



# THE REED

Spring 2018





# The Reed Spring 2018

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## Ying Qian Receives 2018-19 Global Humanities Projects Grant

We congratulate Ying Qian, Assistant Professor of East Asian Languages and Cultures, who will share a 2018-19 Global Humanities Projects Grant for the project “Thinking the Ecological in Media Studies.” The grant, awarded by Columbia University, supports projects that engage collaboratively with scholars outside of the United States, with a focus on any topic that brings together flows of knowledge from two or more different world areas, and investigates issues through a prism of global interconnectedness.

Professor Qian, a scholar of Chinese film, literature, and media, will share the Global Humanities Project Grant with her collaborators Debashree Mukherjee (Department of Middle Eastern, South Asian, and African Studies) and Brian Larkin (Barnard College/Department of Anthropology). “Thinking the Ecological in Media Studies” conceives of “ecology” as methodology as well as material reality, both fundamentally predicated on the specificities of time and place. With India, China, and Nigeria as their primary sites of study, the lead faculty hope to initiate a broad conversation on campus on the ways in which media condition our sensory environments, the ecologies of media labor and production, and the urgent need to think with “other” media from “other” places.

Professor Qian and Professor Mukherjee previously taught the Summer 2017 Global Scholars Program “Media Practices in India & China,” which took twelve undergraduates on a six-week exploration of contemporary media industries in Mumbai and Beijing. The program was sponsored by the Weatherhead East Asian Institute, the Office of Global Programs, and Columbia Global Centers.



## The Luce Foundation Awards the New York Southeast Asia Network With a Major New Grant



We are pleased to announce that the New York Southeast Asia Network (NYSEAN), which was established in 2015 to serve as a center for the academic study of Southeast Asia in New York City, has recently received a major grant from the Luce Foundation.

The network is a collaboration that was forged by four co-founders: Duncan McCargo (a political science professor who divides his time between Columbia University and the University of Leeds), Ann Marie Murphy (associate professor at Seton Hall University and Senior Research Scholar at the Weatherhead East Asian Institute), John Gershman (professor at New York University’s Wagner School of Public Service) and Margaret Scott (adjunct associate professor at Wagner and journalist writing mostly on Indonesia, frequently contributing to *The New York Review of Books*).

With an initial 2015 seed grant from the Luce Foundation, NYSEAN has tried to create a networked area studies center for the twenty-first century, one based on sharing ideas and leveraging connections. The Network now has eleven partners (not all of which are universities) and several hundred members who receive a weekly e-newsletter. NYSEAN puts on more than 60 Southeast-Asia related events a year, including an annual Thailand Update conference and regular brownbag talks on recent political and socio-economic developments in the region – as well as literary and arts programs.

The Luce Foundation has given NYSEAN a further three year (2018-2020) grant to consolidate the network, boost levels of activity, and to provide financial support for partners to initiate conferences and other activities. Co-Founder Duncan McCargo said: “This wonderful grant from Luce is a huge vote of confidence in what NYSEAN has accomplished to date, and will help us find new ways of promoting the study of Southeast Asia, at a time when more area-specific knowledge is urgently needed, yet its value is being widely questioned.”

NYSEAN is administratively based at WEAI, in partnership with NYU, Seton Hall, Cornell, Long Island and Yale universities, as well as American Jewish World Service, Asian American Writers Workshop, Asia Society, Carnegie Council, and New Books in Southeast Asian Studies.

# Event Highlights

## February 20 The Eighth Annual N.T. Wang Distinguished Lecture: 'Growing Pains in the Chinese Social Security System

Hanming Fang (center), Class of 1965 Term Professor of Economics at the University of Pennsylvania, delivered the special lecture, which was moderated by Columbia Business School professor Shang-Jin Wei (left) and introduced by WEAI Acting Director Xiaobo Lü (right).



## March 1 Turkey and Thailand: Unlikely Twins Revisited

Duncan McCargo, Visiting Professor of Political Science at Columbia University, and Ayse Zarakol, Reader in International Relations, University of Cambridge, revisited their 2012 *Journal of Democracy* article "Turkey and Thailand: Unlikely Twins," and debated the significance of subsequent developments in each country.





