



Australian
National
University

Post/colonial Heritage in East Asia and Beyond- Conflict, Remembering and Peacebuilding Workshop

Time: October 30th-31st, 2023

Location: ANU Sir Roland Wilson Building 1.02

Centre for Heritage and Museum Studies
Research School of Humanities & the Arts
ANU College of Arts & Social Sciences

Workshop Introduction

Colonial heritage plays a fundamental role in how modern nation-states design and decolonise their national narrative regarding their imperial or colonial past within the state. These colonial heritage sites and narratives serve to remember, forget, construct, and reinterpret the colonial past and associated conflicts as part of nation-building practices. Colonial heritage also serves as a powerful tool for dialogue between nations engaged in international conflicts. States often use their colonial heritage to negotiate narratives with other countries regarding shared colonial pasts. Some countries arouse and reinforce conflicts among those involved, while others have used colonial heritage to build relationships. For instance, policy-makers and heritage managers use sites related to wartime memories, such as colonial prisons, to enable transnational collaboration. In so doing, colonial heritage becomes a soft power for cultural diplomacy and peace-building.

In this workshop, we will examine the role of colonial heritage in memory politics in East Asia and beyond. We will discuss the possible pathways for remembrance that heritage can have in international dialogue and peace-building. Broadly, this may involve various practices such as recognition and acknowledgement, reparation and remediation, negotiation, and reconciliation. It might include war commemoration, heritage tourism, acknowledging colonial history for public education, the empowerment of Indigenous communities, and the repatriation of objects and lands. The workshop is supported by the Australian Centre on China in the World and the ARC Discovery Grant titled "Local Remembering and National Forgetting" (DP230100344).

The workshop focuses on, but will not be limited to, the following questions:

- What impact does colonial heritage have on nation-building, and how does it facilitate the formation of a national identity and collective memory of the past?
- What role does colonial heritage have in transnational dialogue concerning local, national and international issues such as de-colonisation and war commemoration?
- Is there any gap between the post-colonial memory of ordinary people and the corresponding official narratives of colonial heritage? How do the official and the (various) unofficial perceptions interact? Do relevant heritage-making, interpretation, and remembrance practices narrow or widen the gap?
- What are the conditions and pathways for colonial heritage to shift from conflicts and remembrance to peace-building?

Workshop Schedule (Oct 30th)

Time	Speaker	Affiliation	Topic
09:30-10:00	Welcome the country - Paul House Introduction - Kate Mitchell, Béatrice Bijon, Laurajane Smith, Yujie Zhu		
10:00-10:30	Morning Tea		
	Session: Colonial Memory and Heritage Session Chair: Yujie Zhu		
10:30-11:10	Vera Mackie	University of Wollongong	Coloniality, Postcoloniality and Diaspora: The Young Girl Peace Statues in Australia
11:10-11:50	Joseph M. Cheer	Western Sydney University	Convenient Geographies of Heritage: Colonial Edifices, Placemaking and its Discontents
11:50-13:00	Lunch Break		
	Session: Conflict and Remembering Session Chair: Alexandra Dellios		
13:00-13:40	Shumei Huang	National Taiwan University	Here We are Together: Indigenous Ways to Reworking Colonial Heritage of War in Taiwan
13:40-14:20	Joan Beaumont	Australian National University	Imperial war heritage in post colonial settings: The Commonwealth War Graves Commission cemetery in Ambon, Indonesia
14:20-14:40	Afternoon Tea		
	Session: Remembering and Peacebuilding Session Chair: Gareth Knapman		
14:40-15:20	Alissandra Cummins and Roslyn Russell	The Barbados Museum & Historical Society; International Coalition of Sites of Conscience; UNESCO Memory of the World	Intangible Cultural Heritage and Documentary Heritage: Exploring Colonisation and Decolonisation
15:20-16:00	Cressida Fforde and Steve Hemming	Australian National University	Heritage and reconciliation

Workshop Schedule (Oct 31st)

