

A Leavening Effect in the Pacific

Intercultural Marriage at BYU-Hawaii, 1955-2007

by Paul Alfred Pratte

Background

My colleague, Clark T. Thorstenson, claims that the article on the front page of BYU Provo's *Daily Universe* with a picture of a Caucasian man and African American woman was the first time that he had ever seen such a story concerning intercultural marriage in the student newspaper.^{xxi} "In my day, I remember being counseled that such relationships were not in the best interests of young people getting married because there was a greater chance that such a union would contribute to intercultural conflict and their children not be fully accepted in the community," said Thorstenson, a retired professor in the BYU-Provo College of Health and Human Performance and former LDS Mission president from 1987-90.

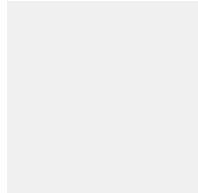
Nearly one quarter century after he received such counsel, however, Thorstenson and millions of other students, parents and others have seen a mighty sea change in attitudes and approach, or been witnesses in the mass media to the great promises as well as perils of intermarriage. Statistics indicate that the success rate of such marriages in the general public is not necessarily better or worse than those of the same race or culture. But for intercultural marriages in Hawaii, the success rate is much higher in a state that has one of the highest non-white population in the U.S.^{xxii} Further, in the Church of Jesus Christ of Latter-day Saints, the chances for staying in the marriage for the long haul may be even better if couples are married in a temple for time and all eternity.

In contrast to the post World War I and II eras, "mixed marriages" today now have an added divine dimension of diversity not evident in other religions and faiths. As the headline in the Provo campus paper exclaimed about the marriage of the African American and Caucasian couple: "Interracial couple sees marriage as strengthening Zion."^{xxiii}

Michael Buxton of the BYU-Provo counseling department said that intercultural marriages reflect the "subtle paradoxes" that surround the doctrine of marriage for time only, eternal marriage, as well as free agency, which allows partners to make those decisions and face the consequences. Rather than look at what some have construed as absurdities, contradictions, inconsistencies and ironies surrounding these principles, Buxton said my historical research shows the importance of the need to examine how to manage the issues of race, romance, religion, culture, prejudice, and how LDS Church leaders at various levels have provided members freedom and latitude, first within the seductive paradisiacal island environment of BYU-Hawaii, then in North America, and finally on a global basis.

This historical research further provides reasons why intermarriage has evolved even before the founding of BYU Hawaii to become one of the most noticeable characteristics

of the BYUH campus, and why the campus now serves as a model, not only for successful intermarriage in temples in Hawaii, but throughout the world. It describes how the isolated Pacific islands and a multiracial population required the people to live together in harmony and peace while moving toward greater independence and equality in the establishment of idealistic Zion communities beginning at the family level and expanding through wards and stakes throughout the United States and the world.



Church College of Hawaii (1960's); later named BYU-Hawaii. (BYU-Hawaii Archives & Special Collections)

Despite charges from others in the U. S. Congress at one time proclaiming that mixed races would lead to a “mongrel population”^{xxiv} oral histories, interviews and evidence from scholarly studies reveal how Hawaiians, *haoles* (Caucasians), Japanese, Chinese, Portuguese and Filipinos met and grew up together, worked, attended school, and church, fell in love, got married, had children, got sick, and died. The faces of the students, like those of the rest of the people in Hawaii, may have been brown or white or black and some of their eyes are slanted and some talked in a pidgin potpourri. But, in most cases both the eyes of the people and their minds were open and in the particular case of the Polynesian culture the hearts of a significant part of the population were open, accepting, giving, and infused with the “Aloha Spirit” and values that served as a life-enhancing influence throughout the Pacific rim.

Donna Brown, who attended what was known as the Church College of Hawaii from 1955-74, described her experience in a state and at a college that was “like no other place she had known.” The people in Hawaii and BYUH were “more open-minded” she observed. Many Mainland students were “blinded” to the various cultures and became part of one campus bonded by a common faith when they came to Hawaii. Students grew accustomed to the fact that people looked different from each other, particularly in The Church of Jesus Christ of Latter-day Saints in Hawaii. “When I shake hands with a person or see a person in church, I don’t automatically identify the person as a Chinese, Japanese, a Tongan, a Samoan or whatever,” Brown said in an interview with Mei Ling Huang in 1986. “He is a brother, or a sister, to me. And I feel we should always treat each other as such. So, I think it’s good that we become blinded to the fact that the people here are different. ... in other words, we all begin to look alike. Sometimes, I can’t tell the difference between a Samoan and a Tongan, or a Chinese and a Japanese. To me ... everybody blends so well together. And they forget about those things. Sometimes, downtown in Honolulu, there still are those prejudices. But I feel in La’ie, people are not so much that way. There may be a few, but generally, I don’t think people are that way.”^{xxv}

In short, what other *kamaainas* such as Brown discovered was the indescribable and elusive “Aloha spirit” that has been a factor in promoting the values of acceptance, harmony, Christian love and unity, as well leadership in the Hawaiian community

through its education system. According to George Kanahele, who was described as the spiritual father of the Hawaiian political, economic and musical renaissance in Hawaii, the Aloha spirit helped develop that color blindness by educating the people about Hawaiian values.^{xxvi}

Purpose of Paper

This historical account, originally intended to be used, in part, as a chapter in the history of the Hawaii campus of Brigham Young University from 1954-2000, discusses intermarriage (marriage of mixed ethnicities, religions, cultures, races, etc) from 1955 when the Church College of Hawaii was founded until today.

It highlights the daring, faith, commitment, and courage of LDS students, faculty and staff who risked intercultural marriages in the face of opposition from other peers, families, communities, countries and even LDS Church leaders who expressed concern over such marriages for reasons of (1) the unwholesome attitudes against such unions in the United States as well as nations of the Pacific rim where it was equally unpopular for cultural reasons and because of racial prejudice among Polynesians/Asians (2) the fact that mixed marriages would make child raising more difficult when viewed by those of other races, and (3) the concern that intermarriage would contribute to an ongoing “brain drain” as students left their homelands for the United States or other nations and deprived developing countries of economic, political and religious talent and leadership.

Methodology

The primary sources for this research-in-progress come from the oral histories compiled by Kenneth Baldrige, William K. Wallace, Greg Gubler, and Matt Kester, as well as my own interviews with students and residents of La’ie and the state of Hawaii. Baldrige, one of the founders of the Mormon Pacific Historical Association, also wrote a 950-page history of the Church College of Hawaii and BYUH (1955-1986). The unpublished manuscript continues to serve as the best single source of interpretive information on the campus.^{xxvii}

In particular, Baldrige has a chapter on “intermarriage” which this writer commends to those who are interested in an issue which has been debated for the first half century of existence of the Hawaii campus, and continues today. Of additional importance in understanding the community and state which has provided information and inspiration about the environment and has served as major catalyst in providing greater acceptance of mixed marriages is an unpublished history of the Polynesian Cultural Center, co-authored by David Hannemann, a former Hawaii Temple president, and R. Lanier (Lanny) Britsch, a former vice president of BYU-Hawaii and BYU-Provo, who wrote the book as part of a service mission for the LDS Church.^{xxviii} Britsch, now a patriarch in the Church, is also the co-author with Terrance F. Olson of *Counseling: A Guide to Helping Others*. It includes a chapter on “Intercultural Marriage.”^{xxix}

I also acknowledge Dr. Morris Graham, a private consultant, faculty member at CCH/BYUH, and author of five major studies on intercultural marriage, who helped review early drafts of my intermarriage chapter, as well as other chapters^{xxx}

My primary sources come from interviews I conducted with other administrators, faculty members, staff, and above all, the distinctive students who come to Hawaii from more than 72 countries around the globe to study at BYUH and work at the Polynesian Cultural Center. As members of the BYU-Hawaii Married Students Stake, my wife June and I also have had the chance to live in the married student's housing complex for 22 months, and get to know intimately more than 100 inter-culturally married couples and their children from around the world and learn first-hand from them. Two of my research assistants had married women from Tahiti and Thailand. I also spoke with seven of the eight presidents of CCH/BYUH about the topic, as well as more than 25 Church leaders, both past and present. I also conducted a survey of more than 100 residents of the La'ie community, identified as being interculturally or interracially married.

The Historical Setting

Lanny Britsch, who was vice president at BYUH from 1986 to 1990, noted that even with an increasing number of intermarriages on campus and throughout the nation, intermarriage is much more than an issue of civil rights alone. Traditionally, interracial marriage was not well accepted in the U. S., and frequently was even more harshly viewed in countries outside the U. S. Intermarriage remains an emotional issue for many people, both inside and outside the Church –particularly because of the increase in divorce. But other factors have helped damage marriages: pre-marital intimacy, infidelity after marriage, inadequate communications and coping skills, failure to agree on divisions of labor and money, power struggles, marital intimacy, drugs, children, family and friends.^{xxxii}

Britsch also cited a number of reasons why mixed marriages occur: some marry out of their own race or culture because they “want to make a statement about social equality or some shared cause. Others marry the first person available in the hope to escape from preexisting problems –unhappy homes, feelings of insecurity and loneliness, revenge or repudiation.”^{xxxiii} Some, like in the movie, “Guess Who’s Coming to Dinner?” tumble into love. But the same factors are true in other marriages that are not racially or culturally mixed.

