

BRIGHAM YOUNG UNIVERSITY - HAWAII CAMPUS  
Behavioral and Social Sciences Division  
Laie, Hawaii 96762

ORAL HISTORY PROGRAM

NARRATOR: Allan B. Oleole

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INTERVIEWER: Louisa Allsup

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## INTRODUCTION

Brother Allan B. Oleole is an economics advisor here at Brigham Young University-Hawaii Campus. He attended Church College of Hawaii in the mid 60's and has been on the staff since the early 70's.

In the interview we discussed the different aspects of CCH: dorms, clubs, dances, cultural differences, the Vietnam War; and various other aspects of CCH-BYU-HC. Brother Oleole goes into some detail concerning the topic of CCH as a school for Polynesia and his sentiments toward the ELI program.

Louisa Allsup  
Student

## NOTE

This interview was conducted by a student as part of a class assignment in History 120. In most cases the student selected the topic and narrator and also did most of the transcribing and editing. Usually the auditing was done by a classmate. The final typing was done by the secretary of our Oral History Program, Donene Olmstead.

Because we tried to get the transcripts into the hands of the participating students and narrators as quickly as possible there may be errors that otherwise would not be permitted. We usually try to clarify statements that may be confusing: in these interviews, however, unclear statements may possibly be found. Our apologies for presenting a less-than-perfect transcript, but this does enable us to get interviews that might otherwise be lost.

For most of the students this was their first interview and while they were surprised at how much work was involved they were pleased with the results of learning not only about the subject matter covered but the development of a skill at the same time.

Kenneth W. Baldrige, Director  
Oral History Program, BYU-Hawaii

Laie, Hawaii  
October 17, 1985

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Side A  
[000]

- LA: October 25, 1984. I'm Louisa Allsup and I'm in the Business Division building, in the office of Brother Allan B. Oleole, and I'm interviewing Brother Oleole. As some background information, where were you born?
- AO: I was born in Honolulu.
- LA: And where does your family live?
- AO: My family lives in Honolulu in a community called Papa Koleo. It's an Hawaiian homestead.
- LA: I understand you attended Roosevelt High School.
- AO: Yes.
- LA: How was that?
- AO: As a high school? In comparison to other high schools it was, I would say equal or better than most high schools in Honolulu. At the time we were part of what was referred to as the--we had an English standard program that many other schools did not have at the time and so, it was quite a good program actually.
- LA: So how did this contribute or motivate you in any way to come to college?
- AO: It did to an extent, limited extent, actually. What motivated me to come to college was really the fact that this was a Church school, and I felt since all my friends were coming, I wanted to come also and was wanted to be together as a group and so we came together, there were several of us.
- LA: I was interested in your motivation for coming--I guess because you wanted to be here with your friends.
- AO: That's basically, yes. You know, I wanted to be with my friends and this was a Church school and we thought that this was a school that we all could come together and it would have the ideals established that we wanted, so we came.
- LA: Now upon arriving on campus for the first time, what kind of feelings do you remember having?

- A0: Oh, I guess like most students I felt lost, you know, in some cases I remember feeling some anxiety about going through registration. I felt like this should of all been done before, like a lot of students, I'm sure, feel the same way now. The lines seemed too long. It seemed as though you had to wait all the time. Going into the dorms you had to stand in line to get bedding and everything else to get into your room. And checking in and out were real pains, so to speak.
- LA: You attended in 1963.
- A0: I started in 1963.
- LA: Did you have any idea what you wanted to study at the time?
- A0: No, none. No, I had visions of grandure of becoming a lawyer, doctor and all of this, like a lot of students, I'm sure. So, I went into general education and took some courses and decided the sciences were not the area that I wanted to get into. I'm sure, like most students, I went through several courses and decided I didn't want to get into that area or this particular area. I ended up taking general education courses.
- LA: Was there any reason why the teachers influenced you in any way or the courses you took that interested you?
- A0: Oh, that caused me to go into the areas that I went into? Yes, I remember getting into some business classes, enjoying that. Getting into the economics classes and enjoying that and, decided that at that point that the economics area was the area that I wanted to get into.
- LA: So, were any of your friends involved with that, or just you?
- A0: [100] It was just me actually. My thought was to get into economics, to graduate in the area, and to eventually go on to law school, actually that's what I wanted to do. I found that when I graduated, I went on for a master's degree instead.
- LA: And where was that?
- A0: At Utah State.
- LA: Would you say this campus is in any way comparable to Utah State, as far as education.
- A0: I really don't know. When I went to Utah State--well, I did go there one year on an undergraduate program and I felt, well, I had gone there after my mission. I felt like I was a little more mature; I had more goals set. As a result, I think I studied harder. I didn't find the classes that I took at Utah State any more difficult than the classes here but I did study harder. That is, I did put more time into my studies. I guess

