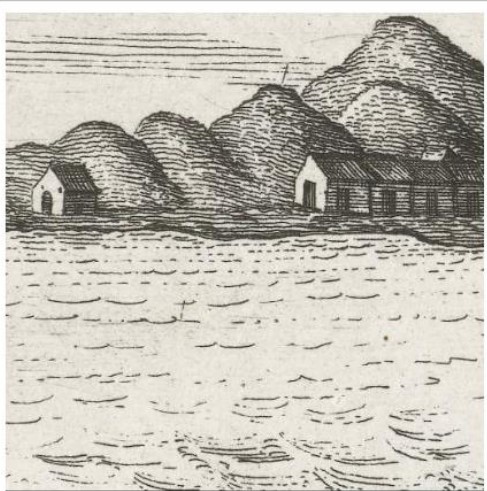
Image credit

The Dutch established a trading base on a small peninsula off the coast of Taiwan in 1622, and after arming and provisioning the base, renamed it Fort Zeelandia in 1624. The Dutch sought to colonize Taiwan due to its prime location along the busy sea routes between East Asia and Southeast Asia, as well as its fertile and resource-rich land.

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## SPANISH CONTROL: FORT SAN SALVADOR

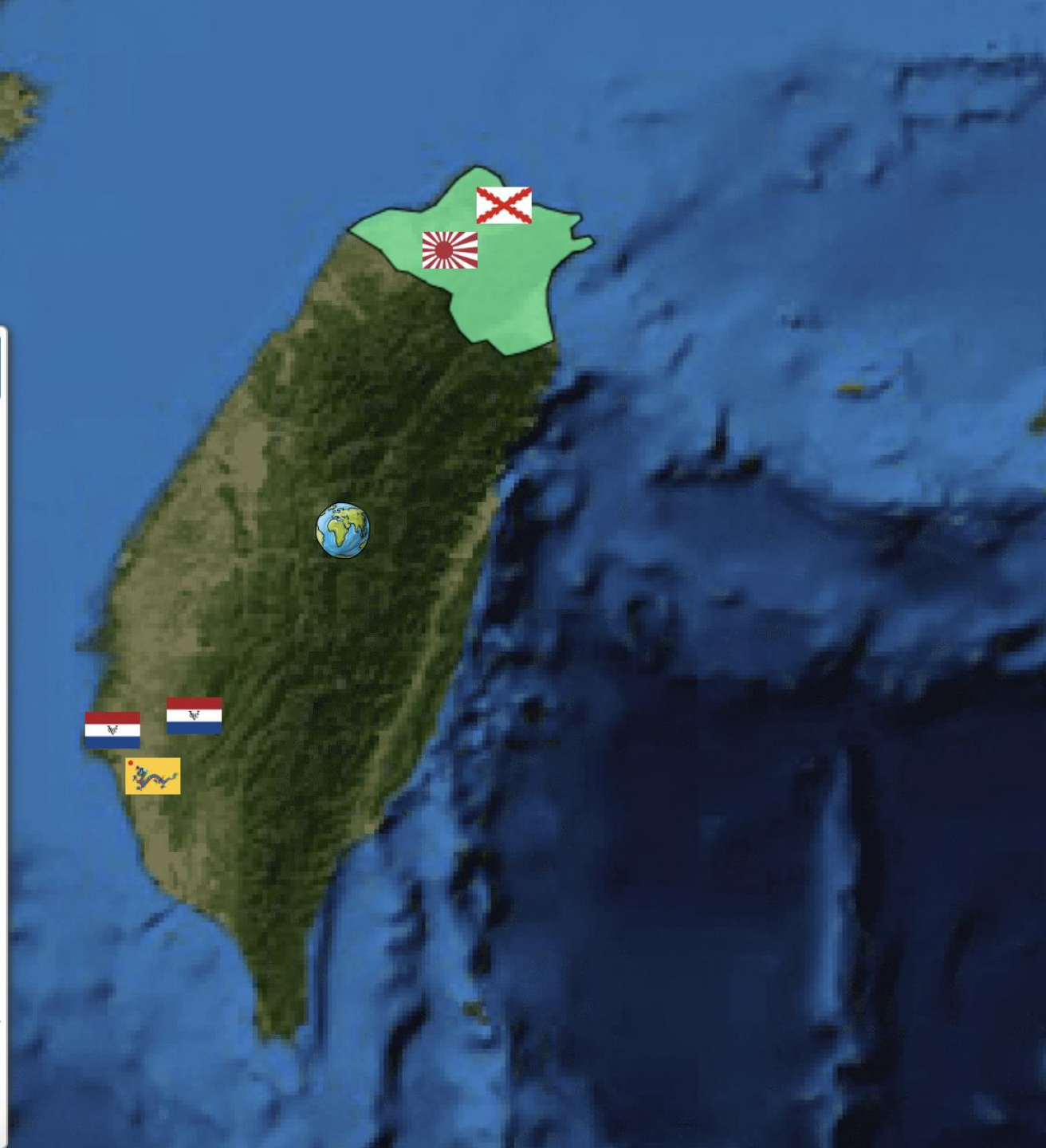


*View of Kelangh (Keelung)*

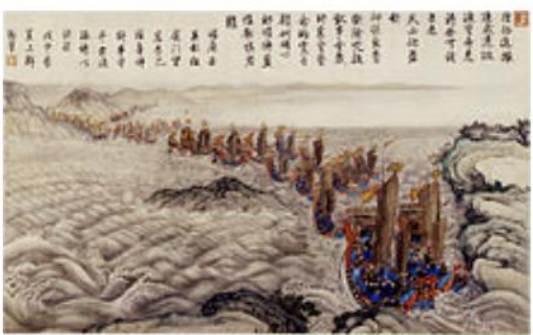
Image credit

Spanish colonization of the northern tip of Taiwan in 1626 was prompted by a number of factors, including their concerns that the Dutch would supplant their monopoly over trade with China, piracy threats off the Chinese coast, and deteriorating trade relations with Japan. The Spanish first constructed a fort that they named San Salvador, on the island at the mouth of Keelung harbor. The Spanish then built a fortress in 1628 called Santo Domingo near present-day Danshui.

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## CHINESE CONTROL IN TAIWAN



"A scene of the Taiwanese campaign" Crossing the ocean and a triumphant return

