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EAST-WEST CENTER ORAL HISTORY PROJECT

Meheroo Jussawalla Interview Narrative

7-11-2005 interview in Honolulu, Hawaii

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The **East-West Center Oral History Project** strives to capture the Center's first 50 years as seen through the eyes of staff, alumni, and supporters who have contributed to its growth.

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Meheroo Jussawalla

7-11-2005 interview in Honolulu, Hawaii

Personal Background

My family background is that I was born and raised in a British garrison known as Secunderabad and that was part of the Nizam's dominion. I went to school in a British convent, an Irish-British convent, Saint Ann's Convent, and everything was in the English language. We spoke English at home. My father was an attorney. My mother came from a family of traders with China, and so they had a lot of China connections, and Chinese ginger jars and artifacts and all in that home. But my grandmother was a very -- that is mother's mother -- was a very loyal British subject, and she had a picture of Queen Victoria right in her living room (laughter), and she would call her the Maharani, and you know, the Empress.

And they were very loyal British subjects, but also my uncles -- my mother's brothers and all -- were very loyal to the Nizam of Hyderabad. They held high positions there.

: The Nizam was the ruler of the whole state. Of the whole state of Hyderabad. And Secunderabad was like a British military garrison town. Military base, yes. It was like that.

So all the students who came to school with me were from that military environment, so they were all British students -- English-speaking, English girls. It was a girls' convent, and we were trained for the Cambridge University High School Leaving Examinations, the O Levels and the A Levels. And so, for our dictation examinations, right from Junior Cambridge to Senior Cambridge, the examiners came from England for dictation -- and we were supposed to understand the British accent. They would not give us any

punctuation marks. We had to find our own punctuation marks, and then those papers were submitted to that board for, you know, evaluation and so on. Another interesting aspect was that we were given the choice of whether we wanted to learn the Bible, the Gospels or not, because it was a convent school, and we were under no pressure to convert or become Roman Catholics or anything. But my father kept telling me that if I studied the Bible then my English would improve considerably, and so, you know, I studied the Bible and the Acts of the Apostles. And even as one of my final Senior Cambridge Level Examinations. We had the math, the geography, British history and chemistry and so on, but we also had the choice -- this was a selective paper that we did, was the Acts of the Apostles. And then when I appeared for my final school leaving exam, the Second War had started, so I had to do every examination answer paper with a carbon copy, because in case the original was lost, then the carbon would be sent to Cambridge for evaluation.

So that was the background, and then, when I qualified, I was underage by one year to enter the Madras University. So anyway, the Mother Superior had taken me under her wing, and meanwhile my father had died, and I was about 12 years old when he died, and then my mother said that she had to educate my older brother, who was 11 years older than I was, and was going through law school in Bombay University, and so she said I cannot afford to put you through school. So, the Mother Superior said, don't worry, we'll pay for her uniforms and her education and everything and so she took me over, and then she wrote to the chancellor saying that he should overlook that one-year difference, and allow me to enter Madras University. And of course, all instruction was in English, and even in those days, it was not considered, you know, right for a girl to major in

economics, so (laughter) there was this hitch there, but they accepted and, you know, they allowed me to go ahead, and I did my bachelor's with economics major and history minor.

But in the Madras University, English literature was compulsory, so we had to do one tragedy, one comedy of Shakespeare, and all the modern, you know, writers and poets and so on, so that was interesting also. And then, after I graduated in the bachelor's degree, I wanted to go on for the master's, also in economics. My mother was getting apprehensive, and saying, "Oh dear, will this girl ever get married?" and so forth, you know, but, she allowed me.

My brother, by then, had graduated, had become a lawyer, and had come back -- had finished his law degree, and he was encouraging me to go ahead with the master's in the economics. So then I did my master's, and then I stood first in economics in the university, and I got a gold medal, but at that time, the chancellor was, I think his name was Lord Brabourne, I'm not sure. And, he asked me, "What will you do with economics, young lady?" And so I said, "Oh I think I'll help my country to develop and grow," I said. I did not have any idea that there would come a time when I would be working for the Planning Commission of India. I didn't know that. But I just, you know, told him that, and then once my master's was done, my mother said, that it is time you got married.