being a returned missionary and realizing that there were more things to life than playing around.

LA: You lived in the dorms, was that--like when you walked in, did you have a feeling of, "This is it!" Because I know some students here, when they walk in they are kind of apprehensive of the dorms. What was it like in the dorms?

AO: Well, I guess the difficult part with the dorms was the fact that when we moved in--you know, there was a group of us. We had hoped to be together and we weren't. We were separated but, I guess the majority of us were still in the same dorm. That helped a little bit, but, we found that we were in different units in the dorms. I guess the difficult part of dorm life was being put into a unit with strangers, and at that time we had the eight people to a unit type of set up.

LA: We have a few of those now.

AO: They still do? Okay. Anyway, all the units were like that and so you were all kind of grouped together, although you had your own little cubby hole. I guess the difficult part was the fact that you didn't know everybody in the unit and so, you had to be either out going and get to know everyone or stay by yourself. I guess what helped me at the time was the fact that my friends were close by and I was able to get with them often. We would go to the meals--to get our meals together.

LA: At the same cafeteria?

AO: Same cafeteria. We enjoyed activities together, so that really helped. I'm sure it was more difficult for students who didn't have friends.

LA: Would you say there are as many foreign students as there are now, attending?

AO: We had a lot of foreign students. I think there are in numbers, a larger number now but than the entire student body is larger, a little bit larger. I would say proportionately, it was about the same; although, I don't have any statistics to really back it up. I felt like we had a lot of foreign students.

LA: Did you have any in your unit?

AO: Sure, yes. We had some--there were a few students from Hawaii, the mainland. I think we had one student from Hong Kong or Taiwan and another from Samoa or Tonga, and another Polynesian student. We had eight people in there. We were all from basically different areas.

LA: Did that pose a problem? Any cultural problems in the dorms?

- A0: Not that I recall. It didn't pose any problems for me anyway. It was difficult to get to know a various culture, cultures. I found it more difficult for me to associate with the other Polynesians from the Islands. Living in Hawaii, I guess, culturally we are more like mainlanders, more like Americans, although, we had our own culture and we still do. I guess it was more difficult for me to associate with the Polynesians and the Orientals because they were from another culture completely.
- LA: So, you found that on campus there was a different atmosphere than living in Honolulu?
- A0: [200] Oh sure. But I found I really grew as a result of being here because I got to know more people. I got to associate with more cultures and I found that I was more tolerant with people, as a result. In fact, even today, I feel that I'm more tolerant of people, as a result of living in the dorms.
- LA: Because of the cultural difference?
- A0: Sure, I find that I can overlook problems that people have, as a result of that. That is, someone will do something else, and say oh, it's just his cultural nature. I think as a result of living there I can understand their feelings.
- LA: So do you think it would be easier for you to go to another culture, another school, like in Polynesia?
- A0: Oh, I don't think it would be easy, but I think I could tolerate it.
- LA: Do you feel better prepared than if you went straight from, like, the mainland?
- A0: Oh yes. If I had lived on the mainland all my life and then went to one of the Polynesian islands, or even to Hong Kong and lived with the people it would be difficult, but having lived here, if I were to go there now I think I could tolerate it. It helped me on my mission. I went to the Navajo Indians. Although the Navajos are situated in the United States, it's a whole new culture. They speak a foreign language. They live basically on their own reservation under foreign circumstances, in hogans with dirt floors, no appliances, things like that. I felt like the two years here really helped me for my mission.
- LA: Did you learn a different language on your mission?
- A0: Yes, the Navajo language. It's comparative in difficulty to the Oriental dialects, the Chinese dialects. So there are tonal sounds, gottal sounds in the language. It's very difficult.
- LA: That would be hard. So, you went on your mission in what, 1965?

