

United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions.

1. Name of Property

Historic name: East West Center Complex

Other names/site number: _____

Name of related multiple property listing:

(Enter "N/A" if property is not part of a multiple property listing)

2. Location

Street & number: 1601 East West Road

City or town: Honolulu State: HI County: Honolulu

Not For Publication: Vicinity:

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,

I hereby certify that this ___ nomination ___ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

In my opinion, the property ___ meets ___ does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:

X national ___ statewide ___ local

Applicable National Register Criteria:

X A ___ B X C ___ D

<p>_____</p> <p>Signature of certifying official/Title:</p> <p>_____</p> <p>State or Federal agency/bureau or Tribal Government</p>	<p>_____</p> <p>Date</p>
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<p>In my opinion, the property ___ meets ___ does not meet the National Register criteria.</p>	
<p>_____</p> <p>Signature of commenting official:</p> <p>_____</p> <p>Title :</p>	<p>_____</p> <p>Date</p> <p>_____</p> <p>State or Federal agency/bureau or Tribal Government</p>

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4. National Park Service Certification

I hereby certify that this property is:

- entered in the National Register
- determined eligible for the National Register
- determined not eligible for the National Register
- removed from the National Register
- other (explain:) _____

Signature of the Keeper

Date of Action

5. Classification

Ownership of Property

(Check as many boxes as apply.)

- Private:
- Public – Local
- Public – State
- Public – Federal

Category of Property

(Check only **one** box.)

- Building(s)
- District
- Site
- Structure
- Object

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Number of Resources within Property

(Do not include previously listed resources in the count)

Contributing	Noncontributing	
<u>2</u>	_____	buildings
<u>1</u>	_____	sites
<u>2</u>	_____	structures
_____	_____	objects
<u>5</u>	<u>0</u>	Total

Number of contributing resources previously listed in the National Register 0

6. Function or Use

Historic Functions

(Enter categories from instructions.)

EDUCATION/College
EDUCATION/Education-related (dorm)
LANDSCAPE/Garden

Current Functions

(Enter categories from instructions.)

EDUCATION/College
EDUCATION/Education-related (dorm)
LANDSCAPE/Garden

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7. Description

Architectural Classification

(Enter categories from instructions.)

MODERN MOVEMENT

International Style

Traditional Thai

Materials: (enter categories from instructions.)

Principal exterior materials of the property: FOUNDATION: Concrete; WALLS: Concrete
ROOF: Concrete

Narrative Description

(Describe the historic and current physical appearance and condition of the property. Describe contributing and noncontributing resources if applicable. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, type, style, method of construction, setting, size, and significant features. Indicate whether the property has historic integrity.)

Summary Paragraph

The East West Center is as an undergraduate and graduate center for international studies. The nominated area is 10.61 acres located within the larger East West Center complex. The East West Center is located along the eastern side of the University of Hawaii's flagship Manoa Campus. It is a complex of monumental, complimentary structures, open spaces, an architectural "portal" into the general University community, socializing areas, dormitories, and an Japanese garden.

This nomination form identifies the Administration Building (called Jefferson Hall and presently call the Imin Center), the dormitory (called the Hale Manoa), and the Japanese garden (site) and Teahouse, and the Royal Sala as contributing resources. Kennedy Theater is not being nominated to the Federal Register of Historic Places though it was listed on the Hawaii State Register (#50-80-14-09824).

The buildings and structures are in excellent condition and has maintained high integrity of location, design, materials, setting, craftsmanship, feeling and association since 1963.

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Narrative Description

Jefferson Hall, Kennedy Theatre, and Hale Manoa were constructed as part of the Phase I facilities for the East-West Center. Kennedy Theater is solely owned by the University and is not included in this nomination.

The Center occupies fifteen acres on the eastern portion of the University's campus, at the foot of Waahila Ridge, adjacent to Manoa Stream. "The complex includes a pivotal 2-story administration building, a 2-story theatre and a 13-story dormitory, all executed in painted exposed reinforced concrete with similar architectural vocabularies but varying accents" (N. Robinson, Executive Assistant to I.M. Pei, personal communication, 1999, June 16). The buildings were awarded the American Institute of Architects National Honor Award in 1963.

Jefferson Hall

Built at a cost of around \$2 million, Jefferson Hall was originally intended as the administration/food service building for the Center. At its inception, it accommodated administrative offices, conference/seminar rooms, libraries, an information center, a student lounge, a reading center and the dining hall/cafeteria. Over time, many of the uses have been converted to additional conference rooms.

Jefferson Hall is rectangular in plan and contains 57,600 square feet (61,750 including the 2nd level lanai). There are two sets of six arched columns, one set on the front of the building (facing the plaza), the second set on the rear of the building (facing Waahila Ridge). On each set of arched columns rests a pair of precast, pre-stressed concrete girders, 216 feet long by 5 feet deep (four total), which cantilever beyond the vertical supports 20 feet on either end. The girders in turn support precast and pre-stressed concrete joists, 128 long by 3 feet deep, that cantilever beyond the girders. The cross section of the girders and joists are a distinctive, stylized "I" shape. The building is topped by a flat roof with a concrete fascia band.

The first floor is inset below the cantilevered second floor and sits on a raised concrete platform a few feet above ground level. Access to the building is through four sets of entry steps, two sets are located on the front elevation, two on the rear elevation. The front and rear elevations of the first level are divided into three sections - two end sections that are enclosed by solid concrete walls and a glass enclosed middle section. The concrete-walled areas house the sky lit staircases. The middle section has floor-to-ceiling glass panels set in wood frames. This glass-enclosed space originally housed the student lounge and reading center. An architectural critique in the Sunday Star-Bulletin and Advertiser describes the character of the space in the following manner, " ... generous areas of glass merely screen the inner space from the elements and, viewed from the plaza the garden and mountain beyond become a part of the building's fabric... " (1966, January 16). The glass-enclosed area has since been converted to conference rooms. On the rear side of the ground level is a large open lanai with open grill concrete railings. The lanai overlooks the Japanese garden below with Manoa Stream in the distance.

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The cantilevered second floor accommodates administrative offices, conference and seminar rooms, and the library. Two conference rooms flanking a series of booths - a press booth, a projection booth, and a booth for interpreters - form the inner core of the second floor. The booths are sandwiched between and serve the two conference rooms. The inner core is surrounded by the other uses, which form the perimeter of the second floor. The entire second level is enclosed with floor-to-ceiling glass walls with aluminum bands. A wrap-around lanai with solid rails encircles the exterior of the second level.

The bottom floor or basement level is located below the large ground level lanai on the rear side of the building and is cut into the hillside as it slopes downward towards Manoa Stream. The basement level originally housed the dining hall/cafeteria, but the space has since been converted for use as conference rooms. The original dining hall/cafeteria opened out onto an arcaded lanai that leads to the Japanese garden. The lanai has since been enclosed with a glass wall, inset from the arcade wall, which maintains the visual connection with the garden. The arcade wall is distinguished by large, circular indentations located in the spandrels of the arches.

Hale Manoa

The high-rise dormitory, Hale Manoa, was constructed at a cost of \$2.2 million and was completed in 1963. The 13-story, rectangular building encompasses 114,900 square feet (143,500 including outdoor covered areas) and was designed to accommodate 480 students. The building is constructed with cast-in-place reinforced concrete and solid scored concrete walls. Pei utilized the waffle-like facade seen in many of his other buildings of the same period such as the University Plaza apartment towers in New York. The waffle-like look was created by using precast concrete window frames with vent-sills and sunshades. The windows are sliding glass panels framed with aluminum. Located on the ground level of both end walls are a single, large arched opening. The ground level accommodates the lobby and lounge areas that are enclosed with floor-to-ceiling glass and aluminum walls. The building is distinguished by the appearance of open floors on every third level.

Hale Manoa is organized in a unique arrangement of living units. Each living unit is two stories in height and accommodates a group of ten students in single and double occupancy bedrooms. Each living unit has its own living room and bathroom, which is shared by the ten residents. Elevators stop on every third floor (1st, 3rd, 6th, 9th and 12th), which are designated as the living room floors. The living rooms are inset from the building edge and are enclosed with floor-to-ceiling glass and aluminum walls. Open, lanai areas with open grill concrete railings surround the living room areas. Seen from a distance, this gives the building the appearance of open floors interspersed between the built-out floors. Bedrooms are reached by interior stairs from the glass-enclosed living rooms, which are above or below the bedrooms.

Japanese Garden, Kenzo Ogata of Tokyo (Site) and Teahouse (Structure)

The Japanese garden, completed in 1963/64, was designed by Kenzo Ogata of Tokyo. It was a gift from Japan through the Japan Federation of Economic Organizations. Although Pei did not play a role in the design of the garden, it was conceived as part of the initial plans for the East-West Center and was a significant design consideration in the siting and design of Jefferson Hall and as such is an integral component of the building. An authentic Japanese teahouse, named

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Jakuan, cottage of tranquility, was added to the garden in 1972 and was donated by the Urasenke School of the Tea Ceremony.

