



EAST-WEST CENTER MAGAZINE

SUMMER 1974



East-West Center Magazine

Robert B. Hewett, Director

Mark E. Zeug, Editor

Arnold Kishi, Photojournalist

Jeanne Nishida, Staff writer

Stephen Kurosu, Designer

ABOUT THE COVER

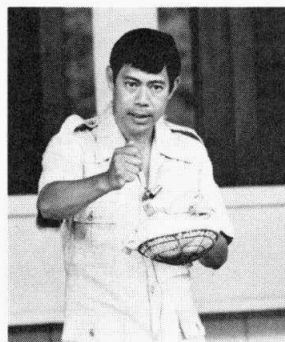
A thumb tastes good in any culture, including Indonesia. This student and daughter were among many from Asia, the Pacific and the United States who used the occasion of the International Fair to wear their national dress.



Published quarterly by
Office of Publications
and Public Affairs
East-West Center
1777 East-West Road
Honolulu, Hawaii 96822

CONTENTS

Lee-Jay Cho Becomes Population Institute Director	1
From Canton to Cantonese Cuisine	2
Here to Dance	4
Time to Look at the Spigot	6
Demographic Situation in Hawaii	6
Between Two Worlds	9
Clashes in Courtship Across Cultures	11
International Fair '74	13
The Business of Nationbuilding	16
An Invitation to Peace	17
May to September	18



Page 2



Page 4



Page 13



Page 18

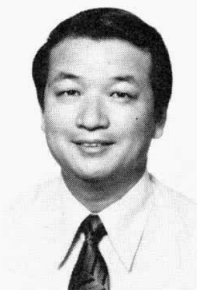
Lee-Jay Cho Becomes Population Institute Director

Dr. Lee-Jay Cho, former government statistician in the Republic of Korea, has been appointed director of the East-West Population Institute at the East-West Center. He succeeds Dr. Paul Demeny, who resigned last year to join the Population Council as Vice President and Director of the Demographic Division.

A leading methodologist in population estimation, Cho has served as demographic consultant to the Indonesian and Malaysian governments in addition to his work from 1957-1962 as a statistical interpretation officer with the Korean government.

He and two other researchers, Wilson H. Grabhill and Donald J. Bogue, developed the methodology for measurement of differential fertility in the United States, described in a book published at the University of Chicago Community and Family Study Center in 1970. Cho was associate director of the Center in 1969-1970, and a research associate and assistant professor at the University of Chicago from 1965-1966.

He also was associated with the University of Michigan Population Studies Cen-



ter when he served in Malaysia as senior demographic adviser to the Malaysian government.

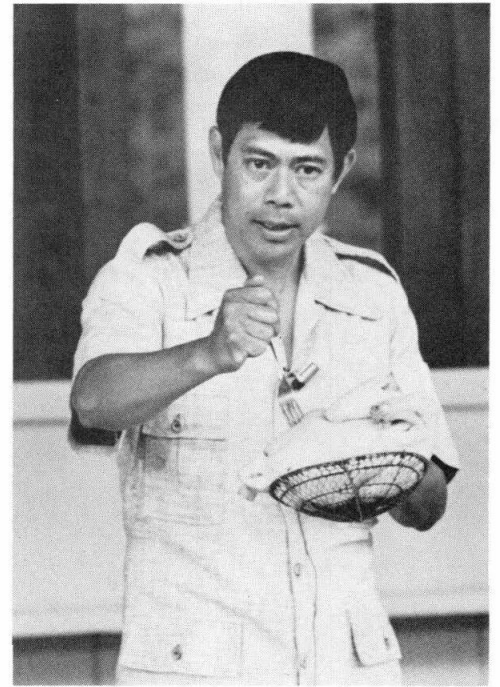
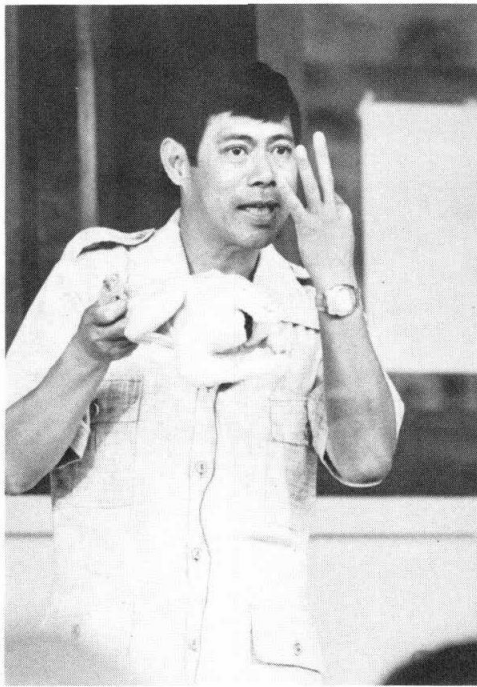
Cho joined the East-West Population Institute in 1970 as a research associate working as principal investigator for research in fertility trends in Korea based on the 1966 census. He also holds a joint appointment at the University of Hawaii as professor of sociology.

In 1971, he became assistant director for professional development at the Population Institute. Since 1971, he has been principal investigator of research on the measurement and analysis of fertility and mortality from the 1970 Korean census.

The new Institute director received an M.A. and Ph.D. in sociology at the University of Chicago in 1964 and 1965. He also holds a master's degree in public administration earned in 1962 at George Washington University in Washington, D.C. He studied for a B.A. in political science awarded in 1959 at Kookmin College in Seoul.

Born in Kyoto, Japan, in 1936, Cho is a Korean national.

The East-West Population Institute was established in 1969 as an interdisciplinary unit of the East-West Center for the purpose of developing and disseminating knowledge in the field of population. The Institute cooperates with other Institutes of the Center and complements other population-oriented programs of the University of Hawaii. Institute activities are guided by the Center's goal fostering intercultural contacts and better understanding between the peoples of East and West. □



From Canton To Cantonese Cuisine

By Mark Zeug

Titus Chan, master chef and teacher of culture, was awarded the second East-West Center Award for intercultural activity in everyday life at a presentation on the Jefferson Hall lanai May 14.

The Award—a 16-inch koa wood bowl, symbol of Hawaiian culture and identity—was proposed by Y. Baron Goto, Vice Chancellor-Emeritus of the Center. In announcing the Award, East-West Center Chancellor Everett Kleinjans noted that Chan has made a special effort to include as much cultural background as possible in his presentations on Chinese cooking. And Chan proceeded to demonstrate the wit and cultural wisdom that has made him one of the foremost Cantonese cooks in the United States by showing the audience how to make Crispy Chinese Chicken.

Chan is a unique individual, a man of many talents, interests and accomplishments. His life story is a constant search for new outlets and new means of expression for his creativity, from his youth in Canton, China, to his days as a high school teacher, to his present role as a television personality. Always his programs, lectures and demonstrations are flavored liberally with cultural and historical tidbits of China. His recognition by the East-West Center Award stems from efforts to advance understanding and appreciation of the culture and cuisine of China throughout the Pacific and the United States.

Chan's interests in education goes back to his boyhood days in Canton where he established a brilliant high school career. He was later graduated with honors from Kwong Shia College in Hong Kong with a degree in English language and

Titus Chan Receives Second EWC Award

literature. Because he wanted to pursue his education further, he came to the United States in 1954 and subsequently earned a bachelor's degree in speech at Harding College in Arkansas, and a master's degree in education from Abilene Christian College in Texas.

His interest in food goes back almost as far—he relates that although it was not thought "proper" for a boy to be interested in things of the kitchen, he watched the cooks in his father's house and learned what he could. The wife of a friend at Harding College taught him more, and before he was finished with his education he was supporting himself by operating Chan's Catering Service, specializing in Chinese food.

Upon receiving his master's degree, Chan planned to return to Hong Kong after a brief stay in Hawaii. But the lure of Hawaii which has at-

Titus Chan demonstrated his art by preparing Crispy Chinese Chicken immediately after receiving the annual East-West Center Award.



tracted hundreds of people over the years also caught Titus Chan—he stayed and became a U.S. citizen while establishing the dual careers of Titus Chan the Cantonese cuisine expert, and Titus Chan the mathematics and business teacher. From 1963 through 1970 he taught at high schools and colleges in the Honolulu community, and was named Teacher of the Year in 1967. Simultaneously, he worked as a Chinese chef at local restaurants (while pursuing doctoral studies at the University of Hawaii) and began to teach courses in the art of Cantonese cooking to various groups in the community. In 1970 he began teaching Chinese cooking full-time at the University.

But Chan is best known for “The Chan-ese Way,” not just the title of his television series but also his way of blending culture and cuisine. Long waiting lists for entry into his classes prompted KHET-TV, Honolulu affiliate of the Public Broadcasting System, in 1972 to film the first 13 half-hour programs of “The Chan-ese Way.” Following two airings in Hawaii, the series was selected in 1973 for national release through the 230 stations of the PBS system. By the end of the year, it was concluding its second run nationally and a new series of 26 programs was in production. Chan was being heralded as the successor to Julia Child. But he sees himself more as a teacher:

“The Chinese and Americans have been separated for 22 years, so much about China is still ‘foreign’ to Americans. I not only show them Chinese cooking through recipes, I bring in culture and history. I know there are members of families



Chancellor Everett Kleinjans presents East-West Center Award to Titus Chan.

who are not interested in cooking but watch to learn more about China.” Indeed, he has many fan letters to prove it.