A0: '65 to '67.

LA: You came back here to Hawaii?

A0: Right, I came back here to school, actually. I finished up another year here, and then I got married. My wife and I went to Utah State to school.

LA: When you were on campus, I'm sure there were several clubs on campus. Were you involved in any of them?

A0: Yes, they had all of the cultural clubs: Samoan, Tahitian, Tongan clubs. I was involved in the Hawaiian Club, and I was also involved, for a time, in the Kiwi Club. And we had the Turtle Club, I was involved with the Turtle Club for a while. The Turtle Club was basically for those interested in scuba diving and water sports.

LA: That would've been very popular here on campus.

A0: Yes, and so I was involved in that for a time.

LA: Did you have any competition between the clubs?

A0: Oh, we had competitions, we had assembly competitions. The clubs would have a competition, they would put on their own cultural presentations, and they would be judged. They would usually put it on--oh, they would have cultural weeks, an entire week devoted to that particular culture. Hawaiians, for example, and every day at 10:30 they would have a performance in front of the auditorium. At that time we had the auditorium, we didn't have the Aloha Center. They would put on performances at the front of the auditorium, or in front of the campus from the little circle there. Cultural performances or food demonstrations and things like that. And for the entire week it would be dedicated to the New Zealand and the Maori people and their culture. Some of the foods prepared in the cafeteria were Maori type foods from New Zealand and all of that. We were all engulfed in that culture. The next week they would go to another one, Samoa or some thing like that. Dances and songs and foods from the area, that was a lot of fun. Then each club would put on an assembly on Friday and that would be their premier presentation of their culture, and the activities. And that would be judged. At the end of all the presentations for several weeks they would make a presentation to the club that did the best, made the best presentation, or the best theatrics and things like that. I had a great time.

LA: Were clubs exclusive for only people of that certain culture?

A0: Right, no, well, we had a group called the Haole Club. They got together and promoted their culture too, with square dancing, and things like that, and so a. . . Again, we had various organizations on campus.



- LA: Dances, did you have like--I know here we have a dance every other week.
- A0: Yes, we had dances with a--we had dorm dances, for example, the women's --at that time, it was Women's dorms one, two and three and the Men's dorm one, two and three. The Women's Dorm Two would invite Men's Dorm Two over and they would have a dance on weekends, or something like that. There was always a dance going on just about every weekend. Some dance somewhere, or a church dance, or a student activity, or something like this going on. The student body seemed to stress formal dances, the bigger dances. The other clubs would sponsor dances and things like that, so there were always something going on, on the weekends. We didn't go into town as often as I think students do now, into Honolulu. So we did a lot of activities out here at the time.
- [300]
- LA: Did you think Laie was small in comparison when you came out here?
- A0: Oh, sure. This was the sticks compared to Honolulu. I grew up in Honolulu and if it weren't for the activities out here, I guess I wouldn't have stayed. In fact, my first year out here, I didn't stay on weekends. I went back to Honolulu. The group of us, again, would just go back home. Second year, I stayed out here more often, probably due to the fact that my girlfriend came out here too so--so, we stayed out here.
- LA: Did you get to know other people from other places that you would sometimes take home with you on weekends?
- A0: Sure, when we got to know other people, made some friends, I often did that, took some friends home. We would spend the weekend home, I'm sure a lot of that goes on even today.
- LA: Do you know what majors they had on campus at the time?
- A0: I think you had about as many majors as you have now, although, I'm not really sure. I didn't go through at the time and count all the majors. We may have had even more, actually more majors, than you have now. We had majors in psychology and other sciences, behavioral sciences and things like that, math, natural sciences.
- LA: I was reading in the archives, in the paper, what is it called, Ke Alaka'i. There was a--it was around 1965 or somewhere around there. They had instructions of the laser beam. Were you aware of that?
- A0: Instruction of the laser beam?
- LA: They brought a laser beam machine from the mainland.
- A0: Oh really. I wasn't aware of that. I may have been at the time, but I don't recall.