So, she arranged the marriage with a nice young man, who had a double degree in engineering, electrical and mechanical. And, his parents were very liberal-minded. My father-in-law became head of the Rotary Club for that whole area, for the whole state. They were awarding rotary fellowships and scholarships and so on, and just at that time,

the partition came -- India's partition, and independence came in August, you know, and then started the talks for partition, and Lord Mountbatten was the viceroy, and he was talking to Nehru and Jinnah -- Pakistan -- and Gandhi was alive, and Gandhi was, you know, not at all in favor of splitting up the country into three parts, but Nehru was adamant. He wanted Kashmir -- he was born in Kashmir. He was a Brahmin from Kashmir. He didn't want to give any part of Kashmir to Pakistan, and that has, you know, become like a sore point, even today, it's still, you know, a bone of contention between the two countries. But that apart, the partition really led to so much bloodshed. People who were like families, you know, living next door to each other, that intermarried, they became the worst enemies, and you know, there are very good books describing it, like *The Train to Pakistan*, and *Freedom at Midnight*, written by two American authors. It became really gruesome, that whole partition became really gruesome.

Life Before EWC

Entering Academia

[At the time of partition] I was married, and I was in Hyderabad. And, all the Muslims from the state, who had lived there for years and years, fled to Pakistan, and to East Bengal, to Bangladesh, and, so the university had vacancies for professors, and they were willing to accept master's degree holders too, because you know, the teaching had to go on so they advertised, and my father-in-law said, "It's no use you are sitting at home." You know, my mother-in-law was already there taking care of the kitchen, and everything. I had a little son, and, they said, "No-no, you just go ahead and, go and teach in the college," so they were very liberal and they said, "Yes, you go ahead." And so, I applied and I got a teaching job, lectureship in political science, and economics.

At Osmania. Because by then, Madras University had separated. You know, independence had come, so there was no more affiliation with Madras University. It was a state by itself; Madras was a state by itself. Hyderabad – the Indian government in New Delhi was trying to take away the state from the Nizam. They did -- they succeeded. The federal government succeeded. They sent their troops in, and the Nizam was dethroned. But, you know, the university teaching went on, and so they hired me to teach in a co-educational college, and there had never been a woman professor in that college. There were very few girl students -- they were all men, and most of the men were older than I was, so I was scared -- really scared of going and teaching. And the principal of the college was most unfriendly (laughter). He said, “Don't you come crying to me if (laughing) those men throw you out of the classroom.” And I said, “OK, I'll take care of myself,” and fortunately I did, and my first lecture was on public finance, on the Indian budget, and I was critical of the Indian budget, which the students liked. They liked that. They preferred my critical approach and ability to discuss with them. So, from there on, I managed to keep my (laughing) classes in order.

And then came a time when that same principal, who had, you know, warned me never to come to him and so on, was begging me to take over the student union, and be in (laughing) charge of the student union, because the student unions were, you know, striking, they wanted more sports, and they wanted more scholarships, and so on, and he says, “You talk to them” -- I was the only woman in that whole outfit. There were all men professors.

I got along well with the students, so from there, what happened was that after my daughter was born, President Truman in America, declared the PL-480 program, Public

Law 480, under which grain was sent to all the developing countries, poor countries, free of charge -- that is, American rice, American wheat, American corn, was all sent to the poor countries -- Pakistan, Bangladesh, India and so on. Now they didn't have to pay for this grain, but the shipping costs had to be paid, because they were not government-owned ships, you know? They were commercial ships. So Indians, couldn't pay -- I mean, they could pay only in rupees, so what they did under Public Law 480 is, they took the rupees, and they took professors from university. They also bought Indian artifacts, with that -- you know, like Indian temples were shipped to Pennsylvania from South India -- books, manuscripts, all that -- were taken and put in American libraries, and at that time they selected about 20 professors to go to the United States and study for one year, and I was the only woman selected.

My father-in-law said, "Go apply, don't worry, we'll take care of the kids," so they did. They did, and my husband was there, and he said, "No, you take this opportunity, you won't get it again," so I went, and I was put in the University of Pennsylvania because Wharton was there. Wharton School of Business was there.

And my dissertation was on India's industrial finance, for the doctorate. So, for that I studied but not for accreditation but I sat in on all those classes, for about a year, and then I came back, and we had to sign a contract under PL-480, that we would come back to our country, and serve for five years. And that our dissertation would be submitted to an Indian university, not to an American university.