# of Spring 2018



## March 27 China's Latest Strongman Leader: Putting Xi Jinping Into Historical and Comparative Perspective

The panel discussion featured Jeffrey N. Wasserstrom of UC Irvine and historian Maura Elizabeth Cunningham, as well as Columbia professors Charles K. Armstrong, Carol Gluck, and Lien-Hang Nguyen.



## April 12 The Trump Administration and Southeast Asia: Strategic Implications & Southeast Asian Responses

The conference featured scholars of East and Southeast Asia, including Daniel Russel (center), Diplomat in Residence and Senior Fellow at the Asia Society and the former Assistant Secretary of State for East Asian and Pacific Affairs.



# Seong Uk Kim

Il Hwan and Soon Ja Cho Assistant Professor of Korean Culture and Religion

**The Weatherhead East Asian Institute welcomes Seong Uk Kim, the Il Hwan and Soon Ja Cho Assistant Professor of Korean Culture and Religion in the Department of East Asian Languages and Cultures at Columbia University, to the WEAI faculty. Professor Kim's research investigates the intersections between Buddhism and other religions, religion and politics in modern and pre-modern Korea, and Buddhist transformation in the colonial and contemporary periods. He is currently completing a book manuscript, focusing on the intersection between Buddhism and Confucianism during the Chosŏn dynasty. Before coming to Columbia, he worked as a postdoctoral fellow and lecturer at Washington University in St. Louis and Harvard University. In the following Q&A, Professor Kim discusses his scholarship and teaching interests.**

**After you earned an undergraduate degree in Chemistry, what experiences led you to pursue a career studying East Asian religions?**

When I was in college, even though my major was chemistry, I was more interested in religion because of my family background. My mother was a devout Christian, and, when I grew up, I felt that it was my religious duty to go to church. When I graduated from college, I got a job at an electronics company, but I was not sure if that was what I really wanted to do. I decided to go to graduate school to study religion, especially Christianity. There, I had to take a required class on Buddhism, which, in retrospect, was a turning point. I was really surprised to hear about all different schools of

Buddhism in East Asia, for example, Pure Land Buddhism and Zen. I realized that I actually did not know much about East Asian religions and cultures, though I was Korean. Those senses of surprise, realization, and curiosity led me to pursue my career as a scholar in East Asian and Korean religions.

**Can you tell us briefly about your current book project on the intersections between Buddhism and Confucianism in the Chosŏn Dynasty?**

The relationship between Buddhism and Confucianism has a long pedigree in East Asia. Chinese Confucians have showed their deep and extensive interest in Buddhism ever since it was introduced to China. They both

checked Buddhism by criticizing it for violating Confucian ethics and tried to harmonize Buddhism and Confucianism by arguing that the two actually shared the same root. Korean Confucians also took this approach of competition and reconciliation toward Buddhism until Chosŏn. As neo-Confucian literati established the new dynasty as a Confucian state, they adopted an unprecedentedly harsh anti-Buddhist policy, which was hardly found in either China or Japan. However, what was interesting there was that, contrary to their public and official anti-Buddhist position, many of these Confucian literati of Chosŏn practiced Buddhism in their private lives. This discrepancy or ambiguity created unique interactions between the two religions in the staunchly Confucian state. My book will look at the



distinctive transformation of Korean Buddhism that developed from those interactions within the broader East Asian context by looking at the various levels on which Buddhism, Confucianism, literary culture, folk religions, and politics intersected in late Chosŏn.

### What are some of the key questions about religion and culture that drive your research and teaching?

Religion interacts with culture in many different ways. For example, religion influences culture, serving as a formative and transformative force in and toward culture. At the same time, culture influences religion, as a constitutive element of that particular cultural ground. These interactions between religion and culture happen in various levels and fields as well. My research and teaching interests lie in the questions of (1) what, how, and why mutual influences and transformations occur when religion intersects with cultural fields such as art, architecture, literature, philosophy, politics, and popular culture; (2) how these interactions and intersections can be understood from a broader geographical and transnational perspectives; and (3) how a more in-depth and multifaceted image of a so-

ciety can be drawn by navigating this complex mixture of religion, culture, and politics in that society.

