



Australian
National
University



2019 'WINTER' INSTITUTE

History, Culture and Contested Memories:
Global and Local Perspectives

ANU
Australian Studies
Institute

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MONDAY 7 JANUARY

Time	Event	Location
8:45	Transport to Mount Stromlo	Meet at hotel reception of University House 1 Balmain Crescent, Acton ACT
9:30-9:45	Welcome > Professor Paul PICKERING Welcome to Country > Aunty Ros, Ngunnawal Elder	CSO Common Room, Mount Stromlo Observatory Cotter Road, Weston Creek ACT 2611
9:45-10:30	Opening Address Toward Creation of a New World History > Professor Masashi HANEDA (UTokyo) Q&A: Professor Shirey LEITCH (ANU)	CSO Common Room, Mount Stromlo Observatory
10:30-11:00	Morning Tea	CSO Common Room, Mount Stromlo Observatory
11:00-12:00	Faculty Seminar Land and Sea: Geopolitical Mapping and Cultural Politics in the Global Age > Professor Xudong ZHANG (NYU/PKU)	CSO Common Room, Mount Stromlo Observatory
12:00-12:45	Faculty Seminar What becomes of belonging to the earth after 'nuclearity'? > Dr Adam BROINOWSKI (ANU)	CSO Common Room, Mount Stromlo Observatory
12:45-2:00	Lunch	CSO Common Room, Mount Stromlo Observatory
2:00-3:00	Faculty Seminar Tian Han and World History: Revolutionary Humanism in the Early PRC > Professor John ZOU (Chongqing University)	CSO Common Room, Mount Stromlo Observatory
3:00-3:45	Faculty Seminar Contested memories in local and transnational perspective: Eastern Europe and memory-focussed populism > Dr Katarzyna (Kasia) WILLIAMS (ANU)	CSO Common Room, Mount Stromlo Observatory
3:45-4:30	Transport to University House	Depart from Mount Stromlo
5:40	Walk to National Museum of Australia	Meet at hotel reception of University House
6:00-9:00	Opening Reception Dinner	National Museum of Australia Lawson Crescent, Acton ACT

TUESDAY 8 JANUARY

Time	Event	Location
9:30-10:30	Faculty Seminar Historical Consciousness in Australia: The 'Life in Australia' Historic Events Survey > Professor Frank BONGIORNO (ANU) and Mr Darren PENNAY (ANU)	Seminar Room (3.02), Sir Roland Wilson Building (120) McCoy Circuit, Acton ACT 2601
10:30-11:00	Morning Tea Australian Tea Cultural Seminar > Mr David LYONS (Seminar Director)	Level 3 Common Area, Sir Roland Wilson Building (120)
11:00-11:45	Faculty Seminar Who writes and drives historical revisionism in Japan?: Dynamics of conservative civil society in the contested memory making process > Dr Yoojin KOO (UTokyo)	Seminar Room (3.02), Sir Roland Wilson Building (120)
11:45-12:30	Faculty Seminar Concert of Powers and the Grand Compromise: The Network of Treaties, the Banking Consortium, and the Path of the 1911 Revolution > Associate Professor ZHANG Yongle (PKU)	Seminar Room (3.02), Sir Roland Wilson Building (120)
12:30-1:30	Lunch	Level 3 Common Area, Sir Roland Wilson Building (120)
1:30-2:30	Faculty Seminar Critiquing Historiography: On the Im/possibility of "Immanent Understanding" of History > Professor Tsuyoshi ISHII (UTokyo)	Seminar Room (3.02), Sir Roland Wilson Building (120)
2:30-3:15	Faculty Seminar Telling the truth about empire? Ruminations on the implications universally valid political theory > Dr April BICCUM (ANU)	Seminar Room (3.02), Sir Roland Wilson Building (120)
3:15-3:30	Afternoon Tea	Level 3 Common Area, Sir Roland Wilson Building (120)

WEDNESDAY 9 JANUARY

Time	Event	Location
9:30-10:30	Faculty Seminar Historical Consciousness in Tokyo School > Professor Takahiro NAKAJIMA (UTokyo)	Seminar Room (3.02), Sir Roland Wilson Building (120)
10:30-11:00	Morning Tea	Level 3 Common Area, Sir Roland Wilson Building (120)
11:00-11:45	Faculty Seminar Stop! Go! Implementing settler South Africa's fertility transition through stopping and spacing behavior > Dr Martine MARIOTTI (ANU)	Seminar Room (3.02), Sir Roland Wilson Building (120)
11:45-12:30	Faculty Seminar Wang Anyi's <i>I Love Bill</i> : A Crisis of Cosmopolitanism > Dr Todd FOLEY (NYU)	Seminar Room (3.02), Sir Roland Wilson Building (120)
12:30-1:30	Lunch	Level 3 Common Area, Sir Roland Wilson Building (120)
1:30-2:30	Faculty Seminar The inner workings of exploitation: Rural women's inside work in modern China > Professor Tamara JACKA (ANU)	Seminar Room (3.02), Sir Roland Wilson Building (120)
2:30-3:00	Transport to National Gallery of Australia	Meet at front of Sir Roland Wilson Building (120)
3:00-5:00	Tour National Gallery of Australia	Parkes Place East, Parkes ACT 2600
5:00-5:30	Transport to University House	Meet at front of National Gallery of Australia

THURSDAY 10 JANUARY

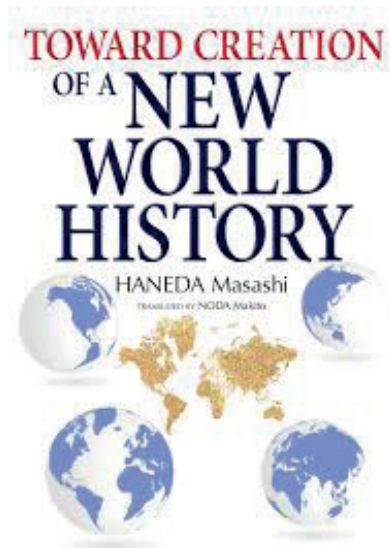
Time	Event	Location
9:30–11:00	Student Seminars - Session 1 Evaluation of violence in the Bakumatsu > Sheldon LIU (UTokyo) China Under the Foreign Lens in the 1970s > Yue PU (NYU) Understanding Youth Development and Political Engagement in Pakistan > Heba AL ADAWY (ANU)	Seminar Room (3.02), Sir Roland Wilson Building (120)
11:00-11:15	Morning Tea	Level 3 Common Area, Sir Roland Wilson Building (120)
11:15-12:45	Student Seminars - Session 2 'Rice' by Su Tong as Chinese Bildungsroman > Honey WATSON (NYU) The Case of Rohitha Munashinghe: A Micro-history of a Victim of State Terrorism and His Narrative of Trauma > Vihanga PERERA (ANU) Writing Beyond Borders: Teju Cole's writing and its message > Dong LIU (PKU)	Seminar Room (3.02), Sir Roland Wilson Building (120)
1:30-3:00	Student Seminars - Session 3 From Germany to China: Paths, Driving Forces and Perspectives of Industrial Heritage Management > Wenzhuo ZHANG (ANU) Constructing the Past: Contemporary Taiwanese Identity in Archaeological Practices > Chia-Li CHUANG (UTokyo) May-Fourth Diary Novel and the Formation of Literary Publicity (1917-1927) > Yuchen FAN (PKU)	Seminar Room (3.02), Sir Roland Wilson Building (120)
12:45-1:30	Lunch	Level 3 Common Area, Sir Roland Wilson Building (120)
3:00-4:30	Student Seminars - Session 4 Myopic histories and AI's culture of hyperbole > Kieran BROWNE (ANU) 'To be or not to be': From Utopia to Heterotopia in Liu Cixin's <i>The Three-Body Problem</i> > Fangyuan HUANG (PKU) 'Martyrs for Democracy? The Memory of 'Peterlo Massacre' in the Past and Present > Masahiro KONISHI (UTokyo)	Seminar Room (3.02), Sir Roland Wilson Building (120)
4:30-6:00	Closing Drinks and Canapes	Level 3 Common Area, Sir Roland Wilson Building (120)

