



EAST-WEST CENTER
COLLABORATION • EXPERTISE • LEADERSHIP



THE EAST-WEST CENTER LEGACY



From the President

This year, the East-West Center celebrates the fiftieth anniversary of its establishment by the U.S. Congress as a public diplomacy institution with the mandate to promote understanding and relations between the people of the United States and those of the nations of Asia and the Pacific through “cooperative study, training, and research.” An anniversary provides an ideal time to look back at accomplishments, as well as forward to new challenges.

This book highlights legacies—ways in which the Center and its network of staff, students, professional participants, and alumni have helped to shape the region. The vignettes, selected from hundreds of collaborative projects involving almost 60,000 participants and staff over five decades, illustrate the wide diversity of Center activities. All, however, underscore the power and creativity inherent in the Center’s cooperative work, in which small, multicultural groups draw from each other’s experience, strengths, and dedication to achieve a result important to the region.

In its early years, “discovery” was at the core of the East-West Center experience. The people of the region rediscovered links, as in the case of Pacific Island voyaging; discovered each other’s cultures, as in the case of sharing cinema and media perspectives; and discovered more about their own societies through collaborative research on population, health, and environmental issues. All Center participants discovered other cultures and perspectives, and students discovered a broader world of knowledge as well.

Today’s Asia and Pacific regions, including the United States, are more integrated than ever before. New and critical issues have arisen as a result of the region’s successful economic development, its huge resource needs, and the changing values of its people, including the increasing attention given to stewardship of the environment, social justice and inclusion, and good governance. As the region’s people become more interdependent, new sources of tension raise the stakes, and cooperation has not just national, but regional, and even global, significance. While discovery remains relevant, deepening the capacity to collaborate on issues of common concern leads today’s agenda.

The East-West Center looks with pride on its accomplishments as an institution and on those of its alumni. Building upon these legacies to strengthen cooperative work on regional and often global concerns is the primary task for the Center community as it celebrates its anniversary and rededicates itself to building a peaceful, prosperous, and just Asia Pacific region.

CHARLES E. MORRISON
President, East-West Center

East-West Center Chancellors and Presidents

Murray Turnbull

Interim Director and then Acting Chancellor 1960–62

Alexander Spoehr

Chancellor 1962–63

Thomas H. Hamilton

Acting Chancellor 1964–65

Howard P. Jones

Chancellor 1965–68

Everett Kleinjans

Chancellor 1968–75; President 1975–80

Lee-Jay Cho

President Pro-Tem 1980–81

Victor Hao Li

President 1981–90

Michel Oksenberg

President 1992–95

Kenji Sumida

Interim President 1990–91; President 1995–98

Charles E. Morrison

President 1998–present

Opposite

1967 Artists-in-Residence Affandi of Indonesia and Jean Charlot of the United States created frescoes in Jefferson Hall visually united by the use of “heroic” hands. Here, Affandi’s *Wisdom of the East* brings together in the hand of God Gandhi, a Buddhist monk, and the Indonesian wise man Semar.





THE EAST-WEST CENTER

Conceived as a bridge between the United States and the nations of Asia and the Pacific, the East-West Center was established in May 1960. The momentum in the U.S. Senate that created it was closely related to the admission of Hawai'i into the Union, in 1959. Even before statehood, Texas Senator Lyndon B. Johnson and Hawai'i Congressional Delegate John A. Burns had talked about setting up a center at the University of Hawai'i where East and West could meet. In the minds of the Center's founders, the soon-to-be fiftieth state, with its multicultural population, would be a tremendous story to tell about America in Asia. But rather than bring that story to Asia, they would bring young potential leaders from the Asia Pacific region to Hawai'i, where they would study at a new institute for technical and cultural exchange focusing on problems of the developing world.

In 1961, the Center's first students—from both Asia and the United States—arrived to work and live together for two years or more. They were joined by scholars who shared their research and expertise with Center students, the University, and the Hawai'i community. The Center also offered training and policy advice through an Institute for Technical Interchange. At the same time, the Center was taking on a unique physical identity. Three buildings designed by China-born architect I.M. Pei—Jefferson Hall, the Kennedy Theatre, and the Hale Mānoa dormitory—went up on the edge of the University's Mānoa campus in 1962 and 1963. Soon after, a graceful Japanese garden was created next to Jefferson Hall.

A key turning point came in 1975, when the Center incorporated in Hawai'i as a nonprofit institution with a unique Board of Governors, reflecting its national, Asia Pacific, and Hawai'i constituencies. Although separate institutions, the Center and the University of Hawai'i remained close partners, especially in carrying out the Center's degree-student programs. Also in the 1970s, the Center established problem-oriented research institutes to address issues such as demographic change, economic development, environmental management, and efficient resource use. All research at the Center emphasizes a practical, interdisciplinary approach to solving real-life problems in the region.

From the Center's founding, a constant effort has been made to move from a mindset in which the United States “teaches” Asians and Pacific Islanders to one in which the Center is a partner in exchange and learning. Over time, this role has become an ever stronger part of the Center's legacy, as former students, researchers, and other participants form their own alliances and organizations across the region.

Today, says U.S. Senator Daniel K. Inouye, the Center stands as a relatively rare place where American values and interests are shared with, rather than imposed on, the rest of the world. “It is one of the very few international activities hosted by the United States government that has passed the test of international credibility,” says Inouye. “It has, in fact, become a center of international credibility.”



In 1961, University of Hawai'i Administrative Vice President William M. Wachter displays a model of the East-West Center's future campus, including Jefferson Hall and two other buildings designed by China-born architect I.M. Pei, to members of the Hawai'i congressional delegation: Senators Oren E. Long and Hiram L. Fong, and Representative Daniel K. Inouye.

Opposite

The Hawai'i Imin International Conference Center at Jefferson Hall.



Opposite

On May 9, 1961, the Center held a groundbreaking ceremony for its new campus. From left, University of Hawai'i President Laurence H. Snyder, UH Board of Regents Chairman Herbert C. Cornuelle, East-West Center Acting Chancellor Murray Turnbull, future Hawai'i Governor John A. Burns, and U.S. Vice President Lyndon B. Johnson.

Thirty-three prestressed concrete beams 128 feet long and weighing 40 tons each were trucked across Honolulu to the Jefferson Hall construction site in 1963.



Students in national attire stroll along East-West Road in a photograph from the early 1960s that captures both the monumental architecture of Jefferson Hall and Hale Mānoa dormitory (at rear) and the excitement and optimism of the era.

THE CENTER ESTABLISHES AN OFFICE IN WASHINGTON, D.C.

In September 2001, the East-West Center opened an office in Washington, D.C., as part of its ongoing work to prepare the United States for an era of growing Asia Pacific prominence. With financial support from several foundations, Director Muthiah Alagappa inaugurated congressional study groups on security, economics, and Pacific Island issues; developed a project on regional conflicts; created a publication series on policy issues; and established a fellowship program for specialists from Northeast, Southeast, and South Asia.

In 2003, the office absorbed the Washington offices of two regional academic and business networks, the Pacific Economic Cooperation Council (PECC) and the Pacific Basin Economic Council (PBEC). In their place it created a broader U.S.–Asia Pacific Council (USAPC), which held its inaugural meeting that year, keynoted by two cabinet officials, Secretary of State Colin Powell and U.S. Trade Representative Robert Zoellick. The Center continues to hold annual meetings on U.S. policy in Asia, the only such regular meetings in Washington focused broadly on Asia policy issues.

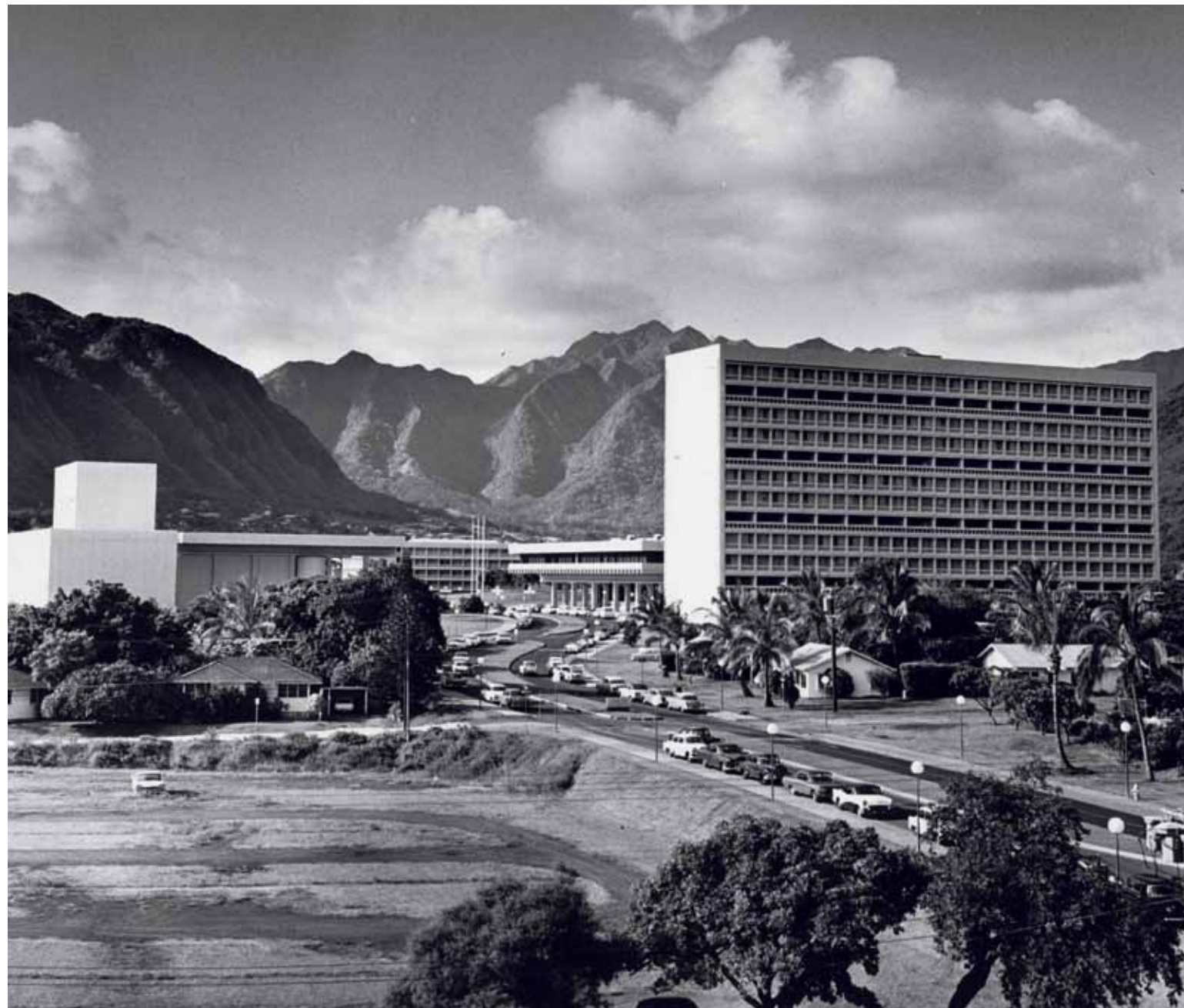
In 2007, Satu Limaye became the director of the East-West Center in Washington. Under Limaye the office continues to host speakers and events drawing on the Center's close ties with the Asia Pacific region. It has also worked with regional partners to examine, in the Southeast Asian context, how much a country's economic and security relations with other nations—in the form of trade, capital and labor flows, and participation in multilateral settings—help predict its foreign policy.

In addition, an innovative new database and website, Asia Matters for America, makes it possible for American and Asian audiences to explore the importance and impact of Asia in the United States—as measured by trade, immigration, and other indicators—by state and congressional district. The project is expanding with counterpart studies of the U.S. impact on major Asian countries, broken down by political jurisdiction.

As originally envisioned, the East-West Center in Washington is playing an important role in informing both U.S. leaders and visitors from abroad about a wide range of political, economic, and cultural developments in Asia and the Pacific.



Secretary of State Colin Powell addresses the 2003 inaugural gathering of the U.S.-Asia Pacific Council, based at the East-West Center in Washington.



Looking up East-West Road past the University of Hawai'i (on the left) and the East-West Center campus (at right) toward the Ko'olau mountains that frame Mānoa Valley.

THE EAST-WEST CENTER LEGACY





Alexander Spoehr, chancellor from 1962 to 1963, and students sit on the steps of the Center's temporary headquarters, Hale Aloha, at the University of Hawai'i. Spoehr liked to describe the Center as "a place where people rub minds together."

Opposite

In 1967, it took Shuichi Fujibayashi more than a week to travel from Yokohama to Honolulu by ship. Here he heads for the Center, leaving behind Honolulu Harbor and its Aloha Tower.

Over the past half-century, the East-West Center has attracted almost 60,000 students, scholars, journalists, teachers, and community and government leaders from the United States and dozens of countries across the Pacific and Asia to live, eat, work, and study together. It has been, in the words of Center Senior Fellow Roland Fuchs, "a remarkable crucible in which people are shaped by their experience here."

For close to 20 years, Shabbir Cheema worked for the United Nations, wrestling with conflicts between emerging nations, the stresses of urban development, and the vexing problem of governance from India to Africa.

It has been a distinguished career, one that he began as a student living in an East-West Center dormitory and attending the University of Hawai'i.

Cheema came to the Center from Pakistan 40 years ago and left four years later with a network of friends that stretched from the American Midwest to the far reaches of Asia. The young PhD student arrived with a clear focus on finishing his academic work and beginning a career. What he didn't anticipate was the success of his intercultural experience at the Center, which was designed to knit together nations through the simple but profound act of bringing people into contact with one another.

"It was like a family," Cheema remembers, recalling how students and other Center participants gathered in the garden-level cafeteria at Jefferson Hall, where they discussed everything from politics in their countries to where to find great—yet inexpensive—curry in Honolulu.

A. Reza Hoshmand, now a visiting professor of economics at City University of Hong Kong, who came to the East-West Center from Afghanistan in 1968, says, "It was vibrant and exciting. It was an intellectual community that cared about what was happening around the world. That intercultural experience has been the hallmark of the Center." And, he adds, "It changed my life completely."

That was also true for a young American graduate student named Janice Nuckols from Parkersburg, West Virginia, who calls walking down the stairs from her Pan Am flight into Hawai'i's humid June weather the defining moment of her life. She was immediately thrown into a world and an environment she had never imagined. She wasn't alone.

"Almost all the American grantees were from the Midwest, Texas, places like that. We were very insular; few of us had gone to school with multicultural groups. Coming here was like going to another universe," says Nuckols, now a history professor at Windward Community College in Kāne'ohe.

The Asian students seemed older, worldlier, more sophisticated, and more closely focused on the educational opportunities before them, she remembers. Center policy deliberately mixed the student population, one third of which was American, the rest from Asia and the Pacific. She roomed with both a Vietnamese and a

*Forging
Friendships,
Developing
Networks*



Korean student. Cheema shared accommodations with a student from Singapore.

From the start, students came together over food, first in the cafeteria and then in their kitchens. They cooked together, ate together, shared spices and recipes, and stretched their resources the best way they knew: by sharing—first meals, and then ideas. They forged friendships and alliances that cut across racial and geographic boundaries. Some also fell in love, married, and raised multicultural, multiracial families.