Chan believes one of the best ways to East-West understanding is through food, and he cites the growing interest among Americans in Chinese food as an example. He pointed out that there are many different kinds of Chinese cuisine, and insisted that while food of Northern China is more popular in some mainland urban centers, 95 per cent of the Chinese food served outside mainland China is Cantonese.

“It has milder flavor and is more pleasing to more people. And it can be economically prepared. On my television programs I give authentic ingredients, then legitimate substitutes. For example, some recipes call for dried lily buds. But if you leave them out and add a little more sugar, you get nearly the same results.

“In China, food preparation tends to be elaborate—people have more time and there are usually more hands at home to do the work. In America there is so much to do that people tend instead to use products readily available—such as frozen vegetables. Some Chinese vegetable dishes take two hours to prepare and two hours to cook, time which just isn’t practical in America. It’s the new and different tastes which the people are after, and the economy involved, and it is possible to have both without handpicking lily buds,” Chan said in one of his more serious moments.

Such practicality, plus humor and wit are a large part of his success. For example, one of the dishes being prepared in Peking, as Mrs. Nixon watched, caused a sensation among Chinese families in Hawaii, according to Chan. Apparently the name of the dish means “the beautiful woman’s rolling buttocks,” he told Bernie Harrison of the *Washington Evening Star and Daily News*. He also told William Rice of the *Washington Post* that one of his greatest dreams is to cook for Chinese guests of the President at the White House. If past performances are any indication of the way his star is rising, he may just get the chance. □

THE AWARD

The East-West Center Award for intercultural activity in everyday life is made possible by an endowment from Y. Baron Goto, Vice Chancellor-Emeritus of the Center. The Award is made according to requirements drawn up by a representative committee of center participants and staff, and provides that:

“It will be made annually in recognition of an individual who has made in everyday life a significant contribution to the fostering in Asia, the Pacific area and the United States of better relations between the people of the culture in which the individual is working and the people of another culture or cultures.”

In proposing the Award, Dr. Goto wrote: “The Center is well known for its academic activities in the intercultural field. It is my feeling that an award could call attention to the Center’s aims in the non-academic field by giving recognition to men and women who have demonstrated in their everyday lives the ability to be at home in another culture.”

Nominations for future awards are widely sought from individuals and organizations, including East-West Center alumni organizations.

HERE TO DANCE

By Arnold Kishi

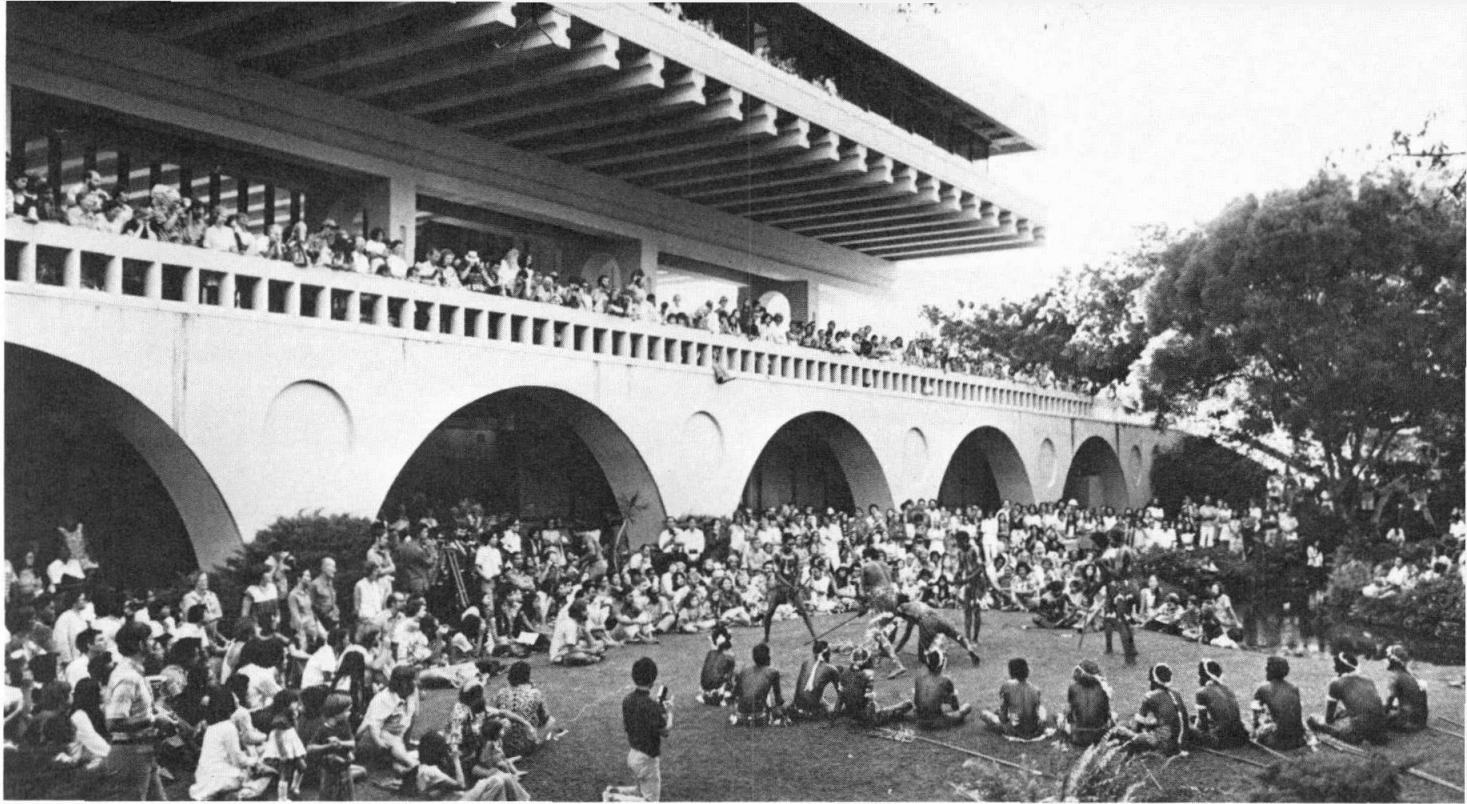
The East-West Center's lush Japanese Garden was a setting for a most unusual performance on April 25. On that day, some 20 Aboriginal dancers from Australia's remote Northern Territory opened a week-long program in Hawaii.

The program at the Center was sponsored by the East-West Culture Learning Institute as part of its program in cultural identity. The dance troupe—from the Yirrikala, Mililingimbi, and Bamyili cultural areas of Australia's Arnhem Land—came to Hawaii as part of a South Pacific tour sponsored by the Australian Department of Foreign Affairs.

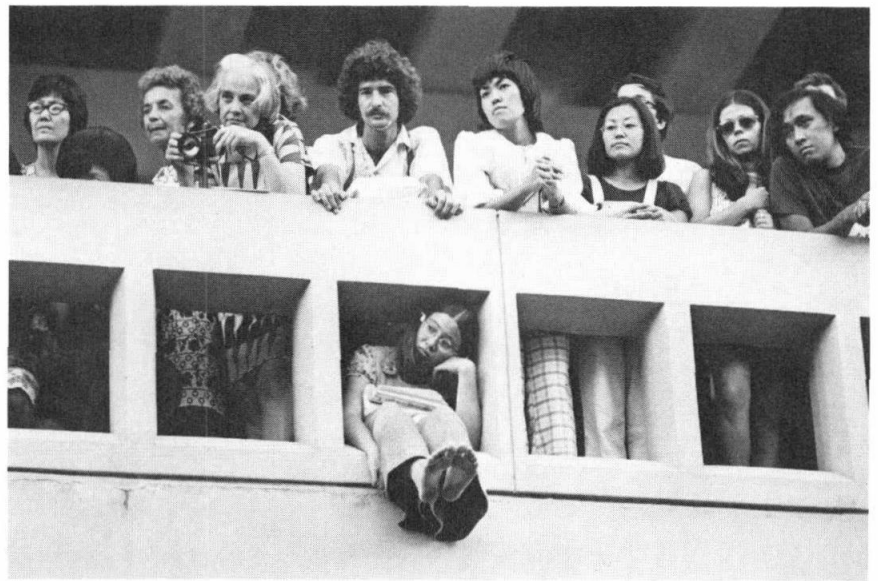
The tribal dancers, wearing chalk-white body paint and native clothes, portrayed stories and legends dating back to ancient times. Dances were performed to the haunting accompaniment of a didjeridoo, a long wind instrument hollowed out from the branch of a tree.

During their numerous public appearances throughout Honolulu, thousands of local people had the opportunity to get a first-hand glimpse of the stone-age rituals, customs and artifacts brought by the Aboriginal Theatre Foundation in its first visit to the United States. □





Replete in body paint and feathered ornaments, opposite page, Aborigines performed numerous dance rituals, some dating back hundreds of generations. The didjeridoo, bottom, a wind instrument hollowed from a tree branch, provided unusual one-note musical accompaniment. Bottom right, an aboriginal warrior displays ceremonial face paint. Hundreds from the Honolulu and University community, top, gathered around the Japanese Garden to observe the display of Aboriginal culture. With viewing spots at a premium, one resourceful East-West Center student—Julie Marshall from the United States—found a precarious but convenient niche, right, to take in the show.