FRIDAY 11 JANUARY

Time	Event	Location
9:30-10:30	Wrap-up and Outcomes > Professor Paul PICKERING	Seminar Room (3.02), Sir Roland Wilson Building (120), McCoy Circuit, Acton ACT 2601
10:30-11:00	Morning Tea	Level 3 Common Area, Sir Roland Wilson Building (120)

OPENING ADDRESS

Professor HANEDA Masashi (The University of Tokyo)



About

HANEDA Masashi is executive Vice-President of the University of Tokyo and a professor of the Institute for Advanced Studies on Asia (IASA) at the University of Tokyo, and his field of specialty is global and world history. Born in 1953, Haneda earned his B.A. and M.A. at Kyoto University, and Doctorat de troisieme cycle (Ph.D.) at Universite de Paris III in 1983. He served as associate professor at the Faculty of Humanities, Tachibana Women's College (present-day Kyoto Tachibana University), visiting scholar at CNRS (France and the University of Cambridge, associate professor at IASA in 1989, professor at IASA in 1997, director of IASA 2009-12, and Vice-President of the University of Tokyo 2012-2015 before assuming his current position. He is the author of *Le chah et les Qizilbas* (K. Schwarz, 1987), and editor of *Islamic Urban Studies* (Kegan Paul, 1994). His publications in the Japanese language include *Isuramu sekai no sozo* [Creating the notion of the Islamic World] (University of Tokyo Press, 2005); *Iwanami Isuramu jiten* [Iwanami dictionary of Islam] (editor, Iwanami Shoten, 2002); *Mosuku ga kataru Isuramushi* [Islamic history as told by mosques] (Chuokoronsha, 1994); and *Higashi Indo Gaisha to Ajia no umi* [East India Companies and Asian water] (Kodansha 2007).

Suggested Reading

Reading Brick Attachment 1a - Towards a New World History, Chapter 4, For Creation of a New World History

MONDAY SEMINARS

Abstracts, bios & suggested reading

“Land and Sea: Geopolitical Mapping and Cultural Politics in the Global Age”

By Professor Xudong Zhang (New York University / Peking University)

Abstract

Taking its cue from the title of Carl Schmitt's 1942 text *Land und Meer: Eine weltgeschichtliche Betrachtung* (Land and sea: a world-historical observation), this paper seeks a critical reexamination of the key linkages between machine power and sea power, and that between the domination of the sea to that of the world. What needs to be thrown into the fray, as the author argues, is a kind of geopolitical, grand-strategic mapping of world space (or “space in the world,” as Schmitt calls it) motivated and driven by a cultural politics which is in turn rooted in a collective sense of one's identity and place in the world. Whereas the last notions are symbolic, affective, and sometimes mythical in nature, they nevertheless pertain to the real-world struggle ranging from economic rivalry to war.

Meanwhile, the paper also has as its narrative and analytical point of departure the radically contemporary developments which result in shifting fault lines between preexisting geopolitical alliances and building blocs. The paper pays special attention to the rise of productive power in East Asia, above all China's by now all but completed industrialization and subsequently rapid climbing in the value-added chain, which raise questions concerning challenges to a sea-dominated world order.

Finally, with intensified scientific breakthrough and technological application, the paper seeks to take into account new dimensions of space and their implications for and on critical strategic studies, dimensions which go beyond the sky over land and sea to include what is opened up by digital and microelectronic science on the one hand, and by life science (genetics, genomics, brain science, etc.) on the other.

About

Professor of Comparative Literature and East Asian Studies at NYU, and founding director of the International Center for Critical Theory (a consortium of Peking University, New York University, University of Tokyo and Eastern China Normal University). He is also Director of China House NYU. He has published widely on critical theory and transcultural comparisons of Chinese and European modernities.

Suggested Reading

Reading Brick (2) 8a - Land and Sea by Carl Schmitt

What becomes of belonging to the earth after 'nuclearity'?

By Dr Adam Broinowski (The Australian National University)

Abstract

The idea of 'becoming earth' can be compelling, evocative and hopeful on the one hand, or fixed, pre-determined, and nihilistic on the other. It can also be all at once. If the earth is the 'mother of law' as argued by Carl Schmitt in *The Nomos of the Earth in the International Law of the Jus Publicum Europaeum*, then it is re-territorialised throughout human history as a spatial order defined by the 'division and distribution of land'. This capture and appropriation of land is to acquire and maximise benefit from the extraction of its multiple and interrelated resources. Founded upon an expansion of the oikos (homeland) as a master trope that reflects an imaginary of how peoples are defined via territorial markers and symbolic means of apportioning the nature of their lives and livelihoods, international law is to regulate this acquisition, extraction, division and distribution of benefit from these resources and interrelated material production and outputs. It is not surprising then, that in a world order that is currently in flux, international law is being challenged by nation-states as they seek to re-define themselves through various territorial and extra-territorial challenges.

Nuclear history and politics, with its specific introduction in 1945, can be understood as a phenomenon that reflects a transformational moment in human history, the implications of which we have not yet fully grasped. As the conventional understanding of nuclear power has been central to the discipline of international relations, it has also been an important factor in shifting from the study of states interacting within an international code of norms and principles based on sovereign territorial borders to states interacting along an increasingly global horizon of vectors and planes as they vie for an increased level of hegemonic status. This situation has only intensified in the present.

If we are to understand nuclear power as a phenomenon that transforms the earth in its use at the biochemical level, as the potential erasure of the historical archive, what then does this mean for this re-territorialisation of the earth as *nomos*, as a constant and central dynamic throughout human history? If 'nuclearity' has the effect of permanent disappearance, what problem does this pose for the practice of history as a form of 'becoming earth' through immersion, recovery, testimony and remembrance? Indeed, through the dynamics of the nuclear phenomenon, if world history becomes not just the analysis of fragmentary texts and cultural artefacts within the international structure, whether cosmo-, uni-, or multi-politan, but also of the material conditions and biochemical compounds of the 'planetary', then how might this help to reconceptualize our understanding of ourselves as belonging to the earth? How might this shift our ways of perceiving our 'indebtedness' in the present and of assuming responsibility for shaping a world that comes after? This presentation considers these problems and questions through an interdisciplinary approach using historical case studies, theoretical concepts and images.

About

Adam Broinowski is a casual lecturer and visiting fellow in the School of Culture, History and Language in the College of Asia and the Pacific, The Australian National University. <https://researchers.anu.edu.au/researchers/broinowski-arg>

Suggested Reading

Reading Brick 2a - Critique of Violence

Reading Brick 2b - On Gnosis and the Imaginary of the Modern/Colonial World System

Reading Brick 2c - On the Postcolony

Reading Brick 2d - Swords and Regulation: Toward a Theory of Political Violence in the Neoliberal Moment

Reading Brick 2e - There never was a west: or, democracy emerges from the spaces in between

Reading Brick 2f - Violence and Civility: On the Limits of Political Anthropology

MONDAY SEMINARS

Abstracts, bios & suggested reading

Tian Han and World History: Revolutionary Humanism in the Early PRC

By Professor John Zou (Chongqing University)

Abstract

Tian Han's *Guan Hanqing*, sometime taken for his opus magnum, was meant to coincide with the global tide of anti-colonialism of 1958. But centered on a 13th century maestro of Chinese theater, whose career mirrored to an extent the playwright's own in modern times, the blundering drama identified the ascendant Mongolians the maestro allegedly wrote against to the occupying Japanese prior to and during WWII. Such a potentially nationalistic connection apparently did not work well with the early PRC internationalism that recognizes the Mongols as both an ethnic group within China and a separate but friendly socialist state across the national border. Tian's *coup de theatre*, then, gets around the hurdle by featuring the protagonist's figural self-erasure and sustenance of a subjectivity poised over political contingency and existential anxiety.