Prime Minister Nehru

So before I left the country, Prime Minister Nehru interviewed me. It was very interesting, and very awe-inspiring, because he told me how to maintain India's culture in

the West, never to wear anything except a sari and to encourage Indian culture to be disseminated there -- Indian economics to be told to, you know, any lectures I gave, and so forth. And so I said, I would do that, and I kept my word, and he was very gracious -- and he said, "You are the only woman" -- I had to go to New Delhi for my interview.

Year in U.S., 1957

And then I went with the other (laughing) 19 men -- they were in different universities. Some were biology professors, some were history and philosophy and so on, so I was put in University of Pennsylvania, and while I was there, I had the opportunities of visiting various campuses, because in those days, gasoline was so cheap. Every weekend the students would get into cars, and we would drive off to Cornell, or we would drive off to Vassar or somewhere, you know, and go off in different directions. And the Kennedy Center was not built, but there was a Washington Theater --and we would go to watch the plays there. So we really got to learn a great deal about American life, the library system -- we would go to the Library of Congress and so on. You know, so it was really, like, what I got was like seven dollars a day and I could buy toys for my children, books for myself, and so on. Everything was so cheap, and real low price, because this was 1957. I felt welcome, very much so.

And then in University of Pennsylvania, there was a lady by the name of Kramer, I think, something like that, who had studied Indian ballet, Indian dancing, and she would give exhibitions, and I used to go because I had never seen Indian dancing -- as long as I was there (laughing), it was always Western ballet. Western music. In the convent, I was taught to play the piano -- go through the Royal Academy of Music, all the exams are Royal Academy of Music Exams. So I had very little idea about Indian music or Indian

dancing but in Pennsylvania, I did. Stella Kramrisch -- that was her name. And they had brought that temple from South India in the library building. It was installed -- from PL-480 funds, they had bought the temple -- it had all gold enamel on it, and so on. She danced in front of the temple. Once a week, twice a week, and I would go to watch her. It was fascinating for me and then once my term was over, I came home, and then I started to bid for a promotion.

I was still doing my dissertation. And I did my dissertation. I submitted it. I got my doctorate, but you know the thing was that I was eligible for a promotion, because I had been to the United States, and all that -- done the work, and so forth, but there was considerable opposition. There was a lot of gender discrimination at that time -- a lot of it, yeah. And so I had to sort of fight my way up, and then they gave me what they call a readership -- you are a lecturer first, then you become a reader, and then you become a full professor. So it's like associate professor in our system. So they promoted me to reader, and at that time, you know, there were more girls coming in to the university, to the college. It was called the Nizam's College. The university was Osmania. It was a co-ed. I was the only woman professor there right up to that time. And then I sort of thought let me start them on elocution, debating and drama, and so on. I started that, because women were coming in.

And just at that time, Prime Minister Nehru decided that he would hold a cultural festival in Talkatore garden near New Delhi every winter and all the Indian universities had to compete. And he had just been to Bandung in Indonesia where they had the Non-Alignment conference, big conference on, where countries were not affiliated to any particular group -- non-aligned.

The Third World Conference -- Bandung Conference, yeah -- and he gave talks, at that cultural festival, and I took my students there. We had to camp out in tents, and it was cold because New Delhi gets very cold because of the proximity to the Himalayas. So anyway, we stayed there, and we had little campfires, but the prime minister -- he came and he visited the students. He was very gracious -- and because his book, which he had written in jail, *Discovery of India* addressed to his daughter, who never followed (laughing) any of what he taught -- he came there and he spoke to the students, and he kept order. If the students tried to ask him too many questions or anything, he would just quiet them down. He had the personality, and he had that -- even when I went to his office for the interview, I saw Robert Frost's poem there, "*The woods are lovely, dark and deep. And I have promises to*" was there on his table -- and he would talk to the students, and you know, encourage the competition. So I don't remember exactly, but I think I took them to do *School for Scandal*, Oscar Wilde's [play]. So we had a very interesting time in those gardens, and then of course, I was going on with my teaching and in 1969, I got selected for teaching in Hood College in Frederick, Maryland.

Teaching at Hood College, 1969

This was an exchange of professors. So I came in 1969 to teach international trade, and economic systems at Hood. Now, Hood College was a girl's college. And the students were interested in learning a lot about India's development and so on, but I was teaching trade, international trade.