The Japanese Garden is hidden from view from the East West Road as it is down a slope at the rear of Jefferson Hall, along Manoa Stream. The garden abounds in symbolism, from the meandering stream to its Japanese carp. The stream has three levels much as a river begins in the mountains; it flows through the plains and slows as it reaches the sea. According to Japanese tradition, this symbolizes life, which begins in a fast moving turmoil, steadies in adulthood, and slows to a more tranquil, majestic senior citizenship. The colorful carp, a symbol of valor, often ruffles the water's calm surface because it fights its way upstream with persistence. Short cement posts seen in and near the stream represent "remains of a bridge," the round stones represent shoals where "the former bridge has been washed out." All the large stones with moss were collected in Hawaii and properly placed according to Japanese custom.

Near the highest waterfall is a nine-tiered stone pagoda, a haven in the mountains. Along the stream are two stone lanterns. One is a priceless 400 year-old traveler's lantern, which has illuminated the way for many people in Japan, and is now supposed to light the garden entrance. It is a gift of Kyoto landscape gardener Hakudo Inouye. The other is a "snow reflecting" lantern. Among the native and foreign plants and trees is the coral cassia, commonly known as the coral shower.

Teahouse

The Teahouse is situated in the northwest corner of the Japanese garden. The Teahouse is made entirely out of wood and is of traditional sukiya style construction. The roof is multi-hipped, copper shingle with a 3:12 slope and rounded copper cutters. The foundation is compacted earth and post and pier at elevated floor areas. The wall construction is round posts on the exterior and square posts with beveled edges on the interior.

The Teahouse faces south towards the garden. There are two main rooms and 2 ancillary spaces. The entry space is on compacted earth 3" above the surrounding grade, enclosed with a stone perimeter, which holds the earth in place. This area is 8 *jō* (8 mats). This earthen entry area is also used as a teaching area where long narrow tables and chairs can be set and tea can be served while sitting on "western style" chairs for those unaccustomed to sitting on the tatami mat.

From this space, one removes their shoes and steps up onto the elevated *tatami* floor of the 12-mat space. This is the formal tea room with its *tokonoma* where the decorative scroll is hung. On the north wall of this space is a small arched doorway leading to the *mizuya*, which literally means "water room", where utensils and glassware are washed. Off to the northwest corner is a small toilet room and storage area.

The Royal Sala

Construction of the *sala* is similar to a Thai house but one obvious difference is that the *sala* has no walls. Like traditional Thai houses, the *sala* is usually made of teak wood and composed of several hundred pieces. No nails are used in the construction process. A clever design enables

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planks of wood to be hinged or locked together and easily dismantled and reassembled, should owners wish to move the structure to another location.

The Sala is 20' x 20' and has a graceful sweeping lines of the steeply sloping roof. Atop the roof is the unique feature of Thai architecture, derived from Khmer design, the *chofa* (literally meaning *bunch or piece of sky*). Though the distinctive *chaofa* has graced Thai buildings for many centuries, today there are various interpretations of its meaning. Many believe it represents the mythical half-bird half-man figure of the *garuda* (*krut* in Thai), guardian of the sky, hence its position on the building.

Serpent-like features decorate the bargeboard along the edge of the gable. A form of the serpent's head can be seen rising at the lower corners and orange roof tiles suggest the serpent's scales. The foundation of the *sala* is built on wooden stilts. Eave brackets may also feature motifs of the *naga*, *garuda*, lotus, and sometimes the mythological swan (*hong*). The ridge piece feature called *kalae* or cross is thought to represent the horns of the buffalo. The columns are decorated with colored mirror mosaic mother-of-pearl and real gold leaf.

The central core, and original design phase of the East West Center, has remained intact over the years. Jefferson Hall, Hale Manoa, the Japanese Garden and Teahouse, and the Royal Sala have maintained high integrity of location, design, materials, setting, craftsmanship, feeling and association since 1963.

Alteration History:

The only major change was the rebuilding of the Royal Sala in 2006. The Royal Sala was originally completed in 1967, per the period of significance end date, but was rebuilt and improved in 2006. The new Royal Sala is historically significant. When the Royal Sala was rebuilt, it was built to more closely replicate the architectural features of a true Royal Sala of the King of Thailand. The structure is covered with gold leaf and diamond-shaped ironwood roof shingles. For more information on the significance of the Royal Sala, see Criterion G in section 8.

The other change to the nominated site was the re-roofing of the roof of the Japanese Tea House. The re-roofing of the Japanese tea house was done in kind in both materials and craftsmanship. The new roof is copper shingle and does not impact the integrity of the structure.

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8. Statement of Significance

Applicable National Register Criteria

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

- A. Property is associated with events that have made a significant contribution to the broad patterns of our history.
- B. Property is associated with the lives of persons significant in our past.
- C. Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- D. Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria Considerations

(Mark "x" in all the boxes that apply.)

- A. Owned by a religious institution or used for religious purposes
- B. Removed from its original location
- C. A birthplace or grave
- D. A cemetery
- E. A reconstructed building, object, or structure
- F. A commemorative property
- G. Less than 50 years old or achieving significance within the past 50 years

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Areas of Significance

(Enter categories from instructions.)

POLITICS/GOVERNMENT

EDUCATION

ARCHITECTURE

Period of Significance

1960-1967

Significant Dates

1963 Completion of I.M. Pei Buildings (Jefferson Hall, Hale Manoa)

1963; 1934 Completion of the Japanese Tea Garden

1967 Completion of the Royal Sala

1972- Donation and installation of the Japanese Tea House

2006- Royal Sala (new building)

Significant Person

(Complete only if Criterion B is marked above.)

Cultural Affiliation

Architect/Builder

I.M. Pei (Architect)

Pinyo Suwankiri (Royal Sala Artist)

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Statement of Significance Summary Paragraph (Provide a summary paragraph that includes level of significance, applicable criteria, justification for the period of significance, and any applicable criteria considerations.)

The East West Center is significant under criterion A, for its contribution to Hawaii's multi-cultural heritage and for its role in establishing the University of Hawaii as an international institution of higher education. The period of significance for the East West Center is from 1960, when master planning began, until 1967 when the I.M. Pei Buildings, the Royal Sala structure, and the Japanese Garden site were completed.

Under Criterion A, East West Center's significance lies in its unique place as an educational and political instrument of American foreign policy in the Cold War era. Funded by the U.S. Department of State, the Center was initially envisioned as a means to counter Soviet influence in underdeveloped countries in the Asia-Pacific Region. Senator Oren Long (D-Hawaii), Representative John A. Burns (D-Hawaii) (and later Governor of Hawaii), and the U.S. Senate Majority leader Lyndon B. Johnson (later Vice President, then President of the United States) had the initial vision for the East West Center. Since its founding, the East West Center has had a major impact on promoting international cooperation and education in the Asia-Pacific region. The establishment of the East West Center was included in the Mutual Security Act of 1960; its mandate was to "promote better relations and understanding between the United States and the nations of Asia and the Pacific through cooperative study, training, and research."¹

This complex is also significant under criterion C, as an intact, representative work of a master, the architect I.M. Pei. Pei has an illustrious career spanning nearly 50 years and is inarguably one of America's greatest and most prolific contemporary architects. He has designed numerous buildings the world over; his most notable ones being the East Building of the National Gallery in Washington D.C., the new entrance to the Louvre in Paris, and the Bank of China building in Hong Kong (the tallest building in Asia at its completion). These buildings meet criteria consideration as the only works by I. M. Pei in the state of Hawaii. Pei did design two other Hawaii projects, the Pan Pacific Building and the Queen Emma Towers, but neither project was constructed according to his designs. The newest addition to the district, The Royal Thai Sala, is significant for its architectural value, pristine craftsmanship, and rarity.

¹ "Center for Cultural and Technical Interchange between East and West Act of 1960." Partial text of Mutual

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Narrative Statement of Significance (Provide at least **one** paragraph for each area of significance.)

The East West Center was established as part of the Mutual Security Act of 1960 and was intended to provide an environment, which would stimulate and facilitate intellectual exchange between peoples of different cultures. The Center played a major role in enhancing Hawaii's image and role as the multi-cultural, multi ethnic center of America. As Kobayashi, editor of *Building a Rainbow* states, "The purpose of this unique institution was to promote better relations among the peoples of Asia, the Pacific, and the United States, by promoting the interchange of ideas, and offering various educational and research programs for its participants" (pp. 126). The Center was the brainchild of John A. Burns, Hawaii's delegate to the U.S. Congress and later governor of Hawaii, and U.S. Senate Majority leader Lyndon B. Johnson, later President of the United States. During the groundbreaking ceremonies, Johnson who was in attendance, said of the Center, "I am not quite ready to contemplate my own epitaph- but of the works to which I have contributed I have the greatest confidence that this East West Center will outlive them all" (First Annual Report, East West Center, 1961, October 25).