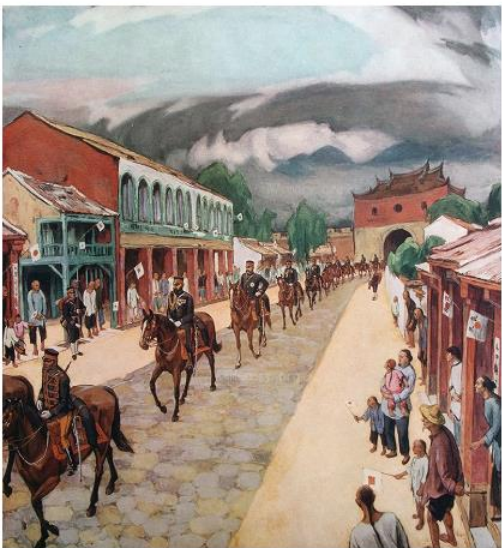
Image credit

After Zheng Jing's death and his own son's defeat by Qing forces, the Qing Dynasty reclaimed Taiwan as a part of its territory from Ming loyalist Zheng's regime and forced Taiwan to submit to Manchu rule. Taiwan was initially made part of Fujian territory, and in 1887, was officially made a province of China. Taiwan was initially reluctantly administered by China, "only to prevent it from becoming a pirate base," and was often where "low-paid, demoted, or third-rate" government officials were

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## JAPANESE CONTROL OF TAIWAN



*Painting of Japanese entering the city of Taipei in 1895 after the Treaty of Shimonoseki*

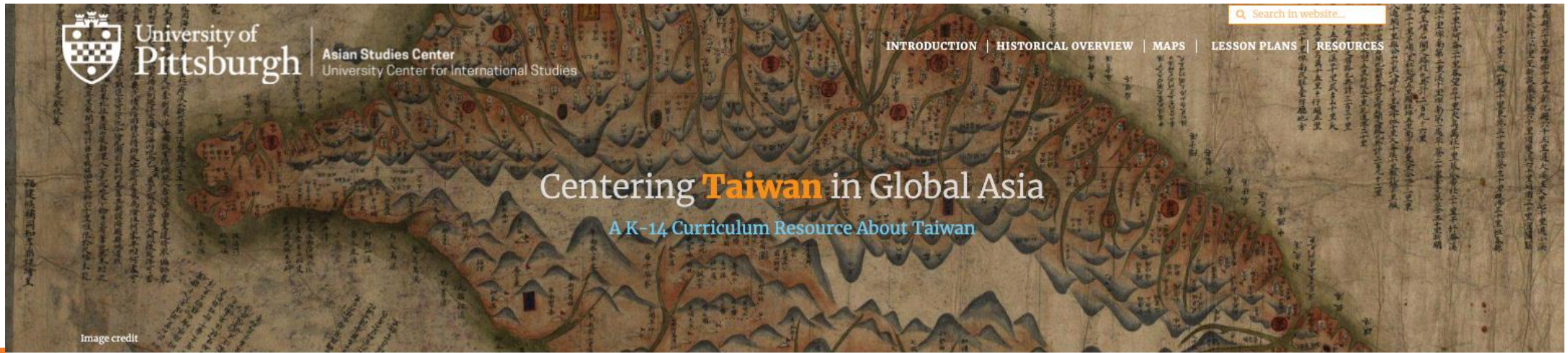
Japan's modernization, militarization, and industrialization with the Meiji Restoration of 1868 was soon followed by a military expedition to Taiwan in 1874, intended to exhibit Japan's strength and expansionist capabilities. In 1895, China, weakened and impoverished due to its losses to Great Britain in the Opium Wars and internal unrest, lost the Sino-Japanese war and ceded control of Taiwan to powerful, imperialist Japan with the Treaty of Shimonoseki.