- LA: Devotionals, did they have devotionals every other week like they have now?
- AO: Yes, we had General Authorities coming through all the time. It was in the auditorium.
- LA: What was the students' reaction to that?
- AO: To devotionals? Most students were, I guess, required to go to devotionals because I can recall taking the Book of Mormon class and having to hand in a one page report summary of the devotional speaker. So, we were required to go to devotionals. There were a few students who were opposed to it. By in large, I think the majority were prompted to go on their own, a lot of people just went on their own, especially if one of the General Authorities came. We would usually have people sitting in the isles.
- LA: What General Authorities came?
- AO: Oh, we had, specifically, I can't remember each one but, we had people from the Quorum of the Twelve that came in, the prophet came. And whenever the prophet came, or one of the members of the Quorum of the Twelve, well, we just packed the auditorium. At that time, the auditorium, you know, on the outside, but the time that we were here, it wasn't air conditioned and, they would open up the luvers and people would set up chairs outside and would sit out there and listen to the presentation. We just had people sitting everywhere, to get in. Actually, if the fire department came by, they would probably would have been outraged [laugh] by the number of people in there.
- LA: You were studying pre-law, is that what you were studying?
- AO: Yes.
- LA: Is that closely related to economics?
- AO: Yes, actually, I was studying pre-law and got into economics. Because of my bachelor program, I felt it would be in economics, then I would go into law, into corporate law. Then, when I went on to Utah State, I decided to stay there and go for a masters degree.
- LA: Have the programs changed since you started teaching?
- AO: You mean the programs here?
- LA: Yes, the programs here.
- AO: I guess we've added a few more courses but, they are basically the same type of courses. We have an introductory course, we have an introductory micro and macro economics, which was taught here. In fact, when I came back to teach, the course numbers

were exactly the same at the time. We are teaching the same courses, just with a different number system to go along with Provo's numbering system. I think we are offering more courses now in economics than we did when I came to school.

LA: Was it 1971 when they changed Church College of Hawaii to BYU-Hawaii?

AO: Right! [Actually, Church College became BYU-Hawaii in 1974.]

LA: Is that when they changed over the numbers to correlate with each other?

AO: No, not really. It's just that over the years, we've found, in order for students to transfer to Provo, or to transfer here, it was easier to have the same number system. And most of our students will transfer to Provo. So, we decided well, we should keep up with Provo's numbers so that there's no confusion with Provo with what classes the students have taken here or there.

LA: Did you have any desires to go to BYU in Provo?

AO: [400] To go to school? No, really, actually, I didn't want to go to Provo, to be truthful with you. I guess, due to the fact that my friends were all going there, and at this point, I didn't want to go there because I realized if I went there, I wouldn't study. We would be involved in parties and things like that and that's what happened to my friends that went there. They were involved in parties all the time and things like that, entertaining all the time. As a result, most of them completed a bachelors degree after too many years, and never went on to a masters degree. I'm glad I went on to Utah State. When we went there, at the time it was just my wife and I who were from Hawaii and a few single students, so, I had to spend my time studying. [laugh]

LA: So, how is campus here comparable to, let's say, back in 1963, compared to now?

AO: Well, the students body compared to now--the campus, itself, hasn't grown all that much. The dorms are the same, tennis courts, this building, the main area of campus is the same except for the Little Theater and the planetarium. The buildings that have been added would be the library, they added to the old library that was there. They have added on to the Aloha Center, I think they started that in 1969. The Aloha Center was put in. Then the newest building would be the Cannon [Activity] Center and the [Snow] Administration Building.