Built between 1962-1963, they were designed through a collaboration between I. M. Pei & Associates of New York and McAuliffe Young & Associates of Honolulu (later Young & Henderson). Pei & Associates were primarily responsible for the design aspect while McAuliffe Young & Associates were responsible for the administration of the project.

Criteria A:

Located in Honolulu, Hawaii on the campus of the University of Hawaii at Manoa, the East West Center is a private, non-profit educational institution. The East West Center's significance lies in its unique place as an educational and political instrument of American foreign policy in the Cold War era. Funded by the U.S. Department of State during the period of significance as part of the Mutual Security Act of 1960, the East West Center was founded in part to counter a similar Soviet initiative called The University of Friendship of Peoples.² Both institutions sought to establish relationships with newly sovereign, non-aligned countries in the Asia-Pacific region.

During the period of significance, the East West Center established itself as a prominent research and educational institution. Then Majority Leader Lyndon B. Johnson, an early advocate of the East West Center, stated in Senate debate on the proposed establishment of the institution, that it was "one of the finest pieces of legislation ever to be considered by the Congress."³

Over its 50 years of serving as a U.S.-based institution for public diplomacy in the Asia Pacific region with international governance, staffing, students, and participants, the Center has built a worldwide network of more than 55,000 alumni and 600 partner organizations.

² Frankel, Max, "Moscow to Open Alien University: Africans, Asians, and Latins Invited—Tuition Free," *The New York Times*, February 24, 1960.

³ *Congressional Record, Senate, 106th Congress, April 28, 1960*, p. 8855.

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Today, the East West Center is a leading organization in the Asia-Pacific region for educational research and cultural exchange. It fulfilled its original mandate to promote cooperation and understanding among the people and nations of Asia, the Pacific, and the United States by creating and sustaining a vigorous hub for cooperative research. Over the years it has played a major role in enhancing Hawaii's image and role as the multicultural, multiethnic center of America.

Specifically, the East West Center is:

- A U.S.-based institution for public diplomacy in the Asia-Pacific region with international governance, staffing, students, and participants.
- An international gathering place for cooperative research, education, and dialogue on issues of vital importance to the U.S. and the nations of Asia and the Pacific.
- A worldwide network of more than 55,000 alumni and 600 partner organizations.
- A 21-acre campus in Honolulu and a Washington, D.C. office focused on preparing the U.S. for an era of growing Asia Pacific prominence.
- Developing global leadership through educational programs that help current and future leaders understand the issues and people in this dynamic region.
- The host and administrator for the United States Asia Pacific Council, which brings together key American citizens involved in U.S.-Asia Pacific relations as a forum to inform and enhance U.S. engagement with the region.

The manner and academic methodology by which the center developed into a leading organization in the Asia Pacific Region and met additional mandates of the program are succinctly described below by the words of its first chancellor, Alexander Spoehr:

The program of the center must achieve a special and distinctive cast. If it merely adds to the number of exchange students, and merely increases the poundage of publications, it will not fulfill the goal of the Center's founders to achieve a new dimension in cultural and technical interchange in the Asia-Pacific Area, and thereby develop a new instrument for mutual understanding. This is the Center's challenge.

Highly successful East West Center worldwide programs include:

- East West Center Research Program - conducts multidisciplinary research on issues of contemporary significance to Asia, the Pacific and the United States.
- Education Program - provides a wide range of opportunities to help prepare the United States and the Asia Pacific Region for a new era of increased interdependence.
- Seminars Program - provides short-term educational experiences for policymakers, professionals and scholars from Asia, the Pacific and the United States.
- Pacific Islands Development Program (PIDP) - conducts a broad range of activities to enhance the quality of life in the Pacific islands. The founding mission of PIDP is to assist Pacific islands leaders in advancing their collective efforts to achieve and

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sustain equitable social and economic development consistent with the goals of the Pacific islands region's people.

- Washington, D.C. Office - conducts collaborative research, training, seminars, and a speaker's forum. East West Center in Washington seeks to bring Asian views to bear on policy issues, and facilitates the dissemination of the Center's research to key Washington audiences.
- Office of External Affairs - conveys information about the Center to the public. Outreach activities include media relations, briefings, special events, and the Alumni Office and Arts Program. East West Center outreach also includes a community volunteer organization, the Friends of the East West Center.
- East West Center Foundation - expands and enhances support for the Center Private resources support student scholarships, research and seminar initiatives not covered by the Center's core congressional funding.

The impact of the East West Center is felt throughout the Asia-Pacific region. More than 55,000 people have participated in East West Center programs since 1960. Many alumni currently hold leadership positions throughout the U.S. and the Asia-Pacific. Alumni include heads of government, cabinet members, university and Non-Governmental Organization (NGO) presidents, corporate and media leaders, educators and individuals prominent in the arts. The East West Center contributes to a peaceful, prosperous, and just Asia-Pacific Region, and today stands today at the forefront of US-Asia-Pacific relations. As Charles E. Morrison, current President of the East West Center suggests,

“As Asia-Pacific societies change, and the forces of globalization intensify relationships between the U.S. and the nations of Asia and the Pacific, the East West Center’s mission of promoting a peaceful, prosperous, and just Asia Pacific region has become more vital than ever.”

Fostering an idea

The initial idea for a center of international exchange emanated from a University of Hawaii at Manoa faculty initiative dated February 16, 1959. A memo from acting Dean of the College of Arts and Sciences Murray Turnbull to political science professor Norman Meller proposed the creation of an International College of Cultural Affairs at the university. President Laurence Snyder initially struck down the idea stating that budgetary constraints were an impediment to proceeding with the concept.⁴

On April 16, 1959, then Senator Lyndon B. Johnson (D-Texas) proposed the creation of an international university in Hawaii “as a meeting place for the intellectuals of the East and the West.” University of Hawaii professors advised President Snyder to respond to Johnson's suggestion. With the prospect of federal funding, President Snyder appointed a faculty

⁴ Kamins, Robert M. and Potter, Robert E. *Malamalama: A history of the University of Hawaii*. Honolulu: University of Hawaii Press, 1998, pp. 77-81.

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committee chaired by Turnbull to rapidly prepare a substantive proposal for creating an international college.⁵ Turnbull would go on to be Interim Director and then Acting Chancellor of the East West Center from its founding in 1960-62.

Sen. Johnson officially introduced a bill in the Senate on June 9, 1959. The purpose was to establish an educational center at the University of Hawaii to provide for “cultural and technical interchange between East and West.” Simultaneously, Territory of Hawaii delegate John Burns introduced a companion bill in the House of Representatives. On July 24, President Eisenhower signed The Mutual Security Act of 1959. This version of the act did not establish the East West Center, but he requested the State Department examine the feasibility of an East West educational institution. He provided a deadline to report back to Congress by January 3, 1960.⁶

The President signed the Mutual Security Act of 1960 on May 14, 1960. The final version of the act included legislation to establish a “Center for Cultural and Technical Interchange Between East and West” at the University of Hawaii at Manoa. On August 31, 1960, the President signed the Department of State Appropriation Act, which appropriated \$10 million for the Center (now called the East West Center). The funding included \$8.2 million in capital spending for six new buildings, including the two buildings included in this nomination. Further funding came from the Supplemental Appropriation Act, 1962, which appropriated an additional \$3.3 million for the East West Center.

On October 25, 1960, the University of Hawaii signed a grant-in-aid agreement with the State Department to establish and operate the East West Center, which it did until May 14, 1975, when it became a private, non-profit organization.⁷ The University of Hawaii received its first installment of \$1.1 million in federal funding on November 8, 1960.⁸ Until 1975, funding came directly from the State Department; after that year, approximately half of the funding came from the U.S. government, with additional support provided by private agencies, individuals, foundations, corporations, and the governments of the region. Financial support from the East West Center’s friends and alumni reflect a powerful measure of the value of the programs to the people and communities it serves. In 2005 the East West Center received a total of \$37 million (including \$19.2 million from the U.S. Congress). In 2010, the East West Center received \$12 million, a decrease from \$21 million in fiscal year 2009.

Mutual security and countering Soviet influence

The original concept of the East West Center was born out of the particular political milieu of post-World War II posturing between the United States and the Soviet Union, the two emergent superpowers. The two adversaries competed across political, military, and cultural fronts, each seeking to expand their influence into non-aligned and newly sovereign nations, many in Asia,

⁵ Ibid.

⁶ “East West Center due for approval,” *The New York Times*, November 14, 1959.

⁷ The land on which the East West Center stands is still owned by the University of Hawaii (State of Hawaii).

⁸ U.S. Congress House Committee on Foreign Affairs (1962). *Center for Cultural and Technical Interchange between East and West (East West Center). Hearings before the Subcommittee on State Department Organizations and Foreign Operations of the Committee on Foreign Affairs, House of Representatives, Eighty-seventh Congress. December 13, 14, 1961, January 8, 1962.* Washington: U.S. Government Printing Office, pp. 5, 194-196.