About

Currently Professor of Chinese Literature at Chongqing University, China, he received his PhD in Comparative Literature at UC Berkeley and has previously taught at Bates College and Arizona State University.

TUESDAY SEMINARS

Abstracts, bios & suggested reading

Contested memories in local and transnational perspective: Eastern Europe and memory-focused populism

By Dr Katarzyna (Kasia) Williams (The Australian National University)'

Abstract

This paper examines connections between a common European memory, contested European memories and recent social and political developments in Europe. It focuses on the region sometimes referred to as the borderlands of Europe (Csaba Kiss), "small nations" (Milan Kundera) or, simply, Eastern and Central Europe, where memory became the most definite, uniting element, producing narratives enabling generations to cope with both geography and history. While all of Europe has been recently revisiting the scenes of history, Eastern and Central Europe has experienced a particularly fuelled reengagement with the past as well as a turn to nationalism. I will reflect on how memory matters today, is used or misused across Eastern European borders, particularly in Poland, the Baltics, Ukraine, and Hungary.

Although imperative for European integration, memories of the Second World War and the past more broadly have become increasingly divisive in the face of recent challenges Europe has confronted. The 2015 refugee crisis, for example, showed that a rift between the "old" and "new" Europe continues to play an important role in constructing "who we are", and how we revisit and re-ideologize European history and culture. In response to Eastern Europe's objection to equally distribute refugees, divisions between the West and the East were redrawn. While restating old criticisms may seem obsolete and futile, Eastern Europe's evoking troubled histories to obscure present challenges or satisfy populist aspirations of political agents is not useful either, if we want the sense of "belonging to the earth" to be more within reach.

In my paper I will reflect on critical issues that arise at the nexus of the EU's efforts to create a common European memory framework and national or regional attempts to voice differing narratives. Competing interpretations of the past, while always present and inevitable, started to more decisively drive a wedge into the common agreements and visions, when stoked up by nationalist sentiments and right-wing populism. While Europe is a great example that memory can no longer be approached within national borders, transnational memory relations, structures and processes have not yet been fully identified, investigated and understood. Thus, focusing on a specific region, I will engage with theoretical considerations on how memory can be comprehended both in local and transnational terms. I will support my discussion referring to selected state-orchestrated approaches to the past, civil society memory initiatives, and works of art meaningfully contributing to the ongoing debate at the local, regional and transnational level.

About

<https://researchers.anu.edu.au/researchers/williams-kj>

TUESDAY SEMINARS

Abstracts, bios & suggested reading

‘Historical Consciousness in Australia: The Life in Australia Historic Events Survey’

By Professor Frank Bongiorno and Mr Darren Pennay (The Australian National University)

Abstract

How do Australians view their own lives in relation to the larger events, in Australia and abroad, that have occurred in their lifetimes? Which events do they see as having had the greatest impact on Australia? What has made Australians most proud? What has most disappointed them? In late 2017 the Social Research Centre, in partnership with the Australian National University, carried out a major survey asking Australians to name the most significant historic events of their lifetimes. The results provide a fascinating glimpse of historical consciousness in Australia across a range of variables; most obviously generational, but also according to other differences such as gender and party affiliation. The survey provides a novel account of generational identity and difference, but also clues about the foundations of social cohesion in Australia. This is a story of a shared sense of history, as well as of distinction and difference in how different groups of Australians see the recent past. The survey also provides the basis for comparison with the results of a similar survey carried out in the United States by the Pew Research Center, from which the Australian research has been adapted.

About

Professor Frank Bongiorno: <https://researchers.anu.edu.au/researchers/bongiorno-fr>

Mr Darren Pennay: <https://www.srcentre.com.au/employees/darren-pennay>

Suggested Reading

Reading Brick Attachment 3a - The Life in Australia Historic Events Survey, Interpretive Essay

Reading Brick Attachment 3b - The Life in Australia Historic Events Survey, Topline Report

Reading Brick Attachment 3c - Inside Story, Our Global Backyard

TUESDAY SEMINARS

Abstracts, bios & suggested reading

Who writes and drives historical revisionism in Japan?: Dynamics of conservative civil society in the contested memory making process

By Dr Yoojin Koo (The University of Tokyo)

Abstract

We have witnessed resurgent populist right/conservative/nationalist movements around the World, exemplified by gaining popularity of extreme right parties in the EU and of Trump phenomenon in the US. Japan is not exceptional; especially since the 1990s, conservative movements have become more conspicuous in the Japanese sociopolitical area, ranging from movements advocating historical revisionism in textbooks, patriotic grassroots movements weighing national pride, even to racist movements notorious for hate-speech.

Distinctively, Japanese conservative movements have been rooted in historical revisionism, glorifying past war atrocities in particular. In this process, this paper raises the question of who writes and drives historical revisionism in Japan and explores it. Not to mention, history is written by historians based on thorough and substantial investigation on historical records; however, this paper looks into other actors in making national (contested) memory process, particularly politicians and civil society actors. I argue that paying more attention to civil society actors is crucial in understanding Japanese historical revisionist movements.

Previous research has focused more on the politician's role; national myth-making theory has led this contention. This explanation delineates that political elites utilize history issues for political manipulation. He (2009) elaborates that not necessarily all national myths are elite-driven but "when politicians are historians, memory tends to follow interests. Because ruling elites have a high stake in political struggle, history becomes a valuable tool for them to win the struggle"(He 2009:26). For national myth-making, political elites set social institutions to remember the past by mass education (in particular textbooks), mass media, public commemoration (museums, monuments, commemorative rituals), etc.

Although national-myth making hypothesis aptly covers domestic national myth-making mechanisms and deals with the interactions with civil society in a way of opinion poll, the analysis on dynamics and interaction with social groups remains for more explanation. Put differently, focusing on political elites relatively dwarfs activities and discussion of civil society. Admittedly, there exists research shedding light on civil society in the process, such as Seraphim, Franziska, War Memory and Social Politics in Japan, 1945-2005 (2006, Harvard University Press). However, I focus more on newer groups in the 1990s and afterwards. Accordingly, I will account for activities of conservative civil society, focusing on two major groups: Nippon Kaigi (NK, Japan Conference) and Atarashii Rekishi Kyokasho wo Tsukurukai (Tsukurukai, Japanese Society for History Textbook Reform).

NK, who enjoys the largest number of membership and local branches all over Japan and has recently obtained a great deal of media attention due to its close ties with the Abe Cabinet, was founded in 1997 by merging two major old-fashioned conservative groups, "People's Council for Protection of Japan(Nippon wo Mamoru Kokumin Kaigi, founded in 1981)" and "Meeting for Protection of Japan(Nippon wo Mamoru Kai, founded in 1974)" to raise more unified and influential voices and actions mainly for the revision of the Constitution, strong self-defense, patriotic education, national pride, and respect for Japanese tradition and history, especially about the Imperial household. Tsukurukai, also founded in 1997, have carried out activities to start a far-reaching national movement to revise Japan's history and ultimately to publish a history textbook and opposing the Kono Speech, etc.

Using eventdata and groups' periodicals, I will articulate the dynamics of how these two groups emerged and have carried out vigorous activities on historical revisionism in Japan from the 1990s, how they reach out to politicians to reflect their demands on national politics, by examining opposition movements to war-denouncing resolution in 1994-5, historical textbook controversy in the late 1990s, and Yasukuni issue in the early 2000s. These issues are starting points that have linked to today's inter/nationwide creating tensions/disputes. This work expects to contribute to understanding the role of conservative civil society in Japanese socio-political historical revisionism and providing implications to East Asian relations.