Only my daughter could come. My son was with his grandparents. He was in school. My daughter, too, was in school, but she was anxious -- "I want to come with you!" So they said, OK, she could come and she could, you know, be a freshman there. So, we

spent one year and -- oh, on the way to Hood College, first my university sent me to Germany to lecture at Bochum University. I went there and it was wintertime, but anyway we went, and we withstood the (laughing) winter, Feroza and I. They were all English-speaking students, because they were graduate students -- and that whole university parking place was covered with VW Bugs. Just one by one -- it was all like a whole scene of these little cars, you know. We stayed there, and the rector was extremely, very friendly. I taught there for about a month, I think, and then came in time for the sessions to start in Hood College.

Leaving India, 1975

Oh. I came [*to the East-West Center*] because Mrs. Gandhi, in 1975, declared an emergency which was a police state and she appointed a National Professor of Marxism. His name [*was*] Dr. Sen, Mohit Sen, and by then, I was the dean of the university, of the whole university, not of a college, but the whole -- all the campuses together. So I was there, and he was coming and he was looking at the dissertations and all that, and he said, "You are teaching free market economics?" I said, "Yes, but I'm also teaching Karl Marx." I told him that we were teaching Marxist theory and we were looking at Engel's translations and everything, but he was not convinced, and somehow I got the impression that -- Mrs. Gandhi at that time was throwing journalists into prison, anyone who did not like her Marxist views. And what she did, which really frightened me, was that she pulled out -- she had them pulled out -- all the transmitters of the Voice of America, transmission towers of the Voice of America were thrown out and most of the USIA libraries were closed down.

And our students were at a handicap, because they would go and use the library -- all the

graduate students go there, because they get the latest materials, whether they are science or math or history or whatever and the USIA would hold lectures, like Galbraith would come and talk. And where would they get another opportunity of hearing the music, Louis Armstrong would come and play and, you know, Indian students got all those opportunities, and she didn't like it, so she closed them down.

The British Council libraries were also shut down and then only the Soviet Union libraries -- but very few people could read and write Russian -- they were left open, so I realized that either the country was going Communist or something different was happening. And, you know, university professors started to leave the country like rats leaving a sinking ship. We were terrified, and my husband had died just a few years ago. My daughter had already got admission into the university -- she was at the University of Utah doing her master's in English literature in '75, and I was terrified. I said, "What am I going to do here?" So, I just requested that I would want to go, too -- and, for me, it was a big, god-send because '75 was one year before the bicentennial of the American constitution, '76 was the bicentennial. So a lot of promotion was going on for the U.S. bicentennial, and Pan Am [*Pan American World Airways*] said we could buy tickets to the United States in rupees if we wanted to go to the bicentennial, and then we could also get free, 10 stops in any parts of the U.S. mainland.

It was a great deal, so I said, yes, I would take it, and then of course, Mrs. Gandhi's orders came: Anyone leaving India, could leave only with six dollars, and not a cent more -- it was stamped in my passport. And I was wearing this ring, and they said, "No you can't wear that ring, because you'll sell it in America and make dollars." I said, "No, it's my engagement ring, I won't." But, you have to get a notary to certify that you will not. So,

this was in New Delhi Airport, late at night -- my flight was to leave at five in the morning -- Pan Am flight, and then I had an overcoat with me -- they cut open the lining of the overcoat, to see if I had hidden any dollar bills, and we were all in, you know, in panic -- all the Indians leaving and the girls in Pan Am were very upset. They said, “What are they doing with you people?” and, you know, they sort of tried to calm me down because I was in tears and scared, you know, and anyway, that was when I left in June of 1975, but I had no job. I had nothing at all.

Now, what was I going to do at Kennedy Airport with six dollars (laughs)? So, I called my cousin -- she's a gynecologist -- in Utica -- upstate New York. So I call her, and she said, “Don't worry I'll come to the airport. I'll take you. I'll bring you to my place. You don't have to worry, and so on.” But still I was scared, you know, because would she recognize me, because I had lost a lot of weight after my husband died -- I had had a nervous breakdown. I had a lot of problems with the state-owned life insurance company *[which]* wouldn't pay me my husband's life insurance and I had to go through lawyers and all that, so -- is my cousin going to recognize me or not? But fortunately, she did, and, she took me to her place, and I stayed with her for maybe about a fortnight or so. And she tried to divert my mind. She took me across the border to Canada and Niagara Falls and then I went to Feroza's place in Utah, where she was studying for her Ph.D. She was writing her dissertation.