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Central and South America, and Africa. Among these Cold War battlegrounds was education, specifically the desire by both to provide free (or heavily subsidized) schooling to students from these countries. It is impossible to determine who had the idea first, but by 1960, both the US and USSR had founded government-funded institutions to educate students from non-aligned countries.

In the U.S., the Mutual Security Act of 1960 was the impetus for creating the East West Center. The original version of the act was created in 1951 when U.S. foreign policy-makers believed newly sovereign non-aligned countries were vulnerable to the threat of communist influence and aggression from the Soviet Union. This vulnerability posed a direct threat to the national security of the United States and the rest of the free world. As a result, the act was passed in 1951 with the aim to “maintain the security and promote the foreign policy and provide for the general welfare of the United States by furnishing assistance to friendly nations in the interest of international peace and security.”⁹

Ideologically, the act called for the defense of democracy in the continual struggle against communism. The means by which the goals could be attained included the strengthening and development of the military and economic structure of potential allies friendly to the US. The desire was to make these countries viable partners in the building of an effective “collective security” against the growing threat of communism.

The act authorized military, economic, and technical assistance to non-aligned countries with the condition that they used the assistance in accordance with the national interests of the US. It also reflected the American belief that it was promoting world peace, international understanding, and good will. The hope was that these ideals would bring about the participation of recipient countries in the United Nations system for collective security. The conditions and aims of the original act were reflected in the 1960 version. The inclusion of the East West Center in the act was a demonstration of the US desire to counter Soviet influence in non-aligned countries, but the East West Center was also envisioned as a concrete manifestation of a US-mandated institution that would promote world peace and mutual understanding among the nations in the Asia-Pacific region and the US.

The creation of the two institutions happened almost simultaneously. On February 24, 1960, *The New York Times* ran an article entitled “Moscow to Open Alien University: Africans, Asians, and Latins Invited—Tuition Free.” The school, called the University of Friendship of Peoples, invited 539 students from 59 countries to study there. It was quickly renamed the Patrice Lumumba University in 1961 after the famed leader of the Democratic Republic of the Congo who was murdered in an alleged CIA plot in the same year. Then, in 1992, the school took its current name, Peoples’ Friendship University of Russia. Aside from training engineers, teachers, economists, and specialists in agriculture and industry, the university would also seek to “give representatives of under-developed nations a sense of special importance and identity in

⁹ United States. Congress. Senate. Committee on Foreign Relations. United States. Congress. Senate. *Committee on Armed Services Mutual Security Act of 1951 hearings before the United States Senate Committee on Foreign Relations, and Senate Committee on Armed Services*, Eighty-Second Congress, first session, on July 26, 27, 30, 31, Aug. 1-3, 6-9, 1951. U.S. G.P.O. Washington 1973.

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Moscow.” Ostensibly created to encourage cooperation and to bring non-aligned nations into the Soviet sphere, the university was an immediate success in terms of attracting students. It is unclear if it accomplished its desired effect to bring the students into the Soviet sphere, but some who studied at the university in the 1960s suggested that while they knew Russia was the most powerful communist country in the world, the university was nothing more than a place to earn a degree. As one student pointed out, “They did not try to brainwash me in the Soviet Union, but I did not really believe it was a Communist country either.”¹⁰

The following day, February 25, 1960, an article appeared in the *New York Herald Tribune* entitled “U.S. Plans a College in Hawaii for Asians.” Although plans for the East West Center were already then being executed, the U.S. government clearly wished to release information about the proposed school the day after the Soviet’s released their own information regarding the University of Friendship of Peoples. In contrast to the *Times* article of the day before, the *Herald Tribune* story makes clear that the Soviet plan to open a school was “an academic gambit in the race to influence the uncommitted nations of the world and as a propaganda device.”¹¹ Sen. Johnson and Oren Long, Hawaii’s Democratic Senator, point out in the article that the planned East West Center would be more inclusionary than the Soviet version, suggesting scholars from Asia (and later Africa and Latin America) would be invited to participate in the planning for the institution. Academics from these regions would also be a part of the faculty. The article also points out that the Mutual Security Act, the legislation under which the East West Center was created, had already become law. Funding was the remaining obstacle. Long finished by lamenting the Soviet announcement that it was accepting students, saying “We should have been in the lead. We just didn’t come to grips with this thing as apparently they (the Soviets) have.”¹²

While the media was reporting on the competition to be the first to open an educational institution, debate in the Senate was simultaneously heating up. Long brought the matter of the East West Center to the floor of the Senate the same day he bemoaned publically the news that Russia was moving forward with their project. Pointing out that Sen. Johnson had proposed the measure the year before, Long called on the President to move forward with the bill. Johnson contributed to the discussion saying that creating the East West Center “would be wise and effective, in cooperation with the student philosophers of the world.”¹³ The debate clearly centered on the fear that the Russians were moving more quickly than the U.S. in the arena of establishing ties with non-aligned nations. Long focused on the fact that the proposed East West Center would be a true exchange of ideas and scholarship and that the Russian model would educate foreign students separate from Russian students. He speculated that the separation was intentional and that “perhaps the Soviet leaders are fearful of what the Russian students, say, at the University of Moscow, might learn from the guests if they were studying side by side.”¹⁴

¹⁰ Amaldjaynandan, Kamal, “Voices from Russia's Cold War 'friendship' university: Fifty years after the Patrice Lumumba University for the Friendship of the Peoples opened in Moscow, the BBC's Russian Service has tracked down former and current foreign students to find out what it was like.” BBC News Online, [<http://news.bbc.co.uk/2/hi/europe/8498904.stm>] (accessed August 11, 2010).

¹¹ Morisseau, James J., “U.S. Plans a College in Hawaii for Asians,” *New York Herald Tribune*, February 25, 1960.

¹² Ibid.

¹³ “The East West Center: Moscow Version.” *Congressional Record, Senate, February 25, 1960*, p. 3406.

¹⁴ Ibid. In fact, 57 Soviet students started courses the first year along with 539 foreign students.

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The original concept of the East West Center, to “promote better relations and understanding between the United States and the nations of Asia and the Pacific through cooperative study, training, and research,” was noble and has clearly been accomplished. However, the tense political struggle for influence among non-aligned countries during the Cold War was the determining factor in all stages of the East West Center’s initial planning. The Senate debates reveal that countering Soviet influence was a primary focus of its proponents, particularly on the federal level. As Sen. Long suggested in the Senate debates, of the many battlegrounds in the Cold War, fostering educational and intellectual exchange in potential allies was vital. Long felt the creation of the East West Center was imperative “so that we will not further lag behind our competitors in the struggle for the minds of men.”¹⁵

International influence and prestige

In the immediate years after the East West Center’s founding, the administrators found it difficult to fulfill the mandate. In the first three years, administrators focused on establishing programs and finding permanent housing and facilities for participants. In spite of the enthusiasm and will to make the East West Center a success, problems persisted. “There are no blue-books on how to translate the words ‘mutual understanding and international development’ into actual concrete programs of action,” suggested the East West Center’s first Chancellor Alexander Spoehr.¹⁶ However, by 1963, six buildings had been constructed and the programs and permanent staff were largely in place. Spoehr acknowledged problems with “central planning” and “institutional relations,” but felt confident the East West Center was headed in the right direction.

Indeed, within a few short years, the East West Center had risen to international prestige, evidenced by the large number of international dignitaries that began visiting. At the dedication ceremony, then Vice-President Lyndon Johnson reiterated his early enthusiasm for the East West Center saying that “of the works to which I have contributed I have the greatest confidence that this East West Center will outlive them all.”¹⁷ Likewise, world leaders, royalty, and religious leaders spoke highly of the East West Center and its importance to furthering understanding between the peoples of the United States, Asia, and the Pacific. The following is a list of some of these visitors that the East West Center has hosted since its opening. The visits by dignitaries and the events held at the East West Center demonstrate the historic significance the property has had in fostering international understanding since 1960.

Timeline of Significant events:

- **Vice-President Lyndon B. Johnson**
 - Groundbreaking Ceremony and Address
 - May 9, 1961

¹⁵ Ibid. 3407.

¹⁶ Verploegen, Hildegard, “East West Center’s Third Birthday Nears; Administrators Believe It’s Become of Age,” *Honolulu Star-Bulletin*, September 5, 1963.

¹⁷ Johnson, Lyndon B., Dedication Address for the East West Center (Pamphlet), University of Hawaii, May 9, 1961.