About

Yoojin Koo is Project Research Fellow in the Integrated Human Sciences (IHS) for Cultural Diversity Program at the University of Tokyo. She received her B.A. in International Studies and Political Science from Handong University, M.A. in Area Studies from Seoul National University, Korea, and recently obtained her Ph.D. in Liberal Arts (focusing on Political Sociology and Political science) from the University of Tokyo (Komaba). Her research interests are in Japanese conservative movements, what triggers conservative/right-wing movements in a globalizing world, socio-political dynamics on these movements, social origins of political right-wing, its impacts on East Asian relations, etc. She has published articles, including "Political Threats and Conservative Movements in Japan: Focusing on the Movement Opposing the War-Renouncing Resolution in the 1990s," Komaba Journal of Asian Studies, 2018.

TUESDAY SEMINARS

Abstracts, bios & suggested reading

Concert of Powers and the Grand Compromise: The Network of Treaties, the Banking Consortium, and the Path of the 1911 Revolution

By Associate Professor Yongle Zhang (Peking University)

Abstract

The 1911 republican revolution of China ended up in a compromise between the north and the south, which led to the abdication of the Qing emperor and Yuan Shih-Kai's rise to the leader of the national government. In the recent reappraisal of the compromise in the 1911 revolution, most Chinese scholars focused on the domestic dimension of the compromise and overlooked its international background. This paper will argue that the grand compromise in the 1911 revolution is the last "concert of powers" of the Vienna System before its final collapse in 1914. Mediated by a network of treaties and a banking consortium, six great powers refrained from providing financial support the Qing court or the Nanjing Provisional Government, both on the verge of bankruptcy. The concert of powers accelerated the ripening of the grand compromise propitious to the unity of the multi-national state, but also led to the lack of substantial consensus on the domestic republican political order. The great powers' political and financial support of Yuan Shih-Kai in the early republican period further enlarged the imbalance of resources between the revolutionary camp and the Beiyang Clique. Therefore, it is high probable, as some researchers wished, that this compromise could lead to a new system of "limited government". One could also see in the compromise the revolutionary camp's vulnerable fiscal basis and their lack of consciousness to challenge the current international system. These problems were finally solved by China's new revolutionaries in the post-war inter-state system characterized by a much lower level of concert among great powers.

About

Yongle Zhang is an associate Professor in school of law, Peking University. He received his Ph.D. from Department of Political Science, UCLA, and was a visiting fellow of The Institute for Advanced Study, Berlin (WIKO). As a constitutional historian and intellectual historian, he has published widely on various topics including state building and constitutional change, empire and international law, political party and political representation, political/legal ethics, and ancient Graeco-Roman historiography. He is the author of two books *Remaking An Old Country: 1911-1917* (Beijing: Peking University Press, 2011, 2016) and *The Rivalry of Nations: Kang Youwei and the Decay of the Vienna System* (Beijing: The Commercial Press, 2017), and the co-editor of *The Constitution of Ancient China* (Princeton University Press, 2018).

TUESDAY SEMINARS

Abstracts, bios & suggested reading

Critiquing Historiography: On the Im/possibility of “Immanent Understanding” of History

By Professor Tsuyoshi Ishii (The University of Tokyo)

Abstract

On Historians' Studies on Contemporary History, published in 1983, compiled works of Masubuchi Tatsuo (増淵龍夫, 1916-1983) as a commemoration of this distinguished Chinese historian who passed away in the same year.

Throughout all essays in this volume, Masubuchi demonstrates his coherent critique on Chinese history narrated by Japanese historians. Specifically, historiography by Naito Konan (内藤湖南, 1866-1934) is the main target of Masubuchi's strong inquiry: How could “historical immanent understanding” be possible?

Behind his criticism against Naito, Masubuchi points out that there exist complicated sentiments affecting consciousness of Japanese intellectuals about China, upon which they constructed their cultural identity as Japanese, while Naito's historiography itself, in Masubuchi's eyes, is definitely an exemplary one since it realizes the very “historical immanent understanding” of Chinese history. This Masubuchi's evaluation of Naito seems to be splitting: On the one hand, he acknowledges that Naito's historical narrative realized “immanent understanding” of foreign history — Chinese history; on the other hand, he criticizes that Naito was influenced by his Japan-centered perspective, eventually, disregarded the emerging momentum of China's republican modernization. This contradictory evaluation leads us to ponder a series of questions as follows: what does the “immanent understanding” of history mean? How would it be possible? How and why do historians need to “immanently” understand foreign history? What does historiography mean for the writer? Guided by these inquiries, in this paper, we will revisit Chinese ancient ethics, in which historians undertook moral responsibility on their history writing. Masubuchi's critique is actually echoing to the traditional manner of history writing in ancient China, where there was no clear distinction between history and literature. In conclusion, we would notice that historian's recognition on the contemporary world would inevitably influence his/her historical view, and in this regard, writing history would demand the writer to be aware of some sort of ethics.

About

Tsuyoshi Ishii (石井剛) is Professor of modern Chinese philosophy and intellectual history at Graduate School of Arts and Sciences, the University of Tokyo. His publications includes: *Qiwu de zhexue: Zhang Taiyan he Zhongguo xiandai sixiang de Dongya jingyan* (齐物的哲学：章太炎和中国现代思想的东亚经验, *The Philosophy of Equalization of All Things: Zhang Taiyan and the Encounter between Chinese Modern Thoughts and East Asia*, Shanghai: Huadongshifandaxue chubanshe, 2016), *Dai Shin to Chugoku kindai tetsugaku: kangaku kara tetsugaku e* (戴震と中国近代哲学：漢学から哲学へ, *Dai Zhen and Chinese Modern Philosophy: From Philology to Philosophy*, Tokyo: Chisenshokan, 2014), etc. He also contributed chapters and articles to: Roger Ames and Jinhua Jia ed., *Li Zehou and Confucian Philosophy*, Honolulu: University of Hawaii Press, 2018, David Der-wei Wang ed., *A New Literary History of Modern China*, Cambridge: Harvard University Press, 2017, etc.

Suggested Reading

Reading Brick (2) Attachment 9a - *Politics and Sinology: The Case of Naito Konan, 1866-1934*, by Joshua A. Fogel,

Reading Brick (2) Attachment 9b - *Rekishika no dōj idai teki kōsatsu nit suite* (歴史家の同時代史的考察について)

For those who read Chinese, my paper submitted to *Kaifangshidai* journal that will be published in February 2019 is also available. Please contact Tsuyoshi Ishii (ishiitsu@ask.c.u-tokyo.ac.jp) to obtain a copy.

MONDAY SEMINARS

Abstracts, bios & suggested reading

Telling the truth about empire? Ruminations on the implications universally valid political theory

By Dr April Biccum (The Australian National University)

Abstract

The furore over a recent article in Third World Quarterly offering colonialism as a solution to problems in global governance and its subsequent withdrawal should draw our attention to an important issue. The twentieth century global order was meant to be 'post-imperial' and yet, since the late 1990s there has been a spike in the use of words 'empire and imperialism' as applied either to the US, Russia, China or the international system, and a shift in the normative association surrounding these words. In this context, and for those who have been paying attention, an article arguing that colonialism must be rescued from the critiques of postcolonial and 'third world' scholars should come as no surprise. Importantly, the article argued that as against the 'biases' of critical scholarship, the use of the correct scientific methodology will help us see the 'truth' about colonialism. In fact, theories of empire in political science have been a growth industry over the same period. Responding to the American Empire Debate in the public and academic domain, and the US shift to a more aggressive foreign policy in the Bush Jr. years has prompted scholars in political science and international relations to respond to the question of 'American Empire' with a more robust analytical framework for answering the question: what is an empire? This paper argues that the generalised study of empire as a form of politics, and attempts to offer a universally valid theory in answer to the question: "What is an empire?" raises a series ontological and epistemological issues and a series of profoundly important sub-questions that have the potential to inaugurate profound shift in the social sciences and foreground the politics of knowledge in the endeavour. The paper will ruminate on the following questions: With so much variation historical, how do we recognise an empire? What methods and/or epistemological and/or disciplinary framing is most appropriate to its study? Do contemporary disciplinary boundaries inhibit in any way such a project? If we know the 'truth' about empire should it affect how imperial history has been normatively framed? Why has political science been so late in turning its attention to the largest and most pervasive political form in human history? If 'global history' is an imperial history, a history of dynamics of competition between multiple empires, why has the state remained the referent object of the social sciences? What are the implications of empire studies for the politics of memory, memorialisation and reparation? What are its implications for the lurch to the right, populism and ethno-nationalism in many countries? How do we account for the increasing use of the word(s) in the public domain? Should empire be incorporated more centrally into the curricular content of political science and international relations? Shouldn't it change how we teach or conceptualise the international system? How if at all, does the label apply to either powerful state actors (the US, Russian Federation, EU or China)? And finally, is the post- and decolonial scholarship representative of perspectives from former European peripheries? Has its critique of and normative opposition to European empires gone too far, or is it needed now more than ever as the Trump administration threatens to take global politics to places unexpected by Kantian informed democratic peace theory or economic paradigms of rational choice? As sociologists have claimed, do we need another Enlightenment which will renew our normative opposition to the violent potentialities of world scale power structures, or is, as the notorious article indicated, empire the solution to problems in global governance?