Hawaii is growing fast! There are indications that it is growing too fast—much too fast for some, especially in the area of population.

Between 1900 and 1970 the population rose from about 150,000 to nearly 800,000—an average annual growth rate of 2.3 percent. Such a growth rate places it a step behind India and Latin America among the highest growth rates in the world.

People continue to migrate to Hawaii in record numbers while the death rate continues to decline. Housing is in short supply and there is a state-wide concern about pollution, noise and energy supply.

Meanwhile visitors continue to flock to the islands at more than 7,000 per day—the transient population averages more than 60,000 at any one time, not including military personnel. More than 2.5 million tourists come to Hawaii annually, a ten-fold increase over the past 15 years.

What does all this mean for Hawaii's future? No one is quite certain, but two researchers in the East-West Population Institute have narrowed the population alternatives to a handful of quantifiable assumptions. Their findings have just been published as Population Institute Paper 31, "The Demographic Situation in Hawaii" by Robert Gardner and Eleanor Nordyke. Parts of the study were previously revealed in more popular form,

but this is the first time a detailed, purely demographic analysis of Hawaii's population has been published. The authors point out that their work utilizes original data from censuses, statistical reports and yearbooks almost totally, and consequently only goes back to 1900. Previous census data was thought to be somewhat inaccurate.

Their work is not intended to be popular reading, but rather a reference source for planners, researchers and other authors to use in further application of the compiled data—it is a demographic base line for a view of Hawaii since 1900. It is historical in that it presents in fastidious detail what has happened and what is now happening in the demography of Hawaii. It also has a sound projective value for planners and public health officials who are in positions to affect the future.

The authors caution against trying to apply their projections to any area other than Hawaii, since Hawaii has geographical limitations few other areas have. But they also note that the limitations which allow a microcosmic study as theirs can also provide the same laboratory for dealing with the crushing problems brought on by rapidly expanding populations. Both the state and the city and county of Honolulu have planning commissions; but there is little unified effort for dealing

By Mark Zeug

Time to Look at the Spigot

EWPI Paper 31

Demographic Situation in Hawaii

One of the most interesting and significant sections of the *Demographic Situation in Hawaii* (Paper 31 of the East-West Population Institute, by Eleanor Nordyke and Robert Gardner—see story above) is the section of projections of the civilian population.

In this section, the authors took what they learned about fertility, mortality and migration and projected it into the future using a series of six assumptions to portray possible alternatives between 1970 and 2070. They point out that the purpose of these projections "is not to predict the future but rather to make explicit some important features—absolute numbers, growth rates and age distributions—of the future population of the state that would result from various well-specified courses of fertility, mortality and external migration," whether foreign or from the US main-

with the real problem, that is, the rapidly rising population. They are so busy mopping the floor that they haven't bothered to turn off the spigot, Eleanor Nordyke noted in an article for *Beacon Magazine*.

That spigot, for Hawaii at least, is primarily immigration from both the United States mainland and the Asian-Pacific area. In a country organized on freedoms such as the United States, it is constitutionally impossible to tell people from the mainland that they can no longer move to Hawaii to live (a fact which has caused some in Hawaii to push for secession). Theoretically, the cost of living (second highest in the U.S.) would deter people from moving to Hawaii, and it no doubt does deter some. But the in-migration continues—along with a fairly steady birth rate and a declining death rate.

Projection I represented the current trend in 1970, with a projected population in the islands of 1.5 million in 40 years. Nordyke said that more recent data indicates the trend has not deviated from that projection since 1970.

(The Demographic Situation in Hawaii is available upon request from the East-West Population Institute, 1777 East-West Road, Honolulu, Hawaii 96822.)

Foreign migration to Hawaii: 1950-72

Year	Number of immigrants	Year	Number of immigrants
1950	179	1962	2,048
1951	294	1963	1,767
1952	702	1964	1,623
1953	613	1965	1,721
1954	821	1966	3,070
1955	951	1967	3,825
1956	1,087	1968	4,693
1957	1,384	1969	5,199
1958	1,407	1970	9,013
1959	1,616	1971	6,055
1960	1,619	1972	6,765
1961	1,762		

NOTE: Immigrants admitted to the United States reporting Hawaii as their state of intended future residence, for years ending June 30.

SOURCE: State of Hawaii, Department of Planning and Economic Development, *Statistical Report*, no. 94, table 17.

land. "The intention is to highlight the alternative implications of certain exceedingly simple assumptions based on the continuation of specified demographic trends.

"It is not suggested that these projections bracket the full range of plausible future courses of the civilian population, particularly as far as the upper bound is concerned.

"The starting figure for each projection is a population of 658,752—the approximate civilian population of the state on April 1, 1970." (Note: Hawaii has a large military population which is not included here because much of it is in various stages of mobility.) Survival rates are based upon the 1969-71 Hawaii life tables, and fertility rates are drawn from table 16 of this study. These rates

Migration between Hawaii and other states: 1965-70

State	Living in specified State in 1965, Hawaii in 1970	Living in Hawaii in 1965, specified State in 1970	Gain or loss to Hawaii
Alabama	1,180	1,168	12
Alaska	1,118	608	510
Arizona	1,568	1,730	-162
Arkansas	535	557	-22
California	34,257	35,595	-1,338
Colorado	2,406	2,196	210
Connecticut	1,527	1,173	354
Delaware	271	239	32
Florida	4,479	4,552	-73
Georgia	1,978	2,092	-114
Idaho	787	616	171
Illinois	4,376	3,182	1,194
Indiana	1,471	1,251	220
Iowa	1,088	717	371
Kansas	1,420	1,090	330
Kentucky	780	560	220
Louisiana	1,281	789	492
Maine	615	410	205
Maryland	3,161	3,596	-435
Massachusetts	2,515	1,719	796
Michigan	2,680	1,606	1,074
Minnesota	1,527	996	531
Mississippi	718	633	85
Missouri	1,815	1,399	416
Montana	548	334	214
Nebraska	1,448	752	696
Nevada	660	615	45
New Hampshire	326	238	88
New Jersey	2,596	2,966	630
New Mexico	1,395	858	537
New York	4,729	2,300	2,429
North Carolina	3,108	2,075	1,033
North Dakota	521	256	265
Ohio	3,487	2,434	2,053
Oklahoma	1,289	1,247	42
Oregon	2,020	2,331	-311
Pennsylvania	2,675	2,233	442
Rhode Island	658	537	121
South Carolina	2,295	1,864	431
South Dakota	370	165	205
Tennessee	1,378	904	474
Texas	6,937	6,715	222
Utah	1,087	787	300
Vermont	176	259	-83
Virginia	6,938	7,542	-604
Washington	4,712	5,794	-1,082
West Virginia	397	206	191
Wisconsin	1,415	1,046	369
Wyoming	469	93	376
District of Columbia	545	418	127
Total	125,732	112,443	13,289

SOURCE: United States, Bureau of the Census (1972b, table 4).

imply a gross reproduction rate of 1.19, a net reproduction rate of 1.16.

"All six projections assume that the mortality conditions reflected in the 1969-71 life tables will prevail unchanged during the 100-year period. Projection I and II assume that the rate of net migration by age and sex will continue at the same levels as those observed during the 1960-70 period. The remaining four projections all assume that the population is "closed", that is, not subject to in- or out-migration.

"The assumptions are as follows: Projection I and III assume that 1970 fertility will remain unchanged in the indefinite future. Projection II and V assume that, from its 1970 level, fertility de-

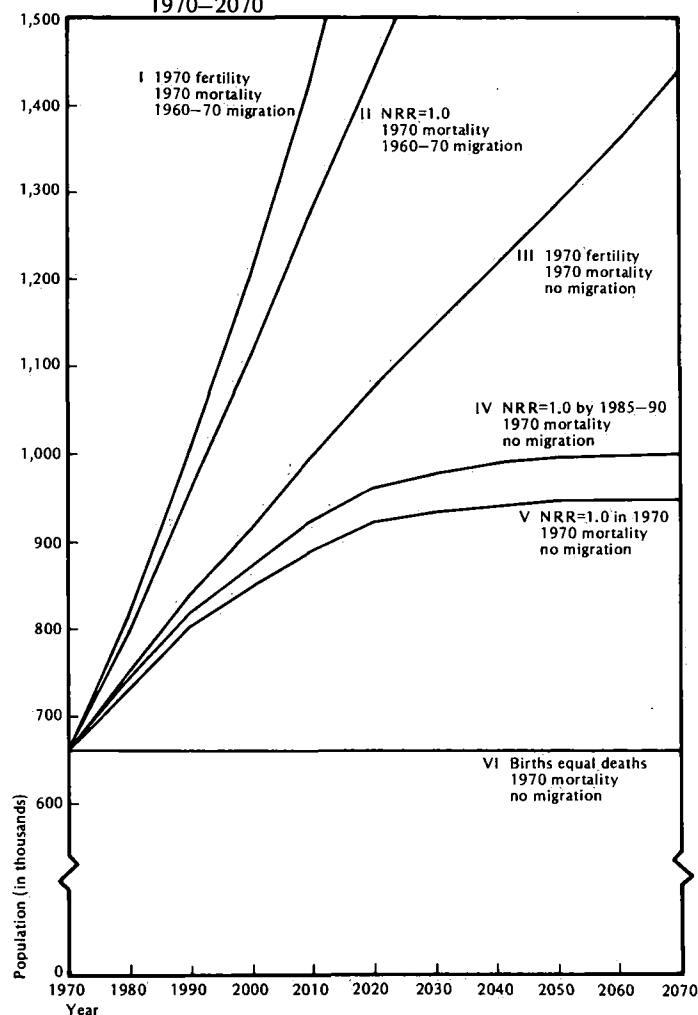
(Continued on next page)

Demographic Situation...