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- **President Ferdinand E. Marcos of the Republic of the Philippines**
 - Convocation Honoring the President
 - September 26, 1966
- **Marshall McLuhan-Famed Scholar of Media Theory**
 - “Marshall McLuhan Day”
 - April 13, 1967
- **President Gerald R. Ford**
 - Address
 - December 7, 1975
- **Chun Doo-hwan, South Korean President**
 - Address
 - 1981
- **Zenko Suzuki, Japanese Prime Minister**
 - Address
 - 1982
- **Zhao Ziyang-First Premier of the People’s Republic of China**
 - First US Public Address
 - 1984
- **General Prem Tinsulanonda-Prime Minister of Thailand**
 - Address for East West Center’s 25th Anniversary
 - September 25, 1985
- **Javier Perez de Cuellar, United Nations Secretary General**
 - Address: “Multilateralism: A Continuing Necessity
 - 1987
- **George P. Shultz- US Secretary of State**
 - Address: “US Policy and the Dynamism of the Pacific”
 - 1988
- **Robert McNamara-Former US Secretary of Defense**
 - Address: “The Cold War: Can We End It? Should We Try?”
 - 1989
- **President George H. W. Bush**
 - Address to the US-Pacific Islands Summit at the East West Center (the first time a US President has a joint meeting with the heads of government in the Pacific Islands)
 - 1990
- **The 14th Dalai Lama**
 - Symposium
 - April 14-17, 1994
- **Their Majesties The Emperor and Empress of Japan (Two Visits)**
 - Japanese Garden Dedication, May 17, 1964
 - Official Visit, June 15, 1994
- **Fidel Ramos-President of the Republic of the Philippines**
 - Address

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- 1995
- **Senator Daniel K. Inouye**
 - Annual Dinner Address
 - June 1, 2007
- **Maha Chakri Sirindhorn-Thai Princess**
 - Dedication of newly reconstructed Royal Sala Thai Pavilion
 - 2008

Developmental history/additional historic context information

The East West Center was founded during the Cold War, a period of intense rivalry between the U.S. and Soviet Union. The following is a contextual history of the Cold War between the early 1950s and the mid-1960s, the period before and shortly after the founding of the East West Center.

The Cold War in the 1950s and 60s

The Cold War is perhaps the defining feature of modern world history in the post World War II era. The continual conflict between the USSR and US shaped the geopolitical configuration of the world and largely divided east and west along staunch ideological lines. The massive arms build up and increasing influence of the two powers during the period allowed the US, the eventual “victor” in the Cold War to emerge as the world’s only superpower, a position it still holds today. The effects of the Cold War are still strongly evident. Providing a comprehensive history of the Cold War is beyond the scope of this nomination; however, this section will provide a historical context for how the East West Center gained exceptional significance in the period 1960-1975. It will only focus on the events and expansion of the Cold War between early 1953 and the mid-1960s. This time frame will provide a background for the political milieu that led to the founding of the East West Center in 1960.

Coined by author George Orwell in 1945, the term Cold War refers to the continual state of political, military, economic, and cultural competition between the Soviet Union and its allies and the large powers of the Western world, led primarily by the United States, between 1947-1991.¹⁸ Although scholars disagree on when the Cold War began, its origins can be traced to the end of World War II (1939-1945) when the USSR and US claimed victory over the Axis powers. The Cold War was marked by proxy wars, military coalitions with allies friendly to either sides’ ideological beliefs, strategic conventional force deployments, extensive aid to states deemed vulnerable, spying, extensive use of propaganda, a race to possess nuclear weapons, and economic and technological competitions, such as the Space Race.

The conflict between the two powers began out of a disagreement over the post-war configuration of the world. Both were emergent super-powers with exacting plans for expanding their influence throughout the planet. Although they were allies during the war, their ideological differences caused conflict even before the war was over. Toward the end of war, the Soviet

¹⁸ Kort, Michael, *The Columbia Guide to the Cold War*, New York: Columbia University Press, 2001, p. 3.

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Union created the Eastern Bloc, an arrangement in which the smaller countries within Eastern Europe occupied by the Red Army would become satellite states with Russia at the center of the empire. Deemed “Socialist Republics,” along with other smaller satellite states, they were eventually consolidated under the Warsaw Pact (1955–1991). Similarly, the US and some western European countries created the North American Treaty Organization (NATO) as a means to counter communist influence in Europe.

In the wake of the formation of alliances with the two superpowers, some smaller nations, newly sovereign in the wake of the end of colonial rule after the war, experienced upheaval and tension. The USSR supported communist revolutions in some of these countries while in places like West Germany, the US unveiled the Marshall Plan, which contained ambitious ideas about expanding US influence in the Western world. The result of increased tensions was an ever-expanding and clear division in the world with the USSR and the Warsaw Pact countries on one side and the US and allied NATO countries on the other. Countries who chose not to ally themselves with either nation formed the Non-Aligned Movement.

The Cold War was largely marked by relatively short periods of high tension and conflict. In spite of these confrontations, both sides knew direct conflict would cause their mutual destruction due to the massive number of nuclear armaments they both possessed. In the 1980s, economic stagnation as well as increased diplomatic, military, and economic pressures on the USSR by the US government during the presidency of Ronald Reagan forced the USSR to open up to Western style economic reforms. Soviet President Mikhail Gorbachev introduced *perestroika* (“reconstruction”) in 1987 and *glasnost* (“openness”) in 1985. The liberalizing reforms hastened the collapse of the USSR in 1991 and marked the end of the Cold War.

Leadership in the US and USSR and the Arms Race

Prior to Dwight D. Eisenhower being sworn in as U.S. President in 1953, the Democratic leadership in the U.S. sought to contain the spread of communism in the non-aligned nations of the world. Upon taking office, Eisenhower (a Republican) instituted a re-analysis of U.S. policy. The most prominent of the doctrines to emerge out of this goal was “massive retaliation” against Soviet aggression, which Secretary of State John Foster Dulles announced early in 1954. In fact, the most salient feature of U.S. foreign policy during the period was composed as a reaction to the fear of the Soviet spread of communism throughout the world.

Alternatively, Eisenhower is widely known for his prescience regarding the “military industrial complex” and the effects it could have on the nations’ economy. Eisenhower warned that over-spending on the military and unending manufacture of military hardware could lead to some form of dictatorship or war without cause. Fearing the complex had been unleashed in the last years of his presidency, Eisenhower uttered his famous observance: “God help the nation when it has a President who doesn't know as much about the military as I do.”

The most salient feature of US-USSR relations in the Cold War between 1953 and the early 1960s was the build up of nuclear weapons. An arms race in which both nations rushed to out produce the other led to a massive arms race, resulting in two heavily armed powers capable of destroying the world should a direct conflict break out. The build up led to the concept of

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Mutually Assured Destruction, which made leaders on either side reluctant to use the stockpiles they possessed. The result was increased competition in other arenas such as the exploration of outer space, culture, athletics, and intellectualism, a result of which was the “battle” to establish the first international educational institution.

Proxy Wars and major events of the Cold War

The Cold War is marked by several major events that defined the conflict between 1953 and the mid-1960s. Understanding their impact is essential for comprehending the historical context and background to the founding of the East West Center in 1960.

- **The Berlin Blockade (1948–1949):** The Berlin Blockade took place for approximately one year between June 24, 1948 and May 12, 1949. The blockade was one of the first major crises of the Cold War. Immediately following World War II, Berlin had been divided into occupation zones. Beginning on June 24, the Soviets blocked western access to their zones, effectively cutting off supplies to the residents living there. The Soviets were attempting to gain control over all of Berlin. In response, the Western Allies organized the Berlin Airlift to carry supplies to the people in West Berlin. Great Britain's Royal Air Force and the United States Air Force, flew over 200,000 flights in one year that provided 13,000 tons of daily necessities such as fuel and food to the Berliners.¹⁹ The effort was a success.

The Korean War (1950–1953): The Korean War was the first proxy war between the post World War II superpowers during the Cold War. The two sides were the Republic of Korea, supported by the United Nations and United States, and the Democratic People's Republic of Korea and People's Republic of China. The Soviet Union supported the war through funding and supplies. The war is largely viewed as a proxy war, but some scholars suggest it was first and foremost a civil conflict.²⁰ The Korean peninsula had been ruled by Japan from 1910 until the end of World War II. In 1945, following the Japanese surrender, the country was divided at the 38th parallel with U.S. troops occupying the south, and Soviet troops occupying the northern part. The failure to hold free elections throughout the Korean Peninsula in 1948 deepened the division between the two sides, and the North established a Communist government. The 38th Parallel increasingly became a political border between the two Koreas. Although reunification negotiations continued in the months preceding the war, tension intensified. Cross-border skirmishes and raids at the 38th Parallel persisted. The situation escalated into open warfare when North Korean forces invaded South Korea on 25 June 1950. The United Nations, particularly the United States, came to the aid of the South Koreans in repelling the invasion. After early defeats by the North Korean military, when a rapid UN counter-offensive repelled the North Koreans past the 38th Parallel and almost to the Yalu River, the People's Republic of China (PRC) came to the aid of Communist North. A Chinese counter-offensive repelled the United Nations forces past the 38th Parallel. The Soviet Union materially aided North Korea and China. The threat of a nuclear war was eventually lessened through an armistice that restored the border between the Koreas near the

¹⁹ Nash, Gary B.; Jeffrey, Julie Roy; Howe, John R.; Frederick, Peter J., *The American People Creating a Nation and a Society*, New York: Longman, 2007.