Time	Speaker	Affiliation	Topic
	Session: Engagement of Community		
	Session Chair: Matthew Galway		
09:00-09:40	Keir Reeves	Federation University Australia	After the Rushes: Enduring regional Australian Chinese communities
09:40-10:20	Lia Kent	Australian National University	Official and Vernacular Heritage Projects in Timor-Leste: Divergent Visions of Peace?
10:20-10:40	Morning tea		
	Session: Heritage and Practice of Remembering in Asia		
	Session Chair: Shumei Huang		
10:40-11:20	Roslynn Ang	Independent scholar/ Indiana University/ National University of Singapore	Dancing as Survival: Indigenous Aino Heritage for The Settler Japanese Nation
11:20-12:00	Shisei Kimura	Konan Women's University	Industrial Heritages in Postcolonial East Asia: A Comparison of "Heritagization" Processes
12:00-12:40	Hoipan Karma Kong	Australian National University	Seeking The Past from Eyes of Others: Nostalgia for Kowloon Walled City in Post-handover Hong Kong
12:40-13:40	Lunch		
	Session: Remembering and Forgetting		
	Session Chair: Lia Kent		
13:40-14:20	Wenzhuo Zhang	University of Melbourne	To Forget, or Not to Forget: The Japanese Colonial Heritage Making in Harbin, China
14:20-15:00	Yujie Zhu	Australian National University	Colonial Heritage Tourism in China: Remembering, Forgetting, or Decolonization?
15:30-16:00	Afternoon Tea		
16:00-16:30	Summary and Farewell		

Information

1. The presentation time allocated for each speaker is 40 minutes (20 mins presentation + 20 mins discussion).

Introduction of Speakers and Topics

Name	Roslynn Ang
Affiliation	Independent scholar/ Indiana University/ National University of Singapore
Bio	Dr. Roslynn Ang is an educator and scholar in the intersections of cultural anthropology, East Asian Studies, settler colonial studies and critical heritage studies. She is in a long term engagement with the Sapporo Upopo Hozonkai, an intangible cultural heritage performance group that focuses on revitalizing Ainu song and dance (upopo and rimse) in Japan. Her research interests include performance and media, decolonizing methodology, indigeneity, representations of race and nation, and Japan's global colonial history. She has received a Fulbright Scholar-in-Residence (S-I-R) fellowship to the Center for East Asian Studies at Indiana University, Bloomington for AY 2023/24.
Topic	Dancing as Survival: Indigenous Ainu Heritage for The Settler Japanese Nation
<u>Abstract</u> <p>Objectified and disparaged during early phases of settler colonial history, there are increasing instances of contemporary Indigenous peoples being positively represented in (settler) national events on both local and global stages. Indigenous and First Nations Peoples tend to critique white sovereignty and refuse such representations but is there a similar phenomenon in an East Asian context? This paper uses interviews, participant observation, and media reportage to examine the national and community discourse surrounding Ainu heritage dance performances in the 2020 Tokyo Olympics and the new national museum built for this global event. The Ainu were colonized by Meiji Japan and experienced myriad settler-colonial policies and institutions similar to Indigenous peoples in other contexts. They were forcibly assimilated into an overtly homogeneous settler nation. After the Japanese state recognized the Ainu as Indigenous in 2009, there was an increased attempt to showcase and promote Ainu culture and heritage. I argue that due to the specific social and historical context of the Ainu community, the concept of Indigenous assent and dissent is not applicable and can work to disempower the community. Their participation on the national stage is their attempts to navigate this disempowerment.</p>	

Name	Joan Beaumont
Affiliation	Australian National University
Bio	Joan Beaumont is Professor Emerita in the Strategic and Defence Studies Centre, College of Asia and the Pacific, Australian National University. She is currently revising for republication her 1988 book on Australian prisoners of war on Ambon, Gull Force; Survival and Leadership in captivity 1941-45. She has published on the national and transnational war heritage of the Thai–Burma railway, the Yokohama CWGC cemetery, Japan, and on the controversy surrounding the demolition of Changi prison, Singapore.
Topic	Imperial war heritage in post colonial settings: The Commonwealth War Graves Commission cemetery in Ambon, Indonesia
<p>Abstract</p> <p>Why do Asian countries tolerate, in the post-colonial age, the war cemeteries that were installed by the Commonwealth War Graves Commission in the immediate aftermath of World War II? These sites, commemorating the Western war dead, are redolent with imperial and Christian iconography; yet they seem often to have been tolerated after independence as part of the post-colonial landscape. Ambon (Indonesia) provides an intriguing case study. Given the unsettled political situation in the Moluccas islands after 1945, it took many years after World War II for the cemetery to be built and dedicated. When Australian veterans were allowed, from the late 1960s, to have access to the cemetery, it became the site of regular ‘pilgrimages’. These returning Australians (and their descendants) became active in local development and commemorative projects: what we might now call, processes of shared memory making with the local Ambonese population. However, in 2000 the cemetery was vandalised during communal violence, and the Cross of Sacrifice was demolished by Muslim activists. By considering the history of the Ambon cemetery, and how this compares with other sites of Australian war memory in the Asia Pacific (Thai-Burma railway and Changi prison), this paper will explore the changing circumstances in which colonial war heritage is tolerated, or not.</p>	