About

<https://researchers.anu.edu.au/researchers/biccum-ar>

Suggested Reading

Reading Brick Attachment 4a - Sovereignty, International Relations, and the Westphalian Myth

Reading Brick Attachment 4b - Postcolonial Possibilities for the Sociology of Race

Reading Brick Attachment 4c - The challenge of the creative Third World

WEDNESDAY SEMINARS

Abstracts, bios & suggested reading

Historical Consciousness in Tokyo School

By Professor Takahiro Nakajima (The University of Tokyo)

Abstract

I am now focusing on the project of “Tokyo School.” It is a tentative idea to re-think of heterogeneous genealogies of modern Japanese scholarship through the experiences of the universities in Tokyo including the University of Tokyo. Along with this project, I would like to think of historical consciousness in postwar situation in the University of Tokyo. Concretely speaking, Maruyama Masao and Takeuchi Yoshimi will be picked up to think of the problem of “war” and its memory.

About

Professor of Chinese Philosophy and Comparative Philosophy at Institute for Advanced Studies on Asia, the University of Tokyo. After graduating from graduate school of Humanities, University of Tokyo, he worked for the University of Tokyo (1991-1996), Ritsumeikan University (1996-2000), and the University of Tokyo (2000-). He is an editor in chief of International Journal of Asian Studies (Cambridge University Press).

His main fields of research are the circulation of philosophical concepts in East and West and East Asian discourses of food.

His publications include *Language qua Thought* (Iwanami, 2017), *Zhuangzi and the Happy Fish* (Eds. Roger T. Ames and Takahiro Nakajima, University of Hawai'i Press, 2015), *Philosophy of the Evil* (Chikuma-shobo, 2012), *Praxis of Co-existence: State and Religion* (University of Tokyo Press, 2011), *The Zhuangzi*, (Iwanami, 2009), *Philosophy in Humanities* (Iwanami, 2009), *The Reverberation of Chinese Philosophy: Language and Politics*, (University of Tokyo Press, 2007), etc.

Suggested Reading

Reading Brick Attachment 5a - Historical Consciousness in Hu Shi and Maruyama Masao

Reading Brick Attachment 5b - Legacy of Disobedience: Yoshimi Takeuchi in the 1960s

WEDNESDAY SEMINARS

Abstracts, bios & suggested reading

Stop! Go! Implementing settler South Africa's fertility transition through stopping and spacing behavior

By Dr Martine Mariotti (The Australian National University)

Abstract

Settler South Africa's fertility transition started around 1870 for women born from 1850 onwards. Average numbers of children declined from approximately seven children per woman in 1800 to three and half per woman 100 years later. Although we know there is a substantial decline in average numbers of children, as yet we do not know how families implemented this transition. Furthermore, the methodological debate on how to evaluate transition implementation remains wide open. This is partly due to the lack of suitable data to conduct such studies and partly due to how new the research topic is.

In this paper we examine to what extent families used both birth spacing and stopping strategies to implement a decline in family size. The paper allows us to contribute both to the discussion on settler fertility patterns in the nineteenth century as well as to the methodological debate in demography and economic history. The South African settler community was in many respects very similar to those in other formerly British settler societies such as the US, Canada, Australia and New Zealand – largely rural, land abundant, labour scarce with industrialization coming towards the end of the nineteenth century.

We use genealogical data from South African Families which contains complete birth histories of settler women between 1700 and 1910 for the entire country. Our data have an advantage over the datasets typically used in European studies of stopping and spacing behaviour in that we do not need to calculate fertility rates drawn from aggregate census data, we are fortunate to have individual level data. Our data also have an advantage over the US and Australian data that has been used so far in that we cover the entire country rather than localized pockets of settlement and over a longer time frame than those used in existing studies for both countries (Anderton and Bean, 1985 for the US and Moyle, 2017 for Tasmania). In addition, our data allow us to look at regional variation in fertility behaviour and to take account of different environmental factors and settlement periods, something that no other study has been able to do before.

We draw on older models of stopping and spacing by straightforwardly plotting the lengths of time between successive births for different cohorts of women. We contrast these results with the results found in more modern event history analysis and cure models from the medical literature which allow us to incorporate characteristics of the families we investigate. We find evidence that families postpone the start of childbearing by marrying later, that there are increases in the intervals between births, known as spacing, and that women stop childbearing earlier, known as stopping. All three behaviours together served to reduce family size over the nineteenth century.

About

<https://researchers.anu.edu.au/researchers/mariotti-m>

Suggested Reading

Reading Brick Attachment 6a - The shaping of a settler fertility transition: eighteenth- and nineteenth-century South African demographic history reconsidered

WEDNESDAY SEMINARS

Abstracts, bios & suggested reading

Wang Anyi's *I Love Bill*: A Crisis of Cosmopolitanism

By Dr Todd Foley (New York University)

Abstract

In Wang Anyi's 1996 novella *I Love Bill*, a young female art student in Shanghai named Ah San drops out of university to pursue romance with an American diplomat. After their relationship falls apart, Ah San continues to pursue Western men until she is eventually arrested for suspected prostitution and sent to a labor reform prison. According to Wang Anyi, her goal for this story was quite simple: to write about China's modernization, for which Europe and America stood as the primary model. In the nearly 25 years that have passed since the story was written, China's modernization, integration into the global economy, and central presence on the world stage have become strikingly self-evident; now, however, the global tides have begun to turn away from such globalist aspirations and turn back toward varieties of nationalism, isolationism, and protectionism. In this present climate, can revisiting a text like *I Love Bill* tell us anything about some of the underlying cultural forces at play in these shifts? This paper proposes that revisiting Ah San's awakening to the seemingly boundless horizons of a global, cosmopolitan imaginary, facilitated through her fraught encounters with Western men and the international art market, can reveal a set of irresolvable tensions inherent within this particular historical attempt to "belong in the world." By examining Wang Anyi's specific depictions of boredom, love, and art, I will attempt to examine the existential crisis from which Ah San suffers and ask how it may be related to a larger crisis of creating a new sense of self in a new global, cosmopolitan—and imaginary—world.

About

Todd Foley is a Faculty Fellow in the departments of East Asian Studies and Comparative Literature at NYU, where his research focuses on issues of animality, everyday life, and translation in modern Chinese literature.