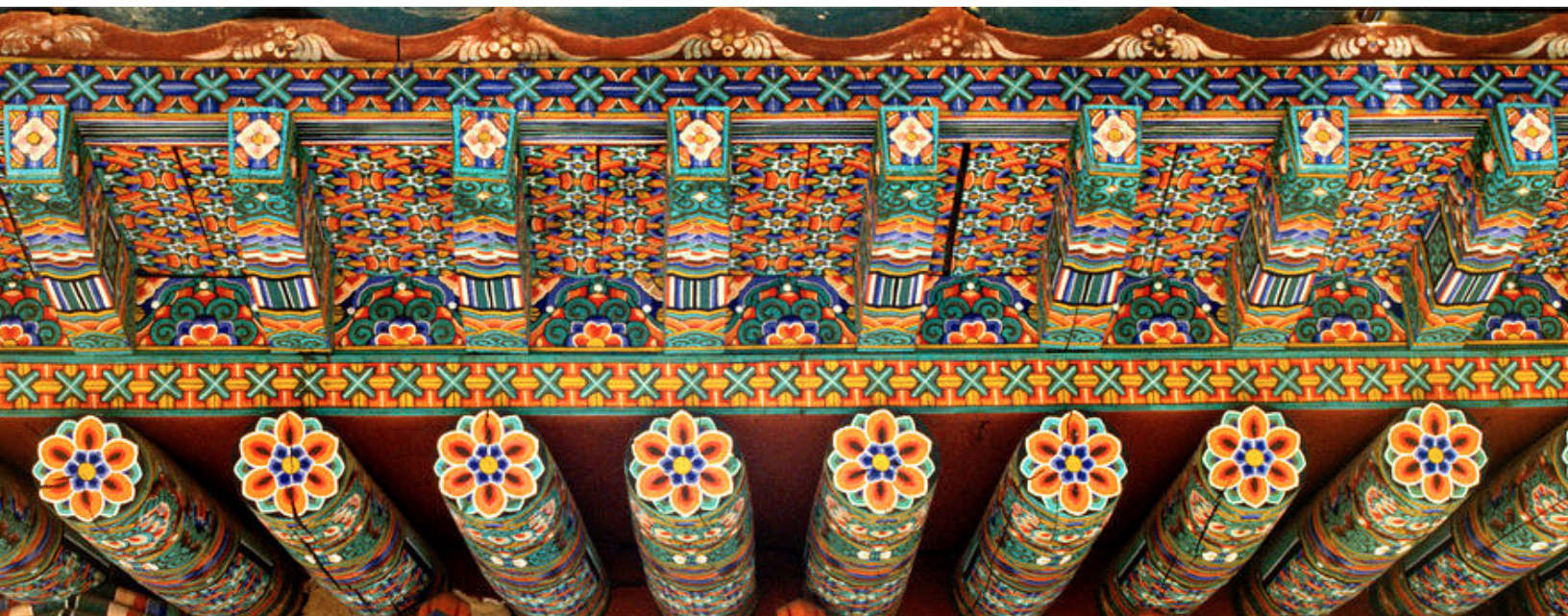
### What kinds of sources and archives have you drawn from in order to study pre-modern and modern Korean religion?

Influenced by Confucian literati culture, Buddhist monastics of Chosŏn compiled their private literary anthologies. Several of these anthologies have been collected and digitized through sponsorship by the Korean government. Besides these collections, some important extant Buddhist records and writings such as epigraphical materials, temple gazetteers, travelogues, and ritual manuals and materials, have also been collected with the support of local governments, colleges, or individual donors. However, still, many other visual and textual materials are scattered throughout Korea, sitting in private libraries and archives of local temples and Buddhist monasteries. In a certain sense, it is inevitable that there might be a marginalized or even totally ignored aspect of Buddhism. One of the biggest challenges for my research is figuring out how to minimize that possible marginalization.