Name	Joseph M. Cheer
Affiliation	Western Sydney University
Bio	<p>Joseph is Professor of Sustainable Tourism and Heritage and Associate Dean (International and Engagement), Western Sydney University. His previous academic appointments include Wakayama University, Japan, Monash University and Swinburne University of Technology, Australia. Joseph has published widely on topics pertaining to sustainable tourism development, tourism geographies, and the impacts of tourism, among others. To date, he has published 11 books and over 80 articles and book chapters. His research has been funded by Japan Society for the Promotion of Sciences (JSPS), Australian Research Council (ARC), Austrade and Tourism Research Australia, and Australia-China Council, among others.</p> <p>Joseph is Co Editor-in-Chief of the journal <i>Tourism Geographies</i>, Co-Chair of the <i>World Economic Forum (WEF) Global Future Council on the Future of Sustainable Tourism</i>, and Co-Chair of the <i>American Association of Geographers (AAG) Recreation, Tourism and Sport</i> group, and board member <i>International Geographical Union (IGU) Tourism Commission</i>. He is an empanelled consultant to the <i>Asian Development Bank Pacific Private Sector Development initiative (PSDI)</i>, and a board member of the UN World Tourism Organisation's <i>Best Tourism Villages</i> initiative. Joseph has a PhD in cultural anthropology from Monash University.</p>
Topic	Convenient Geographies of Heritage: Colonial Edifices, Placemaking and its Discontents
<p><u>Abstract</u></p> <p>The links between colonial heritage and touristic placemaking are ubiquitous in settler colonial contexts. Colonial heritage is great fodder for placemaking, helping to advance tourism activity. Such heritages, commonly venerate the colonial past, harking back to the arrival of colonisers, memorialising their achievements, victories, and contributions to nation building. Aftermaths tied to this heritage, including genocide, land grabs and human displacement, are routinely ignored. The dichotomy between employing colonial heritage for placemaking, and the convenient disregarding of historical transgressions allied to them are central contentions. The employment of colonial heritage for placemaking is awkward, particularly when the decolonisation and justice agenda is actively foregrounded. Evidently, contemporary placemaking within a settler-colonial backdrop is an exercise in convenient memory making. Colonialists and the edifices that are constructed to memorialise their feats are lauded and safeguarded, while the full implications of their endeavours for first peoples, are usually papered over with narratives of discovery and nationhood. I confront two key questions: How can colonial heritage-based placemaking better represent the full implications of such heritages? Do tourists care about the more ignominious aspects of such heritages? Accordingly, I develop 'convenient geographies of heritage' as a heuristic to frame the placemaking and heritage nexus.</p>	

Name	Alissandra Cummins and Roslyn Russell
Affiliation	Alissandra Cummins - Barbados Museum & Historical Society; International Coalition of Sites of Conscience Roslyn Russell - UNESCO Australian Memory of the World
Bio	<p>Alissandra Cummins is a Barbadian art historian, educator, and scholar; she is a leading expert on Caribbean heritage, museum development, and art. Cummins is Director of the Barbados Museum & Historical Society and is a lecturer in Museum and Heritage Studies at the University of the West Indies. She was a member of the International Advisory Committee of the UNESCO Memory of the World Programme from 2005-2009 and its Chair from 2007-2009. Along with Dr Elizabeth Watson, she developed the concept of training workshops to assist nominators to the Memory of the World registers from under-represented countries. The first workshop was held in Saint Lucia in 2007. She is the former Editor-in-Chief of the International Journal of Intangible Heritage, and was also the Chairperson of the UNESCO Executive Board, from 2011 to 2013. She serves currently as President of the International Coalition of Sites of Conscience, and as a board member of the International Journal of Museum Management and Curatorship.</p> <p>Roslyn Russell PhD is an Australian historian and museum consultant. She is the co-author, with Kylie Winkworth, of <i>Significance</i> (2001) and <i>Significance 2.0</i> (2009). Roslyn was a foundation member of the UNESCO Australian Memory of the World Committee in 2000, and in 2005 was appointed to the International Advisory Committee (IAC) of the Memory of the World Programme. She acted as Chair of its Register Sub-Committee (RSC) from 2005-2009, when she was appointed Chair of the IAC, a position she held until 2013. Roslyn remained a member of the RSC until 2023, and has been a member of the IAC's Sub-Committee on Education and Research since 2013. In 2013 she became Chair of the UNESCO Australian Memory of the World Committee, and remains in this position. She has participated as an expert in international training workshops for the Memory of the World Programme since an inaugural workshop in Saint Lucia in 2007.</p>
Topic	Intangible Cultural Heritage and Documentary Heritage: Exploring Colonisation and Decolonisation
<p><u>Abstract</u></p> <p>Since 2007, members of the UNESCO Memory of the World Programme for documentary heritage of world significance have been conducting workshops that aim to increase the representation in the Programme's registers of member states from the previously colonised world. This has led to an interrogation of the power of documents to reveal and expand the understanding of both the at-times-submerged histories of these countries, and the intangible cultural heritage that has persisted into the present. The presentation will examine instances, particularly from East Asia, the Caribbean and the Pacific, where the heritage streams of intangible cultural heritage and documentary heritage converge and, in some cases, unsettle colonialist narratives.</p>	