Still others intermarried after they were separated from their own cultural group, and no longer shared the traditions and values of family and friends back home. Often such motivations were tied to the desire for new experiences, for excitement and for the need to be different. Among college students, couples found themselves in a setting where both parties developed new values, similar goals and new tastes. Generally speaking, students in university and college environment were more liberal and accepting of most social anomalies than society in general. “College life can be a safe haven before a life of storms.”^{xxxiiii}

R. Wayne Schute, the dean of students from 1972 to 1974 and a former mission president in Samoa, said that concern about intercultural marriages were repeatedly emphasized by local LDS Church leaders in Polynesia and Asia. In a 1984 interview he reported that several stake presidents had made it clear that they “did not want their sons or daughters of Japan to marry other than Japanese.” He discovered that that they were not objecting to Americans only. “The Koreans never wanted their children to marry Chinese or Japanese,” Shute said. “In the 1960s and 1970s that was as great a racial and cultural change for them as it is for them to marry an American,” he said.^{xxxiv}

Schute said that for some the “love of American citizenship” sometimes prevailed over claims of love. There were two levels of concern, he said: One was from Church leaders worried about the intermarriage that seemed to be almost a deliberate desire on the part of many people to marry an American as a step-up status and “a passport to the Mainland.” “That was a bit of a problem for students who wondered: “Does he love me for my citizenship?”

“I think a lot of them were just unable to grasp that, plus the dating practices, of course, between Mainland girls and the Polynesian boys. Neither one was prepared for the other....And some girls would be absolutely startled at this island fellow who was a returned missionary, faithful in the kingdom, at his response to overtures. “I mean, they just simply couldn’t believe that this guy would behave that way. But on the other hand, to the fellow, she was flaunting her sexuality. But to her it was quite a natural process that was her typical, perhaps flirtacious, behavior to a Mainland boy...”^{xxxv}

For hundreds of students, the reason for their interracial marriage was not so involved and complex. The two of them simply fell in love. Among the first of many couples to consider an intercultural marriage was Sione Feinga and Adele French. They first met in Tonga where she was teaching at Liahona High School. Then in 1960, Sione was called to Hawaii on a second building mission.

In the fall of 1961, Adele, a Caucasian from Oroville, California, was hired as faculty member at CCH. When she and Sione announced that they planned to be married when Sione was released from his mission, Adele was told by the chair of the Pacific Board of Education that she would no longer have a job at CCH if she married Sione. Adele was later invited back to teach at CCH in the fall of 1964. She taught just two years. In that time, Sione completed construction of a home in La’ie, which they still live in and where they raised four children. After their temple marriage, Adele was able to stay at home and be a full-time mother.

“We never had any hard feelings about my job termination,” Adele said. “Each of us had fasted and prayed about our decision to marry each other. We each received our own confirmation that this marriage was approved by the Lord. Since then our son and two of three daughters have served full-time missions, all four earned at least a bachelor’s degree, and all four were married in the Temple.”^{xxxvi}

Sione worked in the construction industry. He eventually returned to BYUH where he became the Associate Director of the Physical Plant. He has served in several responsible church callings including nine years as the president of the La`ie Hawaii Stake. In his 1991 book *Tongan Saints: Legacy of Faith*, Eric B. Shumway wrote that Feinga represented “the many Tongan Saints who became trusted Church leaders outside Tonga.”^{xxxvii}

Reuben Law--No regulation that prohibited association

From its very beginning, CCH’s first president, Reuben Law, said that marrying within races was a critical element among many factors to assure marital stability, harmony and permanency. It was the advice of most Church leaders to members to marry within their own races because of the greater possibility of their having common appreciations and understandings with each other and greater sociological possibilities of the marriage working out favorably. “I think the advice isn’t based on prejudice because the gospel is for all races and we know that,” Law said in an interview with Baldrige. “Certainly, the General Authorities know that better than any of us. So it was not based on racial prejudices; it was just based on the desire to have these marriages work out advantageously.”^{xxxviii}

In his oral interview with the first president, Baldrige asked if there were any regulations that were designed to thwart any type of interracial marriage? “Only as it occurred in families,” Law replied. He knew of cases where families had a family meeting and said, “Now we love these people these Hawaiians, Samoans, Filipinos and others; we sense a great love that exists here in Hawaii, we’ve been the recipients of it, but let’s be careful about getting mated up with someone of another race.” Some of that happened within families. But there were no overall regulations that forbid their association with each other.”^{xxxix}

Wootton -- No Policy Against Inter-racial Hiring

Richard Wootton, the second president of the college, also said that there never was any policy against hiring interracial faculty during his administration from 1959-64. “In fact, the Board itself approved the hiring of an interracial couple, both of them, and I had recruited them myself,” Wootton said in an e-mail to the author. “They did not actually come to CCH, but that was because of entirely different circumstances.”^{xl}

A religion professor and director of public relations, Wootton encouraged the CCH students in religion and other classes to think and pray about the principle of eternal marriage in LDS temples. He said that understanding this was critical in a course he taught on courtship and marriage similar to those encouraged by other Church counselors and Church leaders. Wootton said students appreciated the course. “The board and faculty were equally in harmony with the Hawaii spirit and good sense about intercultural marriage.”

Wootton said there were two intercultural marriages involving Caucasians during his administration, a Mainland girl and a local Polynesian boy and a Samoan girl married in the Temple to a Mainland boy. "None of the intercultural marriages in our administration were viewed askance by any faculty, local Church official, or parents in my memory or journal notations, though I am sure there was much counsel about using wisdom in choices for marriage given in religion classes and student wards."^{xli}

A more personal view of Wootton's tenure came from David Miles, who was seeking a position in the chemistry department at a time when Miles thought that CCH faculty members might be discouraged from having interracial families. David and his wife, Mary, had already adopted two Native American children and were considering the adoption of more racially mixed children for their family.

In an interview with the author, Miles remembered that Wootton was simultaneously sympathetic to the Miles' family and aware of possible concerns from Church leaders who knew that many intercultural marriages discouraged students returning to foreign countries. Wootton told the Miles family that the children would be welcomed in Hawaii with open arms. "You don't need to say anything to anybody," he advised What you do in your family is your personal thing." When the Miles family wondered if they needed to get permission from anyone, Wootton repeated that it was the family's private business "and not to worry about it." That ended the discussion for David and Mary. A year later, they adopted an additional four children from Mexico.^{xliii}

The Miles family lived in La'ie from 1960 until 1995 when they left Hawaii to serve the first of three missions for the LDS Church. At CCH, Miles contributed substantially to the fledgling chemistry program, helped inaugurate the college's computer science program, and became the first scientist to be honored as a McKay lecturer (1970). He also served as a bishop, high councilor, and sealer in the Hawaii temple. Mary obtained her bachelor's degree from CCH.

They said they appreciated Wootton's leadership and understanding at a critical time in their lives as well as the spirit of toleration and love from the people of Hawaii. "There couldn't have been a kinder people to us, a place where we'd feel more welcome, more at home," Miles summarized. "Our children were loved and well accepted. . . . I think it (La'ie and the college) was a city of refuge anciently. I think it has been for all of us, too."

The Counsel Was "Strict"

Not all students similarly interpreted the latitude provided by Church and college administrators such as President Wootton, however. David H. H. Chen, a Chinese student who later joined the CCH faculty, said the blinking caution lights of intercultural marriage were a strong factor among some students, causing them to postpone marriage on the cosmopolitan campus. "The counsel was strict," Chen remembered in a 1989 interview. Because members were faithful after being advised by Church officials, they declined to marry with others not of the same cultural background. The counsel made

Chen angry, but he said he followed the advice not to marry out of his race.^{xliii} Chen, whose life embodies a remarkable story of education, teaching, and service to his nation, including resistance work against the Soviet incursion into Manchuria, later served as a mission president in Hong Kong with his Chinese wife, Nallie.

Chen's recollections, as well as those of others, may have evolved from the statements of some of the general authorities who were very concerned about the fact that many students from Polynesia and later from Asia, who, after entering into mixed marriages, did not return to their homelands. Encouraging the students to go back to the land of their birth was a primary purpose for establishing the institution foreseen by David O. McKay at a flag raising ceremony lead by 127 multiracial students at La'ie in 1921. After waiting until after the end of the depression and World War II, he provided the green light for work on the college to begin in 1955. Because it would be one of the most expensive institutions of higher education in the Church, it was periodically under the threat of being closed down if its students did not return after they had been educated.

Are They Still Mad at Me?