### What courses are you planning to teach at Columbia in the coming semesters?

I will teach “Buddhism and Korean Culture.” This course examines how Buddhist doctrines, rituals, and practices have contributed to the formation of worldviews, social ethics, and lifestyles of the people in the Korean Peninsula. It also looks at the unique modes of the interactions between Buddhism and other Korean religions, as well as Buddhism and politics in the broader East Asian context. The other course I will teach is “Religious Traditions in Korea.” The course explores how Koreans not only transformed such imported traditions as Buddhism, Confucianism, and Christianity, and integrated elements of their own indigenous traditions to meet their own religious needs, but also served as active agents or participants in the development of pan-East Asian religious traditions, for example, Hwaŏm/ Huayan/ Kegon Buddhism.

Eaves of Sangwonsa Temple, Pyeongchang





# Takako Hikotani

## Gerald L. Curtis Associate Professor of Modern Japanese Politics and Foreign Policy

**The Weatherhead East Asian Institute welcomes Takako Hikotani, the Gerald L. Curtis Associate Professor of Modern Japanese Politics and Foreign Policy at Columbia University. Serving a term appointment on the faculty of the Department of Political Science, Professor Hikotani focuses on civil-military relations and Japanese domestic politics, Japanese foreign policy, and comparative civil-military relations. Before coming to Columbia, she taught at the National Defense Academy of Japan, where she was Associate Professor, and lectured at the Ground Self Defense Force and Air Self Defense Force Staff Colleges, and the National Institute for Defense Studies. In the following Q&A, Professor Hikotani discusses her scholarship and teaching interests.**

### **What led you to become a scholar of Japanese politics?**

I came to graduate school at Columbia University planning to study international relations. My concentration during my courses reflected the interest, as I was an international relations major and comparative politics minor. When I came up with a dissertation topic, however, I realized that it was better to utilize my fluency in Japanese and my prior research, which had been on Japan and Japanese politics.

### **Has your background in several defense related institutions given shape to your research and work?**

Yes, definitely. My initial dissertation topic was “International capital mobility and tax reform,” focusing on how difficult it was becoming for governments to impose high taxes on corporations and their activities. This was quite a novel topic back in the late 1990s, and I had written half of my chapters when I got a job teaching at the National Defense Academy. Becoming a faculty member there and unexpectedly becoming a civilian member of the Self Defense Force gave me an opportunity to go inside the defense establishment in ways I had never expected. Soon after my appointment there, I spent a semester teaching Japanese politics at Columbia. At Columbia, I spoke enthusiastically to professors about how inter-

esting my workplace was and I tried to explain why there is a “military academy” in pacifist Japan, a country that has a constitution which proclaims that “land, sea, air forces, as well as other war potential, will never be maintained.” As you can imagine, it was hard to give professors here a satisfactory explanation. One of them told me, “if you are so enthusiastic about your workplace, why don’t you write your dissertation about it?” A fellow graduate student introduced me to the literature on civil-military relations, which I had been aware of during my coursework. I then officially changed my dissertation topic, and my long journey towards writing the dissertation began.



## What do you find interesting about modern civil-military relations in Japan, and what are the key takeaways from the current geopolitical climate?

What I find most interesting is what I call “the paradox of anti-militarism” (the tentative title of my book manuscript!). The paradox is that the prevailing sense of anti-militarism in Japan and Japanese politicians’ avoidance of military matters actually increased the autonomy and institutionalized control of the Self Defense Force (SDF) through the peace clause in the Japanese constitution, and through bureaucratic monitoring that was very self-binding for politicians. In the short term, this came at the cost of taking proactive steps on military policy; in the long term it led to a loss of expertise and a loss of leverage of the politicians vis-à-vis the SDF. The fact that politicians thought they had built a system of controls, combined with their lack of interest in the SDF, gave the SDF a great deal of autonomy within the constraints.

The current geopolitical climate and the possible relaxing of constitutional constraints will place politicians more firmly in the driver’s seat when it comes to using and controlling the SDF. This trend has actually been in place for the past 20 years, but only recently has it become more obvious that democratic control of the military is more difficult than one expected. However, it is no longer possible to put the SDF “back in the box.”