Name	Cressida Fforde and Steve Hemming
Affiliation	Australian National University
Bio	<p>Professor Cressida Fforde is a Senior Research Fellow at the Centre for Heritage and Museum Studies (CHMS), The Australian National University. She has undertaken scholarly and applied research in repatriation since the early 1990s and has been a founding member of the Return Reconcile Renew initiative since 2013 (www.returnreconcilerenew.info). She is the lead Chief Investigator on an ARC funded project entitled 'Heritage and Reconciliation'.</p> <p>Associate Professor Steve Hemming's work with Indigenous communities began in the early 1980s as a non-Indigenous museum curator. He worked on community-based projects focusing on social histories, heritage, family history and the arts. Steve has worked at a number of Australian universities, and, over the last few decades, his community engagement and research has supported Indigenous nation (re)building, environmental management (with a Murray-Darling Basin focus), cultural heritage management, repatriation and Indigenous environmental studies. In 2015 he was part of the Ngarrindjeri team that won the Australian Riverprize for best practice in integrated river management (River Murray). As a member of the Indigenous Nations and Collaborative Futures Research Hub in Jumbunna (University of Technology Sydney) he is contributing to the development of strategic and collaborative Indigenous research programs in Australia and internationally aimed at increasing self-determination, justice and wellbeing for First Nations.</p>
Topic	Heritage and Reconciliation
<p><u>Abstract</u></p> <p>The problem of how to achieve a reconciled nation (or many nations) is ever present in debate and analysis of political and cross-cultural relations in settler-colonial nation states. For First Nations peoples, invasion and colonisation has led to generations of precarious lives. Our project team of First Nations and non-Indigenous scholars has an interest in the relationship between heritage and reconciliation in Australia and New Zealand. We consider this relationship with the intention to prompt new questions about heritage in settler-colonial nation states and how concepts of heritage and heritage-making, their social meaning, and the resulting management and education approaches can contribute to building new, healthy and just cross-cultural relationships.</p>	

Name	Matthew Galway
Affiliation	Australian National University
Bio	Matthew Galway is Senior Lecturer of Chinese History at the Australian National University. He is the author of <i>The Emergence of Global Maoist: China's Red Evangelism and the Cambodian Communist Movement, 1949-1979</i> (Cornell University Press, 2022) and first editor and contributor to <i>Experiments with Marxism-Leninism in Cold War Southeast Asia</i> (Australian National University Press, 2022). He has published his research in <i>The Journal of Southeast Asian Studies</i> , <i>Modern Intellectual History</i> , <i>China Information</i> , <i>The Asia-Pacific Journal</i> , <i>Cross Currents</i> , and <i>Asian Ethnicity</i> , among others. He is Editor-in-Chief of <i>East Asian History</i> , and his current book project is entitled <i>Cultural Revolution in Cambodia: Communist Spies, Overseas Chinese, and Radical Urban Culture during Phnom Penh's Global Sixties</i> .
Topic	A City of Four Faces: French Colonial Legacies and Radical Urban Culture in Pre-Evacuation Phnom Penh, 1955-1975
<p>Abstract</p> <p>“In front of our eyes was a dark and deathly-still ghost town, with nary a pedestrian or automobile in sight. All around the courtyards, restaurants, and dance halls, those bustling crowds, the once-boisterous music, and thousands of neon lights that lit up the evenings had disappeared, and all that was left was a cold, lonely, and faded city.” So reflected Huang Shiming (aka. Ng Xibeng; <i>nom de plume</i> Tie Ge) of pre-Maoist Phnom Penh in his memoir <i>Waves through the Mekong River (Zhulang Meihe)</i>. A Phnom Penh-born, locally-recruited Central Investigation Department (<i>Diaochabu</i>; CID) intelligence officer, Huang’s recollections illuminate features of a pre-evacuation Phnom Penh that was once a vibrant epicenter rich with French colonial <i>beaux-arts</i> artistic and organizational imprints, yet simultaneously host to a radical urban culture that characterized Cambodia’s global sixties. The Cambodian capital’s one-time official name, <i>Kruñ Catumukh Sirī Moṅgol</i> (The City of Brahma’s Faces, or <i>Kruñ Catumukh</i>/City of Four Faces for short), reflects the city’s multivalent post-independence nature in the lead-up to, and aftermath of, the Maoist Communist Party of Kampuchea (CPK) seizure of state power in 1975 and subsequent total evacuation of the city. It is, at once, the “Pearl of Asia” for its French architectural landmarks and Art Deco style, a onetime meeting ground for radical activism, a symbol of Sihanouk’s ambitious vision for Cambodia, and the principal site of Cambodia’s post-United Nations Transitional Authority (UNTAC) reconciliation.</p> <p>In this paper, I argue that the <i>mise en valeur</i> of Phnom Penh’s past and present lies in Cambodia’s ongoing cultural conservation of spaces and places. Once a colonial space, then a hub of post-independence shifts and radical Maoist and post-Maoist changes, Phnom Penh’s structures and spaces maintain those colonial features that once characterized it as a “<i>champ d’experience</i>” (experimental terrain), to borrow from Gwen Wright, and which reflects the “aesthetic, cultural, and political dilemmas that preoccupied and often divided France during the first half of the century.” The goal of this paper is to track the legacy of French colonial built environment across the post-independence era with a view toward linking these spaces and places to the radical foment that featured so prominently in post-independence progressivism and the shed due light on contemporary efforts to historicize and protect these places and spaces.</p>	

