

Summary of the Article,

The article titled "Pro-colonial or Postcolonial?" is being discussed. In his scholarly work titled "The Politics of Heritage-Making in Postcolonial Taiwan: Appropriation of Japanese Colonial Heritage," Yoshihisa amae (2011) delves into heritage-making in Taiwan after the colonial period. The author's primary focus is on the appropriation and preservation of Japanese colonial heritage and the political implications of such actions. The article commences by emphasizing the restoration and conservation of Japanese edifices and archaeological sites in Taiwan, which has been ongoing since the latter part of the 1990s. The text highlights that a considerable proportion of the identified historical assets in Taiwan pertain to the Japanese era, underscoring their significance in fostering cultural tourism, community development, and the construction of national identity.

The author introduces the concept of "pro-colonial historiography" as a means of elucidating the cultural phenomenon of Japanese heritage preservation in Taiwan. The argument posits that the conservation of Japanese artifacts embodies a novel historical construal in Taiwan, grounded in nativist Taiwanese nationalism. However, authenticity may not consistently be given precedence, reconstructed edifices function as historical artifacts that enable individuals to comprehend the past. The article references the Yanshui School Shrine as an instance wherein it was renovated into a Confucian temple, complete with new embellishments and engravings.

The subsequent discourse explores the historical milieu of Japanese edifices in Taiwan under the governance of the Chinese Nationalists or Kuomintang (KMT) administration. The objective of the KMT government was to eradicate the Japanese influence by modifying public infrastructures, demolishing Japanese statues and monuments, and altering inscriptions on pre-

existing edifices. Nonetheless, the Japanese cultural legacy remained partially intact, facilitating the resurgence of narratives and recollections linked to the territory.

The article delves into various categories of Japanese architectural constructions, including Shinto shrines, martial arts facilities, war memorials, and statues and busts of notable Japanese personalities. The text furnishes particular instances of endeavors to restore and preserve, accentuating the involvement of regional community organizations, artists, and governmental backing. Preserving Japanese heritage is perceived as connecting recollections between Japan and Taiwan, promoting intercultural communication, and establishing novel connections among individuals.

The conservation of the Japanese colonial legacy in Taiwan has garnered attention, albeit the article acknowledges that it is still contentious. There are instances of graffiti, destruction of monuments, and orders for removal that stem from the rejection of heritage by individuals who remain loyal to the Chinese nationalists. Preserving Japanese heritage in Taiwan serves to construct and reinforce a distinct Taiwanese national identity.

From Colonial to Cultural: Politics of Heritage-Making in Postcolonial Taiwan

Heritage-making in postcolonial Taiwan's political landscape has garnered heightened scholarly interest in recent years, as evidenced by Huang's (2006) research. The present article analyzes how the Japanese past has been reconstructed and appropriated in contemporary Taiwan, as depicted in colonial structures and artifacts. This study examines the cultural phenomenon of Japanese heritage preservation in Taiwan and its transformation into a novel interpretation of history, which emerged from the nativist Taiwanese nationalism movement during the 1970s. This paper will examine the postwar deconstruction and modification of Japanese monuments and the restoration and preservation of Japanese structures that began in the mid-1990s, which aimed to reconstruct the Japanese past. The article will also provide a summary of Amae's article (2011) and give suggestions for

The Yanshui School Shrine is a notable instance of conserving Japanese cultural legacy in Taiwan. The Tainan County Government and Council of Cultural Affairs (CCA) reconstructed the shrine in 2010, incurring an expenditure of 1.68 million TWD, as Chang and Chiang (2012) reported. The initial construction of the shrine dated back to 1940 and was established under the *Kminka* movement, a strategic initiative by the Japanese colonizers aimed at transforming the Taiwanese populace into imperial subjects. Following the "retrocession" event, which denotes Taiwan's return to the Chinese Nationalists or Kuomintang (KMT) regime, the governing body proceeded to dismantle the aforementioned edifice and repurpose it as a Confucian temple. The reconstructed Shinto shrine and Confucian temple exemplify the typical features of such structures, with newly added decorations and distinct and original carvings (Chang & Chiang, 2012). The iconography of imperialism in Yanshui Township remains a significant component of the constructed landscape and a point of interest for cultural tourism. The emergence of a novel

historical perspective in Taiwan, stemming from the nativist Taiwanese nationalism movement of the 1970s, has been labeled as "pro-colonial historiography" by Taylor. In this framework, architectural edifices are regarded as historical documents that facilitate comprehension of the past (Taylor, 2005).