One of those families was that of S. Ann Dunham, a young woman from Kansas whose interest in Indonesia and passion for learning would shape her own and her children's lives in ways that would capture the world's imagination. The mother of young Barack Hussein Obama, Jr., who years later would become a U.S. president, Dunham married a former East-West Center student (Lolo Soetoro of Indonesia, with whom she had a daughter, Maya), and later became a Center student herself.

In 1973, she affiliated with a Center program on entrepreneurship and studied anthropology with a focus on social and economic development in Indonesia. Her PhD research culminated in 1992 with an exhaustive dissertation on village handicrafts, which she identified as a viable economic alternative to agriculture.

(In 2009 Duke University Press published the manuscript as *Surviving Against the Odds: Village Industry in Indonesia*. An Indonesian translation of excerpts of the original dissertation was recently published by Mizan.)

Dunham went on to be an early champion of women and microcredit programs in a career at the Ford Foundation and the Asian Development Bank. She also worked with Indonesian labor and women's organizations, where her interests included the impact of Islamic law on women's lives. "Nobody talked about gender perspective at that time," said Mary Zurbuchen, a colleague from the Ford Foundation. Zurbuchen called Dunham a "trailblazer" during a panel discussion honoring Dunham at the 2009 East-West Center alumni conference in Bali, Indonesia. Said Dunham's old friend Julia Suryakusuma, a journalist and also a panelist, "Ann was a reformer. She always did things with the intent of changing and improving the situation."

Former student Amanda Ellis, today an author and World Bank specialist in development and women's issues, says her experience at the East-West Center convinced her "that individual friendships can create collective understanding." From an ethnically homogeneous part of New Zealand, Ellis found "just living in Hale Mānoa dorm an extraordinary cross-cultural learning experience."



Future U.S. President Barack Obama sits with his stepfather, Lolo Soetoro, his sister Maya Soetoro, and his mother S. Ann Dunham.

Right

Communal kitchens have long provided an informal course in cross-cultural living.



Former Center students Keric On Chin, from the United States, and Amanda Ellis, originally from New Zealand, with their son Mitchell, near their home in Washington, D.C.

Left

Students talk with Everett Kleinjans, who led the Center from 1968 to 1980.



It was not always harmonious. There were conflicts over lifestyles, but there was also amusement—as people from worlds apart attempted to transcend their differences. Ellis remembers being invited by a colleague from Pakistan for a vegetarian lunch.

“When there were no utensils, I mirrored him,” she remembers. “I was feeling pretty smug about my efforts to eat politely with my hand for the first time—only to be brought to earth with a thud when an American colleague who knew a little about Asian culture walked in and proclaimed, horrified: ‘Amanda! You’re eating with your left hand!’”

In the dorms, Ellis met fellow student Keric On Chin, an American graduate of the Air Force Academy who was pursuing a master’s degree in sociology and studying

Opposite

Stylish students are introduced to attractions near campus in the early 1960s.

Below

For many students, lifelong friendships and networks begin in the everyday moments shared in the Center’s residence halls and kitchens.





A traditional Thai *sala* (pavilion) provided a setting for sociable gatherings or quiet meditation for nearly 30 years. His Majesty King Bhumibol Adulyadej of Thailand donated the original in 1967 and, in 2006, sent artisans to build a new one.

Mandarin. Engaged in 1988, their careers kept them from marrying until 2002, when they settled in Washington, D.C. During their long engagement, Ellis managed New Zealand’s aid programs in Vietnam, Laos, and Cambodia and spent two years with the Organization for Economic Cooperation and Development in Paris, while On Chin served in the Air Force and then joined a civilian law practice. Like many Center alumni, Ellis’s work often involves others with East-West Center connections. These working relationships go especially well, she says, based on “instant rapport.”

Clyde Prestowitz, chief negotiator for U.S.-Japan trade talks under the Reagan presidency, says his East-West Center experience “was one of those big bends in the road. If not for the East-West Center, I would not have gotten involved with Asia and Japan, would not have been the chief trade negotiator with Japan, would not have a Chinese wife or adopted a Japanese boy.” At a speech to alumni during the Center’s fortieth reunion celebrations he recalled, “I was looking for a community that embodied what I already felt—that we were connected. Japan was so collective, it was stifling. Americans were so individual that people were hanging alone. The East-West Center combined the best of both.”

Former student Alapaki Luke says the Center experience “opened my eyes and helped me to have a broader perspective about the way I learn and experience things, understanding diversity in the world, having more respect for people and cultures.” Today, Luke, who was raised in Hawai‘i, teaches Hawaiian history at the University of Hawai‘i at Mānoa and Hawaiian geography at Honolulu Community College. He is an active alumnus, conducting regular orientations for new Center participants that introduce them to the history and values of the Hawaiian people, including an emphasis on lifelong learning.

These values are the cornerstone of nontraditional learning in the Center’s Asia Pacific Leadership Program (APLP). For Bridget See, they were life changing. After completing her APLP program in 2002, See left a job at Singapore’s Channel News Asia and headed to East Timor to volunteer with UNICEF following the country’s eruption into violence. She says, “I will always remember how the Hawaiians prefer to ‘talk story’ over violence. I like the culture of preferring dialogue, rather than to fight. I believe what I learned from the APLP, the East-West Center, and Hawai‘i was the importance of cross-cultural understanding.”

Indeed, while there is a strong focus on learning about, and understanding, different cultures, there is an “East-West Center culture” in and of itself, observes Clare Suet Ching Chan, a doctoral student in ethnomusicology from Malaysia. “The Center has its own culture,” she says, “one that breaks down barriers and brings people together, where everyone feels comfortable with each other’s differences.”



Her Royal Highness Princess Maha Chakri Sirindhorn of Thailand and Center President Charles E. Morrison at the rededication of the royal *sala* Thai in 2007. While in Hawai‘i, the princess accepted the Center’s Asia Pacific Community Building Award on behalf of her father, His Majesty King Bhumibol Adulyadej.

East-West Center participants affiliate for days (conference attendees), months (visiting fellows), or years (degree students). They are scholars, journalists, diplomats, civic leaders, educators. Below, Marivic Darray, a regional court judge in the Philippine judicial system, participated in the nine-month-long Asia Pacific Leadership Program.



EAST-WEST CENTER PARTICIPANTS BY COUNTRY OF ORIGIN 1960–2009

Southeast Asia		Pacific Region	
Brunei	23	American Samoa	1,181
Burma	102	Australia	1,491
Cambodia	153	Cook Islands	140
East Timor	31	Easter Island	1
Indonesia	2,027	Federated States of Micronesia	595
Lao P.D.R.	146	Fiji	767
Malaysia	1,001	French Polynesia	72
Philippines	2,362	Gilbert and Ellice Islands	36
Singapore	484	Guam	341
Thailand	2,457	Kiribati	53
Timor-Leste	21	Marshall Islands	239
Vietnam	660	Nauru	16
	9,467	New Caledonia	193
		New Zealand	727
East Asia		Niue	21
China, Mainland	2,480	Norfolk Island	1
China, Taiwan	1,985	Northern Marianas	397
Hong Kong	419	Palau	272
Japan	6,068	Papua New Guinea	309
Korea, Dem. People's Republic of	39	Samoa	593
Korea, Republic of	2,671	Solomon Islands	216
Macau	9	Tokelau	1
Mongolia	84	Tonga	270
Russia	103	Trust Territory	681
	13,858	Tuvalu	28
		Vanuatu	248
South Asia		Wallis and Futuna Island	2
Afghanistan	94		8,891
Bangladesh	371	United States	18,611
Bhutan	28	Other	2,381
India	1,692	TOTAL	56,931
Iran	106		
Maldives	3		
Nepal	491		
Pakistan	509		
Sri Lanka	429		
	3,723		

MY EXPERIENCE AT THE EAST-WEST CENTER IS MY GREATEST ASSET

Nepal's ambassador to the United States, Shankar P. Sharma, says, "The East-West Center enhanced my understanding of the multicultural dimension of the Asia Pacific region, broadened my vision about national and global challenges, and developed my leadership quality." Sharma is one of many diplomats, government officials, and professionals in a variety of fields who say their Center experience changed them and their outlook on the world. While many were at the Center as students, others lived and worked at the Center as visiting scholars, participated in professional exchange programs, or worked with Center colleagues in the field.

Sachio Semmoto, founder of KDDI, the second largest telecommunications operator in Japan, came to the Center in 1978 as a researcher in the field of communications. He says, "My experience at the East-West Center is my greatest asset because that was the first time I recognized the importance of Asia." The entrepreneur *Forbes* magazine called a "telecom legend" credits his willingness to take risks to his education in the United States. "Being international is increasingly important for future survival," he says. "That's why the East-West Center will become increasingly important as a bridge between the United States and Asia."

Some Center alumni labor on the international stage: Rajendra Pachauri was chair of the Intergovernmental Panel on Climate Change (IPCC) when the 2007 Nobel Peace Prize was awarded to former U.S. Vice President Al Gore and the IPCC. In the 1980s he was a senior fellow working on energy issues at the East-West Center. Others work at the grassroots level: Sonali Ghosh, a forestry officer in an impoverished and war-torn community in Assam State, in India, participated in a women's leadership seminar at the Center in 2006. Later she reported that her Center training had helped her to understand the needs of her community, adding, "If only I can make a little difference to their living conditions, that will make me happy for the rest of my life."



After an eye-opening experience at the East-West Center as a researcher in communications in the 1970s, Sachio Semmoto went on to become a "telecom legend" in Japan. Professional participants, like students, often credit the Center with deeply affecting their lives.



Politics and international power considerations often divide people and nations as much as they join them. From its inception, the East-West Center has sought to overcome these barriers. It starts with relationships between people, which often grow into enduring relationships between nations.

In 1963, just as the United States was beginning what would turn out to be a tumultuous involvement in Vietnam, a young University of Michigan undergraduate anthropology student named [Terry Rambo](#) chanced into a summer school course on Southeast Asia.

Rambo had spent a year doing field research among Maya Indians in Central America, but he was curious about this other part of the world. That class, and the field assignments that followed it, launched a lifetime of work that would take Rambo to Vietnam again and again—during and then after the war between that nation and the United States—and eventually as an East-West Center researcher.

Rambo's focus in Vietnam has been on agriculture, land-use practices, reforestation, and the damage done to a landscape battered by war and by Soviet-style industrial policies. But long before the United States and Vietnam reestablished formal relations, Rambo and his colleagues in Vietnam were building partnerships and friendships that bridged Cold War divides.

One of his closest colleagues in Vietnam, Tran Duc Vien, remembers as a young graduate student meeting Rambo in 1989. The American researcher and several scientists from Indonesia, the Philippines, Thailand, and the United States were conducting a human ecology research workshop in the Vietnamese countryside for students from the Hanoi University Center for Natural Resources and Environmental Studies (CRES).

“At that time, the impression of the war was still very heavy in Vietnamese society,” Vien remembers. “Therefore we, the Vietnamese researchers, worked with them cautiously and tried to discover their attitude. We found their attitude to doing research was very professional; we learned many good things from them.”

It was the beginning of a friendship across borders and cultures—in the context of a not-so-distant war—that enabled progress and solid research where none had seemed possible. A key, Vien says, was that the Vietnamese quickly grasped the importance of interdisciplinary research and the intriguing new approach termed “human ecology,” the academic discipline that looks at the relationship between humans and human societies and the natural and created environments around them.

The focus on land use and the relationship between human activity and the environment was a shift for Rambo. He had written his undergraduate thesis on guerrilla movements in Cuba, Mexico, and Vietnam. That background, plus his growing interest in Southeast Asia, led to a contract with the Department of Defense to study the refugee problem in Vietnam.

Crossing Ideological Divides



Research into how to improve land-use practices, including agriculture, brought together American and Vietnamese scientists years before their countries reestablished relations. Opposite, ethnic Hmong plant rice, Bac Kan Province, Vietnam. Above, rural refugees in Da Nang in 1967.



Refugees in Qui Nhon, Vietnam, in 1967.

Back in 1966, with protests against the war intensifying in the United States, Rambo arrived to begin his fieldwork. That first assignment produced a conclusion that was unpopular with its sponsor: One of the main reasons for the flood of refugees was American bombing, which was driving people out of the villages and into presumably safer cities.

By 1969, Rambo had come to Hawai'i to work on his PhD. Tensions over Vietnam were running high. The My Lai massacre was in the news, and Rambo had yet another unpopular story to tell: His researchers had discovered that some U.S.-allied troops were engaged in a brutal "pacification" program that consisted of violent reprisals against civilians from villages where they received sniper fire. In his book *Searching for Vietnam*, Rambo recounts how his inability to stop these

DIALOGUE WITH NORTH KOREA

One outcome of the Center's early engagement with post-unification Vietnam was the choice of Hanoi for the Center's biennial international alumni conference in 2006. With more than 550 alumni and current East-West participants attending, including senior Vietnamese officials, it was one of the largest private conferences ever held in Hanoi. Center officials regret that a similar chain of events has not yet been possible across one of the current major political divides in East Asia—that between North and South Korea.

In the late 1980s, then Center researcher Charles E. Morrison and University of Hawai'i Professor of Chinese History Stephen Uhalley organized a project designed to promote direct dialogue on issues of serious international tension, focusing on the Korean Peninsula and Cambodia. Their first effort to bring North Koreans to Hawai'i failed. Hawai'i was too dangerous, Uhalley was told by one of the North Koreans who was supposed to come—the first president of South Korea, Syngman Rhee, had lived there, and there were many South Korean-Americans there. Hawai'i also had a large U.S. military presence.

Persistence paid off, however, and in 1989, with the help of Russian and Chinese partners, Morrison and Uhalley convened a meeting at the Center that looked remarkably like a contemporary "six-party talk," on a nonofficial level. The American pair returned to Pyongyang the next year, long before any American official could visit that city, and a second Hawai'i meeting saw a real change in atmosphere. Three participants each from North and South Korea attended the second meeting and spent their evenings dining together and speaking in Korean, after tiring days of English. One of the six, Han Sung-Joo, a professor at Korea University, was soon to become South Korea's foreign minister.

This promising dialogue broke off in 1993, when North Korea ended all such U.S. contacts as the first crisis over nuclear weapons escalated. However, a second East-West Center effort was already underway, the Northeast Asia Economic Forum (NEAEF), spearheaded by the Center's Lee-Jay Cho. The first North Korean participation in an academic conference in the United States following the crisis was a January 1996 NEAEF meeting in Honolulu. In contrast to the earlier effort, the economic forum sought to sidestep direct discussion of peace and security issues, but indirectly improve the atmosphere through cooperation on practical issues such as development finance, energy, and transportation. It also promoted the concept of an international development zone at the mouth of the Tumen River, where North Korea borders China and Russia. And North Korea hosted one NEAEF meeting itself, bringing foreign delegates to the Tumen River area by train. However, again because of larger political differences, North Korea has dropped out of active participation in NEAFF.



Indonesia Supreme Court Justice Bagir Manan and David Cohen of the East-West Center and the Berkeley War Crimes Studies Center after signing an agreement between the Center, the War Crimes center, and Indonesia's Supreme Court to conduct training programs for judges, prosecutors, police, and the National Human Rights Commission.