(Continued from page 7)

clines instantly to a level resulting in a net reproduction rate of 1.0 (births equals deaths). Projection IV assumes that fertility will decline from its 1970 level linearly to a level that will bring about a net-reproduction rate of 1.0 by 1985-90, remaining constant thereafter. Projection VI differs from all the other projections insofar as it makes no direct explicit assumptions about the course of fertility but, instead, specifies a zero popula-

Projections of the civilian population: Hawaii, 1970-2070



Assumptions underlying projections of the civilian population: Hawaii, 1970-2070

Projection	Assumption Fertility	Mortality	Migration
I	1970	1970	1960-70
II	NRR=1.0 at once	1970	1960-70
III	1970	1970	Closed population
IV	NRR=1.0 by 1985-90	1970	Closed population
V	NRR=1.0 at once	1970	Closed population
VI	Adjusted so that births equal deaths	1970	Closed population

tion growth rate beginning in 1970 and continuing for the entire period."

The results of the projections are shown... in a chart taken from the paper. Basically, "if migration were to continue at 1960-70 levels while fertility and mortality stabilized at 1970 levels, the civilian population would reach one million in early 1990, and 1.5 million by 2013. It would continue to grow thereafter at the relatively rapid rate of 1.47 per cent annually. At such a rate the population doubles in 47 years. All age groups would participate in the growth, although there would be a marked shift toward an older age composition. Notably, the proportion of the population under 15 years of age would decline from the 1970 level of 30 per cent to about 24 per cent. The proportion of those over 60 would increase from 10.2 per cent to approximately 18 per cent. Net in-migration is responsible for much of the population growth in Projection I, as is evident from a comparison of Projections I-III."

Four Major Conclusions

The authors list four major conclusions which appear to emerge from these projections.

"First, a total elimination of net in-migration in Hawaii would have a far larger impact on reducing population growth than even an instantaneous reduction of fertility to replacement levels. By inference, and barring a major reversal of recent trends, the primary factor determining Hawaii's future growth is likely to be migration rather than fertility.

"Second, even if fertility were instantaneously reduced to replacement levels, and even in the total absence of migration, the population would continue to grow until about the middle of the next century, leveling off at about 945,000, some 43 per cent larger than in 1970. In other words, continued growth in the decades ahead appears inevitable under any realistic assumptions as to the future course of fertility.

"Third, at a more moderate pace of fertility reduction, notably the achievement of replacement levels by the late 1980s, the ultimate population would be only about 50,000 larger than that brought about by an immediate decline. Therefore, the support that demographic arguments could provide for a policy aimed at artificially accelerating the existing downward trend of fertility appears to be rather tenuous.

"Fourth, simple demographic arguments suffice to establish the proposition that immediate and, by inference, very rapid stabilization of population size is both an unobtainable and an undesirable objective. The disadvantages of the requisite violent adjustments of the age structure and of fertility levels would far outweigh any conceivable advantage that could be achieved by an immediate or early attainment of zero population growth." □

The idea of an East-West Center student literary magazine has been tossed around for quite some time, but aside from certain editions of *Contact*, the student newsletter, little has been realized. However, in April and May, a group of students put together the first issue of *Impulse* as part of a project for a Communication Institute seminar. The magazine contained a wide variety of stories, from political, economic and social science issues which confront the world today, to the personal dilemmas of participants. The East-West Center Magazine is reprinting, with permission of *Impulse* editors, two stories which deal with the latter category.

"The man with
no country—
that's the
Micronesian
youth..."



between two worlds

Editor's note: The dilemma of the future of Micronesia, as well as the dilemma of the returning East-West Center student participant, have received rather constant attention at the Center for several years. The following story touches on both subjects, written by one of the outstanding student leaders on campus.

By Ben Ruan

"I am still Micronesian, but not the kind of Micronesian my parents are. I'm new, but I still don't know what this all means to me and where I'm going," lamented a Micronesian youth studying at the University of Hawaii just a few days ago.

Caught in the void between the traditional and the
(Continued on next page)

between two . . .

(Continued from page 9)

Western, this youth has "learned" to view his life with mixed emotions. His parents are still imbedded deep in the past, in the traditional ways that existed prior to Western contact. He himself was born after World War II, when Micronesia's change began to accelerate beyond control. Still tied to his parents' teaching, he is confused when thrust into a hostile environment of "future shock."

He comes from one of Micronesia's six political districts—Marianas, Marshalls, Palau, Ponape, Truk and Yap—each with its district language or languages and district cultures that range from the most progressive, accepting change left and right, to the most conservative, suspicious of everybody—even their neighbors.

Although Micronesia's history has been one of colonization under four different world powers, external influence gained ground after World War II when the U.S. got Micronesia by default from Japan and was awarded the area by the United Nations in a strategic trusteeship agreement. From 1947 to 1951 its administration was under the U.S. Navy, and nothing much happened except for the establishment of military bases and the testing of nuclear weapons at Bikini and Eniwetok. In 1951 the U.S. Department of the Interior took Micronesia over and again nothing much happened for many years.

Then former President Kennedy, alarmed at the way the Micronesians were being "neglected," pushed for more money to go into Micronesia. This little deed, done in good intent, resulted in a concatenation which today has caused some Micronesian leaders to want out of the trusteeship agreement, one way or another.

Hurl Back and Forth

While confusion reigns, and as arguments on the future political status of the islands hurl back and forth, rhetoric wins every battle and the Micronesian youth stares at these proceedings with unseeing eyes.

The Micronesian youth knows he is being sent overseas to America for practical education that can be operationalized back home, but still finds himself in a dilemma. Torn between his ties to a disappearing tradition and an accelerating plunge into an unknown future, he questions the resistance of old ways and yet bemoans the loss of the old tradition. He seeks newer expressions and yet fears repercussions of too much change. This youth is not alone, for too many Micronesians educated in Hawaii feel the same way.

"My education has taught me to be outspoken, independent, different. Yet, my Trukese culture prevents me from doing this. I want to say how I feel but fear of

Ben Ruan was a degree student with the office of Open Grants, working toward a bachelor's degree in journalism.

both peer criticism and societal pressures tell me to shut up, don't be so free," a 24 year-old said.

He sees a kind of "future shock" being experienced by himself and by other Micronesians in Hawaii. When he graduates from the University of Hawaii, he plans to return to Truk but sees dissatisfaction. He wants to be able to fit in but he knows that his ways will be out of place back home. In the short time he has been away, he has outgrown his home.

Other students attending community colleges on Oahu, Kauai and Maui express similar opinions. Frustrated at the "snail's pace" of change in Micronesia and yet afraid to initiate changes, they reluctantly crawl back into themselves and often alienate themselves from their remarkable potential for becoming effective leaders for Micronesia's future . . .

"I get very dissatisfied with myself," a Yapese male at Maunaolu College on Maui said. "Here I am with an education. I cannot use it at home. I want to make something of myself. I want to go back and do things, but can't. What will I do?"

Another Micronesian youth from Palau, with rather long hair, studying at the Hilo campus of the University of Hawaii, said: "I want to be me, but then I cannot fit into my own society. I want to stay here but I cannot fit into the American society! I feel lost, as though between two different worlds!"

Lost Part of Himself

The "man with no country"—that's the Micronesian youth gone abroad. A Yapese at the East-West Center complains about his becoming too "Americanized." He wants to go back and live, yet he says he has lost part of himself during his short stay here in Hawaii. He told me:

"When I went home last summer for vacation, the first two weeks were fine, everything was exciting. I acted out my American life, but then the emptiness came. The older people reprimanded me, even some of my friends thought I was too strange for them. Everyday it's the same thing. Here in Hawaii, you meet different people with different ideas . . ."

Micronesians in Hawaii study political science, pre-law, psychology, public health, and other subjects which will radically change the lifestyles of Micronesia. They know it and fear it. Obstacles to change, though, do not lie in only resistance coming from the old tradition back home but also within these individuals attempting to learn new ways which might positively help Micronesia. Unfortunately, these same individuals often find it difficult to separate the positive values of American culture from the more negative ones that would, in fact, accelerate the destruction of positive traditional values from Micronesia. Given these barriers to change, it is no wonder the Micronesian youth in Hawaii sees a polarity in his role as a future leader.

"I don't blame my parents, and I can't blame the U.S. anymore. Maybe I can blame myself partly, but at least I won't give up," a Ponapean fellow on Oahu said. "I won't give up." □

clashes in courtship across cultures

Editor's note: It is never "easy" for a person to be at home in another culture—it requires flexibility and adjustment in many areas. The story which follows illustrates one such area—the area of interpersonal male-female relationships. It is reprinted here with permission from Impulse magazine and the author.