²⁰ Cumings, Bruce, *Origins of the Korean War* (two volumes), Princeton University Press, 1981, 1990.

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38th Parallel and created the Korean Demilitarized Zone (DMZ), a 2.5-mile (4.0 km) wide buffer zone between the two Koreas. During the war, both North and South Korea were sponsored by external powers, thus facilitating the war's metamorphosis from a civil war to a proxy war between powers involved in the larger Cold War.

- **The Berlin Crisis of 1961:** The crisis lasted from June 4 to November 9, 1961. The Crisis involved continued Soviet attempts to expel the Western powers from Berlin and stop the flight of East German citizens from Soviet controlled areas by passage through to the Western Zone of that city. The East German government in early 1961 had begun sealing in the Western Sector of the city by means of a wall. Military confrontations then ensued, but were eventually defused. The wall stood until 1990 as a symbol of Soviet and East German power in Eastern Europe.
- **The Bay of Pigs Invasion (1961):** The Bay of Pigs Invasion was an attempt by U.S.-backed Cuban exiles to overthrow the government of Fidel Castro. The invasion began on April 17, 1961. That day the exiles landed on the southern coast of Cuba. They assumed the local population would support them, so that they could move north toward Havana. The operation was immediately deemed a failure and Kennedy, who had approved the invasion, chose not to support it further. By the time the fighting ended on April 19, all the U.S.-supported exiles had been killed or captured. The operation was an embarrassment for the U.S. and remain a source of tensions between the U.S. and Cuba until the present day.
- **The Vietnam War (1959–1975):** The Vietnam War was a military conflict that occurred in Vietnam, Laos, and Cambodia from November 1, 1955, to April 30, 1975. The United States was heavily involved in the war and viewed participation as a means to prevent a communist takeover of South Vietnam and part of its wider strategy of the containment of communism. The Vietnamese Communists viewed the war as a colonial and civil war. The Vietnamese Communists began their battle initially against France, a United States ally, and later against South Vietnam, which they regarded as a US puppet state. United States military advisors began arriving in 1950. U.S. involvement escalated rapidly in the early 1960s. U.S. combat units first entered the conflict in 1965. Operations spanned borders, with Laos and Cambodia heavily bombed. U.S. troops were withdrawn by 1974. The capture of Saigon by the North Vietnamese army in April 1975 marked the end of the Vietnam War. North and South Vietnam were unified the following year. The war exacted a huge human cost in terms of fatalities.
- **The Cuban Missile Crisis (1962):** The Cuban Missile Crisis was the closest the US and USSR came to nuclear war and the probable destruction of all life on the planet. At the time, the United States had missiles capable of reaching much of the USSR but the USSR did not have similar capabilities against the US. In late April, Nikita Khrushchev decided to place intermediate-range missiles in Cuba. A deployment in Cuba would double the effectiveness of the Soviet strategic arsenal and provide a real deterrent to a potential U.S. attack against the Soviet Union. Cuba's leader, Fidel Castro was seeking a means to defend itself from what it saw as a hostile U.S. He therefore supported the deployment of the missiles. The U.S. military forces were placed at their highest state of readiness ever and Soviet field

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commanders in Cuba were prepared to use battlefield nuclear weapons to defend the island if it was invaded. War was averted when the leaders of the two powers realized the potential for mutual destruction. Kennedy eventually ordered missions once every two hours to determine if missiles had been deployed. Kennedy raised military readiness to DEFCON 2 on the 25th. The next day, Khrushchev proposed removing Soviet missiles and personnel if the U.S. would guarantee not to invade Cuba. On October 27, the standoff came to a head when Khrushchev sent another letter calling for the removal of U.S. missiles from Turkey. Tensions began to ease on October 28 when Khrushchev announced that Soviet missile installations would be dismantled. Never again would the two powers come as close to war as they did during the crisis.

Criteria C:

I.M. Pei Background:

Ieoh Ming Pei was born in Guangzhou, China in 1917. He had a privileged upbringing as his father was a well-to-do banker with the Bank of China. His family moved to Hong Kong in 1919 and in 1927, the family again relocated, this time to Shanghai where Pei's father was made a manager at the Bank of China's headquarters. In Shanghai, Pei attended St. John's Middle School, a private boarding school run by Protestant Missionaries which exposed him to Western ideas and expanded his horizons far beyond China's shores.

I.M. Pei's many awards attest to his standing and recognition within the arts and architecture community both here in the United States and abroad. Among the many are the following:

- 1963 The Arnold Brunner award of the National Institute of Arts and Letters
- 1963 The Medal of Honor of the New York Chapter of The American Institute of Architects
- 1976 The Thomas Jefferson Memorial Medal (for distinguished contribution to the field of architecture)
- 1979 The Gold Medal for Architecture of the American Academy of Arts and Letters
- 1979 The AIA Gold Medal
- 1981 The Mayor's Award of Honor for Art and Culture (New York City)
- 1981 The Gold Medal of Alpha Rho Chi (the National Professional Fraternity of Architects)
- 1982 Grande Medaille d'Or (French Academie d'Architecture)
- 1983 Laureate of the Pritzker Architecture Prize
- 1985 Commandeur in the Ordre des Arts et des Lettres (bestowed by the French government)
- 1986 Medal of Liberty (one of 12 naturalized citizens to receive the award from Ronald Reagan during the rededication of the Statue of Liberty)
- 1989 Praemium Imperiale (Japan Art Association for lifetime achievement in architecture)
- 1993 Medal of Freedom
- 1993 Elected Honorary Academician of the Royal Academy of Arts in London

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Work of a Master:

The East West Center is significant under Criteria C as an intact representation work of a master, I.M. Pei that has distinct artistic value and an extremely high level of craftsmanship. The newest addition to the district, The Royal Thai Sala, is significant for its architectural value and rarity. The Royal Thai Sala is the only Sala outside of Thailand that has been dedicated by the King of Thailand as well as one of the only four salas in existence that bears the King's own royal seal

Jefferson Hall

The main building at the East West Center was named for Thomas Jefferson – architect; statesman; horticulturalist; founder of the Library of Congress and the University of Virginia, and third President of the United States. Built at a cost of around \$2 million, Jefferson Hall was originally intended as the administration/food service building for the Center. At its inception, it accommodated administrative offices, conference/seminar rooms, libraries, an information center, a student lounge, a reading center, and the dining hall/cafeteria. Originally, the first floor was open to student use as a lounge area and gathering spot. The Garden Level was the main cafeteria for East West students and faculty. The second floor was the administrative offices and conference rooms.

Its name was changed in 1989 to Hawaii Imin International Conference Center at Jefferson Hall when the purpose of the building was reconfigured to be a conference center. With this name change came several interior modifications. However, the exterior was not changed. The first floor function of lounge area was changed to a large conference room. Curtains and projection screens were installed. The second floor administration services were moved to Burns Hall and were slightly reconfigured to hold meetings and conferences instead.

The Thomas Jefferson Hall Frescos

The Artwork incorporated into Jefferson Hall includes murals by Jean Charlot of Hawaii and Mexico and Affandi of Indonesia. The murals are located in the large stairwell walls, on the interior faces of the south and north walls of the structure.

In the late spring of 1967, the East West Center initiated a project to extend the scope of culture and the arts by inviting two internationally prominent artists to study and work together at the Center. One of the artists was Indonesia's leading painter Affandi, known by one name only as the custom in this country. The other was Hawaii's own Jean Charlot, whose works are found in churches, public buildings, and museums throughout the world.

They came to the Center's Institute for Advanced projects on Senior Specialist Grants in May, 1967, and worked together for several months --- exchanging philosophies, ideas and techniques. At the end of this interchange, the artists collaborated in painting large frescos in Thomas Jefferson Hall, the Center's administration building, as gifts in appreciation for the grants.

Professor Charlot related the initial discussions of the project thus: "in our first talks and sketches, we decided that both murals should contain hands of a heroic size, symbolic of Asia and the Occident. Otherwise, there was no compulsion to adopt identical styles, color schemes.

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To be successful, these murals, representing distinct cultures, could not be otherwise than dissimilar.”

The artists in their own inimitable styles executed the frescos in September of 1967 before a steady stream of interested observers. For many, it was a rare opportunity to watch distinguished artists at work on major projects from the preliminary cartoon stage to the finished murals. The artists painted in true fresco, a mural technique inherited from classical antiquity and consisting of the application of water colors to wet plaster. The frescos, 13 by 16 feet in size, are on the second floor walls of Jefferson Hall with Affandi’s on the south or makai side and Charlot’s on the north or mauka side.