PROMOTING HUMAN RIGHTS IN SOUTHEAST ASIA

One in five Cambodians watched the show every week. At home, in Phnom Penh cafés, in remote villages, on televisions hooked up to car batteries, they watched. What *Time* magazine called “a sleeper hit” on Cambodian television, the weekly *Duch on Trial* featured 24 minutes of summary and analysis of the trial of the former teacher known as Duch, who ran the Khmer Rouge’s notorious S-21 interrogation facility. Produced by the Center’s Asian International Justice Initiative (AIJI), *Duch on Trial*, and the pre-trial *A Time for Justice*, introduced many young Cambodians to this terrible period of their country’s history. The programs were part of AIJI’s larger work in Cambodia, where it is also training a trial monitoring team, as well as judges, prosecutors, and defense lawyers.

Founded in 2006, AIJI has its roots in a 2003 East-West Center collaboration with David Cohen, director of the University of California, Berkeley, War Crimes Studies Center. The collaboration monitored and analyzed the work of the UN Serious Crimes Panel, in Dili, East Timor, following the outbreak of violence there in 1999.

AIJI’s mission is providing on-the-ground support for rule-of-law and human-rights initiatives in Asia. Its first program, following the East Timor conflict, was a series of seminars on international humanitarian law for Indonesian judges, prosecutors, investigators, and NGOs. Since then, AIJI has partnered with Indonesia’s Supreme Court to promote judicial independence and the rule of law.

In 2008, working with other partners in the region, the Initiative established the annual Summer Institute for Human Rights and International Humanitarian Law. In the Institute’s first two years, 116 legal professionals and human-rights specialists, from 25 countries in Asia and beyond, participated.

At the regional level, AIJI has collaborated with the Working Group for an ASEAN Human Rights Mechanism, which for 10 years has encouraged ASEAN—the Association of Southeast Asian Nations—to develop guidelines for the protection of human rights.

The ASEAN Charter, which took effect in late 2008, includes a commitment to promote, protect, and respect human rights. In August 2009, the 42nd ASEAN Ministerial Meeting approved the ASEAN Intergovernmental Commission on Human Rights to further human rights in ASEAN member states.



atrocities haunted him for years, but led to a deeper sympathy for the people of Vietnam. As the U.S. involvement in the war began winding down in 1973, Rambo again found himself in Vietnam, on a postdoctoral fellowship, teaching at Da Lat University, where—because so many faculty were fleeing the country—he had unexpectedly become chair of the Asian Studies Department. He was also writing for the *Washington Post*, telling the story of the war’s final days. Rambo’s wife and young daughter had already left Vietnam, and finally, Rambo realized that he too should go. Just days before the Communists entered Saigon, he hopped a military flight to Clark Air Base in the Philippines, and then, after a stay in a

An ethnic minority family in Ban Tat, Vietnam, shares their meal with Terry Rambo in the late 1990s. Wild vegetables are often the main dish because the depleted soil of their small mountain-slope farm can no longer produce enough rice to meet their needs.

refugee camp, made his way to Malaysia, where he had an academic appointment. He was convinced his work in Vietnam was over. “Those were the Cold War days, and I never thought I would go back to Vietnam,” he says.

As it turned out, he was wrong. In 1980, shortly after joining the East-West Center, Rambo met Pham Huy Thong, an important figure in the Vietnamese government’s committee on social sciences. Through their relationship, the following year two Vietnamese scholars came to the Center for a workshop on human ecology, with funding provided by the Ford Foundation. “It was the first grant of any size since the war to bring Vietnamese to an American institution,” Rambo says. “It was the very beginning of the thaw.”

By then, Rambo had helped establish a flourishing agricultural research network among various Southeast Asian universities. The Southeast Asian Universities Agroecosystem Network (SUAN, which means “garden” in Thai) was conducting significant cross-border research into agricultural and environmental questions, with the Center serving as its secretariat. Several researchers from the Center and the University of Hawai’i took part, but significantly, it was an Asia-based organization.

“There have been a million efforts to set up networks in Southeast Asia, and almost none of them have worked, because they were donor driven,” Rambo says. “What made SUAN unique was that it was what *they* wanted.”

At the time, one significant player was missing from the SUAN effort: Vietnam.

Vietnamese academics had begun to realize, though, that they might benefit by working with American colleagues. “Some of them recognized the world was changing. Reliance on the Soviet Union was not a winning strategy,” Rambo says. “They wanted connections with the modern world, which they were not getting from the Soviet Union.”

In 1988, his early relationship with Vietnamese colleagues paid off when Rambo received a telex from Le Trong Cuc, then the deputy director of CRES, inviting him to visit Hanoi and see some of the environmental work Vietnamese scientists were doing. The trip was a breakthrough, since few official visitors from the United States had been back to Vietnam since the end of the war.

Rambo remembers waiting for a ferry to cross a small river in Saigon, when a woman selling market produce by the riverside looked up at him and his group. Studying their American faces and mannerisms, she deadpanned to another woman: “They’re back.”

(Back in the United States, the name “Rambo” was associated with a different kind of American involvement in Vietnam, and Rambo encountered jokes about his work there. The remarks no longer bother him, and he says he rarely hears them in Vietnam: “Most Vietnamese haven’t seen the movies.”)

His host, Cuc, became a close friend and frequent visitor to the Center. The delicate dance of reestablishing relations between Vietnam and the United States

had begun. In this one case, it rested on the academic and personal relationship between two individuals whose countries had been at war for more than a decade.

Not long after, with Cuc as the Vietnamese host, Rambo brought a SUAN group that also included several American researchers to Vietnam to begin fieldwork there. “It was probably the first time since the war that Americans were allowed to do fieldwork,” he says. “SUAN provided a buffer so that it was not so much an American project. The less visible we were, the more successful we were.”

One young graduate student they worked with was Vien, who so impressed Rambo that he arranged for him to spend six months at the Center. Over the subsequent years, dozens of other young Vietnamese researchers followed, cementing the relationship between the Center and an emerging circle of Vietnamese academics, particularly in the fields of environment and development.

But Vien says the experience was also a chance to learn more about a country that was known to most people of his generation as little more than an occupying military power.

The Vietnamese, Rambo says, were comfortable with the Center and its ability to bring people together to focus on practical, immediate tasks. Gradually, the relationship between the Center and Vietnamese colleagues grew, resulting in larger and more frequent exchanges. These led, in the early 1990s, to a major conference in Washington, D.C., that was one of the first senior policy-level meetings between Vietnamese and Americans since the war.

Then, in 1997, with support from the Ford Foundation, Rambo moved to Hanoi as the Center representative to Vietnam. During his four years in residence there, he worked with Cuc, Vien, and other colleagues to train a new generation of young Vietnamese researchers to deal with the urgent social and environmental problems of rural development in the mountains.

Although now retired from the Center, Rambo continues his close collaboration with his Vietnamese colleagues. *Farming with Fire and Water: The Human Ecology of a Composite Swiddening Community in Vietnam’s Northern Mountains*, which he co-edited with Vien and Nguyen Thanh Lam, incorporates the results of 15 years of interdisciplinary research by Vietnamese, SUAN, and Center scholars.

Today Vien is the rector at Hanoi University of Agriculture, the oldest and one of the most respected agricultural institutes in Vietnam. Looking back on these years of collaboration, he says: “It was a very good chance for us, both American and Vietnamese, to share and learn from each other. It was a good way to tie up the relationship between America and Vietnam.”



Tran Duc Vien (at right, at an experimental site in Ban Tat, Vietnam) began collaborating with Terry Rambo (at left) in 1989 when Vien was a student. Today, as head of Hanoi University of Agriculture, he continues to work with Rambo and with environmental researchers at the Center.



Center researchers are working with colleagues in China to understand the long-term implications of China's low fertility rates. Here, a typical urban family with one child walks in Tianjin.

Opposite

Three generations walk past a family planning poster in Jiangsu, China. China's one-child policy came into effect in 1980 and was intended to last about 30 years.

Collaborating on Research

Center staff and their Asia Pacific partners have addressed pressing challenges facing the region as diverse as international relations, governance, trade integration, changing land use, energy security, HIV/AIDS, and human rights. One long-term Center focus is the region's changing population dynamics, which are central to government policy in many areas.

Policymakers around the world rely on information about population numbers and trends to anticipate and meet the future needs of their citizens. How many children will be born? Where will they live? What level of schooling will they seek? What diseases will affect them? How much food will they need and how much clean water?

Yet for many years, policymakers in Asia's two most populous nations—China and India—closed their doors to developments in social science research, including the study of population. Former East-West Center researcher Wang Feng, now a professor at the University of California, Irvine, says that “as a result, China's population, though the largest in the world and one of the fastest growing, was also the least known.” When China decided to re-engage with the rest of the world, one of the first places it turned was the East-West Center.

In 1982, just two years after instituting its one-child policy and three years after its post-Mao economic reforms, China conducted its first modern census. In 1984, the Center hosted leading demographers and scholars from China and around the world to discuss the results of that epic endeavor.

The international conference to discuss census results “was the first ever in China's history, and it ushered in a new era of collaborative research into China's population, anchored at the East-West Center,” Wang Feng says.

The foundation for the collaboration had been laid by Center researcher Lee-Jay Cho, who had visited China earlier, under the auspices of the UN Family Planning Association. Cho, who would lead population research at the Center for years, worked indefatigably to promote trust and cooperative partnerships. A citizen of Korea who spoke Japanese and English fluently, he acquired fluency in Mandarin during the course of his work with China.

In 1985, a young Chinese scholar named Zhang Weimin attended the East-West Center's Summer Seminar on Population, an annual program bringing together social scientists, program managers, and policymakers concerned with population and health. Zhang's visit began a lasting friendship with Center researchers. Today Zhang is vice-director of China's National Bureau of Statistics and a close collaborator with the Center and its researchers.

According to Zhang, the National Bureau of Statistics has benefited greatly over the past two decades from collaborative efforts in learning and applying new techniques of demographic analysis. Its statisticians and researchers have grown in professionalism, he says, and have improved the design, conduct, and quality of censuses and demographic surveys in China.





Center researcher Minja Kim Choe and colleagues from the statistics office in Guangzhou, China, at a 1985 workshop that analyzed data from a fertility survey.

One early example of this collaborative work was a monumental Chinese population survey, the 1988 “Two Per Thousand Fertility Study.” The survey captured a shift in thinking across China, from simple issues of population control to more complex issues of health and motivation for family planning. Not only did it provide rich new information on the world’s most populous nation, it confirmed the accuracy of earlier, more limited surveys.

“Just as no other institution in the world can claim the fame as the first to begin collaboration with China in population research,” Wang Feng says, “no other institution has maintained a long-term relationship with various Chinese institutions and scholars. For three decades, the Center has been the most trusted academic institution in population research and training for Chinese scholars and policy-makers.” This collaboration focused first on reducing fertility levels, but now has shifted to the reasons for and long-term implications of today’s low fertility rates.

Zhang says that, over the years, the connection with the Center has done more than improve the quality of statistical work in China. “The wide network the Center has developed among demographers across countries also helps to conduct comparative analysis or academic studies between China and other countries and regions,” he says.

By 1991, a series of international workshops and conferences convened by the East-West Center for census and statistics officials from the region developed into a strong international organization—the Association of National Census and Statistics Directors of America, Asia, and the Pacific. With the Center serving as secretariat, the Association meets regularly in Honolulu and elsewhere in the region.

The result has been breakthrough advances in demography throughout Asia and significant sharing of previously underanalyzed and underused data. Now, the complex human story of Asia’s huge populations is unfolding in ever-richer detail, useful not only to policymakers within individual countries, but globally.

“We were able to fill gaps and develop techniques,” says Center researcher Minja Kim Choe. “In return, they got the benefit of maximizing the utility of their data. And they began to appreciate the value of making their data available to others.”

The Center’s role in encouraging discussion, mutual learning, and data sharing has continued during one of the most significant demographic shifts to occur in the region—people are living longer and having fewer children than ever before in human history. Today, Japan has the world’s longest life expectancy, while the Hong Kong and Macao Special Development Regions in China have the lowest fertility. Although the pace of change has varied widely, the trend is clear in nearly every country of the region. And policymakers accustomed to grappling with the health and education needs of exploding populations of young people now find themselves increasingly concerned with social security, healthcare for the elderly, and the prospect of a shrinking labor force.

In addition to the regular meetings of census and statistics directors, the Center continues to encourage collaboration among governments and research organizations on the most important regional demographic and health challenges. In 2005, the Center hosted two international conferences on low fertility, in cooperation with China’s State Family Planning Commission (now the National Population and Family Planning Commission). Recently, Zhang’s office invited colleagues from South Korea to visit Beijing for follow-up discussions on the social and economic impacts of plummeting population numbers.

While the East-West Center’s connections and relationships opened the demographic doors of China, it played a similar role in Asia’s second most populous nation. Robert Retherford, coordinator of Population and Health Studies at the Center, tells how the Center’s work led to a dramatic payoff in India.

For many years, during and after the Cold War, Retherford notes, relations between the United States and India were, at best, “frosty.” “There was a feeling that giving India advice on population, census, and statistics was a form of American academic imperialism,” he says. Nonetheless, Indian statisticians and population experts regularly visited the Center for collaborative workshops.

In 1991, India conducted an unprecedented population survey that yielded information on marriage, fertility, family planning, health, nutrition, and HIV/AIDS. That survey, and subsequent ones, inspired changes in the country’s services to families and children. Below, primary school children enjoy the meal offered by their school. Ladakh, Jammu and Kashmir, India.



In May 1980, the Center hosted the first China-focused population conference outside of the Chinese mainland to include a delegation from China. From left, the Center’s Judith Banister, John Aird of the U.S. Census Bureau, Sen-dou Chang of the University of Hawai’i, and Yuan Fang of the Beijing College of Economics.





Indian participation in the Center's network of census organizations and in its annual Summer Seminar on Population laid the foundation for later collaboration that would bring India into the middle of international research on population and health. At left, guests at a wedding in the village of Rohet in Rajasthan, India.

"Slowly, acceptance emerged," Retherford says.

Fred Arnold, then with the Center and now a vice president with ICF Macro, in Calverton, Maryland, puts it this way: "There was mutual respect. They knew the East-West Center was not going to collect data and then just run off with it."

In 1990, Retherford and others travelled to India to propose what was envisioned as a massive health and population survey similar to demographic and health surveys conducted elsewhere around the world under the auspices of the United States Agency for International Development.

Indian officials were skeptical about the idea of outsiders helping in this important national project. But with support from the Center's Indian collaborators, the Office of the Registrar General, which oversaw census operations, agreed to proceed. "We were willing to work with the Center," says A.R. Nanda, former registrar general and now executive director of the Population Foundation of India, because of its reputation as "a global center of excellence."

What happened next was groundbreaking for India and indeed for the field of demographic study worldwide. "India was a big hole in the global estimate of what was happening with population," Arnold says.

Launched in 1991, the National Family Health Survey (NFHS) was a first for India. The NFHS was an enormous survey, covering 90,000 households. It provided information on marriage, fertility, family planning, health, nutrition, and HIV/AIDS. "That whole survey had a huge impact on the academic study of population in India," Retherford says, because it moved beyond statistics, bringing a new analytical focus on the socioeconomic and health aspects of population change.