One of the "strict warnings" that Chen may have been referring to came in a devotional address by Elder Bernard Brockbank, who spoke to the CCH students in the school auditorium in 1969 when an estimated one quarter of the faculty and staff at the PCC and in the community were intermarried racially and inter-culturally. In his remarks, Elder Brockbank, an assistant to the Quorum of the Twelve, quoted from a number of Old Testament scriptures; one of them a judgmental warning from Ezra, who was not a prophet spokesman but rather patriot reformer of Jewish statutes and genealogy. He discouraged the marriage of males with "heathen wives."

Although the warning had less to do with intercultural marriages in Hawaii than marriages with Jewish women, who practiced idolatry, it left bad feelings among many faculty members included Morris Graham, who was married to a Hawaiian Chinese woman. The upshot of Elder Brockbank's well-intended remarks were a number of letters to the editor in the student newspaper and a visit from student body president, Ted Maeda, seeking a clarification on the address. In an interview in 2007, Maeda said that even though he could not remember the exact words Elder Brockbank spoke, he did recall that the intent was "for students to marry within their races, even if they did not always understand the reasons why."^{xliv} Over the years, the legendary talk and those from other general and local Church leaders gained lives of their own by being occasionally misunderstood and misquoted. When Elder Brockbank returned to the campus in 1973 he asked CCH president Stephen Brower, "Are they still mad at me?"

In a 1992 interview with Tavita Iese in La'ie, Iese recalled that some *haole* girls married Samoans after the students joined Samoan cultural clubs. "Although most LDS Church leaders encouraged dating within similar cultures, the advice was not always followed." He said he heard another assistant to the Twelve recommend "marrying within your culture." The attitude of a few students at that time about intercultural marriage was to

“ignore all those counsels and advice,” he said. “They did whatever they liked. When they fall in love that’s it; they get married.”^{xlv}

In the light of well-intended speakers doing their best to halt increasing divorce and encourage students to return to their homelands and misinterpretation of the intent to discourage cross-cultural marriages, President Cook suggested that.... “A carefully worded statement is needed regarding the Church’s viewpoint on interracial marriages. We see this as a cultural problem or a social problem, and not as a religious problem. If we can properly define our terms and what the problem is, I am sure it would be a comfort and a real help to the students here at the College, as well as those at the BYU who engage interracial dating that may lead to marriage.”

Changing Courtship Habits

The history of intermarriage at CCH shows that the process was accelerated in part due to shifting and often contradictory courtship practices among the international students. Students coming from American high schools held hands and often hugged and kissed each other publicly. It used to be called “necking,” former Dean of Students, Larry Oler, recalled: “To Polynesians from the South Pacific that kind of social activity (necking) was done (in private) only when a boy and girl were seriously interested in each other. With Americans it was a very common thing”

For some Polynesian students “dating” could mean anything from holding hands to fornication. Traditionally they were allowed little, if any, social interaction as youth. Liahona High school and its American teachers and Utah Mormon social traditions being offered to the Tongan teenagers was sometimes considered scandalous by outside Tongan observers.^{xlvi} You didn’t even have to be very interested in each other. In the American custom, you saw them kissing and hugging. It was a very superficial kind of activity. Whereas with Polynesians and Asians, that type of activity was only participated in between a man and a woman who were seriously thinking of marriage or at least some kind of deeper relationship.”^{xlvii}

Wootton recalled the bitterness Hawaii youth had when local girls dated Mainland men and it nearly lead to violence between “town and gown.” Local boys were incensed by college men attempting to date La`ie girls. One night in the early 1960s, as he approached the edge of La`ie with some of his children, Wootton stopped his Rambler station wagon because a group of young men were obstructing the road.

He locked the car doors, got out and saw that the locals from La`ie were on one side of the road, and college men on the other, in a “menacing confrontation.” Wootton ordered the college men to return to campus immediately, which they did. He noticed that several on each side had knives, and a college man had a rifle.^{xlviii} Wootton immediately called burly Athletic Director, Al Lolotai, and reported what had nearly happened. He asked Lolotai to tell the locals that they would have to deal with him and the police if they ever gathered again. Wootton told Lolotai to assure the locals that the college would prohibit college men from dating local girls.

Wootton took the issue up with the Administrative Council and a “hands off” policy was issued to the college students. The confrontation ended rather well. The chair of the Department of Health, P.E., and Recreation and a coach of nearly all sports on campus, Lolotai was also a world class heavy weight wrestling champion, at least as reported in Honolulu where he regularly contested. He had been a university football star on the Mainland before accepting his position at CCH.

Most Intercultural Marriages Succeeded

The third president, Owen Cook said that most intermarriage such as those between Tongans and Samoans generally succeeded. When students were worthy to go to a temple and be sealed for time and eternity, it was hard to keep any blessings from them, he said. “Interracial marriage was a social problem; we clearly indicated to the student body that it was a serious social problem that they had to consider.”^{xlix}

Cook, the first of two college presidents whose children entered into intercultural marriages, contrasted the dating habits of two composite students at CCH in a 1970 speech before the Phi Delta Kappa honor society. The two hypothetical Tongans – “Mele and Sione” eventually married and returned home. But not before they were assaulted by the barefaced shame of much American-style romance starting to impact on the Church College of Hawaii during the 1960s.

According to Cook’s address, Sione immediately became interested in American social opportunities, especially the *haole* girls. Some of his friends were even advised by their parents to marry American girls. Their economic future would be much more secure, residents of the islands imagined. Sione also found dating American girls easier than dating his Tongan cousins. He had never dated before. He had never kissed a girl. He had not held hands with girls. Such Western customs were *tabu* in his society.

In contrast to most American girls, the Tongan girls had not been exposed to soft or hard core pornographic literature or in movies or over the public airwaves. The girls, particularly those raised in LDS homes, were wholesome and innocent, Cook said.

On Sunday, the Sabbath was strictly observed in Tonga. The Americans, necking, arms around each other on campus, in parked cars, were shocking sights, to say the least, Cook said. Most Tongan girls, however, held fast to their customs no matter how they were ridiculed. Sione had to adapt readily to American social customs regarding dating, and had to try to secure a car even though it might cost his loan privileges at the college, said Cook.¹

Controlling Families

Riley Moffat, a student at BYUH in the late 1960s, said the strict standards could be attributed to the fact that “many Polynesians had very observant and controlling parents, siblings, aunts and uncles. On the other hand, after they arrived in Hawaii some Polynesian girls and boys, liberated from family and cultural restrictions could be “very

forward,” Moffat recalled.^{li} In 1971, Pres. Cook said that one of the first research studies on the problems of interracial marriage was underway at CCH. But he also predicted that despite the warnings, intercultural and even interracial marriage would continue. “This would be so even if no Mainland students came to the islands,” Cook said. There were enough Caucasian students from Hawaii and other South Pacific countries attending CCH that inter-racial marriage would always take place. Inter-racial marriages occur [even] at BYU [Provo]. This is a fact that the Church must live with, since it cannot eliminate it and since Priesthood bearers of all nationalities did not yet have full temple blessings [This statement preceded the historic 1978 declaration approving Priesthood blessings to all worthy males], Cook said. The administration of CCH had discouraged inter-racial marriages only because of the social problems attached thereto.^{lii}

Carmen Cuizon, a member of the Traveling Assembly (performing arts group), and one of the campus beauty queens, remembered young people of different backgrounds and races got along fairly well at CCH. A part-Filipino who later married part-Hawaiian Ishmael Stagner, she was thankful for the Mainland Caucasians who came to CCH in the 1960s and who often dated local girls. It helped local students keep “updated” when *haoles* from the Mainland came. She said it also helped the local students learn to speak better and bring “more class in their behavior.”

In the early 1960s the local men primarily dated *haole* girls “left and right,” she said. Few would call the local girls for a date. If the local girls went out with a *haole* guy, the local boys got really mad. “It seemed as if they expected us to stay home and twiddle our thumbs while they went with the *haole* girls and had a fun time,” she said.

The local girls did enjoy the treatment they got from the mainland boys. “The *haole* boys would open the door. They knew how to treat you and they knew where they were going instead of asking where you would like to go on a date. I think, basically, the diverse races got along. Of course, you did have your differences sometimes; you did have your small fights between the Samoans and Tongans.”^{liii}

Adapting to the western style of dating

In a 1984 interview, Howard Lua said a great problem for students was to learn to adapt to the Western style of living and dating. “When students came to Hawaii they brought cultural differences with them but worked hard to fit in with everybody else. Sometimes blending in with an American male or female was helpful. Some foreign students saw it as step toward upward mobility to date Americans,” Lua recalled:

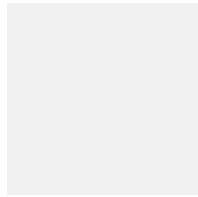
“The American students couldn’t understand why all the Tongan men were proposing marriage five or six times a week, and the Tongan men could not understand why the American women refused though they were free with their kisses and often held hands. These were differences in their culture. In Tonga these things were not known . . . America [was] a free-for-all. There [was] always some problem. So, adjustment to the different cultures was important.”^{liv}

Tongan-born David Mohetau recalled meeting his wife, Jan, a native of Pleasant Grove, Utah, at CCH. After they dated for a month Jan went home for the summer. After she returned, they decided to get married but not before she finished school. They couple decided that she would go to the mainland and graduate from BYU-Provo while he stayed in Hawaii for one year. After the year of separation, they decided that if they still had the same feeling, they should get married. She went to the Mainland and Mohetau stayed in La`ie until Christmas time when he went to Utah and spent Christmas with her family. The family seemed to approve. Mohetau came back for another eight months. When he returned to the Mainland, they got married in the summer of 1965. While in Provo, she applied for a teaching job in Hawaii and got the job before their marriage.^{lv}

Like other colleges, students, staff, faculty and administrators took it for granted that marriages naturally followed students' dating and falling in love even when there were racial and cultural differences. "You expected that," Charlene Shelford said. "As long as there are boys on one side and girls on the other, the odds are that they will run across each other." There were a lot of successful intermarriages of women from her dormitory, she recalled.