Saint Mary's College, Virginia

From there I sent out my vitae, applications to various colleges -- and the dean at Hood College had moved to Saint Mary's College in Maryland. Hood was also in Maryland, Frederick, right? She had moved to Saint Mary's College in Maryland and she said, “OK

we'll take you.” So, that is how I got my first job. And I had nothing with me, absolutely nothing. I had no spoon, no fork, no dish, no nothing -- but I went -- they gave me everything at Saint Mary's. It was a state university and it was co-educational, and I had a very good rapport with my students teaching them economics. I was teaching them comparative systems, macroeconomics and economic development.

Life at EWC

Communication Institute, late 1970s

So, that is where I was from '75 to '77 -- and, I saw the ad for the researcher in the Communication Institute in *The Economist*, from East-West Center. And I had previous knowledge of East-West Center, because in India, it was sort of -- “Oh, it's a CIA thing,” you know.

That was the rumor. But I knew that it wasn't so, and there were a lot of good researchers there, and so on and Dr. Philips had gone from the University Grants Commission. He was here when I came -- I don't remember his first name, but he was here in the Culture Learning Institute. He was secretary of the University Grants in India, so he held a big position there. And I knew him. So anyway, I put in my application, and I didn't know if I'd ever get it or not so when I was there, Jack Lyle came to Washington D.C., and he interviewed me.

He was the director of the Communication Institute. But then it was just Communication, not Culture. Culture was separate, Communication was separate. He interviewed me, and he said he would consult with the people here and give me an answer. Then [John] Middleton called and said, “Yes, you're hired but, you must have a green card. We won't let you come to the East-West Center without a green card.”

So then again I started going to the federal building, you know, immigration building in Baltimore. And sat there and sat there to be interviewed to get my green card but it wasn't working, so then I went to Senator Sarbanes, who was the senator from the Sarbanes-Oxley Act? And he was very kind. He was really very kind. And he put his legal or attorney lady in charge of my case --and she followed it through in Baltimore, and then I got the green card, and East-West Center said you can come. Then I started to feel guilty because Senator Sarbanes had gotten me this green card -- at that time, I didn't know if they're going to really let me come to the East-West Center or if I would continue in Maryland, or what. So then I went back to him and I said, "You know I got this offer from East-West Center -- should I take it, or should I continue to teach here." He said, "No, you must take it," he said. He said, "Your senior senator [*Dan Inouye*] is a friend of mine."

And, so I came. I arrived, and Betty Buck was there at midnight (laughing) to pick me up. Poor Betty. Yeah -- in Jack's car, and Jack hadn't put any gasoline in his car, and Betty and I were stuck on the freeway. Poor Betty. She took out the can from his car, and she was walking on the freeway to get gasoline, and I was sitting there -- my arm was broken because I had fallen in the snow and I was sitting and the policeman came by, and he said, "What are you doing?" I said, "Well, my friend is -- our car is out of gasoline, and she's walking there." "Oh," he said, "OK, I'll help her," and, you know, that was my first aloha spirit! And he got the can, and everything -- brought the gasoline (laughs).

This was in January. I arrived in the winter of '77, because they said to come a little bit ahead to be acquainted.

Best Memories, late 1970s

The best memory was when I came, and Jack Lyle said, “You are not just here for economic development, but you have to relate economics with communication -- and show how communication will help economic development.” I had not dealt with communication at all. Fortunately for me, Don Lamberton, was a visiting fellow in the Communication Institute. And I went to him and he started to tell me all about information economics and so forth. And at that time Karen Middleton was working in the library, in the University Library. I forget the name of the Head Librarian there but he was quite a -- Ira something -- Ira Harris. That was it.

And she was working there and so, I thought, well, let me grab her and do a bibliography and see all the, you know, economists who have written on communication who had written on economics. But, at that time, another very good memory for me was meeting Wilbur Schramm. He was here, and he was such a pillar of help to everybody -- all of us juniors.