Equally important, that first survey, which has been followed by two more, put India squarely in the middle of international research on ever-broadening issues of population and health.

"The difference after that first survey was that all the data became available to the international community. It was a breakthrough," says [Phil Estermann](#), who helped coordinate early training programs at the Center and in India.

The survey also had a positive, practical impact within the country itself.

"The government told us that the NFHS data gave them not only the knowledge, but the courage to completely revamp the country's family welfare program," says Arnold. The first NFHS survey and the two that followed also changed policy in concrete ways.

For instance, the third survey found that malnutrition rates in some parts of India are among the worst in the world. When the prime minister saw the nutrition findings, says Arnold, "he immediately ordered each state to revamp its child nutrition program and to report back to him every quarter on what they had done and the results of their actions."



Confounding expectations, rural women in Asia have greater health problems from air pollution than do urban women. The culprit is smoke from indoor cooking. Above, a woman preparing a meal, Bagh, Azad Kashmir, Pakistan.

CHALLENGING CONVENTIONAL WISDOM ABOUT THE ENVIRONMENT

How do people and countries, individually and collectively, manage and use natural resources? Does forest clearing by traditional farmers increase flooding? Is every environmental change a crisis? Center researchers, in collaboration with Asia Pacific colleagues, have challenged several standard beliefs about the environment—beliefs that have often led to harmful government policies. The findings have often been counterintuitive. For example, Kirk Smith’s and Vinod Mishra’s studies showed that air pollution in Asia has a more severe impact on the health of rural villagers, particularly women, than on city dwellers—due to the widespread use of wood and charcoal as cooking fuels in poorly ventilated houses. This suggests that improved household energy use could yield major health benefits. And a 1994 study led by [Toufiq Siddiqi](#) was one of the early studies to assess greenhouse gas-emissions in a developing country—China—at a time when the discussion of global climate change was focused on developed countries.

Center research on watershed management has documented how people use water, forests, and agricultural lands, and how farmers’ practices and public policies affect watershed environments. Government management of watersheds has tended to favor forests over traditional farming because of the belief that forests prevent floods by soaking up rainfall, storing it, and then releasing it gradually. Clearing forests was thought to cause more frequent and more severe rainy-season floods and dry-season droughts. Consequently, governments relocated farmers from watersheds, then reforested the land or gave it protected status.

At the Center, Larry Hamilton drew on watershed studies by a network of researchers in more than a dozen Asian countries to challenge these beliefs. He showed that forests have limited effects on rainfall and highly variable effects on soil erosion.

Reflecting the conventional preference for forests, conservationists in the 1970s feared that poor farmers in the Himalayas were destroying forests and causing soil erosion, increasing the risk of floods and drought in India and Bangladesh. Subsequent government policies restricted highland land use, moved entire villages, and launched ambitious projects to reforest sloping land.

But studies by Hamilton and Deanna Donovan showed that much erosion in South Asia results from processes other than agriculture, such as the effects of tectonic uplift. They also found that farmers often adopt cultivation practices that mitigate erosion, that much deforestation results from the expansion of commercial plantations rather than small-scale farming, and that lowland floods have diverse causes. Work by Jefferson Fox showed that increased population density in Nepal actually brought better land management and increased forest cover.

Working with scientists from Vietnam National University and Hanoi Univer-

sity of Agriculture, Terry Rambo and Fox found that in Vietnam as well, traditional farmers may actually help preserve forest cover and improve biodiversity. Fox came to a similar conclusion in work with collaborators from the National University of Laos and the Ministry of Agriculture, Forestry, and Fisheries in Cambodia.

Center researchers have not denied the existence of environmental problems or claimed that human use of natural resources does not contribute to them. But they have challenged simplistic explanations that blame traditional agriculture for forest loss and soil erosion. They have called into question the labeling of every human-induced environmental change as a “crisis” and have proposed alternative resource-management strategies that incorporate local knowledge and organizational capacities, rather than imposing expensive and often ineffective top-down solutions.

Nancy Lewis, director of the Center’s Research Program, reflects that “decades of research on the environment has contributed very substantially to the foundation of the contemporary concept of ‘sustainability science’—the wise and equitable use of resources today to assure that they will be available for future generations.”



For decades, farmers who employ traditional “slash-and-burn” agricultural techniques have been blamed for destroying forests and causing soil erosion. But research has demonstrated that other forces are often at work. At left, a farmer walks past burning farmland, Chiang Rai, Thailand.



Nearly 9,000 people from 26 Pacific Island entities and Australia have come to the Center to study, work together on common problems, and envision their futures. Here, in 1973, “Paki” Vernon Neves, a student from Hawai’i, talks with Western Samoa’s Ueta Solomona.

Opposite

Navigator Nainoa Thompson aboard the canoe *Hōkūle’a*, whose recreation of historic Pacific journeys has inspired a revival of traditional ocean voyaging.

Across the Pacific, Islanders struggle to chart the destiny of their people toward a sustainable future. A key player in support of this effort, from its earliest days, has been the East-West Center.

In July 2000, Sitiveni Halapua, director of the Center’s Pacific Islands Development Program (PIDP), was in Suva, the capital of Fiji. Prime Minister Mahendra Chaudhry, who just a few weeks earlier had attended a meeting of Pacific Island leaders at the East-West Center, was being held hostage in the parliament building, along with members of his cabinet. Halapua had come to Suva to ask how the Center could help Fiji work through the crisis. During this and a subsequent visit, he met with most of the main political figures in Fiji, including the coup leader, before he was jailed, and Chaudhry, who after his release was, for reasons of personal safety, still in seclusion.

What Halapua discovered was that the political leaders were eager to talk to one another, but had no neutral process for doing it. So he suggested that the East-West Center sponsor a *talanoa*—literally “storytelling”—to enable inclusive, informal, frank discussions about a way forward for Fiji.

The first *talanoa* took place in November 2000 and involved about 35 Fiji political and religious leaders. Some had been hostages, and some had supported the coup, but the emphasis was on national unity and the future of the country. Over the next several years, in what Chaudhry characterizes as a “major achievement,” *talanoa* evolved into discussions between the government and opposition parties that filled a void in local political discourse.

“By its very nature,” writes Halapua of the Fiji experience, “the process of *talanoa* offers neither a solution nor an answer, per se. Indeed, cynics might even interpret the process as little more than social ceremony. [But] in reality, the recent *talanoa* in Fiji have attempted to facilitate an alternative process.”

Small working committees of the *talanoa* developed specific legislative proposals on issues critical to Fiji’s reconciliation and future direction, including land, the constitution, and racism. Ultimately, the *talanoa* process ended in late 2006, when the military led another coup, but it lives on as a model of productive discourse for Fiji. *Talanoa* have since been initiated in the Solomon Islands and Tonga, Pacific Island societies also undergoing painful political and social transition.

Halapua’s deputy director, Gerard Finin, remembers being asked how the East-West Center could simply hold a meeting in Fiji without first getting government permission. In Finin’s view, the Center did not need to ask. Its relationship with Fiji had begun decades before, and included the appointment of the first director of PIDP, Fijian James Makasiale, and a long list of prominent Fijian alumni.

From the first arrival of seven Pacific Islander students in 1961, the Center has trained generations of Pacific leaders in education, science, medicine, and politics.

*Building
a Pacific
Community*



Several national leaders, and an even larger number of diplomats and ministers, have traced their academic roots to the Center. Among them: Palau President Lazarus Salii and Tosiwo Nakayama, first president of the Federated States of Micronesia. In fact, during the Center's first 25 years, nearly a quarter of all participants were from the Pacific.

In 1980, the relationship between the Center and the Pacific Islands spawned what remains today the only pan-Pacific organization for heads of Island governments, whether independent states or not—the Pacific Islands Conference of Leaders (PICL). This consortium involves over 20 heads of state, governors, and other Island leaders and is managed by, and responsive to, the Island leaders themselves. It is supported by the Center's Pacific Islands Development Program, which serves as its secretariat.

The PICL grew out of a 1980 gathering of Pacific leaders that included Fiji Prime Minister Ratu Mara (at the time a member of the Center's Board of Governors), American Samoa Governor Peter Tali Coleman, Cook Islands Prime Minister Sir Thomas Davis, Papua New Guinea Prime Minister Michael Somare, and Governor [George R. Ariyoshi](#) of Hawai'i. They had come together for an unprecedented conference on "Development, the Pacific Way."

Here was a rare opportunity for leaders embracing distinctive Island perspectives to work together on mutual problems and opportunities. Ratu Mara set

the tone for the conference as early as 1976, when he outlined a development approach combining the best of Western innovation and economic development with the Island traditions of conservation, social caring, and respect for tradition, an approach "somewhere in between" that Ratu Mara famously termed "The Pacific Way."

Before this, there had been the South Pacific Commission and the South Pacific Forum, "but these were heavily influenced by the metropolitan powers," recalls Mike Hamnett, executive director of the Research Corporation of the University of Hawai'i and former deputy director of the Pacific Islands Development Program. "Ratu Mara wanted an organization that was more directly focused on the leaders of Pacific entities and with more of an American presence. Because of his long-standing relationship with the East-West Center, he naturally turned to the Center to get it going."

The Conference of Leaders meets every three years. Two summits in Honolulu (1990 and 2003) featured the participation of the first and second U.S. Presidents Bush, the only head-of-state meetings ever convened between American presidents and their Pacific counterparts. The most recent meeting of the conference was a historic gathering in Washington, D.C., where PICL members gathered over three days, meeting with the World Bank president, U.S. congressional leaders, and

Below left

Fiji Prime Minister Ratu Mara and Hawai'i Governor [George R. Ariyoshi](#), both founding members of the Pacific Islands Conference of Leaders, at the East-West Center.

Below right

U.S. President George H.W. Bush greets Prime Minister Tofilau Eti Alesana of Samoa at a summit with Pacific Island leaders at the East-West Center in 1990.

Isabel Province women's representative and Isabel Premier James Habu present Sitiveni Halapua, director of the Pacific Islands Development Program, with a mat of appreciation for his participation in the *tok stori*, or dialogue process, in the Solomon Islands.



A PACIFIC NEWS SERVICE

The idea was born 12 years ago, when news from the Pacific was rare and the Internet still a novelty. The online *Pacific Islands Report* has changed all of that. PIR, as its readers refer to it, is a service of the Center's Pacific Islands Development Program. It was founded in 1997 by public radio veteran Al Hulsen, who saw a need for wider sharing of news in the region. Today, says Peter Wagner, managing editor since 2003, it is the only edited news service that provides a region-wide look at the news, updated five days a week.

This would be an impossible task without the cooperation of more than 30 regional media partners across the Pacific—including the *Palau Horizon*, *Vanuatu Daily Post*, *Papua New Guinea Post-Courier*, and *Cook Island News*—that allow PIR access to their copyrighted material via the Internet.

The news service attracts readers from around the world, particularly from the United States, Australia, New Zealand, Japan, and Canada. Site visitors find news and opinion on wide-ranging topics, analyses by Pacific experts, and in-depth reports from a variety of institutions. Among the closest readers are scholars attracted by PIR's 10-year archive and government officials watching for developments across Oceania. Says Kasio Mida, chief of staff to the president of the Federated States of Micronesia and former ambassador to Japan,

Secretary of State Condoleezza Rice. It was the largest gathering of Pacific heads of state ever to convene at the State Department.

From the start, the Center has taken a strong interest in the small islands of the Pacific, many of which were not then independent nations. The Trust Territory of the Pacific Islands was of particular interest, with a significant percentage of the Center's early student population arriving from Micronesia. As the colonial period concluded, the Center played a major role in education and training for this part of the region. The first three presidents of the Federated States of Micronesia, for example, were former East-West Center students.

One Micronesian had an enormous educational impact on Hawai'i and on indigenous knowledge throughout the Pacific world. This was Pius "Mau" Pailug, from the island of Satawal, one of the Center's most unusual visiting scholars. With barely more than a third-grade education, Pailug had an expertise that was almost lost: mastery of the techniques of traditional navigation across vast ocean distances, relying on stars, subtle changes in the ocean currents, cloud patterns, and other data that are detectable without electronic tools.

University of Hawai'i anthropologist and East-West Center researcher Ben Finney, a cofounder in 1973 of the Polynesian Voyaging Society, along with David Lewis, an East-West Center senior fellow, and several others were eager to prove a theory: that the ancient Islanders had the skills and knowledge to sail great distances on course across the Pacific Ocean.

The group could not find a Polynesian navigator, remembers [Greg Trifonovitch](#), then a program officer at the Center. But the Center had strong contacts in the Trust Territory of the Pacific Islands in Micronesia. "I knew of five navigators, and one was Mau Pailug, from Satawal," Trifonovitch says. "We discussed inviting him here on some kind of fellowship, but it was against all the protocols." After all, he had little formal education and no scholarly background.

After much discussion, Pailug was offered a "special fellowship" and came to Hawai'i in 1975. He worked with Finney and others to understand the star patterns that might guide a voyaging canoe from Hawai'i to Tahiti and back. In time he would pass on the oral traditions of navigation to Polynesian Voyaging Society leaders such as Nainoa Thompson, who in turn would pass on the knowledge to others. In May 1976, the *Hōkūle'a*, a replica of a traditional Polynesian voyaging canoe, set sail from Hawai'i for Tahiti with Pailug as navigator. Thirty-three days later, the canoe landed in Pape'ete.

In his book *Hōkūle'a: The Way to Tahiti*, Finney captures what was special about Pailug's visit. "I argued that this would be a rare chance to reverse the usual direction of technical exchange programs in which technical aid flows from the United States to Pacific Island nations. In this case, a Pacific Islander would be the technical expert, and the Americans would be the recipients of foreign aid."