Suggested Reading

Reading Brick (2) Attachment 10a - *I Love Bill* (excerpt)

WEDNESDAY SEMINARS

Abstracts, bios & suggested reading

The inner workings of exploitation: Rural women's inside work in modern China

By Professor Tamara Jacka (The Australian National University)

Abstract

Under modernity, 'development,' destruction and injustice have been fueled by the exploitation of nature and human labour. Feminists have long recognized that the exploitation of women in what in western discourse is conceived as the 'private' or 'domestic sphere' and what in China is understood as the 'inside sphere' has been key. But they have been much slower to appreciate variations across time and space in the constitution of domestic or inside work; the meanings attached to such work; and the ideological and material processes and mechanisms through which women in domestic and inside work have been exploited. This paper draws on archival, life-history and ethnographic research in a village in central China to discuss a series of historical shifts in modern China's exploitation of rural women in the inside sphere from the late nineteenth to the early twenty-first centuries. Each of these transformations has strengthened the marginalization, devaluation and exploitation of rural women in inside work in significantly different ways. Understanding how and why this has occurred is important not just because the exploitation of women in inside work is itself profoundly unjust. In addition, that exploitation has enabled other forms of unjust exploitation of the rural population, which in turn have formed the crucial underpinnings for China's modernity and its rise as a global superpower.

About

Tamara Jacka is Professor in the Department of Political and Social Change, in the College of Asia and the Pacific, the Australian National University. She is a feminist scholar with research interests in gender and rural-urban inequalities, rural-urban migration and social change in modern and contemporary China. She has published several books, including most recently, *Rural Women in Urban China: Gender, Migration, and Social Change* (ME Sharpe, 2006), *Women, Gender and Rural Development in China* (co-authored with Sally Sargeson, Edward Elgar, 2011) and *Contemporary China: Society and Social Change* (co-authored with Andrew Kipnis and Sally Sargeson, Cambridge University Press, 2013). She is currently writing an historical ethnography, examining transformations in everyday practices in a village in the central Chinese province of Henan.

THURSDAY SEMINARS

Abstracts & Bios

SESSION 1

Evaluation of violence in the Bakumatsu

By Sheldon Liu (The University of Tokyo)

Abstract

Majoring in East Asian culture and intellectual thoughts, my research mainly concerns Confucian classical studies in the Bakumatsu period (Typically of 1853~1868). By examining this, I aim to clarify Confucian scholar's self-identification, and explore to what extent their discourse was reflected within the subsequent reformation (廢藩置県 Haihanchiken, abolition of feudal domains and establishment of prefectures, etc.) carried out by the Meiji government.

Concerning this winter institute's theme "history, culture, and contested memories," in this brief paper, I would like to focus on how violence that occurred in Bakumatsu were evaluated or reflected after the Meiji restoration. Although seldom seriously discussed until the end of the Second World War, this issue can serve as a valuable material when considering the legitimacy of the Meiji government.

In using the expression "violence," I mainly refer to numerous assassinations carried out by so-called Shishi 志士 (radicals) mainly from Mito, Satsuma, and Choshu domains. In order to force the Tokugawa Shogunate to fight against foreigners, these radicals continually assassinated high-rank officials, among them Sakuradamon Affair 桜田門事件 was one of the most notorious. These radical actions not only threatened public order in Kyoto and Edo, but also extremely disturbed Shogunate's reformation process. As the society came into chaos, movement of replacing Shogunate by war gradually emerged, which ultimately resulted in the establishment of Meiji government.

About

Sheldon Liu is a Master student in Japanese intellectual history at the University of Tokyo. Affiliated with the Department of East Asian Thoughts and Culture, his research mainly focuses on the relationship between Confucian scholar's philology studies and political practice in the late Edo period. Besides, his research interests also include history perception issues in the early Meiji. Growing up in Mainland China, he holds a bachelor's degree in classical Chinese philology from Peking University.

THURSDAY SEMINARS

Abstracts & Bios

China Under the Foreign Lens in the 1970s

By Yue Pu (Peking University)

Abstract

In the 1970s when China started to break through the iron curtain of Cold War and reestablished the diplomatic relationships with western countries, many western intellectuals including writers, artists, and directors who had vigorous revolutionary enthusiasm and longing for Maoism and Chinese Cultural Revolution, took visits to China which for them articulated another possibility of making something radically new in the world. They produced enormous texts about China, among which stand out two significant documentaries, that are *Chung Kuo, China* by Antonioni in 1972 and *Yukong Moved the Mountains* in 1976 by Joris Ivens, respectively presenting different perspectives of China to the world and arouse fierce debates and discussions. Another important event is that, in 1974, intellectuals from the French literary journal *Tel Quel* including Roland Barthes, Julia Kristeva, Phillippe Sollers, Marcelin Pleynet, and Francois Wahl, most of whom were strongly inspired and sparked by Antonioni's *Chung Kuo, China*, arranged a trip to China as their engagement with Maoism, and wrote a flurry of texts, which corresponded to Antonioni's objective perspective of taking China as the "other", while simultaneously produced unique aesthetic values and political perception.

In this paper, I intend to establish a referential conversation between the two documentaries along with the texts from *Tel Quel* to discuss how those non-fictional works present the same China differently in terms of both aesthetics and politics under the theoretical sparkling light of Jacques Rancière's thinking over "dissensus" and "the distribution of the sensible", as well as whether one can realize his artistic ambition by engaging into the construction and intervention of political history through art. Furthermore, I would like to investigate how the rediscovery of those works offers us the opportunity to reopen the history in the way of providing new horizons of understanding it.

About

Yue Pu received her BA and MA in Department of Chinese Language and Literature at Peking University and currently is the PhD student in Department of Comparative Literature at New York University. Research interests include contemporary Chinese literature and Cultural Studies, Chinese industrialization and western critical theories especially Marxism, Affect theory and cyborg theory.

THURSDAY SEMINARS

Abstracts & Bios

SESSION 2

‘Rice’ by Su Tong as Chinese Bildungsroman

By Honey Watson (New York University)

Abstract

This paper seeks to situate the novel ‘Rice’ by Su Tong in the history of the Bildungsroman (Chengzhang Xiaoshuo) in contemporary China. In doing so, the author will argue that while Frederic Jameson’s insistence that ‘third world literature’ is necessarily allegorical is flawed in its inappropriate universality, there is a case to be made that the Chinese genre of Bildungsroman can and indeed should be viewed as national allegory. Moreover, the author will argue that ‘Rice’ is not a ‘historical novel’, as it has been viewed by contemporary critics such as Hua Li, but falls in line with the ‘novel of emergence’ as described by Bakhtin. This ‘emergence’ will be treated in the historical context of Maoist revolution to posit that the Chinese Bildungsroman differs from its European counterparts in that it is proletarian and, in a Deleuzian sense, masochistic. ‘Rice’ will be taken throughout as emblematic of this trend.

About

Honey Watson is a second-year doctoral student at NYU with the Department of Comparative Literature, specialising in 20th Century Chinese Literature, Maoism and portrayals of violence.

THURSDAY SEMINARS

Abstracts & Bios

The Case of Rohitha Munasinghe: A Micro-history of a Victim of State Terrorism and His Narrative(s) of Trauma

By Vihanga Perera (The Australian National University)

Abstract

The immediate aftermath of the conflict between the state of Sri Lanka and the Janatha Vimukthi Peramuna (JVP) – whose insurrection (1987-1990) against the state was suppressed with the death of an estimated 40,000 to 50,000 persons – witnessed the emergence of a dominant, pro-state literature of the struggle. This dominant history, which was substantiated through pro-state media, textbooks and academic culture hitherto remains the grand narrative of the insurgency. It was not until the late-1990s when this hegemonic discourse was challenged by the emergence of a counter-narrative: Rohitha Munasinghe's *Eliyakandha Wadha Kandhawura* (Eliyakandha Torture Camp), which was written in exile in Paris. Since then, and between the early 2000s and the present, this alternative, counter-hegemonic narrative space has expanded and gained nuance as a multidirectional interface of histories that contest dominant postulations of the violence related to the insurrection in question.

As a part of an ongoing research on the emergence of the counter-narrative of the Insurrection of 1987-90, the present discussion maps out a micro-history of Rohitha Munasinghe: a writer 'born out of' the challenges he faced during an eight month incarceration in a notorious torture camp in Southern Sri Lanka, before being transferred to a regular remand prison. The presentation takes into account the shaping of Munasinghe's post-incarceration career as a writer, commentator and political activist, his process of 'working through' trauma, as well as the complex responses to the past which emerge in his writing.