We all came in at the same time -- Andrew Arno, Garrett McDowell -- we all came in -- and, there was a Nigerian person -- ah, his name, I forget his name now -- Nnaemeka. Yeah, Nnaemeka.

Wilbur Schramm was the communications guru for all of us. Absolutely. He was the father of communication theory. And it was so great to be associated with him, and to be able to talk with him.

So at that time then I undertook the bibliography with Karen Middleton, Oxford University Press published it. So that was a very good, introduction for me into the area of information and communication economics. So that was of great help.

Then, my next memory is that Jack Lyle said, “You can spend as much money as you like, and get a conference together to bring economists and communication experts in a meeting here, and get them from all around the world, and then see what happens.” And so we did -- you know, we got people from the World Bank. We got them from England, and British universities, American – Stanford, and they all came, and we had this great discussion on how communication economics would help development. That was the theme.

That was August, maybe '79 or '80. And another thing that was happening, simultaneously, was that the East-West Center was having many functions, like [*Vice President Walter*] Mondale came here, and we had an interview with him. And because I was from India and I was a woman --I was like a (laughing) showing point. So Kleinjans wanted me to be there and to talk to Mondale.

So all that was also very interesting -- simultaneous developments, and we used to get to listen to lectures and there was a lot of camaraderie in the East-West Center. The Population Institute, the Culture Learning Institute with Greg Trifonovitch there, and there was another Englishman there, whose name I forget. And there was a Sri Lankan gentleman, who wrote papers on English literature -- Gooneratne, something like that -- and friendships were getting formed, you know, and we were really like a family, as it were, the whole East-West Center.

And Benji [*Bennington*] was there. Benji was, you know, overseeing all the art work and all the dancing and music and everything [*and*] Bill Feltz. We all worked together and we used to have a lot of parties -- going -- a lot of them! Every summer, we would go off to the Magic Island for a picnic. Every institute took their people to various parks and

places. We went to Magic Island and we went to Diamond Head park, you know, and everybody went together. Benji would come and Bill would come, and everybody from Communication, from Culture Learning would join up with us, and so we had a lot of interaction with people. It was not like one person doing his own thing, locked up in a room with the door closed -- wasn't like that at all.

We had a wonderful time at that time. And Sumiye [*Konoshima*] was there in the library and, you know -- Sumi would get out all the books and things like that and so, that was one phase, which I enjoyed very much. And that conference went very well, and they got a book out of it. *Communications and Economic Development*, jointly edited by Lamberton and me.

International Advisory Board, 1980s

So the books went on and we met with the board of directors, but we had a lot of interaction with the international board, you know, the International Advisory Panel, and Wanandi was the name of the gentleman from Indonesia -- he had his own institute. Jusuf Wanandi [*Wanandi was also on the EWC Board of Governors*]. And he would come, and we would make presentations on what work we were doing to the International Board of Advisors. We had a gentleman from India, I can't remember his name -- he was from Calcutta -- very well-known person from India, too. On the panel. I'm sure we can dig out his name. [*Ed. Note: she may be referring to B.D. Nag Chaudhuri*]

The 1980s

And, there was the Open Grants Institute. A lot of people from different countries would

come and work in Open Grants, short-term scholars. And Sumi Makey was in charge of that. And we had students, you know -- we had a lot of students with us. Either they were graduate students doing their doctorate -- they were from India -- they were from various places. We were on their supervisory committees, and we were invited to teach a course or two in the Econ Department. I taught with Marcellus Snow, and then I was asked to teach in the Communication Department, and I taught there with Dan Wedemeyer, and so on. So, we were very friendly with the people at UH.

Partnerships and Networks

Communication Project with University of Queensland, 1980s

Then, we started the project on how information occupations contribute to the GDP of different countries. That project we started with the University of Queensland in Australia, and we went to a lot of places -- my first, you know, data collection, was in Singapore. And the Singapore people were very good -- the university, the Department of Telecoms -- they were all ready to give, you know, information, particularly data. Not in the Philippines -- we had a hard time -- Marcos was there and we couldn't get data for the Philippines, but we tried. But we got Australia, New Zealand, Fiji -- Fiji we got a lot of data because of the University of the South Pacific.