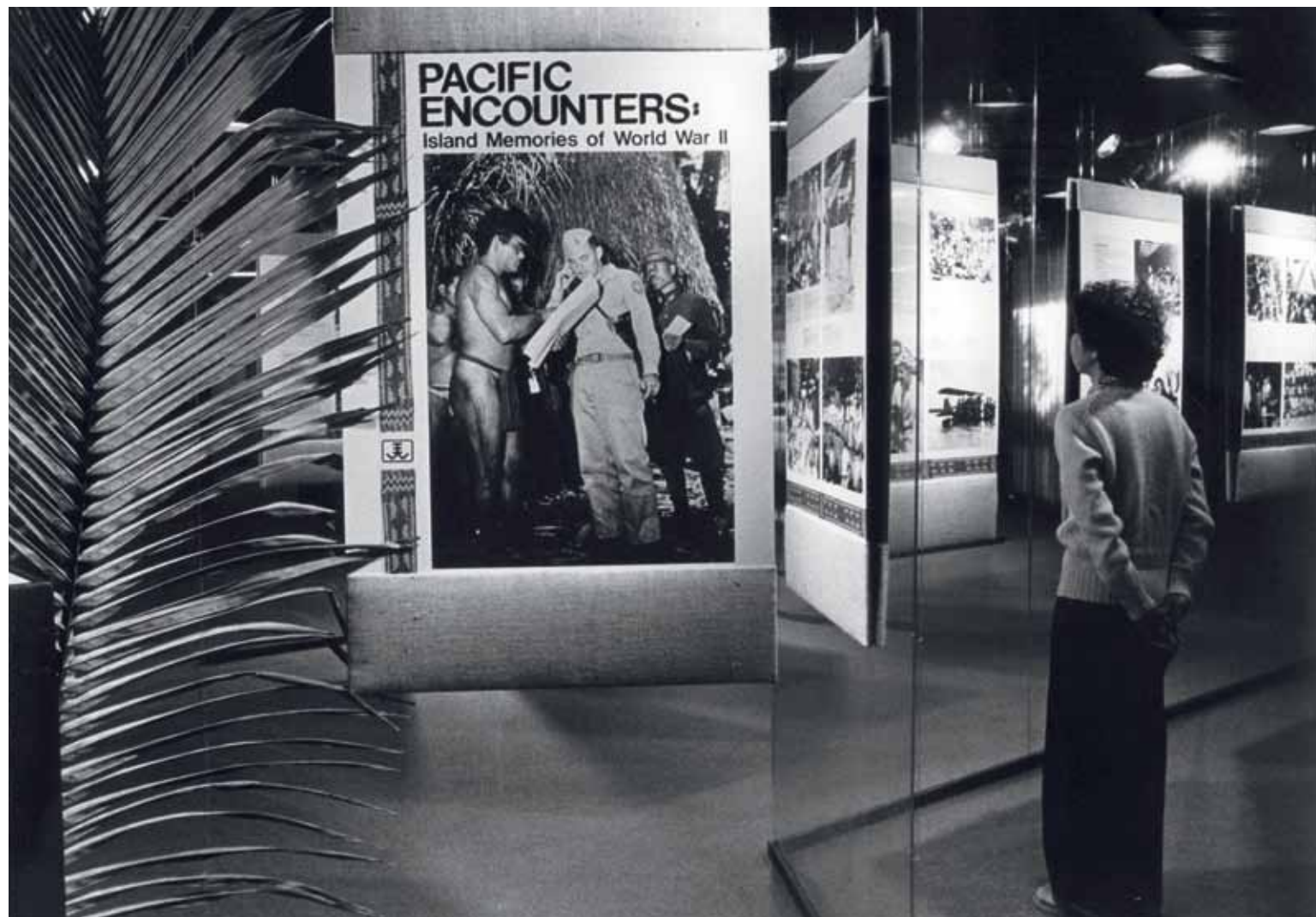
The Polynesian Voyaging Society, now led by Nainoa Thompson, has long moved out on its own path, separate from the Center, but connections remain. Thompson is an active participant in the Center's Asia Pacific Leadership Program (APLP), hosting the students on the *Hōkūle'a* and teaching the vessel's most important lessons, the value of collaborative leadership and the challenges and pleasures of navigating change. The APLP class of 2004, eager to offer financial assistance to prospective APLP students, established a Nainoa Thompson Fund in honor of one of Pailug's best students, and one of their finest teachers.

"It's my most effective means of keeping up with news of the Pacific."

The website features about 6,000 stories a year and receives about 80,000 hits per month. It has a growing list of some 1,800 subscribers to its daily "briefs," an email service delivering short versions of the top stories of the day. Wagner credits Hulsen with laying the foundation for a service that, by increasing the accessibility of news, "has raised awareness of issues within and beyond the region."

Left

In a traditional Pwo ceremony in Satawal, Micronesia, *Hōkūle'a* navigator Nainoa Thompson is inducted by his teacher Mau Pailug into a select group of Micronesia master navigators. In 1975, Pailug traveled to Hawai'i as a Center fellow to pass on the oral traditions of navigation. Today, Thompson is an honored teacher in the Center's Asia Pacific Leadership Program.



An exhibit at the Center illustrated research on the value of oral traditions as expressions of culture, identity, and history, documenting the perspectives of Islanders who experienced the Pacific War. It later traveled to several Pacific Islands and to the U.S. mainland.

The story of the *Hokule'a* has stirred a Pacific-wide renewal of interest in voyaging and the traditional skills and knowledge of Island people. Pride in a shared heritage of strong ties to the sea has helped to bring Pacific Islanders closer together.

At the same time, the challenges to the Islands are growing. The increasing complexity of globalization, the threat of climate change, the over-exploitation of the ocean's resources, and increasing dependency on aid require, says Halapua, continued collaboration with Island leaders to promote understanding of how global affairs affect communities and conflicts at the local level. PIDP work continues to address policy issues in the region related to governance, the sustainability of small island states, and new approaches to development aid.

And the original ties between the Center and some of the region's best students continue to be a source of intellectual vibrancy. A South Pacific Scholarship Program funded under a grant by the U.S. Department of State keeps a talented cadre of undergraduate and master's degree students coming to the Center each year. Other scholarships ensure a significant Polynesian, Micronesian, and Melanesian profile at the East-West Center.

Early Pacific Island students at the Center came from U.S.-administered territories. Pictured here during training in radio communications are (left to right) Palauini Tuiasosopo (from American Samoa), Esikiel Lippwe (from Truk, now Chuuk), and Beato Mendiola (from Saipan), in back.





Lhobsang Pandan and his family at the Potala Palace, Lhasa, Tibet Autonomous Region, China. Pandan is the founder of Lhasa Kungshan Language School in Tibet. In 2005, as a participant in the Center's mid-career Asia Pacific Leadership Program, he received the first Nainoa Thompson Scholarship, an award created by the APLP class of 2004.

Opposite
Namji Steinemann, director of the AsiaPacificEd Program, with students at a partner school, Pesantren Darul Ulum, an Islamic boarding school in Jombang, Indonesia.

Educating the Educators

Education is a core mission of the East-West Center, and the thousands of students who have passed through its doors remain a lasting, living legacy. But the Center also has a long record of educating educators—teaching not just effective classroom practices but a deeper understanding of the cultures of Asia and the United States that can be taken home and shared with other educators and with students.

In 2008, seven Indonesian teachers from private Islamic boarding schools, or *pesantren*, found themselves visiting the Scarsdale Unified School District in New York State. It was not an easy moment. Popular media in the United States had demonized Islamic schools as “breeding grounds for terrorism.”

So, while many in the affluent Scarsdale district were unsure what to expect, nonetheless the district planned a series of programs around Islam and its place in world culture. Among other events, the schools invited the influential Imam Syamsi Ali of New York City's 96th Street Mosque and Indonesian Islamic Community Center to speak. His message: “The Koran says God created diverse people, different tribes, and different nations to—and the word is *ta'arafu*”—come to know one another.”

What occurred was revelatory for the schools—for the students and faculty from both Scarsdale and Indonesia. Worlds largely unknown opened up to them. Ali Ansori Sulaiman, speaking for the seven Indonesian teachers who spent two weeks in Scarsdale, notes that despite their differences, the Indonesian and American educators discovered a shared passion for helping their students understand the world.

“It was an amazing two weeks as we learned about each others' lives and shared stories about teaching and learning, all the while deepening our understanding and appreciation of each other as people and as educators,” says Scarsdale teacher Gwen Johnson, who coordinated the visit by the Indonesian teachers.

This extraordinary meeting of cultures was brought about by the Center's Asia-PacificEd program. Begun in 1987 to expose American teachers to the current issues and the historical and cultural background of Asia, AsiaPacificEd “internationalized” in 2001, becoming a program that brings together American and Asian teachers and students to foster cross-cultural understanding and exchange.

Eyes were opened in a different way in Charlotte, North Carolina, for another group of Indonesian educators who visited Olympics High School through the program. Their exposure to area schools included a visit to something the Indonesian educators had not expected to find in the United States: a predominately African-American Islamic school.

Still other Indonesians traveled to Tampa, Florida, where they learned—as one of the Indonesian educators told a local Tampa newspaper—that not all Americans were “drunkards and criminals,” as portrayed on television.





A Muslim student from Darul Qur'an Islamic School and Christian students and their teacher from Kristen Rehoboth Secondary School in Ambon, Indonesia, work together to foster intercommunity connections as part of the "Seeds of Friendship" project.

"America is a good country," said Indonesian educator Mahrus, after spending time in the homes of his American colleagues and attending their classes.

Donald Morrison, dean of faculty at Tampa Preparatory School and an East-West Center alumnus who facilitated the Indonesian teachers' visit to his school, says his experiences hosting teachers from Indonesia and traveling to Cambodia under the auspices of AsiaPacificEd changed the way he thinks and teaches. The experience, he says, gave him a greater understanding of the beliefs and practices of educators and students on the other side of the world.

"I now teach related material with more empathy and experience. I am also able to look from varying perspectives at my own school and faculty, and I observe my surroundings in a different light," Morrison says.

The visits to Scarsdale Unified, Olympics High School, and Tampa Prep were just three of 20 visits to U.S. schools by the group of 45 educators—many of them clerics—from 31 Indonesian Islamic boarding schools, whose journey was organized through AsiaPacificEd.

It can be transformative, says [Terance Bigalke](#), director of the Center's Education Program. "Once it gets going, it just continues to build. A driving aspect," he says, "is that the U.S. still doesn't know all that much about Asia, and it's really important to get it into the curriculum."

While a number of recent Center programs have focused on bringing together Asian Muslim and American educators, the larger focus is on improving teaching and learning—with the overall goal of promoting mutual understanding, joint learning, and dialogue between East and West.

At a practical level, it's about applying "what works" in education while exploring the Asia Pacific region and the interconnectedness of cultures. But at a deeper level, it is about changing lives and changing minds. "Ultimately it's about busting paradigms to prepare our kids for their future," says Namji Steinemann, who has directed the AsiaPacificEd program since 2001.

Just as the program has worked to help American and Asian educators and students see each other in a new light, so it may soon contribute to a heightened sense of regional identity within Southeast Asia. Working with the Association of Southeast Asian Nations (ASEAN) Secretariat, AsiaPacificEd recently evaluated the content on ASEAN in kindergarten through high school curricula and textbooks of the 10 member states and reported its findings to the ASEAN ministers of education. The next step will likely be to develop a common set of teaching materials to expand and deepen what is taught in the schools.

While AsiaPacificEd connects with kindergarten through high school, the Asian Studies Development Program (ASDP) focuses on higher education. The program got its start in early 1990, after then-Center President [Victor Hao Li](#) gave a speech to members of the American Association of State Colleges and Universities and the

American Association of Community Colleges. He asked if they would like to work with the Center to develop Asian studies. In response, Li later said, audience members came up to him and "practically threw their business cards at me."

In 1991 the program held its first institute, "Infusing Asian Studies into the Undergraduate Curriculum," and since then it has attracted over a thousand faculty from more than 400 institutions to its summer institutes, field studies, and U.S.-mainland workshops. The Center's partner in the program is the University of Hawai'i, and ASDP's network now includes 20 regional centers at two- and four-year colleges in the United States and relationships with universities in East and Southeast Asia.

Bigalke says the program was created because of concern that so little about Asia was being taught at community colleges, teaching universities, and private liberal arts colleges, including historically black colleges—institutions that teach more than 75 percent of American undergraduates. Elizabeth Buck, co-director of the program, says that given the increasing economic, political, and cultural importance of Asia, American college students should not be graduating knowing little to nothing about the region. Buck points to the accomplishments of ASDP in

In a program at the East-West Center, Indonesian and American teachers identify effective teaching methods and discuss how to integrate them into their classrooms.





Partnership for Youth participants Jessica Lee, Ryan Din, and Philip Gallagher of Scarsdale High School give alms to Buddhist monks at a Chol Vassa ceremony held at Wat Rajbo, Cambodia, marking the start of the annual rainy season retreat.

undergraduate classrooms throughout the United States. One example is Middlesex Community College in Lowell, Massachusetts. Responding to major demographic changes in the community it serves, with almost half of its population now Asian American, more than 20 Middlesex faculty are teaching courses significantly focused on Asia.

Like AsiaPacificEd, ASDP has internationalized its programs. Since 2000, under the auspices of the China-U.S. Faculty Exchange Program, cosponsored by China's Ministry of Education and Peking University, American and Chinese faculty have visited each other's country for the purpose of improving comparative teaching about China and the United States. Approximately 60 Chinese teachers have been hosted by colleges and universities in Los Angeles; San Francisco; Washington, D.C.; Atlanta; and Youngstown, Ohio.

Jessica A. Sheetz-Nguyen, an ASDP alumnus, is assistant professor of world history and history education coordinator at the University of Central Oklahoma. She says, "I am not a specialist in the history of China, but I am working to strengthen my expertise in this field. I see each interaction with the East-West Center as a means of extending the reach—because every student I teach benefits in small and large ways from my good fortune."

ASDP, like AsiaPacificEd, is collaborating with the ASEAN Secretariat, working with the organization's University Network to introduce ASEAN studies into the undergraduate curriculum of member universities. The idea is to increase regional awareness by breaking out of the confines of country or area studies and educating across cultural and national boundaries.

A critical step forward came in September 2009, when 15 key educators from eight countries and the East-West Center met on the Universiti Malaya campus to develop the outlines of a basic curriculum, along with plans for introducing it into widely diverse university environments.

In both ASDP and AsiaPacificEd, connections are made, relationships are established, understanding grows, and new interests develop. Peter Hershock, ASDP coordinator, says that what strikes him most about the program is its "success in getting college and university educators to realize how powerfully differences, especially cultural differences, can serve as the basis for deep and lasting mutual contribution."

"The East-West Center program experience for our very 'white' rural school is vital to the total experience of our children," says AsiaPacificEd participant Hasse Hally, of Woodstock Union High School in Vermont, whose school hosted a group of Muslim teachers from Indonesia. "Once we learned the names and could look into each other's faces, we became simply humans with the same dreams and wishes, same worries, and same professional goals."



University professors from China pose with U.S. Congressman Tim Ryan, whose district in Ohio they had earlier visited. "There is simply no better way to recognize your own cultural assumptions and misassumptions than by experiencing another culture firsthand," says Asian Studies Development Program Co-Director Elizabeth Buck.



People communicate and collaborate across borders in many ways. One of the most vibrant means of communication is through the arts. Artistic expression—whether painting, dance, drama, film, or other medium—opens windows into the soul of a culture.

When the Hawai‘i International Film Festival (HIFF) began in 1981, as an effort by the East-West Center to reach out to the Honolulu community, it chose as its slogan “When Strangers Meet.” It was a good phrase for the time. Aside from a few kung fu movies, most Americans knew little about Asian cinema—or Asian culture for that matter. While many Asians and some Pacific Islanders had seen Hollywood blockbusters, they knew little of each other’s cinema.

Why not use the popular medium of the cinema to bridge these gaps and pursue the larger mission of the East-West Center, encouraging understanding and exchange among the people of Asia, the Pacific, and the United States?

While some at the Center were enthusiastic, others worried that a film festival would hurt the Center’s scholarly image or be criticized by funders in Washington as not closely enough related to policy issues. Nonetheless, the Center went ahead (with support from the Hawai‘i Committee for the Humanities), incorporating features that added to the scholarly content and ensuring that the impact of the festival would move beyond Hawai‘i. For that first festival, organizers selected films not necessarily for technical expertise or popularity, but for their power to speak to other cultures and the world. Filmmakers led after-film discussions on the dynamics of strangers meeting, often teamed with academics or film critics who were drawn to Honolulu for the films and for a related symposium with the filmmakers.