## What questions about Japanese politics and about politics in general seem to drive your research and writing?

The Prime Minister of Japan is institutionally much stronger than before due to the electoral and administrative reforms that took place in the past 20 years. This is what the public supposedly wanted: a more decisive, pol-

itician-led system rather than a weak Prime Minister with frequent turnovers with much power delegated to bureaucrats. However, there are still ongoing adjustments with regards to how that changes the power dynamics between the Prime Minister (party leaders) and party members, and between politicians and bureaucrats, as well as larger questions of whether a stronger Prime Minister was a good idea to begin with. I think that the fundamental problem is that the other goal of the reform in the 1990s, which was to produce a credible opposition alternative to the LDP; has proven to be more difficult to achieve. So the Prime Minister has more power, while there are less prospects at this point for change of government through elections.

Most of my academic life has taken place during this period of reform in Japan, and the ongoing process fascinates and frustrates me. The unresolved question after all these years is: why has the LDP been so resilient? Electoral politics is not my research area, but it is something that I have had a consistent interest in, possibly an influence of my adviser, Gerald L. Curtis. And the “big” question I have is what is called the “guardianship dilemma” in the civil-military relations literature, or: how do you balance having a military that is strong enough to protect you, but would not threaten you? (or, how to be protected by, and protected from the military at the same time?). This has been a dilemma for all countries in the world, throughout history. What interests me most is how to achieve such a balance within a democracy.

## Could you tell us about your current research projects?

My priority is to complete my book project on post-war Japanese civil-military relations. I currently have two spin-offs. The first is an article on the role of the Diet in defense policy mak-

ing that is about to be published in *International Affairs*, a publication from Chatham House. The second is a co-authored piece on Japan with Carleton University professor Stephen Saideman. Professor Saideman is conducting a project on the role of legislatures in defense policy making around the world, and I am working with him on its Japan parts.

A second project is a co-authored book on how the “stronger” prime ministership has affected policy and policymaking in Japan, with focus on two “securities:” social security and national security.

A third project is a joint venture with Columbia and my former workplace, the National Defense Academy, on the topic of “The U.S.-Japan Alliance and the Power of International Law.” I am working with Matthew Waxman of Columbia Law School on this, and will be holding a workshop on this topic at Columbia in March 2019.

My newest project is with WEAI professor Andrew J. Nathan on value diplomacy in Asia. This project is funded by the Asan Institute for Policy Studies in Korea. This is a relatively new topic for me, but I am excited about the prospects of co-editing with Professor Nathan, as well as writing a chapter on value diplomacy in Japan.

## What courses do you plan to teach at Columbia in the coming semesters?

I will teach “Japanese Politics” in the fall, and “U.S. Policy with East Asia” in the spring. I hope more undergraduates will take interest in my fall class. As for the spring class, I am considering tweaking it a bit to emphasize how Asian countries look at the U.S., with possible focus on civil-military relations in each country.



# Modern Tibetan Studies Events

In March 2018, the Modern Tibetan Studies program held three popular events: “Some Observations on the Social Status of the Spiritual Teacher in Tibet;” “A Conversation on Early Gelug Institutional History;” and “Social Mobility in the Tibetan Army.” The events were moderated by Gray Tuttle, the Leila Hadley Luce Associate Professor of Modern Tibetan Studies of Columbia University.

## Some Observations on the Social Status of the Spiritual Teacher in Tibet

On March 9, 2018, Leonard van der Kuijp, Professor of Tibetan and Himalayan Studies of Harvard University, discussed the social status of Tibetan spiritual teachers and the interactions between religious and secular leaders in different historical periods. Professor van der Kuijp

used early Tibetan historiographies and biographies to contextualize the lives of significant Tibetan lamas, such as Butön Rinchen Drup (1290–1364), Dölpopa Shéráp Gyeltsen (1292–1361), and the Eighth Karmapa Mikyo Dorje (1507–1554). — **by Ling-Wei Kung**

## A Conversation on Early Gelug Institutional History

On March 16, 2018, José Cabezón, the Dalai Lama Professor at the University of California, Santa Barbara, spoke about the institutional history of the Gelug school of Tibetan Buddhism in celebration of the 600th anniversary of both the death of Tsongkhapa and the construction of the Sera Monastery just outside of Lhasa. The talk reflected Professor Cabezón’s research on the monastery, where he lived and stud-

ied from 1980 until 1985. — **by Constantine Lignos**

## Social Mobility in the Tibetan Army

On March 28, 2018, Alice Travers, of the French National Centre for Scientific Research (CNRS), discussed the social history of 18th, 19th, and 20th century Central Tibet and the military and state-building activities of the Ganden Podrang government throughout the time. Dr. Travers’ research uses a model she developed for her database on 19th and 20th century Central Tibetan aristocrats that explores the social mobility of Tibetan civil officials during this period. — **by Bart Qian**