Between 2000 and the present Munasinghe has authored a corpus of fifteen books which include several memoirs, two works of biographical fiction, three political commentaries and several novels and collections of short fiction of largely non-political orientation. The Insurrection of 1987-90 remain a recurrent and compulsive theme in his work while he simultaneously displays an 'objective distance' and 'critical purchase' that he, over time, has cultivated in relating to the traumatic memory of torture. At strategic points of reference, the presentation will also draw on other writers whose work converse with Munasinghe's narratives of the Insurrection in fostering a multidirectional route map that is fruitful for post-conflict reconciliation.

About

Vihanga Perera is a PhD student in Creative Writing at the School of Literature, Languages and Linguistics at the Australian National University. His research includes a study of memory and narrative in the context of the 1987-90 Insurrection in Sri Lanka. His broader research arch includes Sri Lankan studies, literatures of conflict, memory and narrative.

THURSDAY SEMINARS

Abstracts & Bios

Writing Beyond Borders: Teju Cole's writing and its message

By Liu Dong (Peking University)

Abstract

The essay will discuss three travel writings: Nigerian-American writer Teju Cole's novella *Every day is for the Thief* (2007), Chinese-American writer Yan Geling's travel book 《非洲札记》 *Notes on Africa* (2013) and Tibetan-Chinese writer Tashi Dawa's travel book 《古海蓝经幡》 *Blue Sutra Streamer in Tibet* (2000), all of whom have multiple identities which is fit for Mary Louise Pratt's concept "postcolonial hyphens". Complicated identities create new writing space, which requires us to evaluate these writers' potentials and dynamics in both local and global dimensions. In the first part of my essay, I will discuss this topic in details through Teju Cole's *Every day is for the Thief*. The more interesting part is how to apply these thoughts into what Dai Jinhua called "the deconstructing China under the globalization contexts". I will analyze it through the latter two books and discuss the value and necessity of "writing beyond borders" in today's world.

About

Liu Dong graduated from Peking University in 2017 with a B.A. in Chinese Literature and now is a PhD student majoring in modern Chinese literature in the Department of Chinese literature and Language in Peking University. His research interests include: modern Chinese literature and culture, modern Chinese poetry history and contemporary Sinophone literature.

THURSDAY SEMINARS

Abstracts & Bios

SESSION 3

From Germany to China: Paths, Driving Forces and Perspectives of Industrial Heritage Management

By Wenzhuo Zhang (The Australian National University)

Abstract

In the late 19th century, the discipline of industrial archaeology appeared in England, the birthplace of the Industrial Revolution. The first conserved industrial district was SoHo in New York, and the first industrial heritage site listed as a UNESCO World Heritage Site was Wieliczka Salt Mine (Poland, 1978). The International Committee for the Conservation of the Industrial Heritage, with its documents *The Nizhny Tagil Charter for the Industrial Heritage*, *The Dublin Principles*, and many others, has traced the development of industrial heritage management and made it a worldwide issue.

Though lagging behind the leading countries of industrial revolution (i.e. Britain, France and Belgium) in the first few decades, German states had been catching up very fast since the 1830s with their textile industry and later heavy industries. By 1900, Germany had become a world leader in industrialization and also one of the first countries facing the industrial heritage problems in the so-called post-industrial era. The former BRD Coal & Steel industrial heritage with the representative of the Ruhr Region and the former DDR manufacture industrial heritage with the representatives of Berlin and Leipzig, are the two main categories of industrial heritage in Germany, which locate in different parts of the country and develop within different political and economic backgrounds. German industrial heritage sites are typical and various that they could somehow represent the main types of the industrial heritage existing worldwide. If we check the specific situation of heritage conservation in Germany, we would find out that instead of being conserved with their original functions, most of the industrial heritage sites are adaptively re-used during their conservation processes. In Germany (and also internationally), the 4 main conservation-based industrial heritage adaptive re-use paths could be summarized as (1) the museum path, (2) the landscape park path, (3) the comprehensive development path and (4) the creative cluster path, whose applicability and effectiveness vary.

China, on the other hand, developed its modern industries relatively late and was highly influenced by western economic models and the modern capitalistic trade from those colonial powers since the mid-19th century. Industrialization of China only occurred on a significant scale after the 1950s, in which case the course of history lead the post-colonial China towards a different emotion about industrial development and industrial heritage sites. Unlike Germany, industrial heritage management processes in China are seldom bottom-up (or, sometimes only bottom-up at the initial stage), with most of the related projects development-oriented instead of conservation-oriented. Creative cluster path becomes the most frequently applied path in China, followed by the comprehensive development path, of which Shanghai is an evidence.

This paper summarizes the four main paths of industrial heritage management from a global perspective, compares the paths applied in Germany and China and analyses their different driving forces and local perspectives, in order to offer a comparative perspective towards the worldwide issue of industrial heritage conservation and sustainable development.

About

Wenzhuo Zhang is a PhD candidate in Cultural Heritage at the Centre for Heritage & Museum Studies, RSHA at the Australian National University since October 2018. She conducts research on conservation and sustainable development of historic cities with colonial backgrounds. She studied industrial heritage of Germany and China for 3 years and got MEng and MSc from Tongji University (China) and Ruhr-University Bochum (Germany) respectively.

Suggested Reading

Reading Brick Attachment 7a - Entdeckerpass Discovery Pass 2018

Reading Brick Attachment 7b - The Nizhny Tagil Charter for the Industrial Heritage

Reading Brick Attachment 7c - The Museum Path for Industrial Heritage Conservation: A Case Study of Ruhr

Reading Brick Attachment 7d - Leipziger Baumwollspinnerei: An Outstanding Transformation of Industrial Heritage Site to Creative Cluster

THURSDAY SEMINARS

Abstracts & Bios

Constructing the Past: Contemporary Taiwanese Identity in Archaeological Practices

By Chia-Li Chuang (The University of Tokyo)

Abstract

This research attempts to discuss the possible association between archaeological practices in Taiwan and the construction of “Taiwanese identity” in post-colonial Taiwanese society. By critically reviewing the history of Taiwanese archaeology, the article aims to reveal how dominant political ideologies throughout history poses an influence on the knowledge production of archaeology and how the trajectory of modern history in Taiwan leads to the fieldwork practice of “rescue excavation” after the 1980s.

This article looks deeper into the mechanism of “rescue excavation” and how heterogeneous agents are involved in both the fieldwork practices and the process of knowledge production. Referring to the controversial case study of Hanben site, this research further explores how the conflict of interest between cultural heritage preservation and land development was exacerbated against the backdrop of rescue excavation; how public opinion has growing importance on the aforementioned issue; and how increasing public involvement in archaeology contributes to a more inclusive understanding of history and self-identity.

About

Chuang, Chia Li is currently a first-year master student in the Interdisciplinary Information Studies department at the University of Tokyo. He obtained his bachelor's degree at National Taiwan University in Anthropology and Archaeology. His research interest is about the political aspects of cultural heritage in East Asia. Recently, he is focusing on how the current archaeological practices in Taiwan could contribute to the construction of self-identity on the island in a post-colonial context.

THURSDAY SEMINARS

Abstracts & Bios

May-Fourth Diary Novel and the Formation of Literary Publicity(1917-1927)

By Yuchen Fan (Peking University)

Abstract

The concept of literary publicity is abstracted from Habermas's discussion about literary public sphere, which is considered to be the precursor of bourgeois public sphere. It refers to a bridging characteristic of autonomic literary activities between private writing and public issues. This characteristic is based on the establishment of private subjectivity, and is generated in the rational-critical public debate on literature. As a popular literary style in the May Fourth period, the diary novels played a positive role in the formation of literary publicity with its special stylistic features, narrative patterns and ideological themes. This effect is achieved through two closely linked processes: the confirmation of private subjectivity and the construction of public consciousness.