By Agnes Cheng

Living in a foreign culture is always difficult. When the assumptions and symbolic interactions of that culture differ substantially from one's own culture, interpretation of messages and questions of behavior often cause problems. And when interactions take place on a subconscious or unrecognized level, the newcomer finds himself occasionally confused and unable to act naturally. His tendency to rely on his native country's standards may be destroyed by his interest in the newer culture, and often he fails to replace the missing values with adequate, appropriate standards from the new culture.

There is probably no more sensitive indicator of such problems and no more basic and fundamental aspect

Agnes Cheng was a degree student in the Technology and Development Institute. She completed her grant in May, and has returned home to the Republic of China.

of psychology than the relationships between the sexes. The American and the Asian differ widely in the concept of what is the proper relationship between a man and a woman. For example, it takes quite a while before a Chinese boy and girl would even think about holding hands, but Americans often kiss or even make love after the first date.

Dress

To the Chinese, American dress modes place much emphasis on body exposure and sex display. In the United States, Hawaii may be the least formal and the most permissive state in dress styles. This is perhaps because of the tropical atmosphere and traditions of the islands or perhaps because those who visit here come to relax and want to get tans. Ironically, it is into this setting that the Asian is introduced into the U.S.

The newly arrived Asian—male or female—cannot help but become shocked at the amount of body exposure around them. Seeing people walk down the street dressed in hotpants and halter tops or girls going braless and men going topless, the Asian, having come from a much more clothed society, tends to see everything as blatantly sexual, or perhaps even immoral. To him, body exposure and sexual morality are closely interrelated.

Emotional Expression

In expressing feeling, the American tends to be more explicit, overt and direct; the East Asian more implicit, subtle and indirect. Whereas the American feels free in publicly expressing his feeling by holding hands, kissing, embracing, or even "petting" with members of the opposite sex, such expressions are unthinkable in public to the Asian. Americans also feel more free in using words of endearment, such as "honey" or "darling."

Certain terms used by Americans often baffle the Asian. The American feels obliged to make some verbal comment to react to each situation. For example, when eating, one should say, "Oh, this is delicious!" or "My compliments to the chef," or "Where did you get this marvelous recipe?" or some similar remark. When meeting people, one often embraces or shakes hands, saying, "So nice to meet you," "That's a marvelous outfit you're wearing," or "I am delighted to make your acquaintance," and so on. This does not mean that the person is establishing a real relationship with the other person, but it is an easy and appropriate expression for him. This appropriateness might be implied as the individual's willfulness and assertion of individual rationalism which are strong American values.

The Asian is unaccustomed to this kind of expression.

(Continued on next page)

clashes in courtship

(Continued from page 11)

His first reaction to it is that the American is a "big mouth" and the latter's friendship and interpersonal relations are all equally superficial. Consequently, this leaves the Asian with a feeling of frustration and emptiness. On the other hand, the American may feel that the Asian is completely devoid of appreciation and communication.

The Asian expression of emotion is much more refined, subtle, covert, but less physical than the American. Asians react to the feelings of others as those feelings relate themselves. This involves a non-verbal understanding of the entire social and cultural context within which each relationship is taking place, and an understanding of the way in which such relationships are expected to evolve.

An Asian might be inclined to say to an American roommate, "I just know that she likes me," or "I have a very good (bad) relationship with this individual," even though the latter could see no visible evidence of any relationship at all. The latter may also react, "That's impossible, how can you know?" But it is only the American's reliance on the physical and verbal means of his expression which blinds him to the kinds of subtle knowledge and relationships that are readily understood and communicated without outward verbal or physical actions by Asians.

Sex Attitudes

An interesting case in point concerning the different attitudes towards sex is evident in the way women walk. The way the Asian woman walks may appear to an American as mincing, short-stepped, confined and lacking in force. To the Asian, however, the American woman walks with unnecessary—and therefore deliberately sexual—movement of hips and bust, and the movement has a much looser style which appears to the Asian to be patterned after a sex symbol.

One of the major influences of the American scene is undoubtedly the prominent role of advertising in this culture. Advertisements often talk directly about feminine hygiene deodorants and douches, even contraceptives. More importantly, most advertising is tailored around American concepts of sexual desirability. Thus, well-proportioned women in bathing suits or handsome men playing tennis will often be used to advertise products from sport cars to after-shave lotion. Even the objects themselves, such as cars, appliances and art objects are designed with colors and shapes that have subtle sexual reference.

The advertising of these commodities is now occurring in Asia, but again, the expression is indirect. In the traditional Chinese value system, for example, images of tranquility, natural beauty and valuable historical tradition, such as sage, the bamboo by the waterfall, or some beautiful calligraphy, would more likely be used. This is not because these things are more

valued than sex, but rather because the tendency is to suppress public expression of sex.

Dating

There may be many motives and theories behind the practice of American "dating." For some people it may be an outlet for personal expression and a source of mental stimulation. Others may "use" their dates to show their high social position or reputation by their ability to attract good-looking people. Still others may use dating as a means for thinking about or choosing a future spouse. In any case, dates are usually between single couples. Very often, invitation to dinners, parties and other activities, includes provision for a date so that the "couple" is together. Advertising also expresses the "joy" of single couples being together. The couple is for the most part free to decide on its own course, where it will go, what it will do, with little influence from parents or friends.

For the American male then, dating is an outlet for self-expression. It allows him to express himself to his date, and perhaps to achieve some of his desires in relation to her. She also serves as an expression to the rest of the society of the kind of person he thinks he is, by the kind of date he can attract. Also, either party may terminate the relationship at any time if it is not fulfilling these kinds of desires properly.

This American concept of dating does not exist in Asia. Other social functions take its place, however. It is more common for groups to invite each other to parties and other social functions, such as picnics, beef-noodle stands and cooking parties (pau chiao tse). Each person is expected to show equal consideration to other members of the opposite group, but usually it is inevitable that individuals become interested in one another, and show special attention to one another. Still a boy tries to be fair to the other girls in the group.

Individual Relationships

As the individual relationship develops the group still plays a large part, especially in trying to encourage and give advice and observations. Because of the group interest in the relationship, it is much more difficult to break it up, and the group may also be alarmed if the relationship is not going the way it should. Then it tries to patch up an otherwise difficult situation.

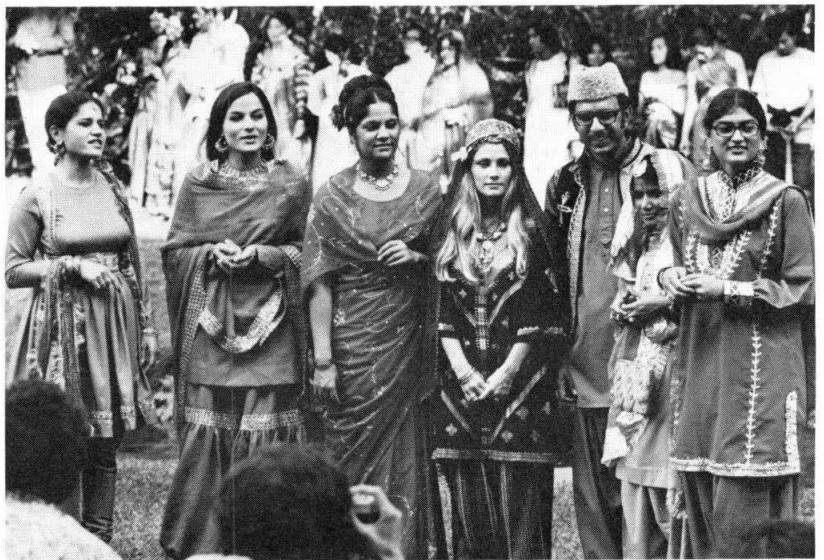
The Asian coming to the United States is confused by the differing American procedures for establishing meaningful interpersonal relations. Consequently, as a way to fulfill his or her own emotional needs, the lonely Asian soon decides that the only choice left is to follow the dating pattern and this readily leads him or her into emotional and sexual confusion.

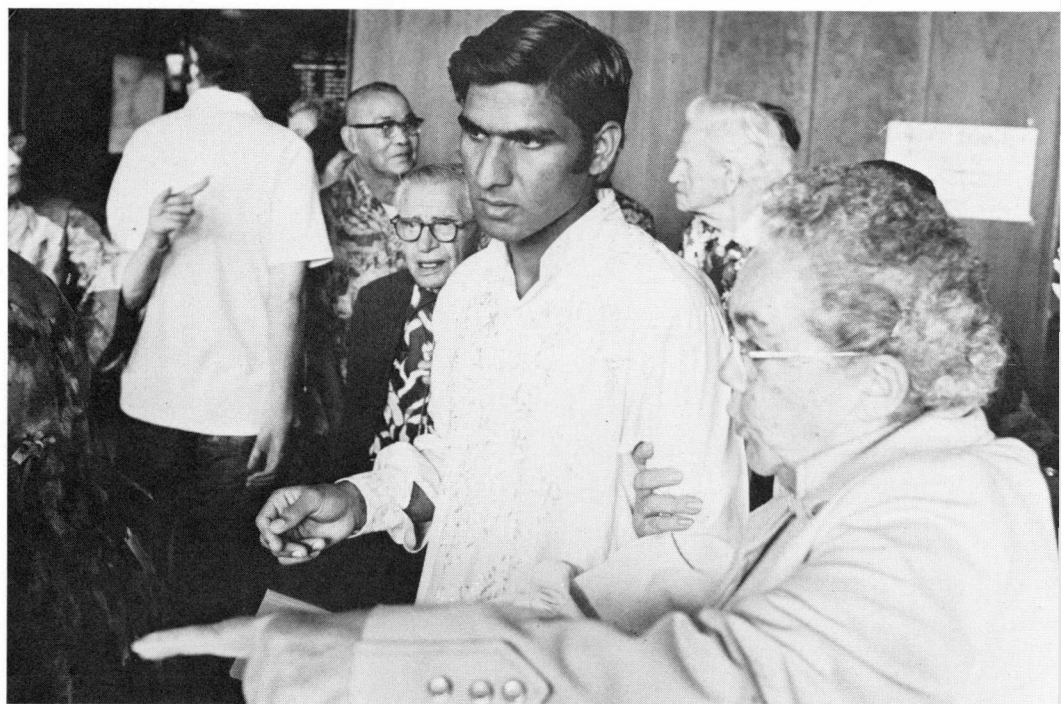
Somewhat more ignorant about contraceptives, the Asian female may end up pregnant. And if the American partner leaves to date somebody else, the love-struck Asian is left psychologically demolished, as well as utterly out of place in this highly mobile, impersonal and more "sexy" society—she becomes a sad "case" for a social worker. □