Number of Temple Weddings Increased Each Summer

After confronting the issues of church cautions, decreasing family control and conflicting courtship patterns the number of weddings used to increase each summer. "Much of the campus attended the colorful, convivial receptions that followed the quiet and private weddings in the La`ie Temple Charlene Shelford recalled. "Nearly everyone took a gift. Nearly everyone used to get in and help out with the wedding. Couples used to hold receptions in the cafeteria or at the beach. Things had to be organized and set out after breakfast, before lunch, or straightened after lunch before dinner. But it all seemed to work out."^{lvi}



Special Collections)

Student Club - 1960's (BYU-Hawaii Archives &

More than that, however, many of the intermarriages were "very successful," Shelford said. "Many of the couples went on to be leaders in their own towns and countries."^{lvii} Some examples she cited were the marriages of Tui Hunkin from Samoa, Ana LaBarre from Hawaii and George Moleni from Tonga, Similati Vanisi from Tonga and Marie Nin from New Zealand, and Sosaia Paongo from Tonga.

In his 1972 master's thesis, Paongo wrote a follow-up study of Tongan students who graduated from CCH to examine their attitudes toward the values of higher education and its subsequent effect on their lives. Among his findings were that most Tongans who graduated wanted to return home. When they did not, it was for the following reasons:

they wanted a better education for their children, they found employment which provided their families with satisfactory security, they claimed American citizenship.^{lviii}

In his 1965 remarks, Pres. Cook used Tongan student Peter Vamanrav as an example to illustrate why they had a responsibility to parents and church leaders and government officials in their homelands to continue to remind students to return to their homelands after receiving a subsidized college education. Vamanrav, a handsome rugby player and PCC performer, had dated a *haole* girl who sent him on his mission and promised she would wait for him. Before he left, Vamanrav asked Cook if he thought the problem of color would ever go away. It wasn't a color problem; Cook said. It was a social problem." But Vamanrav got the message. The underlying issue was less racial or even religious bigotry but mostly related to honest efforts to stem the "brain drain" and enhance religious leadership in Polynesia and Asia.

When Vamanrav returned from his mission he married a Tongan girl, Seini Pasi. He finally understood what the Brethren had been talking about. "If you marry within your race you can live anywhere, Cook said. "You can live in the United States; you can live in Tonga. But a mixed marriage, just may not work."^{lix} Vamanrav later became a successful entrepreneur and an Area Authority Seventy for the Church in Tonga before his death in 2005.

The Wisdom of the General Rule

Elder Boyd K. Packer, who later became an apostle in April 1970, described the reflexive opposition to generalizations concerning intercultural marriage, when he described the experience of a Relief Society president after she responded to a sister who supposed the rules being explained at a leadership session did not apply to her group "because they were an exception." "Dear sister, we'd like not to take care of the exception, first," she responded. "We'll see to the rule first, and then we'll accommodate the exception."^{lx}

Elder Packer advised the students to accommodate the rules in their life first, "and if you're to be an exception, or if the others are to be an exception, that will become obvious in the inspiration that comes," he advised. "There is great power and safety adhering to the scriptures with abounding obedience to a constituted priesthood authority, and for students to be able to pray and receive revelation on their own."^{lxi}

The former director of LDS Seminaries and Institutes of Religion and father of ten children, Elder Packer stressed the importance of not being an exception, when following the rule was clearly the better course. "We've always counseled in the Church for our Mexican members to marry Mexicans, and our Japanese members to marry Japanese, our Caucasians to marry Caucasians, our Polynesian members to marry Polynesians. That counsel has been wise." He acknowledged that some intermarriages do work well, but added that many young people recognize that these marriages are unique and that "no one should try to be the exception."^{lxii} Counsel from Church leaders has been on this wise even when people they know of are exceptions that have resulted in successful marriages

You might very well say, “Well I can show you local church leaders, or even General Authorities, perhaps.” And I say, yes, exceptions. And then I hark back to the scriptural statement of that crippled little Relief Society woman who said, “We’d like not to take care of the exception first. We’d like to follow the rule first, and then we’ll accommodate the exception.”^{lxiii}

Need For Rational Thinking and “Informed Consent”

Elder John Groberg who spent much of his life in the Polynesian culture gave a more detailed address on the subject a decade later, two years before the revelation granting the Priesthood to all worthy males in 1978. In effect what Elder Groberg’s remarks provided are what BYU-Provo marriage counselor Mike Buxom in 2007 described as an in-depth “informed consent” personal statement concerning intercultural marriage^{lxiv} In his remarks, Elder Groberg, whose missionary experiences were later depicted in a major motion picture, *The Other Side of Heaven*,^{lxv} spoke to hundreds of faculty and staff as well as cosmopolitan students on dating and planning marriages. As in all BYU devotionals or forums many were holding hands as Elder Groberg read his carefully prepared speech. At the time he spoke, all three Polynesian members of the La`ie Stake presidency were married to Caucasians.

He told his audience that some students “did not think rationally about marriage,” and more particularly about interracial or intercultural marriage. This was easier in Hawai`i and at BYUH which provided many role models in the classroom and in Church leadership positions where successful mixed marriages had been solemnized in the La`ie Temple. But other variables besides a shared religion entered into the equation beyond the happy mixed matrimony surrounding them in Hawai`i, and in the movies and other media of the 1970s.

“Too often,” Elder Groberg warned that audience of nearly 2,000 students, they “depended primarily on their hearts to lead them and not their heads, or common sense.” Youth often relied on images created by popular culture to guide them instead of a thorough investigation of the individual, the family and the culture, followed by fasting and prayer. Intercultural marriage was not a religious issue. It was not necessarily a mistake. “The only real mistake is not to know all the facts before marriage. Still, you’re free to make your choice,” Elder Groberg said in his prepared remarks, “Just make certain you have all the facts. Remember, we’re not talking about the Hollywood or TV versions of love and romance stories where if a problem occurs one way or another, someone can always get drowned or killed or die of something else. But we’re talking about an eternal script with the same actors, writing their history together forever.”^{lxvi}

“Limiting Factors”

Along with the two individuals involved, Elder Groberg suggested other implications were in place beyond the subjective reasons of students who thought they were in love. Although intercultural marriages were accepted in Hawai`i, the United States and an increasingly international LDS Church, there were “limiting factors” on the relationships

beyond those existing in the media or even in the optimistic educational comfort zone of BYUH where the couple fell in love. Inter-marriage was a limiting dynamic that was often overlooked, along with many other factors. Marriage itself was a limiting factor, he told the students.

Still, the students were also free agents. “With this agency you choose, we all choose, to limit ourselves in some areas. When you get married to anyone you further limit yourself. For example, he said getting married and obeying and abiding the true marriage covenant, you are no longer free to go on dates with others. You have limited yourself to one eternal companion, which of course is not a limitation at all in the eternal sense, he added

There were other limitations, which are obvious. There are some limitations, which are not so obvious. The point is that you must weigh all of these factors and make your own choice. You cannot make the best choice if you are not aware of all the factors.”^{lxvii}

It was not right, but nevertheless true, he said that certain areas of the world in the 1970s had not yet come to accept interracial marriages he reminded the students from more than 70 nations. Even some members of the Church still needed to learn to accept interracial couples. “Unless couples learn all the facts, there may be more limitations than you can accept,” he said referring to parents unwilling to understand mixed marriages. “You can say as much as you want about the fact that people should accept these marriages, and I agree that they should. But if they don’t, saying that they should doesn’t change them. So, there is another potential problem.”^{lxviii}

To illustrate, Elder Groberg counseled that in many Polynesian cultures the husband’s family comes first. Money is sent to his side of the family and wives learn to their disappointment that some husbands wanted to spend their spare time with friends, and not with wife and family. One non-Polynesian wife considering divorce complained that such extreme generosity to other families at the expense of their own was more than she could take. The couple later divorced.

He quoted a Polynesian man who came for advice and said, “Knowing what I know now, I wish I had married someone from my own island. I sold my birthright for a mess of white pottage.” The young man had found it impossible to make his wife happy anywhere but on the Mainland, a place where he was decidedly unhappy.