Wimal Dissanayke, now a visiting scholar at the Center and the author of books on cinema and culture that grew out of the festival, was a symposium organizer. “Our focus was not just to show these films, but to have a conversation around them—the cultural implications,” says Dissanayke. “We approached cinema as a way of understanding Asian culture.” At the same time, he says, organizers recognized the need to bring Western films to the table. “That was the whole point: Ours was a comparative focus.”

Recalling the importance of those early festivals, film critic and historian William Rothman writes in his book *The I of the Camera*:

There is no way I can exaggerate their importance to my own education in Asian cinema. . . . Apart from the Apu trilogy and perhaps one or two other films by Satyajit Ray, few among us, in 1985, knew the work of any “serious” Indian directors or were familiar, except by hearsay, with the vast subcontinent of Indian commercial cinema. . . . Other than martial arts films, few of us had seen a single film from Hong Kong, Taiwan, or mainland China. And it goes without saying that the cinemas of Korea, the Philippines, Indonesia, and Southeast Asia were completely unknown to us.

Sharing Cultural Perspectives



Jeannette Paulson, founding director of the Center’s Hawai‘i International Film Festival, with the 1985 festival poster by Mayumi Oda. Opposite, *Elephants*, a 1986 painting by Artist-in-Residence Mohammad Yasin, of India, depicts one of the Buddha’s incarnations.



Established and rising stars of international cinema gathered at the 1987 film festival. Left to right, Japanese film director Nagisa Oshima, New Zealand filmmaker Barry Barclay, American film director and screenwriter John Sayles, Japanese film director Kei Kumai, Chinese filmmaker Zhang Yimou, and (in front) Indian filmmaker Buddhadeb Dasgupta.

One of many deeply influenced by the festival, Rothman was inspired by his experience in Honolulu to take a group of American students to India. That, in turn, led Rothman to write a film script that became the basis for a popular Indian film, *Unni*, about the adventures of those American students.

Indian film legend Aruna Vasudev credits her experience at the Hawai'i International Film Festival in 1984 with making her realize the importance of Asians making films about their own cultures. "Like everyone else in India and most of the world, I knew nothing about the cinema of this region apart from the three greats—Kurosawa, Ozu, Mizoguchi," she writes in a forthcoming book. "Suddenly I found myself comparing notes with Hammy Sotto from the Philippines, with Boonrak Boonyaketmala from Thailand, with Stephen Teo from Hong Kong, with speakers from China, Korea, and Indonesia, along with Asian scholars from the West. . . . [S]eeing films from so many of these countries at the film festival, I suddenly found so many worlds to discover. So diverse yet connected, so different yet familiar." Vasudev went on to found the influential film journal *Cinemaya* and the Delhi film festival Cinefan. She and *Cinemaya* are also cofounders, with UNESCO, of NET-PAC (Network for the Promotion of Asian Cinema), with members in 27 countries.

But academics and filmmakers were not the only audience for the festival—they weren't even the largest part of it. The festival was started in 1981 by Jeannette Paulson, the Center community relations officer who first had the idea, along with Center fellow Tom Jackson, Frank Tillman of Hawai'i Loa College, Henry Wong, who was the state's film commissioner, and Linda Little, a local publicist. The festival's first event offered, for free, films from six countries. They showed to an audience of more than 5,000, who eagerly queued up outside the old Varsity Theatre, not far from the Center. Within five years, Paulson was overseeing a festival attended by 30,000 that required many screening locations and hundreds of Friends of the East-West Center volunteers.

Below left, *The Elephant Keeper* (1990), directed by Chatrichalerm Yukol, is a story of human greed set within the context of the destruction of Thailand's rainforests. Below right, *Mauri* (1988), the first feature film by New Zealand's Merata Mita, is set in a small New Zealand town in the 1950s.





Festivalgoers in 1987 wait for the opening of the film *Tokyo Pop* at the Varsity Theatre, outside Mānoa Valley. With tickets available for free, queues were long, but sociable. Screenings were also held at the East-West Center and at other community venues.

The festival selection committee reached deep into the international film scene to deliver an increasingly innovative group of filmmakers. Films such as *Utu* (New Zealand) and *The Piano* (Australia) received their first major U.S. exposure in Honolulu at the festival. Korean dramas, Chinese action movies, documentaries from India, and more found their way into the mix.

The festival was among the first to introduce the work of director Chen Kaige (later to create *Farewell My Concubine*) and cinematographer Zhang Yimou (who would go on to direct *Raise the Red Lantern* and other celebrated films). In 1985 these two filmmakers brought their Beijing Film Academy project *Yellow Earth* to the festival. Paulson fondly remembers driving to Honolulu Airport to pick them

up, along with their collaborators Gu Changwei (also a cinematographer) and Wu Tianming (then head of the influential Xi'an Studio). "It was their first time out of China, and they were so curious about everything," she says. "They wanted to know how much I made, how much I weighed, everything."

The presentation of *Yellow Earth*, which opulently smashed expectations that Chinese movies would be little more than propaganda, "became a turning point in Chinese cinema," remembers Dissanayake.

Center Research Fellow John Charlot (kneeling, second from right) visits Vietnam Feature Film Studio in the late 1980s. Immediately above Charlot is Nguyen Xuan Son, director of *Fairy Tale for 17-Year-Olds*. On Charlot's right is Dang Nhat Minh, director of *When the Tenth Month Comes*.





American author and literary theorist Susan Sontag and film critic Donald Richie of Japan at the 1986 Film Festival Symposium.

The first feature film from Communist Vietnam to be shown in the United States, Dang Nhat Minh's *When the Tenth Month Comes*, created a sensation when it was shown in Honolulu in 1987, paired in a screening at the Arizona Memorial with Bill Couturie's *Dear America: Letters Home from Vietnam*. This was the first time after the Vietnam War that a Vietnamese filmmaker introduced his film about the war to a U.S. audience. The two filmmakers became friends, and Couturie received an invitation from the Vietnamese government to show his documentary there.

In 1994, the film festival hosted the U.S. premiere of Ang Lee's first film *Pushing Hands*. Based on that success, Lee accepted the festival's 2000 invitation to host the U.S. premiere of *Crouching Tiger, Hidden Dragon*, which would become America's highest grossing foreign language film.

To complement the festival, the *East-West Film Journal* was launched in December of 1986, under the editorship of Center fellows Dissanayake, John Charlot, and Paul Clark.

And while the festival called Honolulu home, it didn't just stay there. For several years, Center scholars took a selection of films from the festival to other Hawaiian islands and to the U.S. mainland. Elizabeth Buck, now with the Center's Asian Studies Development Program, remembers flying off with hatbox-sized containers of films to show at mini-festivals in California and elsewhere. "These films were being seen nowhere on the Mainland without us," she says. And those trips inspired other festivals with similar cross-cultural themes, including the Pacific Rim Film Festival, in Santa Cruz, California.

The Center's festival, described by Donald Richie, the highly regarded Japan-based author and film critic, as the "liveliest and least commercial of film festivals," continued to grow and prosper. Gradually, the East-West Center felt that its incubation role had ended and withdrew its financial and logistical support. In 1994, the festival became an independent nonprofit institution.

Today, the festival is directed by Chuck Boller and screens at dozens of sites. It draws tens of thousands, including an international "A" list of directors, producers, actors, and film critics. And it has not forgotten its Pacific roots. In 2008, for the first time, the festival featured the work of moviemakers from Guam and the Federated States of Micronesia.

One of the strongest boosters of the festival over the years has been Roger Ebert, the Pulitzer Prize-winning columnist and critic from the *Chicago Sun-Times*. Ebert has been a frequent guest at the festival, introducing and judging films and leading frame-by-frame workshops on classic films for festivalgoers and guests.

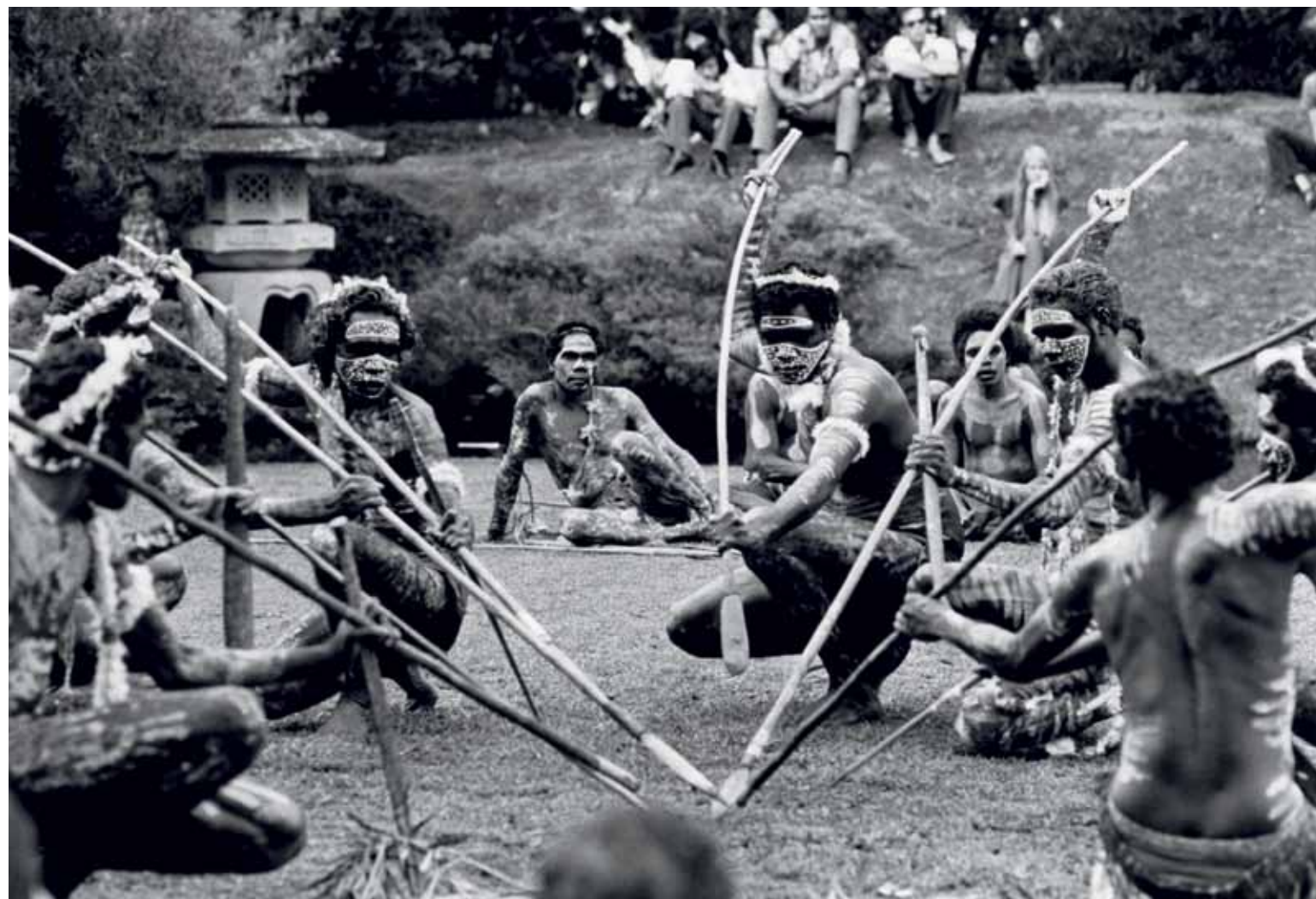
It took courage for the Center to stick with the idea of a film festival in the early days, Ebert said in a recent note, but popular culture is crucial to understanding how people from various societies view the world: "Much more influential than tables of statistics!" From his perspective, the festival has contributed enormously

to the overall mission of the Center. "It has become a crossroads for major figures in the cinemas of all nations of the Pacific Rim," he says.

Today, the Hawai'i International Film Festival has outgrown its East-West Center roots, but not its mission and goals. In 1986, Mary Bitterman, then the East-West Center director overseeing the film festival and research into culture and communication, outlined the thinking behind the festival in the premier issue of the *East-West Film Journal*: "Film is the international genre par excellence of modern times, having spread rapidly from the West to artists around the world, who adapted it to their own cultural genius," she wrote. "Films enable us, therefore, to study the unity and diversity of human creativity." That thinking, says festival director Boller, remains as central to the goals and aspirations of the HIFF today as it was back in the early 1980s. "It's what we do," he says.

Indian film superstar Shashi Kapoor presents a special jury award to Taiwan's Hou Hsiao-Hsien honoring him as an up-and-coming director for his film *A Time to Live and a Time to Die*, in 1986. Center Research Fellow Paul Clark, at right, translates.





Aboriginal dancers from Australia perform in the Japanese garden behind Jefferson Hall in April 1974.

Opposite

Artist-in-Residence Ayoob Khan, from India, teaches Mughal carpet-weaving techniques to a visiting Hawai'i school student.

Lower left, Artist-in-Residence John Aniwa'i Laete'esafi of 'Ai'eda in eastern Kwaio, Malaita, Solomon Islands, plaits a comb.

Lower middle, Artist-in-Residence I Nyoman Lesug paints amid an exhibit of works from the Neka Museum in Ubud, Bali, Indonesia.

Lower right, Hula Hālau o Kekuhi with Puanani Kanahale and Nalani Kanaka'ole, from the Big Island of Hawai'i, perform at the Center.

CONNECTING PEOPLE AND THE ARTS

At the Center, using the arts to communicate across cultures has not been the exclusive purview of the film festival—the Center's Arts Program has a long history of engaging Honolulu audiences, students, and visitors through performances and exhibitions. In the past year, these events, along with demonstrations, seminars, and small-group discussions with artists, have reached nearly 20,000 people. Performance and gallery shows have included traditional Pakistani *qawwali* singers, the arts of New Guinea, and the artistic masks and costumes central to Japanese *noh* theater. Shows often feature “smaller” or minority cultures of the region, or art forms that are generally not known or appreciated in the West.

The Center also regularly hosts artists in residence. These have included Ramon Obusan, a leading performer and expert in folk dance from the Philippines; Cong Zuiyan, a New Jersey-based painter who combines Chinese techniques and American contemporary themes; Pinyo Suwankiri, a National Artist from Thailand, an architect renowned for his work in traditional Thai style; and Dilbar Khalimova, a prominent embroiderer and dye master from Bukhara, Uzbekistan.

Bill Feltz, coordinator of the Arts Program, points out that what the Center offers is not the typical art gallery, theater, or museum. “Our emphasis is on education about peoples and values through the presentation of their arts, material culture, ceremonial life, and performance,” he says. “We aim to show the connections between people and their arts.”





Archana Giram, 9, and Bharti, 7, help each other with their school bags at the Snehalya Orphanage, home to 90 HIV-infected children in Ahmednagar, Maharashtra, India. In the fight against the continued spread of HIV, a computer model developed by Center and Thai researchers is helping governments develop targeted and effective national prevention programs.

The explosive growth of Asia over the past 50 years has produced vast improvements in the quality of life for people across the region, but such growth brings with it a host of environmental, social, and health challenges. One of the most dramatic has been the emergence of HIV/AIDS and the effort to bring the disease under control.