On the one hand, the May-Fourth diary novel helps individuals establish self-consciousness in the private sphere. The form of diary with a sense of privacy marks the legitimacy of the intimate sphere, giving private persons adequate power and freedom to express; with the first-person narrative perspective and immediate-past narrative time-diary novels create a strong sense of reality, in which readers are able to clarify and reflect on themselves; furthermore, diary novels guide the individuals to view deep inner areas through direct emotional expression and psychological description. On the other hand, the May-Fourth diary novel inspired readers with public awareness, so that the debate on literature between privatized individuals becomes possible. Combined the privacy of diary and the openness of fictional narrative, the diary novel stylistically means a kind of connection between the private discourse and the public world; by weakening the intervention from narrators, diary novels abolish the absolute meaning authority above the text and opens a pluralistic space for readers' interpretation; besides, ubiquitous "marginal person" in May-Fourth diary novels express kinds of divisions between special individuals and inherent social norms. The division generates public discussions on corresponding social topics, from which rational-critical consciousness and ability of the reading public are cultivated.

About

I am a second-year master student in the Department of Chinese Language and Literature at Peking University. I received my undergraduate education at the School of Literature in Beijing Normal University, when I became interested in western literary theory. In my postgraduate study, I am now more focused on Western Marxist criticism theory and trying to gain insight into the internal and external issues of the text from a theoretical perspective.

Suggested Reading

Reading Brick (2) Attachment 12a - A Madman's Diary

Reading Brick (2) Attachment 12b - The Structural Transformation of the Public Sphere

THURSDAY SEMINARS

Abstracts & Bios

SESSION 4

Myopic histories and AI's culture of hypebole

By Kieran Browne (The Australian National University)

Abstract

Historical accounts of the invention of artificial neural networks (ANNs) offer a narrative that overplays the relevance of neurophysiological origins and conceals a significant methodological genealogy from statistics. This has contributed to fractured perspectives between practitioners, non-practicing scholars and laypersons, and a significant misdirection of intellectual effort. The resurrection of ANNs under the moniker “deep learning” has seen advances in a surprising breadth of applications from computer vision and translation to generative art and poetry. It is also well understood that ANNs are inscrutable and prone to cultural biases. Legitimate concerns about the application of ANNs in institutions of cultural and political power e.g. courts, media, social networks, police departments, must compete with voices that anthropomorphise algorithms and make sensationalised claims about the end of work or even the end of humanity. This is spurred on by a culture of hyperbole and liberal attribution of agency in the literature and historical accounts that omit methodological development.

Histories of ANNs invariably begin in the 1940s with psychologists and neurophysiologists attempting to model the passage of information in the mammalian brain and proceed to chronicle debates between competing factions of artificial intelligence. This constructs a narrative arc that's handling of methodology is decidedly myopic. The AI account of the history is surprisingly credulous that these competing factions create anything like minds despite adopting methodologies which are entirely alien to one another. From this perspective AI is a collection of cultural ideas applied to the most promising technical practices of the day.

That ANNs are a part of a longer history of statistical methods is either ignored or given only passing reference in accounts of their history. The significance of these methodological origins are however apparent to students engaging technically with machine learning, whose textbooks commonly begin with the statistical discoveries of Gauss and Legendre around the turn of the 19th century upon which ANNs are based. Connecting the history of ANNs to their methodological roots in statistical methods provides a shared cultural starting point for understanding the knowledge claims of ANNs based on a healthy skepticism of statistics and offers a frame of reference for scholars. Statistical models depart epistemologically from the previous culture of scientific modelling in which a model is a hypothesis to be tested against observations. Instead statistical models begin as algebraic *tabula rasa* to be tuned by observational data into some approximation thereof. ANNs for the most part are epistemologically similar to other statistical methods. The statistical account of the history ANNs leads readers back to debates and discoveries which allowed statistics to emerge. Through this lens it is possible to infer the source of the ANN's susceptibility cultural bias. Historical accounts of the development of ANNs influence the kind of questions researchers attempt to answer and the kinds of theories which are taken seriously in public discourse. Current accounts focus on debates in AI and fail to connect to the significant histories of the methodological antecedents. This has resulted in exaggerated claims in the literature and the popular media and significant misdirection of intellectual effort. There are legitimate ethical concerns posed by this wave of AI but the telling of its history threatens to bury these in misgrounded concerns that bear no resemblance to the ANNs methodological structure.

About

Kieran Browne is a PhD candidate at the Australian National University. His research mixes theory and creative practice in new and old media to examine the contemporary scientific and popular representations of technology, with a particular focus on artificial intelligence. This work engages critically and technically with computing to produce artefacts that bring computing to the scale of human perception.

THURSDAY SEMINARS

Abstracts & Bios

“To be or not to be”: From Utopia to Heterotopia in Liu Cixin’s *The Three-Body Problem*

By Fangyuan Huang (Peking University)

Abstract

This paper examines the theme of survival in science fiction as exemplified by the novel *The Three-Body Problem*. The collapse of utopia and the transformation from utopia to heterotopia helps us to think through such issues as betrayal, belonging, and posthumanism, as well humanity’s paradoxical vulnerability and resilience. In science fiction, a sense of truly belonging to the earth fashions a new anti-defeatist self-perception and gives rise to a moral awakening based on a sense of responsibility toward other beings, the world and ourselves.

About

Fangyuan Huang is in her second year of master degree of Peking University. In 2017, she received her BA in Chinese Literature from Peking University. She is interested in the post-revolutionary history and memory as well as the traces and traumas left by China’s long twentieth century. Her interests encompass the varied cultural texts of literature, film and material artifacts. Fangyuan is also interested in critical theory and intersections of theories of affect.

THURSDAY SEMINARS

Abstracts & Bios

Martyrs for Democracy? The Memory of ‘Peterloo Massacre’ in Past and Present

By Masahiro Konishi (The University of Tokyo)

Abstract

This paper will illustrate the efforts to memorialize Peterloo Massacre from 1819 to the present day and offer a basis for discussion about the contested memory and democracy in the historical perspective.

On 16 August 1819, at St Peter's Field, Manchester, the magistrates commanded the cavalries to charge into a crowd of about 60,000 who had gathered to demand the parliamentary reform. Among the pro-reform party, this bloody event was named 'Peterloo Massacre' in an ironic comparison to the Battle of Waterloo, while their opponents recognized the crowd as the 'revolutionary mobs' and praised the action of the magistrates and cavalries.

Although the reformers suffered a defeat in the political and judicial field, they won the battle of the representation. The bloody image of 'Peterloo Massacre' was being widely circulated both in the printed materials like press, pamphlets, and verses and in the visual materials like banners, paints, medals, and so on. These materials, which often portrayed the powerless women cut by the sabres of cavalry, helped to bolster narratives

of the massacre. There were also the anniversary events to commemorate Peterloo. Thorough these materials and events, the collective memory of Peterloo Massacre was constructed and St Peter's Field got the symbolic meaning for the later reformers. Since 1819, many political reformers and trade unionists referred to the memory of Peterloo for their own goals.

In the present day, as the bicentenary comes over closer, there is a growing public interest in Peterloo. The Peterloo Memorial Campaign launched in 2007, installing the commemorative plaque of Peterloo in Manchester and holding the anniversary events. The film 'Peterloo', directed by Mike Leigh, is screened from this autumn. This twenty first century version of Peterloo tends to stress that Peterloo is one of the foundation of the democracy we enjoy today.

However, it is noteworthy that the reformers who visited St Peter's Field on 16th August 1819 did not hope the 'democracy' but the restore of the mixed constitution, namely, a harmonious combination of the monarchical, aristocratic, and democratic elements. Indeed, they recognized themselves not as the democrats but as 'the people' who were suppressed by the few selfish riches. By contemplating on the memory of Peterloo, this paper will present some materials for discussing democracy and populism in today's world, which is one of the social responsibilities of historians.

About

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