Name	Shumei Huang
Affiliation	National Taiwan University
Bio	Shu-Mei Huang is Associate Professor at the Graduate Institute of Building and Planning, National Taiwan University. Her research area intersects Heritage Studies, Indigenous Studies, and Memory Studies in East Asia. Her co-authored book manuscript (with Hyun Kyung Lee) titled <i>Heritage, Memory, and Punishment: Remembering Colonial Prisons in East Asia</i> (Series Global Constellations, Routledge) contributed to a deepening understanding of penal heritage and transnational memory politics in East Asia. More recently Huang led in an edited volume titled <i>Frontiers of Memory: Difficult Heritage and Cross-border Politics of Postcolonial Nationalism</i> (Hong Kong University Press).
Topic	Here We are Together: Indigenous Ways to Reworking Colonial Heritage of War in Taiwan
<p><u>Abstract</u></p> <p>In Taiwan, arguably a settler colonial state, “colonial heritage” is a loaded concept that requires unpacking. While the Han-oriented mainstream society generally assumes “colonial heritage” to be culture heritage associated with the Japanese colonial period or earlier, the Dutch period in the 17th century, the Indigenous People of Taiwan has experienced multiple colonializations that go beyond the two, not to mention that even the notion “heritage” itself is constituent of and resulting from the colonializing process. Among others, war memorials built by the Japanese regime and the heritagization of them in the postcolonial years, are particularly difficult subject matters and a key to the greater entangled memory of Taiwan. This research examines the recent interrogation into the particular war memorials in the context of Indigenous Historic Justice and Transitional Justice in Taiwan from 2016 onwards. It explores how the contested colonial heritage of war has simultaneously enables multiculturalism for national rebranding and, regrettably, prevents a critical reflection on settler colonialism in Taiwan. Working with Indigenous communities, however, the researcher also observed the ways in which the communities themselves actively engage with heritage making in their own agenda to search for opportunities for collective actions over and beyond memory politics, including but not limited to trans-ethnic, transnational dialogues over history rewriting and territory remapping.</p>	

Name	Lia Kent
Affiliation	Australian National University
Bio	Lia Kent is a Senior Fellow/ARC Future Fellow in the School of Regulation and Global Governance at the Australian National University. Working at the intersection of peace and conflict studies and memory studies, Lia is interested in the myriad ways in which individuals and communities make sense of legacies of state violence and protracted conflict. She has examined these themes through long-term ethnographic research in Timor-Leste (since 2004) and more recent research in Aceh (Indonesia) and Sri Lanka. Lia is especially interested in how vernacular practices of social repair intersect with states' governance practices and global peacebuilding discourses, exploring these intersections through projects and publications on social repair, state-building, transitional justice, reconciliation, memory politics, and the agency of the dead.
Topic	Official and Vernacular Heritage Projects in Timor-Leste: Divergent Visions of Peace?
<p><u>Abstract</u></p> <p>Since the end of the Indonesian occupation in 1999, Timor-Leste's political elite has been deeply invested in the crafting of a unified national identity and the forging of a new political community from the ruins and fragmented experiences of colonisation and conflict. A new vision of peace that rests on reconciled relations between Timor-Leste and Indonesia and a united, heroic and forward-looking citizenry is being imagined and performed through official heritage projects. This presentation reads these projects alongside locally-grounded heritage-making and remembrance practices, which include the construction of village museums and cemeteries, and the search for and recovery of the dead. This juxtaposition reveals that even as the dominant discourse of national unity, masculine heroism and reconciliation is generally accepted or at least accommodated by citizens, there are subtle points of friction between official and local visions of peace. Specifically, local heritage-making projects reveal the imperative of recovering and reburying the dead for intergenerational peace and well-being, reminding the state that the violence of the Indonesian occupation is not yet past.</p>	