According to Amae's (2017) findings, most historic assets, specifically 50% or more of the 1,626 items, were attributed to the Japanese period as of January 2011. It was also noted that only 17 items were designated as historic assets prior to 1997. The colonial architecture of Japan has emerged as a significant driver of cultural tourism, fostering community cohesion and contributing to the development of national identity. The preservation of built heritage as a means of fostering cultural tourism, community development, and national identity formation is a trend observed in Taiwan and numerous other nations.

The Kuomintang (KMT) government in Taiwan endeavored to eradicate the Japanese cultural influence from the island by implementing a policy that involved replacing Japanese with Mandarin Chinese as the official language and proscribing the use of Japanese and Taiwanese local languages in public domains. According to Amae (2017), Republican spiritual leaders, cities and provinces of Mainland China, and the Three Principles of the People were used as namesakes for various public facilities, including parks, schools, and roads. The statues and monuments of Japanese origin in public areas on the island were subjected to destruction, defacement, or modification. Nonetheless, the Kuomintang (KMT) regime did not entirely eradicate the Japanese edifices in Taiwan, thereby enabling the resurgence of narratives and recollections as the populace endeavored to reacquaint themselves with the region's past.

The Tongxiao Shinto Shrine, constructed in 1937, is an exceptional illustration of conservation and was subsequently converted into a shrine for martyrs following the war. It is located in Miaoli County. The shrine was officially recognized as a historical site by Miaoli County in the year 2002 and subsequently underwent restoration to its original state. Presently, the shrine's distinctive architecture can be appreciated by visitors who seek to acquire knowledge about the historical connection between Japan and Taiwan (Chang, 2014).

The former Jinguashi mining town in New Taipei City is another instance of the Japanese cultural legacy in Taiwan. According to Huang's (2006) research, Jinguashi was a thriving mining community that produced various minerals such as gold and copper during the Japanese colonial era. Following the conclusion of World War II, the mines were left unattended, resulting in the gradual deterioration of the town. In recent times, endeavors have been made by the Taiwanese government to conserve the cultural legacy of Jinguashi and undertake the renovation of its architectural edifices (Chang, 2014). Presently, individuals can investigate the antiquated mining tunnels, acquire knowledge about the town's history, and engage in the activity of gold panning.

An approach to acquiring a foreign audience in Taiwan centers on utilizing cultural heritage to construct a national identity. The government of Taiwan has acknowledged the significance of cultural heritage in molding the national identity and has allocated substantial resources towards safeguarding and advancing Taiwan's distinctive cultural customs. Taiwan's government has officially recognized numerous cultural sites and traditions as national heritage. These include the traditional puppetry theatre, the A-Mei Tribe of indigenous people, and the Hakka culture (Amae, 2017). The aforementioned classifications have played a crucial role in raising consciousness about the multifaceted cultural legacy of Taiwan, both domestically and

internationally. Additionally, they have contributed to cultivating a sentiment of nationalistic pride and self-identification.

Simultaneously, efforts should be made to combat colonial relics and advance social equity. To remember the 1947 slaughter of Taiwanese people by the Chinese Nationalist Party, the government of Taiwan created the 228 Incident Memorial Foundation (Amae, 2017). With the help of this foundation, communication between the government and the victims of this tragedy has improved, and healing has begun. One way to introduce Taiwan to an international audience is to focus on how the country's colonial past shapes its modern identity. Despite the challenges, the government of Taiwan recognizes the importance of Taiwan's colonial heritage in shaping the country's cultural and political identity. The government of Taiwan established the National Museum of Taiwan History to investigate the country's history, which includes the period of colonial rule. The museum has exhibits that explore the cultural and social transformations that occurred during and during the Dutch, Spanish, Japanese, and Chinese colonial periods (Chang & Chiang, 2012). Visitors may learn more about how Taiwan's colonial history shapes the country's current identity at these displays.

To conclude, the act of preserving Japanese colonial heritage in Taiwan can be viewed as a case study that demonstrates the potential of heritage-making to facilitate the formation and consolidation of a national identity. Recognising and safeguarding the cultural heritage of past colonisers is imperative in the process of establishing a unique identity. Preserving built heritage holds great importance in facilitating social unity, encouraging cross-cultural dialogue, and forging fresh bonds between people. This study examines the role of regional community organisations, artists, and governmental support in the conservation of Japanese cultural heritage in Taiwan. The nativist Taiwanese nationalism movement of the 1970s has given rise to a new

historical perspective in Taiwan, which regards architectural structures as historical artefacts that aid in the understanding of the past. The act of conserving constructed heritage has been recognised as a crucial factor in the political environment of postcolonial Taiwan, serving as a means of promoting cultural tourism, community advancement, and the formation of national identity.

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