# The Columbia China Center for Social Policy Hosts its Inaugural International Conference



The Columbia China Center for Social Policy, directed by Qin Gao, Professor of Social Policy and Social Work at the Columbia School of Social Work, hosted its inaugural international conference “Expanding Social Policy in China” on March 21, 2018 in Columbia’s Pulitzer Hall.

During the conference, leading interdisciplinary scholars and policy practitioners from around the world gave presentations and engaged in discussion. “It’s simply amazing to be here, watching the snow fall outside and engaging in these deep conversations with colleagues from different continents, said Karen Fisher, a professor at the University of New South Wales in Australia.

The speakers examined recent developments in Chinese social policies on poverty, inequality, education, child development, pensions, healthcare, disability, and civic engagement. The conference concluded with a lively roundtable discussion on the future directions of Chinese social policy. Discussion topics included gender inequality, assessment of government performance, environmental policy, and artificial intelligence and its influence on both the labor market and welfare systems.

In her opening remarks, Professor Gao discussed the Center’s dual mission of research and education and its vision of serving as a platform for international dialogue and knowledge advancement.

Co-sponsors of the conference included WEAI, the Columbia School of Social Work, Columbia Global Centers | East Asia, the Confucius Institute, and the China Institute for Income Distribution of Beijing Normal University.

The China Center for Social Policy plans to provide future opportunities for continued dialogue and engagement by international, interdisciplinary scholars, policymakers, and practitioners.

*This article was adapted from a article published by the Columbia China Center for Social Policy.*



# Newsweek Japan Features Four Cover Stories on Carol Gluck's World War II in Public Memory Seminar

*Newsweek Japan* recently devoted four cover stories to a series of two-hour special seminars led by Professor Carol Gluck, the George Sansom Professor of History at Columbia University. In these seminars Gluck engaged in spirited conversations with a group of around fifteen Columbia students on the subject of the public memory of World War II. The group of graduate students, with some undergraduates, included students educated in the U.S., China, Japan, South Korea, and Indonesia. Professor Gluck's forthcoming book, *Past Obsessions: World War II in History and Memory*, provided the interpretive framework for the sessions.

The resulting discussions were featured on the cover of four issues of *Newsweek Japan* magazine, with twelve pages in each issue devoted to the transcript of the discussion followed by an interview with Gluck on the topics covered in that particular session. Photos and brief biographies of a number of students appeared in the first issue, and the student responses to Gluck's questions were identified by name throughout the four transcripts.

According to sources in Japan, the reception among Japanese

readers and reviewers was positive, even enthusiastic, despite the controversial nature of such topics as the atomic bomb and the "comfort women," the sex slaves of the wartime Japanese military. This response derived in part from the efforts of the group to view contentious issues of war memory in a global context rather than primarily from a single national or regional perspective. Readers and re-

viewers frequently commented on the frankness of the discussion, the calm openness of disagreement, and the vigorous give-and-take among students and moderator. They were especially struck by the Socratic style of teaching, which, while it may be familiar in Columbia classrooms, is not the pedagogical norm in Japan.







### “War Stories,” 12 December 2017

Timed to coincide with the anniversary of Pearl Harbor, the conversation began by asking the students their views of Pearl Harbor, where those views came from, how the views differed in Japan and the U.S., whether such views had changed over time, and whether they belonged to the domain of history or of memory. The stories varied in different countries, but they were all extremely simple, black-and-white, national narratives, which reduced the complexities of history to the simplicities of memory. Whether the Pacific War for Japan, the Great Patriotic War for Russia, the Anti-Japanese War of Resistance for China, the Good War for the U.S., and so on, these simple stories lasted for decades, leading the group to conclude that memory prevails over history more often than they had realized.