Name	Shisei Kimura
Affiliation	Konan Women's University
Bio	<p>Shisei KIMURA is an Associate Professor from Faculty of Human Science at Konan Women's University, Japan. He is one of the co-translators of the Japanese edition of Rodney Harrison's <i>Heritage: Critical Approaches</i> (Routledge, 2012). His research mainly focuses on the social interactions that create the value of heritages. In his first book, <i>Memory and Representation of Industrial Heritage: The Politics of Gunkanjima</i>, he analyzed how the remains of a closed coal mine became a heritage site from the viewpoint of three scales: local, national, and global. This research is expanding to the comparison of coalfields in East Asia (Japan, Taiwan, South Korea) and Western Europe (Germany, England, France) to study how the history of each region affects the evaluation and utilization of industrial heritage in post-colonial contexts.</p> <p>His research interest also includes how various kinds of heritage (not only industrial heritages, but also mounded tombs/castles/and so on) are intertwined with art and popular culture to create various forms of tourism and people's images of the past.</p> <p>In 2020, as a co-editor, He published <i>Heritage Readings in Sociology</i> (2020), a compilation of cultural heritage research by Japanese sociologists. And I am recently developed a strong interest in actor-network theory and published a textbook: <i>Introduction to Sociology from History and Theory</i> (2023), based on his lectures.</p>
Topic	Industrial Heritages in Postcolonial East Asia: A Comparison of "Heritagization" Processes
<p><u>Abstract</u></p> <p>In the process of “heritagization” (Walsh 1992) in the late modernity, the concept of industrial heritage was created. In Western Europe, industrial facilities that stopped operation after the industrial stagnation period in the 1970s began to be preserved from around the 1980s, and in the 1990s it came to be registered as world heritage sites.</p> <p>In Japan, since the 1990s, the government started investigations of industrial heritage, and it led to the World Heritage registration of "Sites of Japan's Meiji Industrial Revolution", which are 23 facilities including the coal mines and ironworks that contributed to the industrialization of Japan. However, the process of industrialization (or de-industrialization) is not experienced anywhere in the same way. Japan was largely lagging behind Western Europe and the US, but rapidly industrialized in the 20th century by colonizing East Asian countries. After World War II, East Asian countries that regained independence achieved industrialization even more rapidly against the background of the Cold War. Thus, even within East Asia the processes of the industrialization diverse, which might be reflected on the attitudes to industrial heritage sites.</p> <p>Based on this viewpoint, this paper will make a comparison of the industrialization and “heritagization” processes between East Asian countries.</p>	

Name	Hoipan Karma Kong
Affiliation	Australian National University
Bio	Hoipan Karma Kong is a PhD candidate majoring in anthropology at Australian National University. He received a Bachelor's degree from City University of Hong Kong and a Master's degree from University of Tokyo. He specialises in memory politics, heritage, and tourism in the East Asian district, particularly Japan and China. In his PhD project "Travelling Nostalgia: Kowloon Walled City in the World", he tracks the trajectory of memory of the Walled City across Hong Kong, Japan, and Western countries to show nostalgia as a globally formed process of meaning creation. He also works on a project about the memory politics over Hashima Island, a world industrial heritage in Japan involving colonial history during WWII.
Topic	Seeking The Past from Eyes of Others: Nostalgia for Kowloon Walled City in Post-Handover Hong Kong
<p><u>Abstract</u></p> <p>Despite many accounts regarding nostalgia as a distortion of history and a closure of memory, which eventually exerts a negative effect on social development, recent scholarship regarding memory as subject matter sees it as a process of meaning creation involving selections, interpretations, and connections of memories and experience that allows us to rework the relation with the world. However, what is usually being focused on is the articulation of different memories on the domestic level, the fact that nostalgia can be a transcultural practice of remembering is widely neglected.</p> <p>Through the case of Kowloon Walled City, a slum city demolished in 1994, I show how nostalgia in Hong Kong is formed transnationally and made available by memory travels. After the handover, the collective memory of places disappearing or disappeared has been gradually becoming a matter for Hong Kong society, while the Walled City is one of the representative objects of reminiscence. Due to the lack of record of the appearance of the city and the lives inside, things about the Walled City no matter whether fictional or non-fictional, such as photobooks, movies, animations, and novels created by foreigners are considered as important sources of memory. Foreign gazes preserved local memories, endorsed cultural values, and provided materials to develop an alternative understanding of the past. The example of Kowloon Walled City shows that in the age of globalisation, nostalgia can go beyond the idealisation of the domestic past and plays an active process of value creation through transcultural and transnational communications.</p>	