Just a few years after the first case of AIDS was reported in the United States, the human immunodeficiency virus (HIV) became established in Asia. By the late 1980s, HIV infections were being reported in every country and in some, notably India and Thailand, major epidemics were underway. It was a health challenge unlike any that local officials had ever encountered, and no one knew how to respond.

And in this epidemic, unlike others, the shock of sudden failing health and persistent illnesses was compounded by public shame as people began to understand how the disease was spread. HIV stoked deep-seated social prejudices, in large part because it was associated with taboo behaviors: sex work, drug injecting, and sex between men. The result was either denial or summary moral judgment.

In the mid-1980s, Tim Brown was a University of Hawai'i graduate student in physics with an abiding interest in computers. A fellow graduate student at the time was Werasit Sittitrai from Thailand, an East-West Center student whose focus was public health, including policy issues. The two developed a friendship that would generate lasting contributions to the ongoing effort to manage Asia's major emerging health risks.

"We learned from each other," Werasit remembers today. "Culture of the East from me and West from him; social and cultural science from me and numerical sciences from him. I think I have some influence on Tim's passion for developing countries and, of course, Thailand."

Werasit called on that friendship around 1990. As a deputy director at the Center for AIDS Research of the Thai Red Cross Society and an assistant professor at Chulalongkorn University, he engaged Brown to help teach an East-West Center workshop on quantitative and qualitative methods in reproductive health. Werasit was analyzing data from a major AIDS and sexual behavior survey in Thailand, and the results would be used to develop AIDS models for his country. Would his physicist colleague be interested in exploring how the spread of this disease could be measured and modeled?

"I was already working on modeling the transmission of AIDS at that time," Brown says. "Of course I said 'yes.'" The seemingly unlikely collaboration of a physicist and a health specialist is really not that unusual, Brown says. High-end computer modeling is a tool that, used properly, can be applied to almost any problem.

Central to this collaboration was the unique approach of the Center's Summer Seminar on Population, with workshops focusing on cross-cultural and cross-

Managing Risk in the Region



An educator from an NGO explains HIV/AIDS-prevention methods to sailors and dockworkers—a risk group because of their mobility—in Yangon, Myanmar.

HELPING COMMUNITIES COPE WITH THE CLIMATE

Climate variability and climate change are among the world's most pressing challenges. And the small island nations of the Pacific are among the most vulnerable. Scientists are learning more about climate variability in the tropical Pacific, including the El Niño Southern Oscillation (ENSO). But scientific knowledge can save lives and property only if it is communicated to vulnerable communities—clearly and on time.

Recognizing this, in 1994, Eileen Shea, then with the U.S. National Oceanic and Atmospheric Administration (NOAA), helped form the Pacific ENSO Applications Center (PEAC) to provide warnings of El Niño events that could influence temperature, rainfall, and tropical storms.

Then, in 1997–1998, the Pacific experienced one of the strongest El Niño events ever recorded. The PEAC team sent out the alert that severe droughts were likely, and most governments developed drought-response plans and aggressive public-information programs.

The Republic of Palau, for example, repaired about 80 percent of its water-distribution system before the drought set in. Nonetheless, the 1997–1998 El Niño-related drought forced widespread water rationing. At its height, Majuro, the capital

disciplinary problem solving. Begun in 1970, the Summer Seminar program from the start brought experts and practitioners from various disciplines and backgrounds together to work on a common problem. Since those early days, more than 2,000 participants from 70 countries have participated in well over 100 topical workshops.

Out of Werasit's and Brown's summer workshop grew a collaborative project that led, over time, to a region-wide AIDS program and a new scientific model, the Asian Epidemic Model. This model is used today throughout the region and around the world for understanding and forecasting the spread and impact of HIV/AIDS.

In 1992, Werasit moved to the office of Thailand's prime minister as an AIDS coordinator, and Brown joined a Thai working group focused on models, organized by Mechai Viravaidya, famous for boldly promoting family planning in Thailand. "This was when modeling and projection started to play a key role in Thailand's national AIDS program," says Werasit.

With the computers now churning out solid numbers, officials in Thailand soon were able to formulate more appropriate policies, targets, and even budget allocations within the various ministries. And Thailand's fight against HIV/AIDS became one of the world's most exciting success stories.

In addition to his position with the Red Cross Society in Thailand, Werasit's work has taken him from the East-West Center to UNAIDS in Geneva, and various policy and academic positions within the Thai government. Still, he hasn't forgotten his early years in Hawai'i. Looking back, Werasit remembers his days at the Center as a time when he learned cultural sensitivity, acquired the research and technical skills of a professional academic, and—not to be discounted—gained a deeper grounding in international cooking, singing, and dancing. Werasit describes the Center as an "open-minded forum" where people from the East and West solve development obstacles and produce innovations that improve the quality of life.



Eileen Shea, Center climate project coordinator, testifies before the U.S. Senate Committee on Commerce, Science, and Transportation.

Today, the Asian Epidemic Model is well established throughout Asia. Far more than a useful statistical yardstick, it is a tool that, with political will, might make Asia the first regional success story in the struggle against HIV/AIDS. The key to the model is that it identifies potential "choke points" in the spread of HIV/AIDS, allowing policymakers and health workers to target their efforts where they can be most effective. These choke points (sex work, drug injecting, and sex between men) differ from country to country and region to region, so intervention policies must be tailored for specific situations. Working with the model, policymakers have the information they need to design interventions that can stop the spread of infection.

Today, Werasit says, the model is broadly accepted. In Malaysia, for instance, the development of the 2010 AIDS National Action Plan is built around the model. It is also, Werasit notes, at the center of Thailand's effort to reduce HIV infection and scale up treatment.

In March of 2008, the Commission on AIDS in Asia published a comprehensive report, *Redefining AIDS in Asia: Crafting an Effective Response*. Brown was a member of the commission, and Werasit contributed to the report. The commission used the Asian Epidemic Model as the basis for the projections and policy analysis covering 23 countries in the region. The report acknowledged that the model developed by the East-West Center and its collaborators in Asia can help identify high-impact interventions that "should constitute the core of the HIV response."



of the Republic of the Marshall Islands, had water only seven hours every 14 days.

While the consequences could have been worse, the 1997–1998 El Niño demonstrated the importance of information gathering and rapid communication. And in 1998, Eileen Shea joined the East-West Center and set up the NOAA Integrated Data and Environmental Applications (IDEA) Center. Its purpose is to make useful information, forecasts, and advisory services widely available to government decision makers, business leaders, and the public.

Now back at NOAA, Shea still stresses getting useful information out quickly. And at the East-West Center, the NOAA/IDEA Center continues to develop and communicate valuable climate, hazard, and ecosystem information that can save lives and protect economic development in the Pacific.

Members of the Commission on AIDS in Asia (Tim Brown, back row, far right).

AVOIDING “THE DARK MIDDLE” OF DEVELOPMENT

From time to time, a new variety of flu erupts—usually in Asia—and quickly spreads across the globe. While in 2009 the pandemic of novel H1N1 (swine flu) captured global attention, H5N1 avian influenza (or bird flu) remains a significant concern because of its virulence and the possibility that it could become easily transmissible between humans. While it appears that the current pandemic of H1N1 had its origins in North America, many diseases—H5N1, SARS, Nipah virus—have emerged in Asia, where landscapes are in transition and domestic poultry, wild fowl, and pigs are found in close proximity. In Vietnam alone, three recent waves of bird flu have swept across the country, killing 45 million birds and infecting more than 100 people.

The question is whether new diseases are appearing more frequently in places like Vietnam, Thailand, and China. And if they are, then why? That question is at the heart of a nearly \$1.4 million grant recently received by researcher Jefferson Fox and colleagues at the East-West Center, at the University of Hawai‘i, and elsewhere.

Research at the Center—collaborative, cross-cultural, and solution-focused—builds on itself and on the overall mission of the Center. It has important potential for real-world applications.

In this case, the story begins with Center researcher Kirk Smith, who in the early 1990s began exploring the idea of “risk transition.” While the idea was not entirely new, Smith began applying it to specific environmental problems in Asia. Simply put, risk transition states that as societies develop, some kinds of risk are eliminated, but those risks are replaced by others. Thus, as the malaria and malnutrition associated with rural poverty might diminish, urbanization and development bring the new risks of overcrowding and polluted air and water.

A “dark middle” for many in Asia occurs when the risks of poverty and rural lifestyles persist alongside new risks created by modernization. Smith sought to design risk-assessment methods that would permit the planning of development strategies that might mitigate, or even avoid, the dark middle.

“Perhaps developing countries can enhance well-being without being subject to the unnecessary episodes of human illness, ecosystem degradation, and costly clean-up of the kind which have occurred in Europe, North America, and Japan,” Smith wrote in a 1990 paper.

What Fox and his colleagues propose to do is take that concept of risk assessment and apply it in an interdisciplinary way to the ongoing outbreaks of avian flu in poultry in Asia—and in this particular study, in Vietnam. This is a novel way of looking at avian influenza and other health risks, suggesting that these heightened risks are not accidents of time and place, but are in part a product of the transition

to modernity. Is it possible that the outbreaks are the result of the same pattern, when the risks of rural life and those of modern development converge?

“This avian flu project comes directly out of Kirk Smith’s environmental risk work,” Fox says. “But I don’t think much has been done to prove the hypothesis. We will be among the first to put numbers behind it.”

Vietnam was chosen, he says, because the country was hit hard by avian flu, has good data collection procedures, and—importantly—because the East-West Center already has a strong collaborative relationship with the respected Hanoi Agricultural University. That relationship was built over time through the work of researchers such as Terry Rambo and Vietnamese colleagues such as Tran Duc Vien, rector of Hanoi University of Agriculture, who will supervise the work of Vietnamese counterparts on the project.

As for the East-West Center, says Fox, “We are different than a university where disciplinary departments are the norm. Interdisciplinary approaches to solving the region’s complex problems are encouraged. It is just part of the culture here.”

Population growth, land-use change, and the increased density of both human and animal populations may contribute to the emergence of infectious diseases. Below, Ha Vi live poultry market outside of Hanoi, Vietnam.





Japanese journalists visited Nebraska farms to hear about issues that were important to rural voters during the 2008 U.S. presidential elections. They also learned about controversies surrounding immigration policies in Phoenix, Arizona.

For more than four decades, the East-West Center has brought together journalists, members of civil society, and emerging leaders—those who shape and lead public opinion—to explore issues, develop relationships, and establish often lasting connections.

In April 2009, Yang Sung Wook, with South Korea's *Munhwa Ilbo* newspaper, sat with other Korean journalists in General Motors' corporate offices as they interviewed Ray Young, the company's chief financial officer. GM was about to enter bankruptcy, and Young told the Koreans: Don't count on GM in America to help GM Daewoo in South Korea. U.S. taxpayers would not allow GM bailout money to be used outside the country. Yang's story on the meeting was front-page news the next day in Korea, where the economic crisis was also battering the auto industry.

Yang was one of seven Korean journalists who, in travels through America's heartland, saw not just GM's offices in the Renaissance Center, the gleaming skyscraper that dominates Detroit's skyline, but also the abandoned auto plants and homes that testified to how much that city once prospered—and how far it has fallen—on the back of the auto industry. As participants in an East-West Center media program, the Koreans were part of one of the Center's oldest and most respected efforts at cross-cultural communication and understanding.

Starting with the Jefferson Fellowships in 1967, Center media programs have brought together more than 1,200 journalists from the United States, Asia, and the Pacific Islands. Today, the Center hosts some 10 different journalism fellowships, exchanges, and dialogues each year, focusing on issues ranging from the threat of pandemic disease to the social and economic impact of factory closures in southern China.

Asian journalists have met with farmers in Nebraska and immigrant workers in Arizona, shared lunch with Muslim Americans in a small Tennessee mosque, learned about cultural-sensitivity training conducted by Pentagon chaplains, and heard about the complexity of U.S. politics from senators on Capitol Hill. American journalists have spent the night in Islamic boarding schools in Indonesia, crossed the DMZ into North Korea, traveled the grasslands of Inner Mongolia, and interviewed presidents and prime ministers across Asia.

"Both sides experience the diversity of the other," says Susan Kreifels, coordinator for the Center's media activities.

In 1999, Endy Bayuni, then a mid-career journalist from Jakarta, found himself at the Center as a Jefferson Fellow. "The greatest takeaway was learning that journalists all over the world speak the same language, and that is the language of true dedication to the public," says Bayuni, now the chief editor of the *Jakarta Post*.

"Whatever regimes we work under, we share the same passion of wanting to get the truth out and tell the story to the public."

With newsrooms facing budget restrictions and foreign bureaus closing, the

Communicating Across Borders



Thai journalist Kavi Chongkittavorn, in 1988 at the East-West Center, has been active in Center media programs for more than 20 years, including as a panelist at the Center's first international media conference in Bangkok, 2008.

Jefferson Fellowships and other media programs have become increasingly important to keeping the East-West dialogue flowing. The programs aim to open the minds of journalists and provide fresh perspectives to the people who are in many ways the gatekeepers of the information flow in their countries.

Even the most sophisticated Asian journalist can benefit from getting deeper into the American psyche. Toru Okabe, a commentator for NHK in Japan, had been stationed in Washington, D.C., and New York City for six years and felt he had a decent understanding of the American political culture. After a visit to Nebraska with a recent Center media program, he realized that the view from the heartland is different than that from the coasts.

“Until then,” he says, “I thought that farmers were conservative. But when I met them, I found that this was a kind of prejudice. They are not just conservative, but they are very independent. They want to do everything in their own way.” So, Okabe concluded, “When they elect a new president, their priority is ‘Who is most harmless?’”

While an important part of the Center’s work with journalists is exposing Asian writers and broadcasters to American culture and people, the learning experience goes the other way too.

“I never would have been sent to Korea on assignment,” says Kitty Pilgrim, a producer and anchor for CNN’s *Lou Dobbs Tonight*, who participated in a U.S.-Korea exchange. “It was a fabulous way to see the entire country, from top to bottom, in a very short time. It vastly improved my understanding of the economic and social issues on the peninsula.” Pilgrim said she used her earlier participation in a Center seminar in Hong Kong to “open up a whole new line of reporting for me,” offering two to three pieces a month on China that gained international play.

Marc Stewart, from the NBC affiliate in Nashville, Tennessee, covers the growing auto sector in the southeastern United States, where Korean companies are a significant presence. He traveled to South Korea in 2008, wanting to witness a different business and social culture. He got more than he bargained for—a trip across the DMZ to Kaesong. “At the time, I knew that eight-hour visit was ‘rare air.’ One year later [when two U.S. journalists were detained in North Korea], I realized how extraordinary a chance we had.”

Will Dobson, a visiting scholar at the Carnegie Endowment for International Peace, said that he expected his East-West Center experience to last just as long as the 2006 two-week fellowship he participated in during his tenure as managing editor of *Foreign Policy* magazine. Instead, he said, he considers it ongoing: “A week ago I hired a young Singaporean student to serve as my research assistant; we first met when I and other journalists spoke at a Center event held at his university in Singapore more than two years ago. So, although my Center experience was years ago, it is with me all the time.”

Julie McCarthy, who recently opened National Public Radio’s Islamabad bureau, was a Jefferson Fellow in 1994, traveling in China, Hong Kong, Malaysia, and Vietnam, just before opening NPR’s Tokyo bureau. “If there was a better ‘curtain raiser’ for my first overseas assignment, I cannot imagine it,” she says. “The experience not only opened my eyes but also introduced me to contacts who would prove invaluable to my future work.”