Elder Groberg also warned about issues of identity among children of inter-cultural marriages. With which set of grandparents does the child identify? How will language and depth of word meanings affect the children? He noted that not infrequently intercultural marriages were entered into with other than pure motives. Desire for citizenship or income was the reason behind some marriages, and these almost always ended in unhappiness. Repeating that he did not speak for the Church, but was expressing his own ideas, he told the students that the spirit approved of the guidance he gave.

His remarks concurred with those of other Church leaders as well as marriage counselors. Each of them was consistent in describing intercultural and interracial marriages as being among significant variables that students often fail to realize or practice and which contribute to divorce once the honeymoon is over. He concluded:

“The underlying philosophy given by the brethren is that Polynesians, all other things being equal, should marry Polynesians. Caucasians, other things being equal, should marry Caucasians. That experience had shown that in most instances this works out the best. Not that the other way is wrong, just that this usually works best. It takes such a deep and abiding love, physical as well as spiritual, to see husband, wife and children through to eternal life, to stick with one another through thick and thin. It is just unfair to ourselves and to our eternal companion, to our children, and to our eternal future to add greater stress and problems than will already be there.^{lxix}

More Sacrifice, Patience, and Commitment.” —The Morris Graham Studies

Because both Hawaii and the PCC continued to be living laboratories for successful intermarriages, both students and faculty exploited the college and community to conduct research projects exploring such issues as ethnic background and perception of beauty, comparisons of the ideal body shapes between Asian and Caucasian couples, cross cultural comparisons between Americans and Japanese over qualities desired by spouses and other topics related to romance and marriage.^{lxx} Much of the research was promoted by Ronald S. Jackson, the chair of the psychology department before his death in 2004. Other faculty mentored students and scholarly papers and abstracts were read or presented in posters in the Aloha Student.

Among those developing research models on intercultural marriage was Morris A. Graham of BYUH’s Division of Behavioral and Social Sciences. A 1983 study was conducted jointly with the Chinese University of Hong Kong. It reported that intercultural marriage was a “dilemma” facing most undergraduates including Hong Kong Chinese students attending the BYUH campus. Graham’s study of 109 students, 17-20 years of age at BYUH from 1976-81, indicated intercultural marriage was “a perplexing decision” for most students.

Graham reported that the majority of the students did not think it was wrong; however, only a few students expressed personal interest in marrying outside their own culture. He noted a significant difference was found between Chinese male and female senior class students. Chinese females attending the college were significantly “Americanized” over a four year period and if given the opportunity preferred not to return to their homeland and marry “traditional” Chinese males. It was just the opposite for Hong Kong Chinese males.^{lxxi}

In a 1985 study conducted jointly with Judith Moeai of BYUH and Lanette S. Shizuru of the East-West Center Institute of Culture and Communication, Graham studied 108 intercultural and 62 intracultural, intra-religious marriages in Hawaii in terms of causality or internal or external variables affecting the satisfaction of the relationship.

The study, which included BYUH students and faculty along with others who had a mean average of 11 years of marriage reported that intercultural couples had “significantly more external problems” (intercultural experiences attributed to extended family members, relatives, friends and community), greater assimilation pressures on the females toward accepting the husband’s culture and greater negative responses toward intercultural marriages *per se* than intra-cultural couples. Responders agreed that for an intercultural or intra-religious marriage to succeed, there were necessary demands for “considerable more sacrifice, patience, and commitment.”^{lxxii}

In a 2005 interview looking at his findings after two decades, Graham said the changing attitudes toward mixed marriages emanating from Hawaii, coupled with the 1978 revelation to the LDS Church that worthy men of all races are eligible to receive priesthood authority, added to the increase in mixed marriages at BYU-Hawaii during the last quarter of the 20th century. The growing globalization of the Church since BYUH was founded in 1955 had added to the change in tone on campus.^{lxxiii}

Brothers-in-law as well as brothers in the gospel

Graham said that by the last decade of the 20th century intermarriage was an accepted part of the social, religious and cultural scene at BYUH. Few Mainland students or those from Polynesia and Asia were anxious or apprehensive about the issue as was evident until the youth revolution in the 1960s and the 1978 revelation on universal priesthood for all worthy males. The high percentage of temple marriages in Hawaii coupled with role models on the campus and throughout Hawaii also contributed to the acceptance of intercultural marriage through the La’ie community and which some general authorities and BYUH presidents such as Alton Wade and Eric Shumway agreed contributed to a “leavening process” throughout the Pacific-Asian Asian Rim. The key sociological and historical factor in maintaining successful intercultural marriage (as well as union between similar cultures and races) continued to be worthiness to be married in the temple and a commitment to remain faithful to the covenants made there.

By their very nature, temple marriages demand an exceptional commitment by husband and wife, to each other, as well as to God, whom the couple believe is an integral, ongoing part of the marriage whether it is intermarriage or not. Satisfaction and inspiration from the living laboratory of La’ie and BYUH were amplified, according to Professor Lance Chase, “by the growing realization that people of all races might find joy, not only as brothers and sisters in the restored gospel, but as brothers-in-law.”^{lxxiv}

The prelude to temple marriage was critical to success, however. Examining all of the facts objectively was only the first, but a critical first important step pointed out by Wootton and other church leaders that encouraged couples take marriage preparatory classes together.

Another method to help students become better aware of the disadvantages of cultural intermixing, according to marriage counselor Garth Allred was to create a forum or even classes on the subject so that objectivity enters into the final decision along with the

personal subjectivity of romance and even personal prayer.^{lxxv} Although costs made it prohibitive much of the time, Church leaders advised students to meet the families of those they were dating by traveling to their homelands and recognizing that one of the partners, if not both, had promised to return home after graduating. Like all couples, the marriages had to meet the guidelines of patience, sacrifice and commitment before and after the honeymoon. But in their cases all the ingredients essential for success, as reported in Graham's study, had to be extraordinary.^{lxxvi}

Limited Divorces in La'ie

An informal review of 1,000 names in the BYUH telephone directory in 2003 conducted by the author, and librarians Phil Smith, Riley Moffat and Angela Ieli revealed the names of 110 faculty or staff members who had intermarried. Surprisingly in the United States, where 43 percent of marriages end in divorce, only 15 intercultural marriages of those 110 listed at BYUH, or about 13 percent, were identified as having ended in divorce. It was not known how many the intermarried couples had been married in the LDS temple.

This casual study was unable to determine whether intermarriage problems contributed to divorce or if there were other factors. Census data suggest that LDS members married out of the temple had divorce rates similar to that of the national average of approximately 40 percent. Those identified as "born-again" Christians throughout the U.S. had a 27 percent divorce rate for all adults.^{lxxvii} Non Christians reported a 24 percent divorce rate. LDS members including those who intermarried in the temple had a 6 percent divorce percentage.^{lxxviii}

Moffat said that the large numbers successful intermarriages on campus were evidence to overcome the confusing message, however unspoken, that a new paradigm prevailed at BYU and in the Pacific. Discouraging intercultural marriage at a university that has a motto: "Harmony Amidst Diversity" does not always make sense to those who don't live in Hawaii. But students have figured this out, he said. "We admit a multiplicity of cultures, students with love and testimonies in their hearts and put them all together.

"What else can we expect but that some of them will fall in love with each other? Many have served missions in the target area and already have a love for the people they served amongst. It's natural that they will socialize with each other."^{lxxix} Both Moffat and Graham said that further studies needed to be conducted with students from targeted countries as Tonga, Samoa, Tahiti, Fiji, Japan, Korean, Taiwan, Hong Kong and Philippines as well as non targeted countries such as Pakistan to examine the issues of intercultural marriages and perhaps determine their value to the troubled institution of marriage throughout the world.^{lxxx}

Working Twice as Hard

Even after intercultural couples make the decision to get married in a temple, there is still a long way to go before the couple and *ohana* (family) are able to feel comfortable about their marriage. They still have to continue to nourish their partnership for time (and all

eternity). Successful couples in intermarriages, even those married in temples, can not rest on their laurels—even in Hawaii.