Then, Papua New Guinea -- Michael Anderson was the information officer, in fact, for New Guinea and he had been our student, you know. So he was in the Foreign Service there, so we got data from Papua New Guinea, and we got very interesting data, you know. Like, they didn't like the transmission towers -- the natives in Papua New Guinea, because they were against the Australians, and every time we set up the satellite towers, the regular telephone transmission towers -- microwave -- they would come and hack

them down. That was a problem.

Information Technology Conferences, 1980s

I went, at that time, two, three times to the ITU [*International Telecommunications Union*] meetings in Geneva and at that time, I also brought in a big grant from Japan on TIDE 2000, that was the name of the project: Telecommunications, Information, Developing Economies, TIDE 2000. The first conference was held in Tokyo. So I went to that conference. The next year they gave \$200,000 to the East-West Center to run a conference here on the same topic, so we brought in people from Germany. I said no, this I'm going to do properly, so brought in from Germany, from France, you know -- all of them to show how their information systems were helping economic development, and what they were doing for developing countries.

So we had a very good conference in the Imin Center, and a lot of foreigners came. They stayed in Lincoln Hall, at that time. It wasn't refurbished or anything, but they all stayed there, and then, again, we got a good volume out. Now that project continued. From here, they went to Paris, to Fontainebleau, and Dr. Bitterman came. She got interested. She came to that conference, and then we went to several other countries, you know. I didn't go to the one in Germany, but I went to the one in Budapest.

Tu-Wei Ming

And then we got Tu-Wei Ming and he was great! He was just wonderful. He was so, you know, not at all partial or anything. He said, "Now this is the money we have for the Communication and Culture Institute." By then, Culture had come in, too. And this is the money we have. Now all of us will sit together and we'll divide up, and we'll see how much each one wants to do -- what research they want to do, and so on. It became a

wonderful period in our lives (laughs).

EWC's Impact

On Perspectives, Career

The Center did have an impact on my life and on my values. It did because what happened was that I got all my friends and everybody here, and I was so interested academically, intellectually in what was going on at the East-West Center -- it was so alive and so full of research. I didn't want to leave this place. And so I just stayed on here. It influenced my life because I had come with six dollars -- and I was still paying for my mortgage for my condo and at that point in time, Bishop Estate came down on me. And I had to, what could I do? I looked around to see if I could get another apartment, you know, for cheaper or, you know, where I wouldn't have to pay but there was nothing in Honolulu. By then the prices had gone up, it was not possible. The Japanese were buying most of the things and it really changed my perception -- I wanted to be near the Center. I wanted to just be near the Center and, you know, participate in the Center and *[President Michel]* Oksenberg told me, "Don't become emeritus. Don't become emeritus," he said. "Because," he said, "You will lose all the money you'll get." And he was right, I lost all the money I had, but I still kept near the Center. That is how it influenced my life. And even today, when my daughter says, "Come and stay with me" I say, "No, I want to be near East..."

The intellectual stimulus you cannot get anywhere else. And, you know, I feel that all the people here have treated me so well from day one. From day one, you know, whether it was George Beal or Dr. Schramm. I was in hospital. Mrs. Schramm came to see me there. So, you know, everybody, they were taking care of me all the time. You know, so

I have that pull and, even with Benji, you know, Benji's always been very nice to me.

EWC Impact in India

I got a number of students from India doing their doctorate in communications. We had students from India all the time and I was guiding them, and being on their doctoral committees and so forth, so that way, and then another way was that my work was also being published and spoken about in India, and the East-West Center. And then, the population work, our population researchers in India, did so much that the East-West Center came to be known for its population activities. We trained their census people, also.

The Mission

This mission has changed over the decades a little bit -- inasmuch as we were very development-oriented when I first came, more on economic development and social development and so on, and the only change I see is that now we have the goal of community-building, so there is culture, there is everything put together and I think, this goal, or this objective of building a community is somewhat better than the other one was a little narrow in the past. It moved from a narrower objective to a wider one. Yeah.

Looking Forward

The EWC's mission should be in education and training. I think that is the priority because you know with all the money coming in from the Freeman Foundation we are able to teach the community college teachers about Asia Pacific and our journalists program is doing so well.

This community building priority should continue.

I would like to say that most of our research depends on you [*speaking to the interviewer who is the EWC librarian*]. I do want to say that because look at all the information we are getting, all the linkages for the Internet we are getting because of you -- you send it to us and we use it.