The artists described their works as follows:

Charlot:

The scene is enclosed in a cubic space that prolongs an illusive perspective, the perspective of the surrounding architecture. I used a linear perspective, also called the Italian perspective, as one of the unique features of occidental art. You should see this in the picture when you come up the stairs and stop at the mezzanine landing. In the center, large hands enclose fire. The hands stand for human efforts; the fire for creativity. Two figures flank the central motif. Their forms and attitudes suggest the classical arts of Greece and Rome that are the basic foundations of our occidental art. They are mirror images of the statues of Greece and Rome. To emphasize this, I decided to paint these statues in cool colors. On the left is Inspiration, looking upwards, representing the elements of poetry or genius inclusive in all discoveries, be they in art or science. On the right is Study, self-centered, reading a book, suggesting factual research and a sense of history.²¹

Affandi:

I took a hand holding three figures. The hand represents the hand of God. On the left is Gandi. In the center is the Buddhist monk, he could be Chinese, he could be Japanese. On the right is the figure of Semar who is a very famous wise man in Indonesia. All the three figures together represent the wisdom of the East. The waves around them represent the ocean, which they had to cross to come here (to the Center).²²

The Artists:

Affandi was born in Tjirebon in West Java in 1910 and passed away at the age of 80. He did not begin painting until 1939 when he was 29, but in less than 10 years he was invited to India for a traveling exhibition. He traveled and painted in India from 1948 to 1950, then went to Europe, visiting and working in major cities such as London, Paris, and Rome from 1950 to 1954. During these years, he exhibited his works in the Biennial in Sao Paulo, Brazil, and in the Biennals in Venice where he won a prize. In 1955, he returned to Indonesia to work. Two years later in 1957 he visited the United States on a State Department travel grant. He returned to the U.S. in 1962

²¹ *East West Center Complex*. Honolulu, Hawaii: East West Center, 1967.

²² *Ibid.*

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as a visiting professor of art at Ohio State University. At his time, he was invited by the Brazilian government for exhibitions in the Museum of Modern Art in Rio de Janeiro and in Sao Paulo.

Jean Charlot was born in Paris in 1898 and passed away in 1972. He learned painting from his mother who was an artist. In 1920, he went to Mexico and worked with Rivera, Orozco, Siqueriros and Guerrero on the murals of the Ministry of Education buildings of the Mexican Renaissance who rediscovered pre-Colombian art. Today more than 40 of his murals adorn buildings in Mexico, Fiji, and the U.S. including Hawaii, and his paintings and other works are exhibited in the Museum of Modern Art in New York, and the Bishop Museum. In addition, Charlot is author, lithographer, illustrator and teacher. He taught at Columbia University, the University of Iowa, the Arts Student League in New York, the University of California at Berkeley, the University of Georgia, Smith College, and Colorado Springs Fine Arts Center. He joined the University of Hawaii in 1949 as professor of Art and retired in 1966.

The Japanese Garden

This garden was designed as a Japanese garden and completed in 1963/64. It was a gift from Japan through the Japan Federation of Economic Organizations. Although Pei did not play a role in the design of the garden, it was conceived as part of the initial plans for the East West Center and was a significant design consideration in the siting and design of Jefferson Hall and as such is an integral component of the building. An authentic Japanese tea house, named Jakuan, cottage of tranquility, was added to the garden in 1972 and was donated by the Urasenke School of the Tea Ceremony.

The garden was the creation of the noted landscape architect Kenzo Ogata of Tokyo who came to Hawaii to design the garden and supervise the construction. It contains a meandering, man-made watercourse that flows parallel to Jefferson Hall and Manoa Stream. Completed in November of 1963, the garden was formally presented to the Center by Taizo Ishizaka, president of the Federation of Economic Organizations in Tokyo.

It was also at that time that more than 100 carp, a gift of the Hawaii Goldfish and Carp Association, were placed in the stream in a traditional Japanese hold and release ceremony.

The garden abounds in symbolism, from the meandering stream to its Japanese carp. The stream actually has three levels much as a river begins in the mountains, it flows through the plains and slows as it reaches the sea. According to Japanese tradition, this symbolizes life, which begins in a fast moving turmoil, steadies in adulthood, and slows to a more tranquil, majestic senior citizenship. The colorful carp, a symbol of valor, often ruffle the water's calm surface because it fights its way upstream with persistence. Short cement posts seen in and near the stream represent "remains of a bridge," the round stones represent shoals where "the former bridge has been washed out." All the large stones with moss were collected in Hawaii and properly placed according to Japanese custom.

Near the highest waterfall is a nine-tiered stone pagoda, a haven in the mountains. Along the stream are two stone lanterns. One is a priceless 400 year-old traveler's lantern, which has

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illuminated the way for many people in Japan, and is now supposed to light the garden entrance. It is a gift of Kyoto landscape gardener Hakudo Inouye. The other is a “snow reflecting” lantern.

Among the native and foreign plants and trees is the coral cassia, commonly known as the coral shower, planted by Prince Akihito and Princess Michiko, now Emperor and Empress, of Japan during their visit in 1964.

Teahouse

The Teahouse is one of the first teahouses built outside of Japan. The structure was completed in 1972 and was renovated and repaired in 2015. The teahouse is nestled in the northwest corner of the Japanese Garden facing southwest towards the rear of Jefferson Hall. The Teahouse is named Jakuan, which means “hut of tranquility”.

“When the structure was built in 1972 Genshitsu Sen, a 15th generation grand tea master saw the need for an authentic tea ceremony house or chashitsu in Hawai‘i. Through his vision and monetary support, the chashitsu was pre-cut and erected in Japan, then dismantled and shipped to Hawai‘i where it was reconstructed by five Japanese craftsmen.”²³

Hale Manoa (originally Men’s Dormitory)

The Hale Manoa is a thirteen-story building housing 48 self-contained units or 480 students each. This concept translates architecturally into three-bay, double-loaded sections that share a central bathroom with showers, a storage area, and a stairway leading to the living room “community floor” level. The three-bay principle is also translated vertically, with an open-air living room floor sandwiched between an upper and lower bedroom floor. One group of 10 students occupying individual bed-study rooms on any one floor share a living room on the floor below or above. Today, this “community” living room floor has been modified to include storage areas, community kitchens and exercise spaces. Seen from a distance, the “open air” living room floor with its deep lanais and seating areas gives the building the appearance of open floors interspersed between the built-out floors.

Elevators serving the building stop at the community living room floors only (1st, 3rd, 6th, 9th, and 12th), so as to motivate dormitory residents to interact at the living room floors with laundry facilities, before going either upstairs or downstairs to their individual units. One accesses the dormitory room levels via a private stairway at each bay on the “community” floors. A common lounge and recreation room is located on the ground floor.

The term “Hale Manoa” refers to the Hawaiian language words for house/home and the Manoa Valley in which the East West Center and University of Hawaii are located.

The 13-story, rectangular building encompasses 114,900 square feet (143,500 including outdoor covered areas) and was designed to accommodate 480 students. Originally it was designed to be

²³ Production, Media. “Hidden Gem Restored for Future Generations.” *University of Hawaii News*, English Language Institute, 18 Feb. 2015, www.hawaii.edu/news/2015/02/18/hidden-gem-restored-for-future-generations/.

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the men's dormitory. Today, it is used by both men and women- with the sexes separated by floors.

The high-rise dormitory, Hale Manoa, was constructed at a cost of \$2.2 million and was completed in 1963. One of the character defining features of the building is on the interior narrow hallways. This was an intentional design element to encourage interaction between students as they passed each other in the hallways.

The Royal Thai Sala

An open-sided pavilion, the *sala* is a familiar structure in Thailand where it is found in the courtyards of temples and along heavily traveled routes. It has become a national symbol for Thailand and is distinctively recognizable as Thai architecture with its simple, yet elegant form.

People use the *sala's* multi-functional open space in various ways. Most obviously, the *sala* serves as a shelter, giving shade from the hot tropical sun and heavy monsoon rain. It is also a 'living room' and a hub for community social gatherings and village activities. Within the shade and shelter of the *sala*, people might rest, catch the breeze or a fish, meditate and seek peace, meet friends, share stories, wait for transport, get a massage or do whatever they choose in their 'living room'.

Sala are commonly found along riverbanks as boat piers, on roadsides as bus stops, in public and private gardens, and even in the middle of rice fields as temporary accommodation or storage.

Salas in Buddhist temple compounds are open-air classrooms for monks to study *dhamma* lessons. For Thai Buddhists, donating to temple (and *sala*) construction is a merit-making act. At a Thai funeral, the body is cremated and in the case of a royal person, it is placed upon a specially-constructed ornate pyre in the form of a *sala*. In this context, the *sala* represents Mount Meru, the centre of the universe in Buddhist cosmology.

The *sala klang* is found in all Thai provincial towns. These more enclosed buildings are administrative centers and perform the functions of town hall and law court.

