



Universiteit
Leiden
The Netherlands

Memory contested, locality transformed : representing Japanese colonial 'heritage' in Taiwan

Chiang, M.C.

Citation

Chiang, M. C. (2012, May 15). *Memory contested, locality transformed : representing Japanese colonial 'heritage' in Taiwan*. Archaeological Studies Leiden University. Leiden University Press, Leiden. Retrieved from <https://hdl.handle.net/1887/19053>

Version: Not Applicable (or Unknown)

License: [Licence agreement concerning inclusion of doctoral thesis in the Institutional Repository of the University of Leiden](#)

Downloaded from: <https://hdl.handle.net/1887/19053>

Note: To cite this publication please use the final published version (if applicable).

Cover Page



Universiteit Leiden



The handle <http://hdl.handle.net/1887/19053> holds various files of this Leiden University dissertation.

Author: Chiang, Min-Chin

Title: Memory contested, locality transformed : representing Japanese colonial 'heritage' in Taiwan

Issue Date: 2012-05-15

Propositions

With the PhD Thesis *“Memory Contested, Locality Transformed: Representing Japanese Colonial ‘Heritage’ in Taiwan”*

By Min-Chin Chiang
Faculty of Archaeology, Leiden University

1. A comprehensive, open and efficient system to support preservation is much more important than preserving and designating the material structure itself. A good heritage project is able to consistently draw participation and resources through its management system, and can put in place planning strategies to aid the well-being of communities.
2. ‘Authenticity’ is still an important quality for heritage projects in spite of decades of critique about its Eurocentric departure. Heritage projects always involve diverse interests and ongoing negotiation, and so an inclination toward authenticity motivates deeper understanding about historical and cultural layers attached to the material substance and provides a more concrete frame for developing strategies and action.
3. Heritage is *sites of memory* and is in close relation to the construction of national identity. However, this intrinsic drive of rootedness and belonging core to heritage initiatives should not be used by/for the state or power but should serve as a medium for ensuring a better future for communities in terms of social equality, inclusion and human rights. Sites of memory are places where multiple voices can be heard, a common future can be negotiated and actions based on mutual understanding can be motivated.
4. Colonial heritage exists and can be ‘shared’ only when its humanistic value for the postcolonial communities is recognised. Preserving colonial sites through recognising the contested nature, actively exploring and engaging controversial voices, insisting on finding historical depth in every memory version attached to the site, and transforming structural inequality with consistent locality building can contribute to triggering the decolonization process. This is the significance for the postcolonial society of the sites as heritage.
5. The ambiguities of colonial heritage lie in the structure of the global heritage mechanism, and also in three internal layers: the gap between the architectural fabric

and cultural context, the absence of a direct memory owner, and the structural residue of colonialism. All these ambiguities indicate that a more nuanced operational model is required in representing colonial sites as heritage.

6. The process of Japanese colonial sites becoming heritage in Taiwan cannot be simply explained by colonial nostalgia. Rather, it has to be examined under the recognition of a dual-colonialism (Japanese and the postwar KMT rule) structure and new identity construction. Furthermore, the perception of Japanese sites has long been interwoven with the image of Japan produced by the Japan-Taiwan relationship under the cold-war framework, and the Japanese mass-media commoditization in Asia.

7. The major issues of Taiwan's heritage preservation and representation lie in: first, bureaucratic mechanisms and second, a strong developmentist drive. These factors have led to community engagement and historical depth often being sacrificed in facing tourist, commercial and political demands. As a result, heritage projects tend to be short-term, lack a management programme and concerning only spectacular events.

8. After the rescue of heritage sites is accomplished, the developmentist drive often competes with grassroots concerns of locality in the civil, welfare and environmental dimensions. In the case of colonial heritage, the lack of a direct memory linkage between the site and postcolonial communities means that citizen initiatives based on place-rooted affection may have less power in facing economy-centred initiatives.

9. "It is better to be a human being dissatisfied than a pig satisfied; better to be Socrates dissatisfied than a fool satisfied." (John Stuart Mill in *Utilitarianism*.) What if the dissatisfied can never become Socrates?

10. To prevent 'heritage' from becoming a dirty word in the coming decades, use of the word should be banned in real estate markets.

11. Why should cultural industries be funded by the tax of citizens if their importance started from the money they earned from the citizens?