### “Operations of Memory,” 20 March 2018

The discussion focused on the way public memory is created, maintained, and altered over time. Among the four “terrains of memory,” the terrain of popular culture, media, films, and museums proves more important than official government views or school textbooks. War memory is both consumed in the popular terrain and also produced there by groups seeking public recognition for their own stories. In this regard, the group discussed the National September 11 Memorial Museum in New York, the Japanese-American National Museum in Los Angeles, as well as two war museums in Tokyo. When public memory changes, those changes often come from outside – international politics or pressure – and from below – memory activists in society bringing their story forward. In every case domestic and international politics provides the determining context for memory change, here illustrated by the misguided but frequently made comparison between war memory in postwar Japan and West Germany.



### “The Comfort Women in Public Memory,” 27 March 2018

The main question in this session was how the “comfort women” in the military brothels of the Japanese army in wartime Asia “came into memory” over the course of the past twenty-five years. Their existence had been well known from the first, but because military brothels were common at the time their plight was “invisible” to public memory. Using the analysis of the “operations of memory” from the previous session, the students explored the convergence of different factors that made the comfort women so prominent an issue in geopolitical relations between Japan and South Korea, China, and other countries, and also a touchstone in the human rights of women, including the legal landmark that made wartime rape a crime against humanity in the statute establishing the International Criminal Court in 1998.



### “Responsibility and History,” 3 April 2018

After some thoughts about the diverse war memories in China, South Korea, and the US, the discussion turned to views of the atomic bomb, noting how they differ between Japan and the United States. More generally, how do nations deal with bad pasts as well as good, and what are our responsibilities as citizens to understand our own national histories as well as those of others? The students responded to these challenges posed by public memory with a nuanced sense of how the politics and knowledge of the past can be used not only better to understand the past but also to better serve the future.



*M.A. Student in International Educational Development, Teachers College*

With my summer 2017 Sasakawa Young Leaders Fellowship Fund award, I was able to intern, volunteer, and conduct research in South Korea for my master's thesis. My current studies are in international education development and policy and I have a regional interest in North Korea. During my three months in South Korea, I was able to accomplish various objectives. I held an internship with the Asia-Pacific Center of Education for International Understanding (APCEIU) under the auspices of the United Nations Educational, Scientific, and Cultural Organization (UNESCO). I volunteered with Woorihana's English teaching program for North Korean university defector students. Additionally, and most importantly, I was able to compile resources and data for my master's thesis.

I worked with the APCEIU, which is a category II center of UNESCO that focuses on global citizenship education under the UN sustainable development goal of quality education. During my internship, I helped develop and lead trainings and workshops for teachers, trainers, policymakers, and ministry officials in the Asia-Pacific region.

I also volunteered for Woorihana, a nongovernmental organization (NGO). In my volunteer work, I taught English communication skills, such as writing and debate, to North Korean university students who defected to South Korea. This training allowed them to catch up with their South Korean peers in English language skills, and build confidence and leadership skills for their future. In addition to

being one of the main teachers for the program, I was involved in developing its vision and curriculum. Upon my return, I helped Woorihana launch its U.S. location in Washington D.C.

My time at UNESCO and Woorihana allowed me to make inroads in my thesis research. I was able to meet with professionals, activists, professors, and students in various educational institutions, human rights NGOs, and the government. After my summer in South Korea, I have come back to Columbia with more knowledge, experience, and passion for my graduate studies.



Group from Woorihana

With my Sasakawa Young Leaders Fellowship Fund award, I traveled to London and Singapore to conduct archival research for my master's thesis on Singapore and Dubai as twentieth-century Indian Ocean port cities. I am particularly interested in the everyday lives of migrant workers: how they shaped these ports and how these ports, especially as they became post-colonial "global cities," structured port workers' lives. In addition, this summer, I focused my research on labor strikes after 1945.