Name	Vera Mackie
Affiliation	University of Wollongong
Bio	<p>VERA MACKIE is Senior Professor of Asian and International Studies and Director of the Centre for Critical Human Rights Research at the University of Wollongong. Publications include <i>The Reproductive Industry: Intimate Experiences and Global Processes</i> (Lexington 2019, with N J Marks and S Ferber); <i>Remembering Women’s Activism</i> (Routledge 2019, with S Crozier-De Rosa); <i>The Social Sciences in the Asian Century</i> (ANU Press 2015, with C Johnson and T Morris-Suzuki); <i>Ways of Knowing about Human Rights in Asia</i> (Routledge 2015); <i>The Routledge Handbook of Sexuality Studies in East Asia</i> (Routledge 2015, with M McLelland); <i>Gender, Nation and State in Modern Japan</i> (Routledge 2014, with Andrea Germer and Ulrike Wöhr); <i>Feminism in Modern Japan: Citizenship, Embodiment and Sexuality</i> (Cambridge 2003); <i>Gurōbaruka to Jendā Hyōshō</i> [Globalisation and Representations of Gender] (Ochanomizu Shobō 2003); <i>Human Rights and Gender Politics: Asia–Pacific Perspectives</i> (Routledge 2000, with A-M Hilsdon, M Macintyre and M Stivens); <i>Creating Socialist Women in Japan: Gender, Labour and Activism, 1900–1937</i> (Cambridge 1997). She has (co-)edited special issues of journals, including <i>Sexualities</i> (‘Rethinking Sexual Citizenship: Asia-Pacific Perspectives’ 2017) <i>Asian Studies Review</i> (‘Human Rights in Asia’ 2013; ‘Globalisation and Body Politics’ 2010); <i>Intersections</i> (‘Performing Globalisation’ 2010; ‘Gender, Governance and Security in Australia, Asia and the Pacific’ 2007); <i>Japanese Studies</i> (‘The Cultural Politics of the City in Modern Japan’, 2011); and <i>Portal: Journal of Multidisciplinary International Studies</i> (‘The Space Between: Languages, Translations, Cultures’ 2009).</p>
Topic	Coloniality, Postcoloniality and Diaspora: The Young Girl Peace Statues in Australia
<p>Abstract</p> <p>Remembrance and commemoration of histories of colonialism and military conflict are necessarily transnational in nature. While histories are shared between former colonising nations and former colonies, and between former combatants, the interpretation of these histories on each side can be vastly different. It is over seventy-five years since the issue of systematised sexual abuse in the Asia-Pacific War came to light. The movement for redress for the survivors of this system gained momentum in East and Southeast Asia in the 1970s. By the 1990s this had become a global movement, making connections with other political campaigns on the issue of militarised sexual violence. Since 1992, Korean survivors of militarised sexual abuse by the Japanese military and their supporters have demonstrated in front of the Japanese Embassy in downtown Seoul, demanding that the Japanese government make an official apology and provide compensation. There has been a ‘Wednesday Demonstration’ almost every week since then, transforming this place into a ‘site of memory’. To mark the 1,000th Wednesday Demonstration on 14 December 2011 a commemorative statue was erected on the site. Kim Seo-kyung and Kim Eun-sung’s statue depicts a young woman seated on a chair, facing the Embassy, with an empty chair beside her. It is variously known as the ‘Statue of the Young Girl’, or the ‘Peace Monument’. Because the statue is cast in bronze, it can be reproduced, and replicas now appear in Europe, North America, Asia and Australia. As in several other places, diasporic communities have been important in the campaigns for commemoration. Wherever the statues have been installed – or where plans have been made to install them – there has been controversy. In this paper, I will explore the local iteration of this controversy in Australia and consider the complexities of this commemoration in a transnational frame, paying attention to the intersectionality of the complex features of the actors involved. What had been seen as a two-way confrontation between two nations, has developed into a multilateral series of relationships, necessitating triangulation between different understandings.</p>	