Such an approach was emphasized by BYUH Dean of Students and former mission president, Isileli Kongaika, and his blonde, Utah-born wife who lived with Isi in his native island kingdom of Tonga and also American Samoa for 17 years. Kongaika said that because his own family and the family of his Caucasian wife all opposed their union, and said their marriage would fail, the couple promised each other they would “each work twice as hard” to assure their temple marriage not only would succeed but would thrive. “Working twice as hard is why their marriage has worked wonderfully for three decades.”^{lxxxix}

By 2005 the couple’s three sons were married to Caucasian or Filipino women. Their only daughter was married to a Mainland Tongan. In all, there were eight grand children. “Our grand parents love our children,” Joel Kongaika said dispelling initial mistrust over interracial marriages. “Any doubts they had about mixed marriages in the past are gone forever.”^{lxxxix}

Even Greater Worries About Returnability

In addition to the concerns raised by Church leaders in the past, additional studies provided new priorities relating to this ongoing issue. In contrast to the title of Thomas Wolfe’s 1940 novel “You Can’t Go Home Again,” graduates in the last decades of the 20th century and new century “wouldn’t go home again.” Concerns about returning to your homelands, please, went from the polite but urgent pleas of the past to in-depth reality checks, wake-up calls and ringing alarms about risk to Third World and developing countries as well as the LDS Church. As important as the personal preferences of the couples involved was the educational, economic and spiritual vacuum that grew cumulatively when students did not return to their homelands. It had also become much more difficult for potential students from some countries to obtain visas to come to BYUH if their compatriots had a poor track record of returning.^{lxxxiii}

At the turn of 21st century, economies, cultures, and families in China, India and in the Muslim world were allegedly being cheated when the educated students did not return to their homelands with their spouses. Past concerns about intermarriage now transcended the fact that they were more accepted and that interracial marriages performed in temples were generally more successful. Some of the Church leaders were advising in louder voices about survival of the restored Church itself in the Third World and developing countries who depended on the trained or educated youth of Zion to be the Elders Quorum Presidents, Relief Society and Primary presidents, Bishops, Stake Presidents or even Mission Presidents needed in the remote “Zions” of the Church throughout the world.

How could BYUH fulfill its institutional destiny if it was used simply as a launching pad to more successful professional careers on the Mainland?^{lxxxiv} How would the graduates of BYUH fulfill the 1973 prophecy of Elder Marion G. Romney, a counselor to President

McKay, for its graduates to become future apostles and prophets if they did not go home after getting married and receiving their diplomas? Although an encouraging number of students did indeed return home, national and Church leaders continued to plead for those who had promised they would return. Was BYUH supposed to be just another way station for students planning for better professional careers in the developed nations?

A 2001 survey of alumni from 1990-2000 by William Neal and Paul Freebairn reported that 60% of all international graduates returned home to live. But the total did not tell the whole picture as far as local leaders are concerned: only 31% resided in their home country at the time the survey was conducted, 11 % had returned home to live, but did not live there in 2001, and 14% had not yet returned due to further schooling or other reasons, but were planning to return in the future.^{lxxxv}

Reasons Why Students Do Not Return to Homelands at the Turn of the Century

In responses from 914 graduates (a 36% adjusted return rate of surveys mailed to 2,663 graduates), Freebairn revealed that 56 % of international graduates did not return home because they had married, 20 % had become U.S. citizens, 17 % had spouses who were still in school, 15% lacked work or employment opportunities. Four out of ten of the respondents said they never planned to return to live in their home country.

Neal and Freebairn reported that 39% of the Asian graduates returned to Asia. Of those who did not return home 18 percent lived in California. Nearly four out of ten Pacific Island graduates who responded returned to the Pacific. Nearly one in four of the Pacific Islanders who did not return remained in Hawaii. Sixty percent of the Asian graduates resided, returned, or planned to return to their home areas. Fifty seven percent of the Pacific Island graduates resided, have returned, or planned to return to their home areas.

The graduates gave many reasons for their reluctance to return home primarily because of limited employment opportunities. This was particularly true in the less-populated Polynesian islands. In some cases Polynesian parents encouraged their children to stay in the United States, to have a better lifestyle, and perhaps subsidize them to some extent by sharing the wages of American employment with family members back home. In some areas such as Pakistan and Indonesia, cultural and political reasons hinder Christians, and other minority religions, from advancing beyond low level jobs.^{lxxxvi} Similar problems can be seen at the turn of the century triggered by the influx of “illegal” immigrants from Mexico, central and South and America and even European countries such as Russia.

Keith Roberts, BYUH Vice president for Academic Affairs, saw such economic obstacles in the past being alleviated. BYUH was making an intensive effort to assure graduates jobs through a strengthened placement center. It focused on getting students internships before students graduated and find them internships and employment. “The reputation of the university rests in part on our graduate’s finding jobs.”^{lxxxvii} Although the returnees were critical to the needs of their nations and the restored Church, there were other issues.

It “just isn’t fair to ask students who have sacrificed and been trained in an area or skill to send them home to learn there is nothing for them and they have to be a farmer, or fishermen,” Roberts said. On the brighter side, Roberts and Career Services Director Kim Austin said many new jobs and entrepreneurial opportunities have opened in Asia and the Pacific that will employ BYUH graduates. Since 2000, Roberts said 120 internships were arranged in target areas including Tonga, Fiji, the Philippines and Mongolia as well as Hong Kong, Japan and South Korea.^{lxxxviii}

Other Reasons for Non Returnability

A big reason why students had second and third thoughts about returning home was because of what they perceived as a double standard that favored western Caucasian students. With a few exceptions Caucasians were not counseled to return to their homelands in Europe or in rural areas in the United States, Europe or Canada.^{lxxxix} Still others who married interculturally said their spouses refused to live in less-developed countries. In some nations the non-native spouse could be in danger of his/her life by returning to the spouse’s homeland together. Nearly all couples married in LDS temples reported their decisions to stay in the U.S. were reached only after fasting and prayer. Their decision, they believed, was one for the couple to make, not outsiders, no matter how well-intentioned they were.

Speaking at a BYUH devotional in 2004, one Chinese couple recognized the complexities of going back to countries that on the surface lack economic, political and educational advantages and other cultural advantages. “Marriage, social unrest, extreme economic situations, and individual circumstances may divert, delay or postpone return, Joyce Chan said. But “returning of the heart is a vital part to the physical return.” In joint remarks, Peter, and Joyce Chan warned that graduates who disconnect themselves from the Church, the university, and the circle of friends they once embraced at BYUH do not fulfill the spirit of returnability. Members must strive to be stalwart leaders in the Church as well as in their professions. “All members need to be more effective tools in building up God’s kingdom, and if we are truly desirous to serve our Heavenly Father, we must ask Him to inspire us on what, where, and how to serve.”^{xc}

Intercultural Marriages as Tool in Missionary Work and as a Global Model

The comments by the devotional speakers in 2006 as well as hundreds of couples who challenged the economic, social and cultural taboos of love and intercultural marriage with a new “brother-in-law-hood” in the gospel was foreseen in even greater detail long before Hawaiian statehood and two decades before the founding of the Church College of Hawaii in 1955 by another general authority of the Church.^{xcii} He was J. Reuben Clark, Jr., an influential statesman and counselor to three LDS Church presidents, who accompanied LDS Church President Heber J. Grant to Hawaii to create the Oahu Stake in 1935. Clark saw not only examples of the many “mixed marriages” but foretold that the children of the relationships would contribute to the spread of the gospel in the Pacific region.^{xciii} In short, he envisioned intercultural marriages as having a leavening effect or

influence spreading throughout the Pacific Rim to a measured and mighty contribution through the marriages of its peoples.

A counselor to four LDS Presidents including David O. McKay, President Clark had an intimate understanding of the relationships among peoples and nations and the civil rights movement long before it became politically popular. Long before the changes wrought by World War II, the fight for statehood, and the civil rights movement, he envisioned that the Hawaiian Islands and their mixed population were indeed “the outpost of a great forward march for Christianity and the Church among those mighty peoples that face us along the eastern edge of our sister hemisphere.”^{xciii}

The U.S. ambassador to Mexico from 1930-1933, Pres. Clark was impressed by the love and generosity of the various races and cultures of Hawaii and their adoption of Christianity in general, and in particular the restored gospel of Jesus Christ.^{xciv} Like President McKay, he saw the emergence of an international Church in the dark days of the depression even before the start of World War II in Europe and in Hawaii in 1941. In an article in the *Improvement Era*, Elder Clark, saw Hawaii as “an outpost in the Pacific” and as model whose LDS members had come together from many races and religious persuasions and been married in LDS temples for time and eternity.

“Considerations of race, common ancestry, and a common language at its source, drew all the South Sea Islanders and the Hawaiians together in a close common bond,” Clark wrote, in recognizing that the Hawaiians should be allowed full participation in the organization of full Church units (stakes). Church government had a great and beneficial influence upon the whole Polynesian race. As Elder McKay prophesied in 1955, Elder Clark earlier called attention to the significance of La`ie’ “stretching out its sanctifying welcome not only to that great group of descendants of Lehi in the Pacific, but also and equally to all others in New Zealand and Australia who had in them the blood of Israel.” Who could estimate or measure “the unifying influence of the inspiration and fructifying spiritual power of the little temple at La`ie, and the glorious work for salvation of the millions and millions who have gone before, carried on within its walls, as it rests there in the midst of the mighty waters of the Pacific?” Pres. Clark asked.

As the first counselor to President Grant (who had dedicated Japan for the preaching of the restored gospel in 1901, and dedicated the Hawaii temple in 1919), Pres. Clark envisioned the spread of the restored gospel even further in the Pacific. Along with Elder McKay, he foresaw the spread of the gospel to Japan, India and China, which Elder McKay had dedicated in 1921. Hawaii was to be the base of operations for the next thrust with its racially unique people and their children as the vanguard.