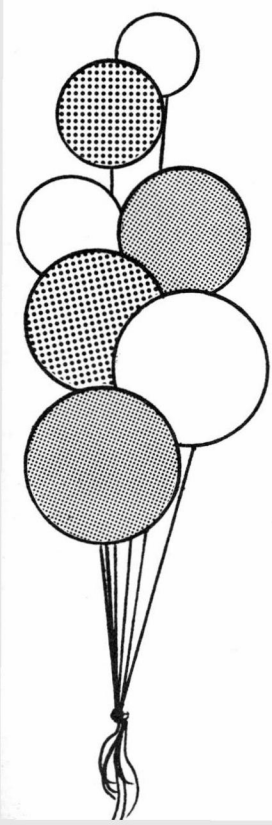
INTERNATIONAL FAIR '74 INTERNATIONAL FAIR '74

By Arnold Kishi

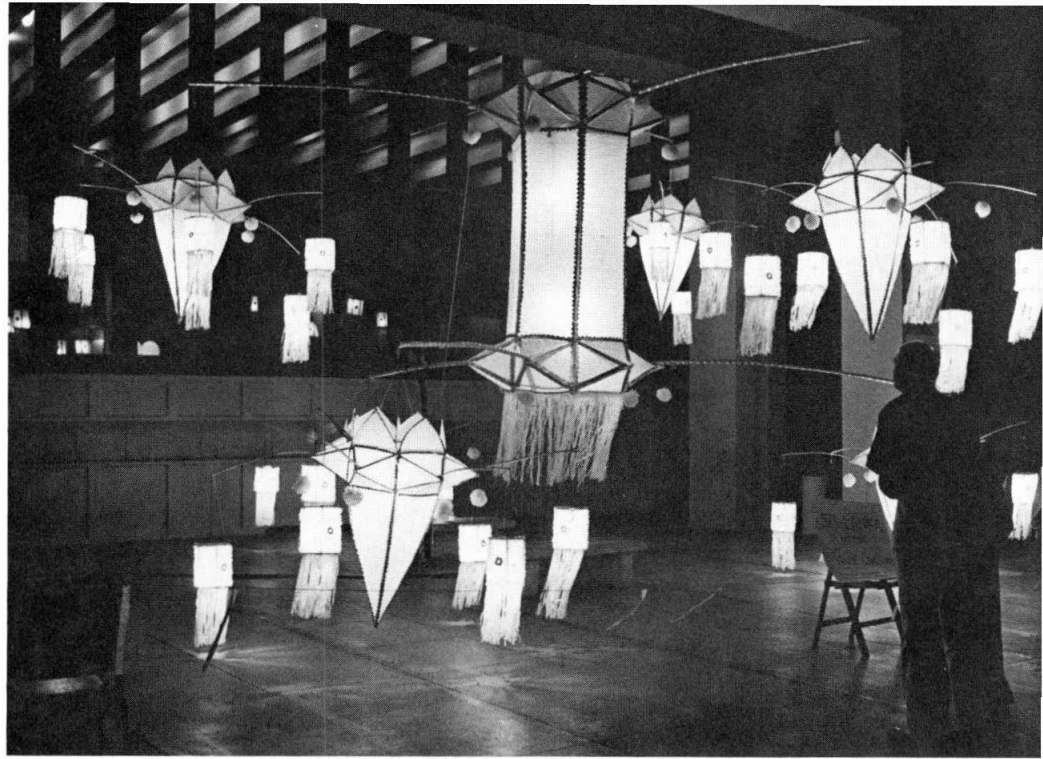




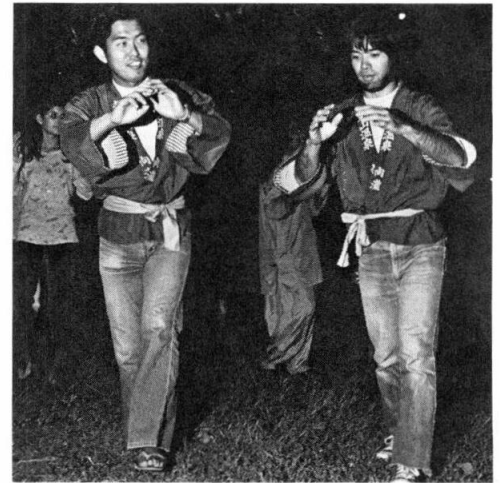
Above, left, visitors stood in long lines to have their names brush-painted in Chinese characters at the Chinese calligraphy demonstration. Above right, Akram Muhammad Khan of Pakistan assists a senior citizen enjoy the festivities—working with senior citizens was one of several community service projects undertaken by Center students during the year. Students from some two dozen Asian and Pacific countries participated in a colorful fashion show, including Syed Ahmad Jamal and his family from Malaysia, right. Interested spectators overflow the Jefferson Hall lanai as the many ethnic groups performed portions of their national cultural heritage, below.



INTERNATIONAL FAIR '74 AT THE EAST-WEST CENTER



A bright paper lantern, above, from Sri Lanka dispelled the darkness fronting Jefferson Hall as the Fair's activities continued into the night. Naohiro Ogawa from Japan and Allan Murakami, United States, joined hundreds of different nationalities in a bon dance. Spectators and participants alike joined the rings of people who wound around center stage to the beat of loud gongs and syncopated chants of the traditional Japanese bon dance, below.



International Fair '74 at the East-West Center was a festive occasion this spring as thousands from the Honolulu community participated in a variety of cultural programs presented by students from more than 40 Asian and Pacific area nations.

The all-day affair on March 23 featured cultural exhibits and displays, colorful national dresses, appetizing cuisines, martial arts demonstrations, lively folk dances and spirited song fests representing the broad cross-section of cultures at the Center.

From Tonga to Afghanistan, from Malaysia to the United States, they were all there. That evening under the lights of several hundred flickering Japanese lanterns, Thais, Pakistanis, Samoans, Filipinos, Chinese, Indonesians, joined the Japanese and others in a gigantic bon dance on the lawn of Hale Manoa. This was the finale of a day filled with excitement and new experiences meeting new people.

This annual event, sponsored this year by the East-West Center Student Association, is a gesture of thanks to the community for its generous support of international understanding and the fostering of better relations among cultures. □



The Business of Nationbuilding

By Jeanne Nishida

Carl Heine believes that Micronesia has been summoned by the forces of history to take a unified stand and get on with the business of nation building.

In *Micronesia at the Crossroads*, a brand-new East-West Center Book, Heine presents the Micronesia that "I, a Micronesian, have come to know." He writes somewhat in reaction to the expert status too often afforded the views of mere visitors to the Pacific island territory but more out of a need to help others understand the range of problems facing Micronesia in her struggle for "a new status, a new way of life, a new freedom."

Today the people of the Trust Territory of the Pacific Islands are faced with several alternatives for drastic political change. The questions abound. Will they choose complete independence from the United States, charged since 1947 with the responsibilities of the United Nations trusteeship? Will Micronesia attempt to return to traditional ways of life? Will they choose a new status, that of Micronesia as a state in free association with the United States?

Coca-Cola to Coconuts

Carl Heine believes the answer is in the people of the scattered island territory. As they fight to establish their identity, he points out, they appear to be divided. "There are those in Micronesia who prefer Coca-Cola to coconuts, and others who prefer coconuts to Coca-Cola," writes Heine, but "whatever happens, both views must be respected and accommodated."

Further, Heine sees free association as the most beneficial status for the people. He believes that with free association Micronesia can establish a strong national identity, one which will allow Micronesians to have alternatives to choose from. Those who prefer the past as well as those who choose the modern way will have the freedom to exist within a unified nation.

At the same time, he fears the results of separatism. Heine does not believe that commercial interests who, perhaps inadvertently, have promoted separatist views in several of the Micronesian districts will have the sustaining strength of more unified national development efforts.

Heine considers total independence a second alternative to free association with the United States, preferring the latter to more extreme forms of political independence. He sees a nation with a sense of purpose as a synthesis of forms and therefore workable in Micronesia.

Now an East-West Center degree scholar and candidate for a Master's degree in political science at the University of Hawaii, Heine has his eye on a doctorate in the same field, believing as he does that he can best serve the Micronesian people with the added degree power.