At the National Archives in London, I examined Ministry of Labour memos from the 1950s and the 1960s that seemed to indicate that various political factions aligned with different trade union bodies in Singapore. I also read War Office reports from 1945 that detailed expulsions of "undesirable" persons in the wake of labor strikes and demonstrations. These documents reveal the categories with which British colonial officials viewed

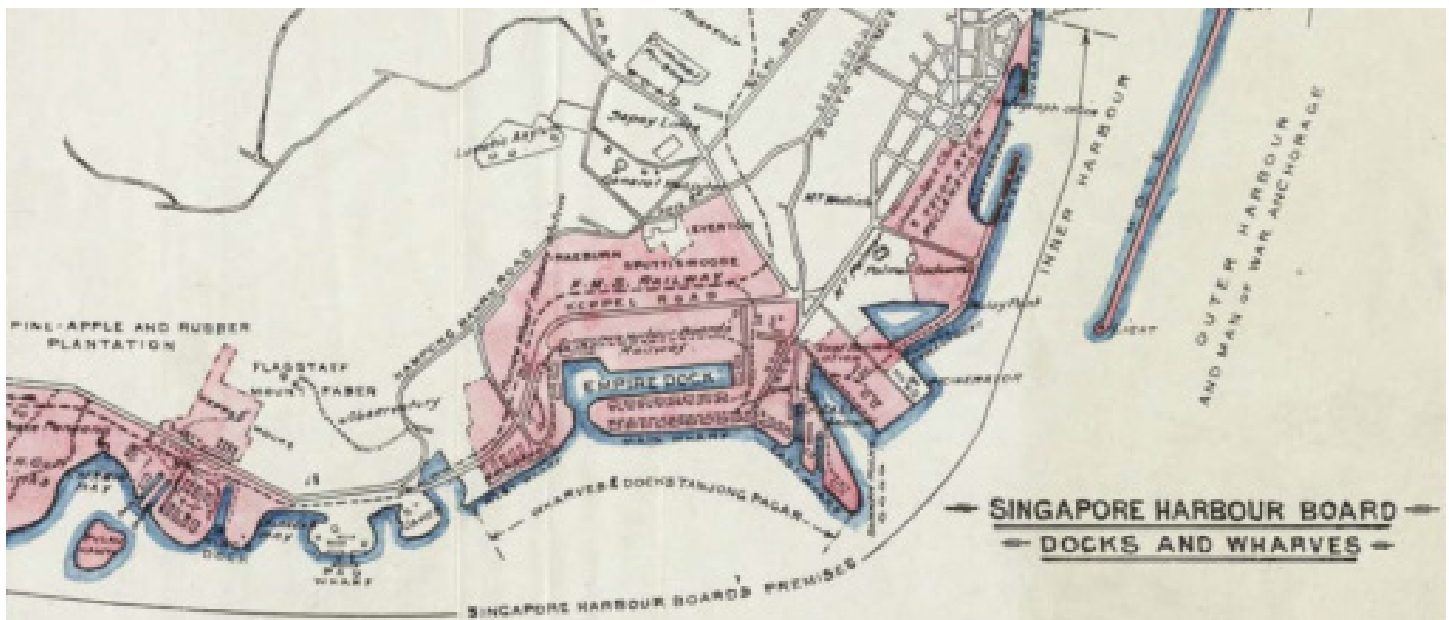
port workers and their anxieties regarding communist influence during the Cold War.

I also went to the School of Oriental and African Studies archives to look at sources ranging from letters written by Christian missionaries to diaries of colonial officials in the 1950s. Perhaps the most valuable sources to me were annual police reports in the Wilbert Blythe Collection, which detailed relationships between workers and secret societies and how discontent among "boat-coolies" or artisans spread rapidly across the city.

While at the Singapore National Archives, I was able to talk to a local researcher who knew the national archives extremely well. She advised me to look at building plans of the Singapore Harbour Board to find out more about port workers' housing and to consider other types of records to try to piece together more information about port workers' social lives.

For example, by seeing where coolie quarters were located on the maps of the Singapore Harbour Board areas, I could visualize how they lived and how they worked. This was greatly helped by three unpublished dissertations I found at the National University of Singapore Central Library, two of which traced the history of the Singapore Harbour Board from 1913 to 1957 and one that was an extremely helpful study of unattached laborers who resided in the Harbour Board's "bachelor" quarters. The study surveyed what they ate, where they socialized, how they spent money, and a plethora of other aspects of social life.

The archival research I was able to conduct with my grant allowed me to narrow my topic and explore various kinds of sources available in national archives.



Singapore Harbor Board Map c. 1920s





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