Before erecting the *sala*, a ceremony is conducted to prepare the ground by paying respect and asking for blessing. In the construction process, donated items such as money and toy cars are buried underneath the floor pillars. This is believed to bring prosperity to the building and its inhabitants. Care is taken to align the structure with the cardinal points of the compass.

In Hindu mythology, from which Thai Buddhism is derived, the god Vishnu (*Narai* in Thai) rides a *garuda* in his battles against the underworld, represented by the *naga* or serpent (*nak* in Thai).

In this way, Thai architecture reveals a story of the eternal struggle between the sky and the underground elements, reflecting the tension between air and gravity which holds a building together. Important Thai structures may also be decorated with colored mirror mosaic (believed to ward off evil), mother-of-pearl and real gold leaf.

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History of the Royal Thai Sala

In 1967, in a gesture to extend cultural understanding, His Majesty Bhumibol Adulyadej, the King of Thailand gifted a traditional wooden Thai *sala* or pavilion to the East West Center. This event made this site and the original structure that was constructed historically significant. Later on, in November of 2006 the old *sala*, severely deteriorated due to heavy termite and insect damage and paint deterioration. The Sala was reconstructed under the auspices of his Royal Majesty, and assembled by a crew of traditional craftsmen sent from Thailand. The worked was performed under the direction of Thai national artist/architect Dr. Pinyo Suwankiri. Due to this rebuilding, the *sala* is classified as a non-contributing structure on this nomination.

Highly trained craftsmen of the Royal Palace fabricated the *sala* in Thailand. Using teak and Thai redwood, they sculpted the wood posts, beams, and ornamental pieces, in a more ornate style than the original, yet in the same general size as the original. The types of woods selected were harder and denser so that termites and other insects would not damage the structure. Six craftsmen spent one month on site at the East West Center dismantling the original *sala* and reassembling the new one at the same location. The craftsmen were housed at Hale Manoa.

This Thai pavilion is not common to other *salas*. It is gilded in 24-carat gold and is highly ornamented and sculpted. It hold special significance as it is the only *sala* outside Thailand personally dedicated by the King and one of only four such pavilions outside of Thailand to bear the king's own royal seal.

Hundreds gathered outside the East West Center's Imin International Conference Center to witness the formal dedication of the Royal Sala Thai (Thai pavilion) by Her Royal Highness Princess Maha Chakri Sirindhorn of Thailand on March 1, 2008. In her remarks at the dedication ceremony, Her Royal Highness described King Bhumibol's intent in gifting the original *sala* to the Center in 1967 as symbolic meeting place for people from different nations and cultures to come together and exchange knowledge and ideas.

“In the old days, one way of community service or merit-making was to build a pavilion, or a Thai *sala*,” the Princess said. “Its purpose is for any traveler or passerby to rest a while during their journey. . . .It is free for all travelers coming from different directions It was therefore His Majesty's wish to build a *sala* here at the East West Center as a symbol of universal hospitality and brotherhood of mankind.”

The dedication ceremony included the debut of an original classical-style dance titled “Dream Island,” inspired by the Princess and performed especially for the occasion by the Royal Thai Dancers and Musicians ensemble, as well as a special hula performance by Halau ika Wekiu. At that event, Her Royal Highness also met privately with students from Thailand and members of Hawaii's Thai community.

To commemorate the dedication of the new Royal Thai Sala, and in recognition of the importance of leadership to the future of the Asia Pacific region, the East West Center and East

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West Center alumni established The Royal Sala Thai Scholarship Fund with an \$185,000 scholarship endowment, which was presented by Her Royal Highness to the East West Center. This scholarship fund provides additional support for students from Thailand to participate in East West Center educational programs as degree fellows and in the Asia Pacific Leadership Program. More than

3,000 Thai scholars, researchers, students and professionals in business, government, journalism and the arts have participated in East West Center cooperative programs of research, study, training, and dialogue since the Center was established in 1960.

The recent reconstruction of this traditional Thai *sala* in Hawaii presents the opportunity to celebrate the fascinating characteristics of Thai architecture and to learn more about its meaning and relationship to other aspects of Thai culture.

CRITERIA CONSIDERATION G

Royal Sala

The Royal Sala is the most recent addition to the East West Center complex as it was originally constructed in 1967, and then later reconstructed in November of 2006. The current structure is extremely rare, as the only one of its kind outside of Thailand and it is one of the only four Salas in existence that bear the Royal Seal. In November of 2006 the old sala, severely deteriorated due to heavy termite and insect damage and paint deterioration, was reconstructed under the auspices of his Royal Majesty, and assembled by a crew of traditional craftsmen sent from Thailand.

The site has been historically significant since 1967 when the original Royal Sala was erected. The current Royal Sala that was reconstructed was dedicated by the King of Thailand, bears the royal seal, and was executed by the kings personally chosen high level craftsmen in 2006. The work was performed under the direction of Thai national artist/architect Dr. Pinyo Suwankiri. Although not fifty years old, the Royal Sala is already a historically significant structure. The craftsmanship, design, and rarity make this nationally significant regardless of age due to exceptional importance and because the site it stands on was already historically significant.

Japanese Teahouse

The Urasenke School of the Tea Ceremony donated the Teahouse, located within the 1963/1964 Kenzo Ogata designed garden, to the East West Center in 1972. Skilled carpenters from Kyoto constructed the Teahouse in the traditional Sukiya Style. The Teahouse is one of the few on the Island that has been built with such strict attention to detail, tradition, and authentic materials. Although the structure is less than 50 years old, the methods used to design and construct the Teahouse are of ancient Japanese tradition and is an excellent and authentic example of Japanese Teahouse Architecture.

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Previous documentation on file (NPS):

- preliminary determination of individual listing (36 CFR 67) has been requested
- previously listed in the National Register
- previously determined eligible by the National Register
- designated a National Historic Landmark
- recorded by Historic American Buildings Survey # _____
- recorded by Historic American Engineering Record # _____
- recorded by Historic American Landscape Survey # _____

Primary location of additional data:

- State Historic Preservation Office
- Other State agency
- Federal agency
- Local government
- University
- Other

Name of repository: East West Center Library; East West Center Complex Historic Register
Nomination (State level) by Wallace Gretz (1999)

Historic Resources Survey Number (if assigned): _____

10. Geographical Data

Acreeage of Property 10.61 Acres

Use either the UTM system or latitude/longitude coordinates

Latitude/Longitude Coordinates (decimal degrees)

Datum if other than WGS84: _____

(enter coordinates to 6 decimal places)

- | | |
|--------------|------------|
| 1. Latitude: | Longitude: |
| 2. Latitude: | Longitude: |
| 3. Latitude: | Longitude: |
| 4. Latitude: | Longitude: |

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Or

UTM References

Datum (indicated on USGS map):

NAD 1927 or NAD 1983

- | | | |
|-------------|------------------|-------------------|
| 1. Zone: 04 | Easting: 622859 | Northing: 2355737 |
| 2. Zone: 04 | Easting: 623159 | Northing: 2355740 |
| 3. Zone: 04 | Easting: 623100 | Northing: 2355403 |
| 4. Zone: 04 | Easting : 622872 | Northing: 2355408 |

Verbal Boundary Description (Describe the boundaries of the property.)

The boundaries of the nominated area represent a component piece of the larger 21-acre East West Center campus. The nominated area boundaries extend from the driveway and parking area immediately south of Hale Mānoa on the makai (ocean) end; along East West Road on its western boundary; to the area just south of Lincoln Hall and Hale Kuahine on the mauka (mountain end), then along Mānoa Stream on the eastern boundary. The boundaries surround the Kennedy Theatre are formed by the edge of McCarthy Mall on the mauka side, which aligns with the face of Bilger hall further west along the Mall, East West Road to the east, Correa Road on the makai end and a parking lot to the west. This area is further delineated by the black line on the Geographic Data sheet map

Boundary Justification (Explain why the boundaries were selected.)

The University of Hawaii owns all of the property. Acreage chosen for nomination is based upon an agreement signed between the University of Hawaii and the Corporation of the East West Center in 1975 that states that the East West Center has exclusive and free use of the 21 acres of land that was originally dedicated to the East West Center for as long as the East West Center is in operation.

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11. Form Prepared By

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date: 12/21/2018

Additional Documentation

Submit the following items with the completed form:

- **Maps:** A **USGS map** or equivalent (7.5 or 15 minute series) indicating the property's location.
- **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.
- **Additional items:** (Check with the SHPO, TPO, or FPO for any additional items.)

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Photographs

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels (minimum), 3000x2000 preferred, at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map. Each photograph must be numbered and that number must correspond to the photograph number on the photo log. For simplicity, the name of the photographer, photo date, etc. may be listed once on the photograph log and doesn't need to be labeled on every photograph.

Photo Log

Name of Property:

City or Vicinity:

County:

State:

Photographer:

Date Photographed:

Description of Photograph(s) and number, include description of view indicating direction of camera:

1 of ____.

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.460 et seq.).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 100 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management, U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.