Heine, Marshallese by birth, was educated at a California high school and received his undergraduate degree in political science at Pacific University in Oregon. He joined the government service in the Trust Territory in 1965 and later was appointed chief clerk of the House of Representatives of the Congress of Micronesia.

When the first Future Political Status Commission was organized by the Congress of Micronesia in 1967, Heine was appointed staff officer and traveled with the commission throughout the South Pacific.

Deputy District Administrator

Then in 1969, he was appointed deputy district administrator for the Yap district in the Western Caroline Islands. In 1971, he was called on again to serve as director of staff and research for the Joint Committee on Future Status, created by the Congress of Micronesia to represent the territory in status talks with the United States.

Heine's thesis for a Master's degree will discuss the role of the Congress of Micronesia as agents of change in the territory's development. This will mean closer examination of the work of the legislative body that he has been closely involved with since he began his government service. The Congress was first convened in 1965, the year of Heine's graduation from Pacific University.

Heine has written numerous articles on the Micronesian political situation published in the *Micronesian Reporter*, the *Journal of Pacific History*, the *Pacific Islands Monthly* and an Australian National University book, *Priorities in Melanesian Development*. He completed his reappraisal of the Micronesian political dilemma in one year, has seen it through many more months to publication and is most excited about its proposed use in college courses on Pacific islands development and change.

He is proud of his accomplishment. This book is, after all, the first Micronesian view of the political situation in Micronesia. But Heine is aware that development is continuous. Hence he expresses a sense of urgency that people should learn from his work but also go on to learn more.

Micronesia at the Crossroads, A Reappraisal of the Micronesian Political Dilemma, is an East-West Center Book published by the University Press of Hawaii and released April 1, 1974, in cloth (\$10) and paperback (\$2.95) editions. □

Thirteen professional development participants in the Culture Learning Institute's ESOL (English to Speakers of Other Languages) Teacher Trainers' Project completed their East-West Center studies and held graduation ceremonies on March 1, 1974, in the Asia Room. Dr. Verner Bickley, Institute Director, delivered a graduation message, and Lilia Juele from the Philippines gave the groups' responding address. Then, after receiving completion certificates and the traditional leis from Chancellor Everett Kleinjans; Dr. Agnes Niyekawa-Howard, chairman of the department of East-Asian Languages; and program coordinator Larry Smith, the participants rose and, holding up a 40-foot vine lei entwined with yellow blossoms, presented their personal thoughts on their experiences at the East-West Center.

We met as strangers

An Invitation To Peace

"Love is the ability to understand, the willingness to share and the heart to be patient." Petronila Goseco, assistant professor, College of Education, University of the Philippines.

"I believe that understanding and friendship will invite the peace of the world." Minoru Ike, associate professor, Aichi University, Tokyo, Japan.

"Do not do unto others what you would not have others do unto you! If everyone will live up to this saying, I think the world would be a wonderful place to live in." Agnes Cheng, inspector of English, Education Department, Hong Kong.

"It is in giving that we receive, be it in knowledge, love, gifts or friendship." Phyllis Ann Horney, student teacher supervisor, Sunnyside, Washington.

"Although we are from different countries, we belong to the same family called East-West Center." Toshiaki Ozasa, lecturer, School of Education, University of Kagoshima, Japan.

"Learning never shared is knowledge stolen; loving never shared is knowledge lost." Lilia Juele, college dean, West Visayas State College, Iloilo City, Philippines.

"I swear to this chain of love that I will never forget our friendship." Razaq Ishaqzai, English teacher, Lycee Jami, Herat, Afghanistan.

"Always make friends. Always be good." Prayon Metong, chairman, Department of English, Bansomdej Teachers' College, Thailand.

"No matter where we live, we are friends indeed." Masuyoshi Watanabe, lecturer of English, University of Saitama, Japan.

"Aloha—that tiny glow or spark to and in life; that vital element which enables man to apply his thoughts and heart to others for a better tomorrow. Aloha—love—as we have lived it here. May it spread throughout the world." Lois Mui, TESOL teacher supervisor, Honolulu, Hawaii.

"We met as strangers, but now our deep love deplores separation." Gwan-Sig Song, associate professor, English Department, Gangwon University, Korea.

"Love is all we need." Tadsanee Paitoonpong, chairman, Department of English, Uttaradit Teacher's College, Thailand.

The final presentation was a song, written by Anthony Collins, English language coordinator, Department of Education, American Samoa. The group sang:

Verse: *Chain-of-Love, and Lei-of-Friendship
Long-time sought, from West to East
Found at last here in Hawaii
In the East-West Center, CLI.*

Chorus: *Lovely flowers reflect your friendliness
Chain of Love declares our ESOL's
success
Thanks to all of you who helped us
succeed
Fare-ye-well! Goodbye, our "Friends-
Indeed!"*

*Fare-ye-well! Fare-ye-well!
Goodbye! Goodbye, our "Friends-
Indeed!"
Thanks to all of you who helped us
succeed
Fare-ye-well! Goodbye, our "Friends-
Indeed!"
Fare-ye-well! Goodbye, our "Friends-
Indeed!"
Fare-ye-well! Aloha to you all!*

ALOHA!

*How do you say things without
talking?*

*What social forces are at work in
our cities?*

*What is the stuff of which heroes
are made?*

*Who can teach us to control pests
that destroy food supplies?*

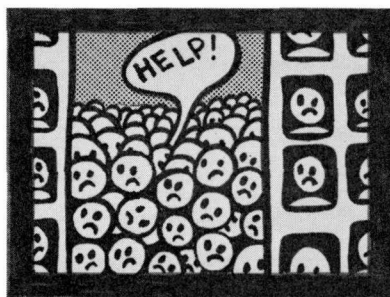
*How do we learn about
population planning?*

*Are regional universities respon-
sive to their local communities?*

By Jeanne Nishida

From May to September this year at the East-West Center in Honolulu, men and women from countries in Asia and the Pacific area and from the United States—students, academicians and professionals—are participating in a variety of summer activities to see if they can come up with some answers to these and other similar questions.

The questions are characteristic of the kinds of problem-oriented study, research and training being carried out in Hawaii and overseas by the Center's five program units—the East-West Communication Institute, the East-West Culture Learning Institute, the East-West Food Institute, the East-West Population Institute, the East-West Technology and Development Institute. An Open Grants section also organizes an annual study and research program not directly related to the problem orientation of the five institutes.



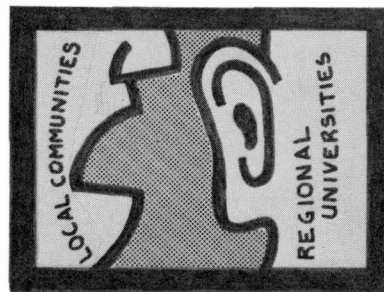
This year, with a group of senior scholars in residence to do research on the theme, "The Urban Environment in the Contemporary Spirit," Open Grants sponsored a five-day symposium May 13-17 to consider the social forces in urbanization.

No vacation

MAY TO SEPTEMBER

At East-West Center

Ten major papers were presented by participants from India, the Philippines, Japan, Thailand, Australia, Korea and the United States, and 21 responding participants from Hawaii, Indonesia, Australia, Japan, India and Korea added their ideas to the discussion. They discussed hard-to-solve social problems which have drained much energy, effort and money from national and city budgets. Health, education, welfare and employment, security from want, from crime and from the oppressive pace of urban life, all widely acknowledged concerns of government, of private institutions and of citizen groups working to improve the quality of city life, were topics of discussion. By examining the processes and institutions which effect social change, symposium participants sought ways to clarify, improve and accelerate the implementation of programs which seek to lift the quality of urban life.

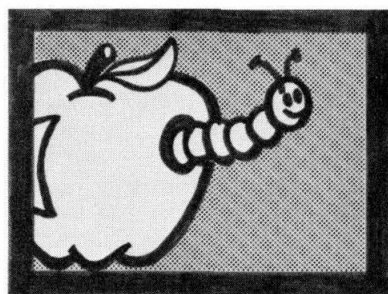


Another workshop and seminar at the East-West Center is a three-part project held May 27-June 14 to examine the progress of the East-West Technology and Development Institute's program for developing regional adaptive technology centers at non-metropolitan universities such as the Georgia Institute of Technology, Tuskegee Institute of Alabama, the University of Wisconsin at Green Bay, the University of Hawaii at Hilo, Mindanao State University in the Philippines, Yeungnam University in Korea, Hasanuddin University in Indonesia, Khon-Kaen University in Thailand and the University of South Pacific in Suva, Fiji.

The Institute has four program subdivisions—employment-oriented development planning, a goal; technology adaptation, the means toward reaching the

goal; small-scale entrepreneurship development, representing agents who will participate in attainment of the goal; and public policy and institution development, the framework on which all the other factors must build. Establishing regional adaptive technology centers is part of an effort to build the development framework.

The May 1974 workshop follows a summer 1973 program which laid the groundwork for initiating a long-term cooperative network of non-metropolitan and regional universities in Asia, the Pacific and the United States to promote and facilitate effective university-community interaction. In effect, the international participants in this cooperative program are looking at ways to make the regional institution of higher learning more responsive to the needs of its local community.