Name	Keir Reeves
Affiliation	Federation University Australia
Bio	Keir Reeves is a co-director of the Future Regions Research Centre at Federation University Australia and is also a chair in history and heritage. Prior to joining Federation he worked at the University of Melbourne and Monash University. His doctoral research project, undertaken at the University of Melbourne, explored the long-term legacies of the Chinese community in central Victoria during the second-half of the nineteenth century. His current research works at the intersections of heritage, cultural tourism, regional studies and history. Keir is a current member of the Public Records Advisory Council for PROV, served two terms on the Heritage Council of Victoria and has held visiting research fellowships at King's College London, Clare Hall Cambridge, Utrecht University and most recently Wakayama University. Keir lives on the Victorian goldfields.
Topic	After the Rushes: Enduring regional Australian Chinese communities
<p>Abstract</p> <p>This presentation addresses the broader workshop theme of the impact of colonial heritage have on nation-building. Arguing that legacy of the mid-nineteenth century Chinese gold seekers is an enduring one this paper discusses the role of the Chinese in the emergence of other industries following the rushes that continued well into the twentieth century and beyond. These included market gardening, furniture trades, laundry industries, plantation agriculture, herbal medicine as well as a number of farming and agricultural activities including winemaking and viticulture. It will highlight the role of shared histories, contested heritage and recent historiographical moves towards remembrance shared cultural history and heritage.</p>	

Name	Wenzhuo Zhang
Affiliation	University of Melbourne
Bio	Wenzhuo Zhang is a sessional lecturer at University of Melbourne.
Topic	To Forget, or Not to Forget: The Japanese Colonial Heritage Making in Harbin, China
<p><u>Abstract</u></p> <p>Harbin is the capital of Heilongjiang Province in Northeast China. It became a part of the puppet state Manchukuo soon after the Japanese troops entered the city, as Japan established Manchukuo on 1 March 1932. Harbin had, since then, been under the Japanese colonial rule for thirteen years. The Japanese colonial past has left in the city various built legacies, which must be dealt with by the post-colonial Harbin. Using archival analysis, observation, interviews, and user-generated content (UGC) analysis, this paper critically investigates Harbin’s attitudes and approaches to its Japanese colonial past and legacies in both official and popular terms. It is argued that Harbin has an overall negative attitude towards its Japanese colonial past and Japan more broadly, which is largely in line with China’s national humiliation and victimisation discourses. Harbin’s current heritage making and interpretation concerning this past feature both collective amnesia <i>and</i> collective remembrance. On the one hand, the scattering of Japanese-era eclectic buildings and modernist buildings in the city is purposefully ignored. Although these benign Japanese colonial remains are officially granted heritage status and conserved, they are deliberately ‘profaned’ by being assigned banal uses. Covertly marginalised and downplayed, such Japanese-era remains are almost ‘invisible’ to most Harbin locals and ‘forgotten’ by the city. On the other hand, certain Japanese colonial remains are spotlighted as evidence of the Japanese atrocities and the Chinese suffering during the Japanese colonisation, the Second Sino-Japanese War, and the Second World War more broadly, which calls for the citizens to ‘never forget’.</p>	

Name	Yujie Zhu
Affiliation	Australian National University
Bio	Yujie Zhu is Associate Professor at the Centre for Heritage and Museum Studies at the Australian National University, Australia. With a background in anthropology and critical heritage studies, his research explores the cultural politics of the past within heritage and memory spaces. He is the author and editor of eight books, including recent work on <i>Heritage Tourism</i> (Cambridge, 2021), <i>Heritage Politics in China</i> (Routledge, 2020, co-authored with Christina Maags), and a special issue on <i>Heritage Interpretation, Conflict and Reconciliation in East Asia</i> (2021).
Topic	Colonial Heritage Tourism in China: Remembering, Forgetting, or Decolonization?
<p><u>Abstract</u></p> <p>This paper delves into the significant role of heritage tourism in the interpretation of colonial history in China, with a specific focus on the case of Kulangsu. Local governments in these regions have strategically harnessed heritage tourism as a tool for shaping collective memory and understanding their colonial legacies. The act of interpreting history through heritage tourism is intricately tied to a unique pattern of remembering and forgetting. Often, the intricacies of colonialism are silenced, while Western-influenced cultural products are emphasized to provide heritage tourists with a romanticized experience. This paper contends that such a consumption culture does not foster decolonization through acknowledgment and recognition but rather perpetuates an inclination to idealize and romanticize the past as a means of constructing identity. In this context, the colonial heritage tourism emerges as a subtle yet powerful instrument of cultural governance, exerting a significant influence on the nation-building process. This research sheds light on the complex interplay between heritage tourism, the interpretation of colonial history, and the construction of national identity in contemporary China.</p>	