For a variety of reasons Elder Clark did not discuss why he foresaw Hawaii as the most favorable place for the Church to make its next effort to preach the Gospel to the Japanese people. He saw a strong colony of Japanese Saints operating from Hawaii into their homeland in a way that he predicted would attract many Japanese to the knowledge not only of Christianity, but of the restored gospel. He saw evidence that the fields were

ripening and would be ready sooner or later for the harvest to begin.^{xv} The school envisioned by Elder McKay became the foundation of the base of operations. “While no separate and distinct work had yet been done among the Chinese as a group, Pres. Clark said that individual Chinese had become members of the Church inaugurating work among the Chinese group. It awaited only “initiation and organization.”

As with the Japanese-Hawaiian and the Chinese-Hawaiian residents, the Chinese Saints in Hawaii would be seen as a means to reach the Chinese in the homeland and later throughout the Pacific Rim and the world. (As an example, in the 1930s, Pres. Clark referred to High Council member Henry W. Aki, a full blooded Chinese who came into the Church after he married his Hawaiian wife.) The same leavening effect on the Pacific was true for the Filipinos. “Moreover, the myriads upon myriads of India also face us here.”^{xvi}

His assignment to the Islands, twelve years after the round-the-world trip by Pres. McKay, gave Pres. Clark an admiration beyond the problems of intermarriage into the potential contributions of the children and descendants of such marriages born from those married in the temple. Like Pres. McKay, he visited the four major islands and appreciated and respected the unique blending of race and culture into an intangible Aloha Spirit which characterized the U.S. territory as it did in the new century. Pres. Clark knew that side by side, in the stores, on the streets, on the plantations, in one capacity or another, Japanese, Chinese, Portuguese, Filipinos, Hawaiians, and “whites” came together.

Intercultural Progeny: “The equal, and some say superior, of the races themselves”

As one became conscious of these various race groups, Pres. Clark was responsive to the great intermixing and remarkable children who, Pres. Clark said were “the equal, and some say the superior, of the races themselves. Certainly we saw some remarkable men and women who were the product of this intermixing.”^{xvii}

The 1935 visit preceded the intensive post World War II efforts by Southern Senators to halt Hawaiian statehood due in part to the “intermixing of alien races.”^{xviii} By contrast, Pres. Clark recognized that the intermixing “was already exerting a sensible and considerable influence upon the Church in Hawaii and upon the spread of the gospel in the Pacific, “and that potentially that influence might, under proper direction, be so increased, that “it might appropriately be termed great.” The positive power of mixed marriages reached out in several ways that have continued as a great rock out of the mountain without hands.

The first benefit took place when LDS spouses of mixed races converted their non-Church member spouses. This frequently happened, Clark said, and the children of such a union were reared in the Church. “The bringing in of such a new Church member enlarged, through his friends, the circle of those brought to feel the spirit of the Gospel. ...the influence increased because reasonable, sober-minded men and women could

hardly refuse listen to reputable friends or kinsmen who affirm they have a message of truth affecting eternity.”^{xcix}

A final exclamation point in regard to the current positive regard of intermarriage in the Church of Jesus Christ of Latter-day Saints was seen in comments by Alton Wade after meeting with members of the Church Board of Education in Salt Lake City prior to his resignation as president of BYU-Hawaii to return to Provo. After explaining the value of the mixed marriages and the role of the students of promulgating the gospel as well helping in communities throughout the Pacific and on the Mainland United States, Wade took a photograph that showed a group of couples of intercultural backgrounds from around the world standing in front of the Hawaii Temple where they had been married. “This is what has happened because of your faith and patience for our students from around the world when they are married in the temple,” Wade said.^c

Conclusion

Nearly eight decades after Pres. Clark’s inspired insights and the oral histories of Baldrige’s and Graham’s pioneering cross-cultural research on the BYU-H campus, intercultural marriage has been recognized, accepted and embraced as a culmination of prophetic insight and foresight. The validation of this mixing of races and culture through marriage of a man and woman and their offspring is a fact of life in Hawaii as well as an American model for matrimony.

Even beyond the marriages of a melting pot population in the isolated Hawaiian islands effected by an environment touched by an elusive “Aloha spirit” are the other factors of being married for time and eternity in LDS temples. In order for an intercultural or intra-religious marriage to succeed, there are extraordinary demands for “considerable more sacrifice, patience, and commitment” if partnership is to succeed and progress.

In other words partners have to each work twice as hard as non intercultural couples even when they are married in temples. When successful, resultant families have been major factors in the internationalization of the Church through missionary work and in providing leadership for an unpaid ministry as predicted by J. Rueben Clark, and David O. McKay who envisioned the Church College of Hawaii as the major educational laboratory contributing to the leavening process which began in the Pacific rim and has now expanded on a world-wide basis.

In light of this, Graham said he has changed to metaphors he believes are more accurate than the “melting pot” and fruit “salad” metaphors used in the past to illustrate intermarriage. He now sees successful intermarriages as “a rich stew.” The stew is composed of potatoes, taro, rice, bamboo shoots, curry, breadfruit, and other foods indigenous to Hawaii and the Pacific region. “It all cooks together,” Graham said. “Each single ingredient contributes to the juices (acculturation) and each absorbs (assimilation) the richness of the mixture. The longer the stew cooks, the greater the commonality each ingredient shares.”

“This type of an intercultural mixture has been most successful in the Pacific as a leavening effect,” Graham said. “It’s now more a part of life and accepted globally. The Church and BYUH have contributed to this gathering and mixing within the House of Israel.”^{ci} The only thing that will hinder this process and which has periodically occurred throughout the history of the Church College and BYU-Hawaii is when intermarried students fall short of their agreement to return to their homelands as they promised in exchange for their subsidized education. That is the paradox of the issue of intermarriage in the new century and one which must be resolved if the University and the Church are to achieve their destiny on a global basis.

Endnotes

¹ In this historical account the author uses the terms of attitudes toward intercultural, interracial, international, interethnic or intermarriage to describe the union between males and females that may or may contribute to children. Same-sex “marriages” are not considered although adoptive children are included.

¹ By 2002, Hawaii’s non-white population was 77 percent, a number driven primarily by its diverse group of Asians. As a whole Asians made up 58 percent, the largest group in the United States. Hawaii also had the largest group of Native Hawaiians and other Pacific Islanders at 22 percent. Hawaii was followed by New Mexico and California at 56 and 54 percent nonwhite majorities. The District of Columbia was 72 percent. Thirteen other states had at least one-third minority population., according to Timothy Hurley, “Hawaii’s diversity unrivaled in U. S.,” *Honolulu Advertiser*, Sept. 18, 2003, 1, 2.

¹ Daniel Jackson, “Interracial couple sees marriage as strengthening Zion,” *The Daily Universe*, Nov. 15, 2006, p. 1

¹ Alf Pratte, See chapter V in “The Leadership Role of the *Honolulu Star-Bulletin* in the Hawaiian Statehood Movement,” Master’s Thesis, University of Hawaii, 1976

¹ Donna Brown, Interview with Mei Lin Huang February 18, 1986, OH-274, 13.

¹ George H. Kanahale, *Ku Kanaka: Stand Tall, A Search for Hawaiian Values*, University of Hawaii Press, Honolulu, 1982. See also the review of Kanahale’s book in *BYU Studies*, 1987.

¹ Kenneth Baldrige, “Church College of Hawaii—BYU-Hawaii, 1955-86: An historian’s Perspective,” chapter VIII, unpublished manuscript, BYUH archives, Joseph F. Smith Library, BYUH, La’ie, Oahu. ,

¹ David Hannemann and R. Lanier Britsch, *Prophecy Fulfilled*, unpublished document, completed, December, 2005.

¹ R. Lanier Britsch, “Intercultural Marriage,” *Deseret Book*, Vol. 2, 1990, 120-135.

¹ The manuscript, “*Not By Happenstance: A History of BYU-Hawaii, 1955-2005*,” was completed by Alf Pratte in June, 2005 after 22 months of research. As of March, 2007, the 500- page document was still under consideration by President Eric Shumway and a review committee. After more than a year of review the three Baldrige, Hannemann-Britsch, Pratte manuscripts relating to the history of the school have added to an elephant’s graveyard of unpublished books.

¹ R. Lanier Britsch and Terrence Olson, *Counseling*, 120.

¹ Britsch and Olson, 125.

¹ Britsch and Olson, 125.

¹ Wayne Shute, interview with Kenneth Baldrige, May 14, 1984, OH-199, 19.

¹ Shute, 10-11.

¹ Adele French Feinga, Telephone Interview with Alf Pratte, Jan. 14, 2005.

¹ *Tongan Saints: Legacy of Faith*, (Translated and edited by Eric B. Shumway) La’ie: Institute of Polynesian Studies, 1991, 257.

¹ Reuben D. Law, Interview with Kenneth Baldrige, March 19, 1980, OH-104, 12.

¹ Reuben, Law OH-104, 13.