While the Jefferson Fellowships program, now substantially funded through contributions from the Freeman Foundation, remains the Center’s most venerable and best-known program for journalists, many new activities have been developed in the past decade. Some focus on specific countries or subregions, and others focus on specific issues. In 1998, the Center had only 31 journalists participating in four programs; 10 years later, 98 journalists participated in eight programs, and 200 attended the Center’s first media conference, held in Bangkok.

One of the most innovative programs is an exchange of American journalists with journalists from South and Southeast Asia, the vast majority of them Muslim. The Center began the program after the September 11, 2001, events highlighted the stereotypes about each other’s societies that are widely held in the Islamic world and in the West. The Senior Journalists Seminar provides time for the journalists to interact with each other before and after separate trips.

Center President Charles Morrison remembers two conversations with politicians shortly after September 11 that reinforced his sense of the need for this program. In one, a senior Malaysian parliamentarian told Morrison that he firmly believed that the attacks were an Israeli conspiracy. In the other, a member of the U.S. Congress expressed surprise that there were Muslims in Southeast Asia, when in fact, the world’s most populous Muslim-majority country is Indonesia.

Richard Baker, who inaugurated the program, notes that for “most of the Asian journalists, the trip has been their first experience entering a Jewish synagogue or talking with Jewish leaders and families.” They also stay with Jewish families. “A surprise for many,” says Baker, is the “extent and intensity of interfaith dialogue around the United States—including among Sunni and Shi’a Muslims, whose relations are often highly strained in their countries. Some have returned home



American journalists interview Tibetan monks in Shangri-la, Yunnan, China, during a program looking at western China’s development.

Below

Timothy Connolly of the *Dallas Morning News* meets with the Ahmediya community (a minority Muslim sect) in Dhaka, Bangladesh.



Women's leadership program participant Sulochana Shrestha Shah, founder of a socially responsible rug manufacturing company and award-winning advocate of child rights and ethical business practices in Nepal.



Above, from left, a priest from the southern Philippines, a public relations officer for the Malaysian prime minister, and a state organizer for the Indian Union Muslim League meet a WWII veteran (in cap) during a New Generation Seminar program exploring security and leadership.

LEARNING TO THINK FROM DIFFERENT PERSPECTIVES

Launched in 1967, the Jefferson Fellowships program for journalists from the United States and Asia Pacific countries remains a centerpiece of the East-West Center's professional exchange programs. Today it has been joined by additional programs for journalists and for such diverse groups as emerging leaders, senior security analysts, and nature reserve managers. The New Generation Seminar, for example, has attracted up-and-coming political and other leaders to the Center for more than 20 years. Participants in the 2008 seminar discussed the politics of globalization and met with policymakers in Youngstown, Ohio, and Washington, D.C. In 2009, they focused on the global economic crisis and visited leaders in South Korea and Vietnam.

Their experience can be transformative. "The most important thing I've learned is to think from different perspectives," said Cong Liu, a senior television producer from China. "I have realized how controversial a role China [plays] in the eyes of the U.S. and of China's neighboring countries. When Chinese are celebrating our economic progress, we should realize the impacts it might have on the other countries and peoples."

Jay Williams, the mayor of Youngstown, Ohio, also gained a new perspective, reporting that "the seminar served as a valuable mechanism to help me make strong and relevant connections between my little slice of the world and the global society in which we exist and must play a role."

The annual Senior Policy Seminar, started in 1999, brings together influential policymakers from the United States and the Asia Pacific region for three days of intense discussions. Participants have included current and past heads of state, foreign and defense ministers and deputy ministers, legislators, diplomats, prominent academics, and company CEOs.

The experience and concerns of women leaders are the focus of the Changing Faces program, whose participants explore communication, team building, organizational planning, and models of leadership in differing cultural contexts. Since its start in 2002, 102 women from 27 Asia Pacific nations have participated.



Devendra Dongol and Pradip Raj Pant examine a map highlighting urban development in Kathmandu Metropolitan City, Nepal, at the inaugural Urban Asia Seminar.

determined to advocate similar interfaith dialogues in their own societies."

In Detroit—which has the largest Muslim community of all U.S. cities—a Jewish family invited the journalists to dinner and an evening of conversation. One journalist, Hussain Zaidi, senior editor of *The Indian Express*, Mumbai, came to the program with fairly hard-line attitudes toward America and its relationship with Islam. He found himself in the corner of the living room in a heated face-to-face conversation with a Jewish-American guest from the local community. That talk, amid the clatter of coffee cups and light-hearted conversation, turned out to be a life-changing experience, the journalist says.

"America has divided the whole world, but there is a huge splendor of hope here—where Jews and Muslims, Shiite and Sunni—are coming together," Zaidi reflected later. "I'm now trying to become a messenger of peace in my country."

Journalist Muhammad Ayub, then deputy editor of *The News* in Lahore, Pakistan, and now a senior producer in the Current Affairs Department at *Express News*, a widely watched television channel, remembers that his American homestay host was grateful to be able to clear up misunderstandings she had about Islam and Muslims. "And this was done while we were taking a walk along the beach," he says.

During visits with American Jews in homes, synagogues, and offices, Ayub says, he found his thinking changed about the Jewish community. "There has to be peaceful coexistence of Jews and Arabs," he says, and this new view is one "I have been propagating."

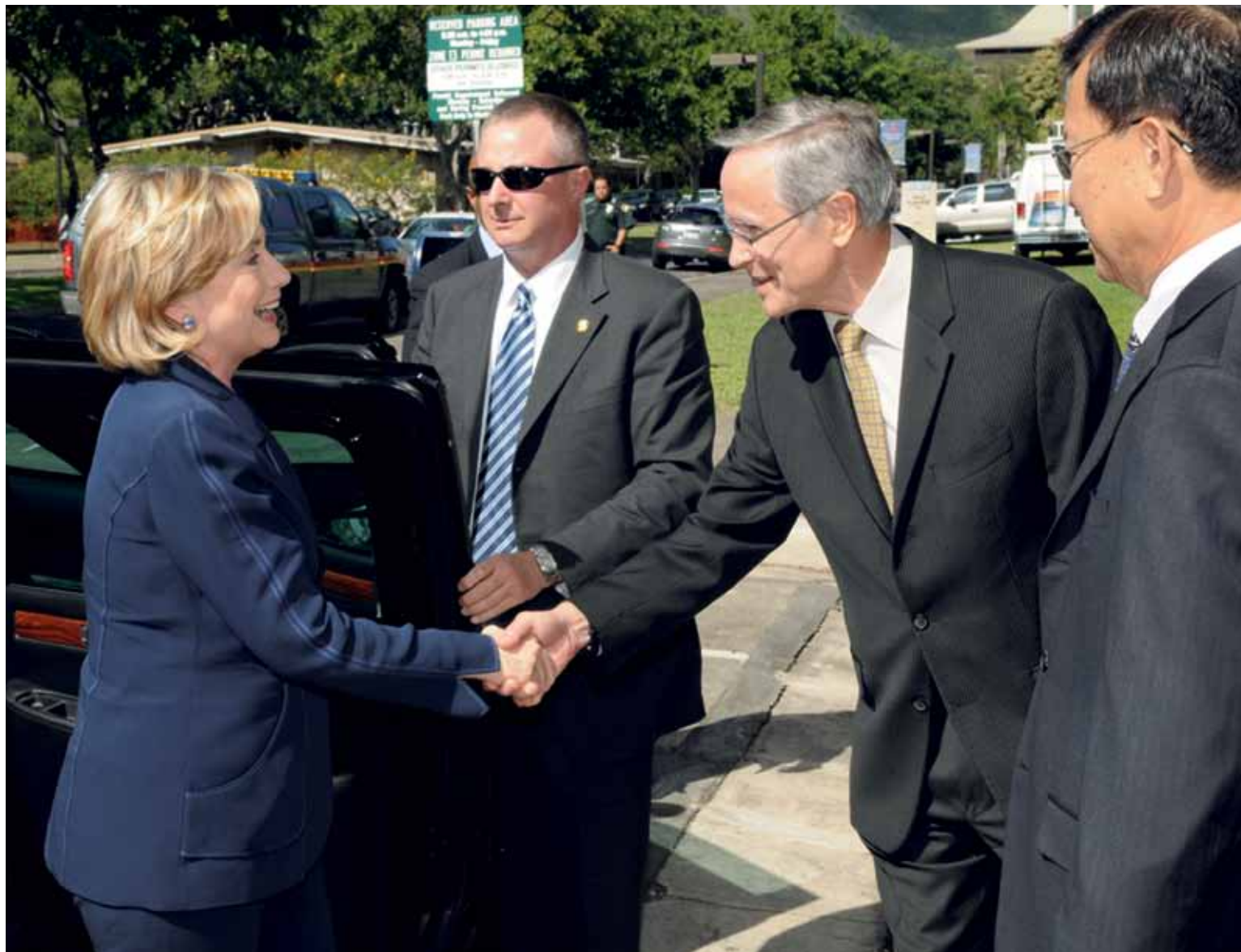
In 2009, for the first time, an Iranian journalist joined the program. Thirty-one-year-old Reza Zandi had grown up in the post-shah era in Iran, and as a journalist he covered primarily resource issues such as petroleum and water, rather than politics. He had traveled to Europe, but never to the United States, and he was struck by aspects of daily life there that he wrote about after returning home. These included the facilities for the disabled, playgrounds at churches (which he thinks mosques should have), the friendliness of the American people, and the esteem with which the Iranian community in the United States is regarded. He also was struck by the religiosity of the American people, which he felt far exceeded that in Europe and was similar to that in Iran itself.

But what impressed Zandi most was how much he learned, in a short and intense visit, about a society that he had understood only in stereotypes. Now he favors a regular Iranian-American journalist exchange. Center Media Coordinator Susan Kreifels says the Center would love to do it. "By the very nature of their profession, journalists have inquiring minds and are willing to explore new ideas and bring them back to the public. What is needed are resources and good partners, but with the right combination, journalists help open new doors and contribute greatly to the Center's mission of promoting better relations, understanding, and an ability to work together on issues of common concern."

The Center also has a partnership with the China State Forestry Administration and The Nature Conservancy to strengthen management capacity for China's nature reserves. Each May the month-long program includes a week of briefings in Beijing, two weeks of intensive field study in U.S. national parks and protected areas, and a wrap up week at the East-West Center. Officials in China say the program is already having an impact, and have asked to extend the five-year partnership.

Raymond Burghardt, director of East-West Seminars, is enthusiastic about the newest seminar series, which focuses on the challenges of increasing urbanization in Asia. Participants include mayors, city planners, and other government officials, senior staff with the United Nations and the World Bank, leaders of non-governmental organizations, and international experts on urban issues.

Before joining the Center, Burghardt served as the U.S. ambassador to Vietnam. The Urban Asia seminars highlight his vision for East-West Seminars as a whole: "We promote greater understanding of regional and global issues of common concern by concentrating on programs in which people really can interact with each other, learn from each other, and develop an enduring network of colleagues throughout the region."



U.S. Secretary of State Hillary Rodham Clinton is greeted upon her arrival at the East-West Center by President Charles E. Morrison and Board of Governors Chair Puongpun Sananikone. In her January 12, 2010, speech at the Center, Clinton outlined U.S. goals for multilateral engagement in Asia and the Pacific and congratulated the Center on its fiftieth anniversary.

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East-West Center Worldwide Alumni Chapters and International Partnerships

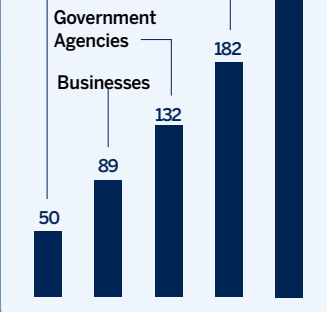
● EWC Alumni Chapters
Over 50 Alumni Chapters represent the East-West Center throughout the U.S., Asia, and the Pacific.

● EWC Partnerships
The EWC works in active partnership with more than 780 organizations.

Schools, Research and Educational Institutions — 336

NGOs / Nonprofits

International Organizations



Map Key

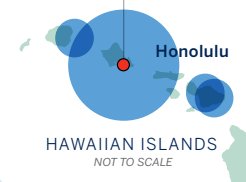
- East-West Center Region
- Alumni Chapter Locations

Number of Partners

- 1-4
- 5-9
- 10+



East-West Center



HAWAIIAN ISLANDS
NOT TO SCALE



Inspiration, Study, Creativity, a fresco created in Jefferson Hall in 1967 by East-West Center Artist-in-Residence Jean Charlot, a French-born muralist who taught at the University of Hawai'i for many years.

Acknowledgments

The East-West Center Legacy project was directed by Elisa W. Johnston and co-directed by Karen Knudsen. Phyllis Tabusa served as project librarian. Jerry Burris was contributing writer. Donna Ching managed the photographic files. Nancy Lewis, Terese Leber, Sidney Westley, Carleen Gumapac, and Ken Banks also provided valuable assistance. Barbara Pope Book Design produced the book. The East-West Center is grateful to all those who were interviewed for this project.

Photography credits

Front cover (top), Robert Holmes/Corbis; front cover (bottom), Joson/Corbis; p. 2, Augie Salbosa; pp. 3–5, *Honolulu Advertiser* library file; p. 6, Robert Wenkam; p. 12, Reuters/Obama for America/Landov; p. 13, John Keith Photography; p. 20, Reuters/Kham/Landov; p. 21–22, Philip Jones Griffiths/Magnum Photos; p. 25, Tran Duc Vien; p. 27, CARES Photo Collection; OnAsia.com: p. 28, Natalie Behring, p. 29, Peter Charlesworth, p. 31, Alberto Buzzola, p. 32, Aroon Thawchatturat, p. 34, Masako Imaoka, p. 35, Vinai Dithajohn; *Honolulu Star-Bulletin*: p. 37, George F. Lee, p. 41, Gary T. Kubota; p. 43, University of Hawai'i at Manoa Image Archives, Trust Territory of the Pacific Islands; OnAsia.com: p. 60, Dhiraj Singh, p. 61, Nicolas Lainez; p. 63, United Nations Photo/Eskinder Debebe; p. 65, Melissa L. Finucane; back cover, Franzen Photography.

The East-West Center promotes better relations and understanding among the people and nations of the United States, Asia, and the Pacific through cooperative study, research, and dialogue. Established by the U.S. Congress in 1960, the Center serves as a resource for information and analysis on critical issues of common concern, bringing people together to exchange views, build expertise, and develop policy options.

The Center is an independent, public, nonprofit organization with funding from the U.S. government, and additional support provided by private agencies, individuals, foundations, corporations, and governments in the region.

The Center's 21-acre Honolulu campus, adjacent to the University of Hawai'i at Mānoa, is located midway between Asia and the U.S. mainland and features research, residential, and international conference facilities. The Center's Washington, D.C., office focuses on preparing the United States for an era of growing Asia Pacific prominence.

The East-West Center Legacy

Copyright © 2010
East-West Center
ISBN 978-0-86638-219-9
(print)
ISBN 978-0-86638-220-5
(electronic)

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