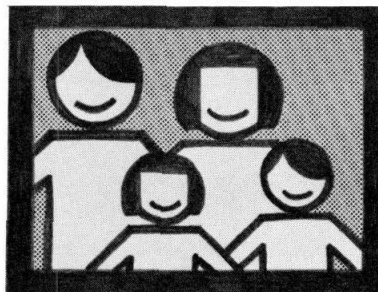
In June, the East-West Food Institute held a seminar on integrated pest management for agricultural administrators. Thirty college-level directors of research and extension, deans of agriculture, directors of agriculture, industrial representatives, legislators on environmental or regulatory committees and pest-management specialists from Korea, Japan, the Republic of China, the Philippines, Malaysia, Indonesia, Thailand, Australia, New Zealand, parts of the South Pacific and the United States attended the week-long seminar June 17-21. They are concerned with the development of an ecological and multidisciplinary approach to the control of crop pests, an approach which holds great promise for effectively controlling losses of food crops to pests, with minimum harm to the environment.

The participants, administrators in research, extension, education, the pesticide industry and legislators on environmental and regulatory committees, make the decisions that have great impact on the development of the pest management concept. It is important that those who may not have been educated in pest-control sciences learn about the ramifications and potential of the new concept of integrated pest management to agricultural productivity and environmental quality. At the same time, pest management specialists at the seminar were given an opportunity to face the problems faced by the administrators in implementing their ideas.

The Food Institute works on five major program subdivisions of professional development and research: agro-economic management, systems of crop protection, agricultural planning and administration, community nutrition and fisheries and aquatic resources management.

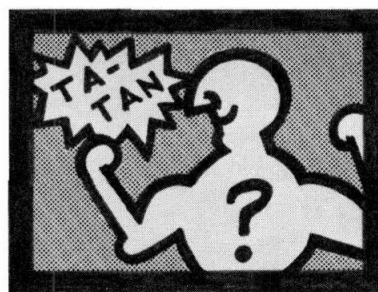
In addition to the agricultural administrators, pest control scientists, ecologists, educators, commercial representatives, lawyers and social scientists participated in another workshop June 17-21, this one to answer the need for a highly trained and formally cer-

tified practitioner or professional consultant in pest management. Both of the summer projects in pest management are part of the Institute's work on systems of crop protection.



At the East-West Population Institute, the Fifth Summer Seminar in Population was conducted June 17 to July 13. The annual seminar brings together university faculty in anthropology, economics, geography, psychology, health sciences, sociology and related disciplines. The program, including both formal courses and workshops, involves the participants with basic demographic training in curriculum development, research design and research methods. Individual workshops focused specifically on preparation of instructional materials for introducing population subjects in standard university courses, the writing of research proposals on population related problems, or training in demographic survey methods. In addition to the individual workshops and introductory courses in population problems, methods, estimation techniques and surveys, a field trip to the Republic of Korea provided participants a chance to assess several university population activities and to observe a population action program.

The Population Institute concentrates its resources on contributing to the understanding and solution of population problems affecting the societies of Asia, the Pacific and the United States, seeking answers and solutions in four mutually related problem areas—population processes and structure, causes of demographic behavior, effects of demographic behavior and population policy. The Fifth Summer Seminar spans the four problem areas.

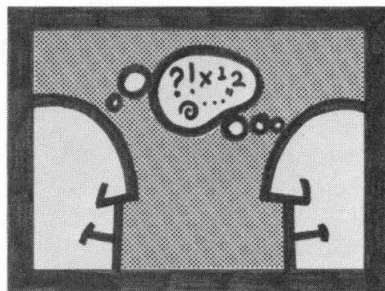


"Heroes: East and West" is the subject of a comparative popular culture research seminar at the East-West Communication Institute. In its research and profes-

(Continued on next page)

sional development efforts, the Communication Institute also is working on projects in developmental communication and international communication.

Participants at the four-week popular culture seminar, scheduled for July 8 to August 3, will carry out a comparative study of contemporary popular culture heroes from the ten countries represented—Sri Lanka, the Philippines, Nepal, Japan, Korea, Hong Kong, Canada, Malaysia, Indonesia and the United States. The participants will study textbook biographies from the participant countries, comparing the qualities, values, methods, goals and achievements as well as general educational implications of the heroes used in each country. Then, in the second half of the seminar, participants will present and discuss independent research papers they completed in late May for the seminar. The participants will include these considerations in their discussions: the hero in society, a typology of popular culture heroes within a society, and political, socio-cultural and psychological functions of popular heroes.



The East-West Culture Learning Institute, which defines its efforts in four main areas of research and study—cultural identity, cultures in contact, language in culture, and thought and expression in culture learning—is holding its Third Summer Program in East-West Intercultural Studies July 21 to August 11. Participants will study nonverbal behavior and cross-cultural interaction. During the program, educator participants will learn to be sensitive to the role of nonverbal behavior in communication. They will learn, through daily cross-cultural experiences and activities, about the problems of communication between members of different cultures, and about the research and literature of cross-culture communication and nonverbal behavior.

Another major program of the Institute will begin in September. Part of the cultural identity subdivision, the Pacific Cultural Centers program includes three professional development projects: in ethnomusicology, archives and museum management. The goal of this program is to equip participants with the skills and training to conserve and keep alive cultural arts, crafts and music that are endangered by the rapid change being experienced in the ethnic cultures of many Pacific Island nations and in communities in the United States. The first program of its kind was held last year, from July to December. The new program will open September 1 and run through February 1975. □

CALENDAR 1974

Other professional development activities scheduled for May through September at the East-West Center include:

MAY

- May 16-18 Technology and Development Institute: Conference on Comparative Action-Oriented Research and Development in Low-Cost Housing Materials Design and Construction.
- May 20-31 Technology and Development Institute: Regional Development Planning Seminar/Workshop on Tourism Impact in the Development of Pacific Island Countries.
- May 27-31 Communication Institute: Use of Commercial Resources in Population Information, Education and Communication Seminar.

JUNE

- June 10-14 Population Institute: Filipino Migration Seminar.
- June 10-21 Technology and Development Institute: Research and Development Planning Seminar/Workshop on the Role of Rural Institutions in Technology Transfer in the Farm Sector in Korea.
- June 23-29 Communication Institute: Pacific Press Association Meeting in Suva, Fiji.

JULY

- July 1-August 2 Communication Institute: First Summer Program for Advanced Studies.
- July 8-19 Communication Institute: Pilot Workshop for Population Education Program Development Specialists.
- July 15-August 2 Population Institute: Application of Population Statistics to Educational Planning Conference.

AUGUST

- August 1- November 11 Culture Learning Institute: English as a Second Language Administrators Project.
- August 4- December 1 Communication Institute: Jefferson Fellowships in Communication.
- August 10- September 30 Culture Learning Institute: Sociolinguistic Survey of Southeast Asia Workshop.

SEPTEMBER

- September 1- March 31, 1975 Culture Learning Institute: English as a Second Language Teacher Trainers Project.
- September 9- October 9 Communication Institute: Population Education Program Development Specialists Workshop.
- September 15- May 15, 1975 Culture Learning Institute: Bilingual Education Project.



Businessmen and economic officials from 14 nations spent several days observing programs at the East-West Center and around Hawaii last month. They were participating in a three-week conference sponsored by the United Nations Economic Commission for Asia and the Far East (ECAFE) and the Washington State Commission for Trade and Development. Delegates were awed by the principles of drip irrigation explained to them by Howard Chaille on his experimental farm in Waimanalo.



The 44-voice University of the Philippines concert chorus recently concluded a singing tour of the United States with a rousing performance in the Jefferson Hall lounge at the East-West Center.

Neville Kanakaratna, the Sri Lanka ambassador to the United States, discussed recent political developments in that South Asian nation at an East-West Center seminar last month. His audience included two women from Sri Lanka participating in Center professional development programs.



THE EAST-WEST CENTER is a national educational institution established in Hawaii by the United States Congress in 1960. Formally known as "The Center for Cultural and Technical Interchange Between East and West," the federally-funded Center is administered in cooperation with the University of Hawaii. Its mandated goal is "to promote better relations between the United States and the nations of Asia and the Pacific through cooperative study, training, and research."

Each year about 1,500 men and women from the United States and some 40 countries in the Asian/Pacific area exchange ideas and cultural insights in East-West Center programs. Working and studying with a multinational Center staff on problems of mutual East-West concern, participants include students, mainly at the postgraduate level; Senior Fellows and Fellows with research expertise and/or practical experience in such fields as government, business administration or communication; mid-career professionals in nondegree study and training programs at the teaching and management levels; and authorities invited for international conferences and seminars. These participants are supported by federal scholarships and grants, supplemented in some fields by contributions from Asian/Pacific governments and private foundations.

A fundamental aim of all East-West Center programs is to foster understanding and mutual respect among people from differing cultures working together in seeking solutions to common problems. The Center draws on the resources of U. S. mainland universities, and Asian/Pacific educational and governmental institutions as well as organizations in the multi-cultural State of Hawaii.

Center programs are conducted by the East-West Communication Institute, the East-West Culture Learning Institute, the East-West Food Institute, the East-West Population Institute, and the East-West Technology and Development Institute. Open Grants are awarded to provide scope for educational and research innovation.



University of Hawaii
EAST-WEST CENTER
1777 EAST-WEST ROAD
HONOLULU, HAWAII 96822