¹ Richard Wootton, e-mail to Alf Pratte, December 22, 2004. Copy in possession of author.

¹ Wootton, Dec. 22, 2004.

¹ David and Mary Miles, interview with Kenneth Baldrige, 16 Dec. 16, OH-390, 3-4.

¹ David H.H. Chen, interview with Darcia Forester, 6 Feb. 6, 1989, OH-320, 7.

- ¹ Alf Pratte, Interview with Ted Maeda, La'ie, March 18, 2007. Maeda said he had a copy of the letter he sent to Elder Brockbank in his possession.
- ¹ Tavita and Zenobia Iese, interview with James McCowan, June 13, 1992, OH-399
- ¹ Riley Moffatt, , notes to the author, Dec. 10, 2004.
- ¹ Kenneth Baldrige, interview with Apolosio Aukusitino, February 19, 1986, OH-272, 6.
- ¹ Richard T. Wootton, "Mormonism is the only Utopia That Ever Worked," correspondence with Alf Pratte, April 15, 2004, 8.
- ¹ Owen Cook, interview with Kenneth Baldrige, March 11, 1980, OH-105, 32
- ¹ Owen Cook, in *Following the Vision Addresses and Statements of the Presidents of CCH and BYUH*, 1955-2000, compiled by Greg Gubler, BYUH Archives, II, 32.
- ¹ Riley Moffatt, notes to the author, Dec. 10, 2004, 14-15.
- ¹ Owen Cook, "The Role of Church College of Hawaii," March 25, 1971, *Following the Vision*, II.43.
- ¹ Carmen Stagner, interview with Keri Lee, February 27, 1989 OH-336, 5-6.
- ¹ Howard K. Lua, interview with Mo'ale Finau, October, 19, 1984, OH-227, 7.
- ¹ David Mohetau, interview with Tony Leakehe, February 19, 1986, OH-277, 11.
- ¹ Shelford,, OH-274, 12.
- ¹ Charlene Shelford, interview with Kristi Danneman, Feb. 18, 1986, OH-274, 14.
- ¹ Sosaia T. Paongo, "Follow-up Study of Tongan Students," Master's Thesis, BYU, Provo, 1972, 45.
- ¹ Cook, 33.
- ¹ Boyd K. Packer, "The Importance of Scriptures in Our Lives, Devotional Speech at BYUH, Jan. 14, 1977, In *Messages From The Brethren: Transcriptions of Devotional Speeches*, Volume One, Greg Gubler, Archivist, June 22, 1998, 120. .
- ¹ Packer, 118.
- ¹ Packer, quoted in Britsch and Olson, 129-30.
- ¹ Boyd K. Packer, "The Importance of Scripture in Our Lives," Devotional Speech at BYUH, Jan. 14, 1977, 120.
- ¹ Mike Buxom, interview with Alf Pratte, March 7, 2007.
- ¹ The movie was based on Elder Groberg's 1993 book *The Eye of the Storm*, recounting his missionary experiences in Tonga and republished in 2001 as *The Other Side of Heaven*. He has also published "A Christmas on The Other Side of Heaven,"(2004), and *The Fire of Faith* as well as a DVD *The Other Side of Heaven*.
- ¹ John H. Groberg, "Intercultural Marriage," BYUH Devotional Address, Feb. 3, 1978, Transcribed by Elaine H. Puckett, October, 1995, Copy in Possession of author, 5.
- ¹ Groberg,,Feb. 3, 1978, 3.
- ¹ Groberg, 5.
- ¹ Groberg, 7
- ¹ According to Masami Cabrinha pictures of Caucasian women in yearbooks were rated significantly higher than Japanese women regardless of cultural background. The results, Cabrinha said, "may signify the fading away of cultural differences as the mass media and communication bring students closer together. Perceptions of what is beautiful may become universal."
- ¹ Morris Graham, Michael Bond, International Congress of Psychology Reports, Hong Kong, July 1983. See also Morris A. Graham, "Acculturation Stress Among Polynesian, Asian and American Students on the Brigham Young University-Hawaii Campus, *International Journal of Intercultural Relations*, Vol. 7, pp. 79-103, 1983, p. 91.
- ¹ Morris Graham, Judith Moeai and Lanette S. Shizuru, "Intercultural Marriages: An Intrareligious Perspective." *International Journal of Intercultural Relations*. Vol 9, 1985, 427-433.
- ¹ According to BYUH political scientist Dale Robertson, Elder Groberg was also open to additional information after his addresses. In a question and answer period in a classroom conducted by Paul Spickard, in the mid 1990s, Elder Groberg said he had modified his views on intermarriage.
- ¹ Lance Chase, *Temple, Town and Tradition: The Collected Historical Essays of Lance D. Chase*, La'ie: The Institute for Polynesian Studies, 2000, 146.
- ¹ Garth Allred, Interview, La'ie October 15, 2003.
- ¹ Morris Graham, Judith Moeai and Lanette S. Shizuru, "Intercultural Marriages: An Intrareligious Perspective." *International Journal of Intercultural Relations*. Vol 9, 1985, 427-433.
- ¹ Divorce statistics are compiled from the Divorce Statistics collection, from Americans for Divorce Reform, from polls and other family related articles.

¹ Daniel K. Judd, reported in “Holy Matrimony: In the Era of Divorce, Mormon Temple Weddings Are Built to Last” by William Lobell, *Los Angeles Times*, April 8, 2000.

¹ Riley Moffatt, notes to the author, Dec. 10, 2004, 22.

¹ Moffat, Dec. 10, 2004, 25.

¹ Isleli Kongaika, remarks to volunteer missionaries, La’ie, Sept 8, 2003.

¹ Joel Kongaika, Telephone interview with Alf Pratte, January 14, 2005.

¹ David and Vickie Reeves, interviews, June, 2003. Elder and Sister Reeves served as full-time missionaries to Pakistan and in the internship office at BYUH

¹ Marion G. Romney, Dedication of the Aloha Center, Church College of Hawaii, January 26, 1973. Complete text in “Messages From The Brethren” (Volume 2), Edited by Greg Gubler, Archivist, BYUH, October 26, 1998, 33.

¹ William Neal and Paul Freebairn, Summary, *BYUH Alumni Update*, 1990-2000, August 29, 2001. Copy in possession of author.

¹ David and Vickie Reeves, remarks to BYUH and PCC volunteer missionaries, July 15, 2004. The Reeves served a full-time mission in Pakistan from 2001-2003 and in 2004-05 served in the Career Services office.

¹ Keith Roberts, interviews with Alf Pratte, Nov. 15, 2004. See also Fred Woods, interview with Keith Roberts, August 6, 2004; See also, Vernice Wineera, “Keith Roberts,” New Vice President for Academics,” Summer, 2000.

¹ Keith Roberts, interview with Fred Woods, August 6, 2004.

¹ As a means of full disclosure, the author confesses to never returning to his homeland of Canada after being refused admittance to the University of Alberta and other Canadian schools for failure to meet minimal standards in trigonometry and physics. After being educated at BYU in Provo the author married interculturally to a U.S. citizen, worked for the *Honolulu Star-Bulletin*, took out U.S. citizenship and has been gainfully employed from 1960 until his retirement as a professor of print journalism at BYU Provo in 2003. In the spirit of Thomas Wolfe’s *Look Homeward Angel*, I believe that not all foreign students look forward to returning home after tasting of the American style of life. Rather most of us are convinced that *You Can’t Go Home Again*.

¹ Joyce and Peter Chan. “Building Your Own Legacy of Faith,” BYU Devotional, Oct. 21, 2004, 6.

¹ Victor L. Ludlow, “The Internationalization of the Church,” *Out of Obscurity: The Church in the Twentieth Century*, Salt Lake City: Deseret Book, 2000. In an address at the 29th Annual Sperry Symposium, Ludlow said the baseline year for the internationalization of the LDS Church was 1955, the same year that CCH was founded when only 12 percent of the Church membership was outside United States and Canada. By the year 2000, the majority of LDS members were outside of North America.

¹ J. Reuben Clark Jr., “The Outpost in the Mid Pacific,” *The Improvement Era*, September, 1935, 534.

¹ J. Reuben Clark Jr., “Outpost,” 534.

¹ After his graduation from Columbia College of Law in 1906, Clark served as assistant solicitor general and later as solicitor. During World War I, he was instrumental in preparing the original Selective Service regulations. In 1928, he was appointed by Calvin Coolidge as undersecretary of the State Department. In 1930 he was named ambassador to Mexico, a position he held until 1933.

¹ Clark, 533-34.

¹ Clark, 533.

¹ Clark, 533.

¹ For further information on the statehood movement see Paul Alfred Pratte, “Ke’Alaka’i: The Leadership Role of the *Honolulu Star-Bulletin* in the Hawaiian Statehood Movement,” Ph.D. dissertation, University of Hawaii, 1976

¹ Clark, 533.

¹ Alton Wade, interview with Alf Pratte, August 15, 2004.

¹ Morris Graham, interview, January 23, 2005. Notes in possession of author.

OH = Oral History