Image credit

Close Window








**Resources**

Find tools for incorporating the study of Taiwan into your classroom.




 [Bringing Taiwan into the Classroom.pdf](#)

[Learn More →](#)

**Era Maps**

Click on the era to view maps!

Find tools for incorporating the study of Taiwan into your classroom.

-  Indigeneity & Early Settlement Era
-  Navigation, Trade & Piracy
-  Colonization

**Lesson Plans**

View our collection of lesson plans!

A collection of lesson plans is provided here, suggesting ways to interact with the website for individual, small group and whole class engagement. Please contact us at [asia@pitt.edu](mailto:asia@pitt.edu) with any questions or comments.

[Learn More →](#)

Resources to provide context for classroom use of *Hunter School*

# Topics and Themes from *Hunter School*

- CONTENTS:

- A Paiwan Boyhood
  - Grandpa's Millet Field
  - Grandma's Millet Plot
  - Hawk Master
- Indigenous Trajectories
  - The Hunter Who Crossed a Continent
  - Finding a Father
- Reclaiming What Was Lost
  - My Encounter with Destiny

# Grandpa's Millet Field

- “From a long time ago, for generation after generation, we planted millet on this piece of land. The *VuVu* (dear relative—alive or dead) of the millet you see here now, all their ancestors all the way back to the beginning of time, grew ripe on the same slope years ago. We have depended on this land and on the millet that grows out of from the past to the present. When your *kama* (father) got married and got ready to have a family, I gave him our family millet for him to plant. Planting the millet represents the continuation of our family life and our tribal culture.” (p. 28)
- Based on this quote, how would you describe the relationship between the Paiwan people and the land?

# Grandma's Millet Plot

- “When I was young, my grandmother planted a big millet field. It was about two hours from her home to the field. I called that place the “work site.” It was a place that all the villagers held in common, a place to plant things. It was very beautiful there when the sun was setting. It was cool, the breeze. When it blew at your ears, it was like somebody talking to you...Grandma said, “If it’s breezy or gusty at dusk, that means the ancestors have come to tell us to go home.” (p. 40)
- “I hope that my grandmother can keep on planting millet. Because I truly believe that the black birds that fly at dusk are ancestors dancing in the millet. I still remember those childhood days with my grandmother working in the millet field and waiting at dusk, listening to the wind that could speak, waiting for Grandpa to come on his motorcycle and take us home.” (p. 42)
- How does the author express his spirituality in this passage?

# Hawk Master

- “My brother and I gave a name to every bird. The one that flew the highest was called Kuma. And the one that liked to dive was called Putji. The one that flew awkwardly but forcefully was called Yuma. The one that had the loudest cry was called Matu. Every bird had a beauty that belonged to it. And every bird had a beautiful name. The only exception was the biggest bird of all. He was the bully in the flock. He stole away the prey animals that other birds had hunted. And when he found prey animals himself, he never shared. My brother called him the Great Thief. When he flew near, fear and disquiet would spread throughout the flock. But I personally liked watching him spread his wings and fly most of all. He was really majestic.” (p. 56)
- “One day my father told a story he’d heard from his father as a boy. “When the people in the village wanted to know if there was going to be a bountiful harvest, they went to look at the number of birds flying in the sky. If there were a lot of birds above the mountain, that meant that there was a lot of prey in the forest. If birds appeared behind the village day after day, then that meant that this year’s millet harvest was going to be extremely bountiful. If they stopped in high trees and called, then old people used to say, ‘Perhaps in ‘couple of years there will be new life in the village.’ And if birds were in decline, to the point that you could not even hear the sound of their calling, the magician would say, ‘The harvest this year is not going to be good, the hunters are not going to get fat prey.’ In the past, the elders would tell us kids that the birds in the sky are changelings of our *VuVu*. They can tell us what is going to happen.” (p. 58)
- How does nature inform Paiwan understanding of their world?

# Document-based question prompts



Using at least three of the quotes from the suggested topics and themes on the following slide, discuss how Sakinu's reflections depict the loss of traditional Paiwan ways of life.



Using at least three of the quotes from the suggested topics and themes on the following slide, discuss the concept of spirituality in Paiwan culture.



Using at least three of the quotes from the suggested topics and themes on the following slide, discuss the role that nature plays in traditional Paiwan values.