LA: So, the Cannon Center, that was the--you had that?

AO: We didn't have that. We had the old gymnasium and pool area and--oh, the ballroom wasn't there at the time. We had all our dances in the gym. We enjoyed that, I'll tell you why, because the gym--one side of the gym, nearest the pool, used to have roll

up doors. What we did when we had our dances, we would roll up the doors and we would decorate in the gym, and out into the pool area. People would dance out around the pool, as well as in the gym area and we would have refreshments out there and inside. It was really nice we really liked that, in fact, I think it was nicer than the ballroom. [laughs]

LA: Did you have any pool parties when you were here?

A0: Yes. We had pool parties all the time, beach parties. I don't know, I don't think the student body spent as much money as they do now. Activities have changed a bit. People want more movies, things like that. We didn't have the theatre over here in the shopping center. The closest theater was in Kahuku, and it was an old building, rat-infested. In fact, if you sat there on the seat you would have to put your feet up on the seat in front or rats would crawl over. [laughs]

LA: You're kidding.

A0: No, it was really bad [laugh] and sitting there in the dark, you would see the rats moving along the rafters on the side. The theater isn't there any more, but it was an old, run down theater, so people didn't go there very often. So, we had a few movies on campus. We had other activities on campus.

LA: So you had movies like we have in the old gym now?

A0: Most of the movies, when we had movies [were] in the auditorium.

LA: Were they good movies?

A0: Oh yes, at the time, they were the movies of the day [laugh]. We enjoyed those, but a lot of our activities were beach parties, things like that, dances. We had different types of activities. I don't think we spent as much money in our activities as they do now.

LA: I was just wondering, what was dating like back then, I know there were so many different cultures?

A0: I'm sure it was just like it is now. [laugh] So many different cultures, we had so many different cultures then, we had intercultural dating like they do now.

LA: Did you have, you know, int. . .

A0: Have intercultural dating? Yes, but only one year, then my girlfriend came up, that was it. [laugh]

LA: So, you had a girlfriend from Honolulu?

A0: Yes!

LA: She came the second year?

AO: Second year that I was here.

AO: So, that ended your dating real quick?

LA: Well, no, I just dated her. [laugh] We spent all of our time together. I'm sure dating was, at the time, like it is now. I don't think it has changed. Guys and girls haven't changed. Dating hasn't changed! [laugh]

LA: I know they had a few problems a few years ago . . .

AO: A few problems with . . .

LA: With, now they have alarms in the dorms and they lock the doors at ten.

AO: Oh, they had dorm hours. I think the dorm hours for the girls was, at the time, 10:30 as I recall, and the boys were in by 11:00. We had dorm raids. I don't know if they have dorm raids now, but we had dorm raids then. Guys would go over, toilet paper the girls dorm. Girls would come over and toilet paper the guys dorm. Things like that, it happened all the time. I was in a singing group and we would take our amps and key boards and everything over into the middle of the girls dorm, the court area, and we would set it up and plug it in and everything. During the middle of the night, we would start playing music. [laugh] You know, things like that.

LA: The girls weren't too pleased with that?

AO: The dorm parents weren't too pleased; the girls loved it. They would come outside of the dorms and sing along. We had different things going on. Dating, like you say, was I think, the same. We had a few intercultural marriages that went on. Like I'm sure there are some that go on now. We had the Church leaders tell us not to, some people heeded it and some didn't, and this type of thing. It hasn't changed.

LA: Has there been any new additions to the temple?

AO: One new addition came in when they rededicated the temple and fixed it up and enlarged it, on the inside, outside, and the new visitor center, down there. Other than that the temple is about the same. The grounds are the same.

LA: So, this I would think, would give a few people incentive. You can look over and see the temple from the campus. [laugh]

AO: I'm sure it did. A lot of students spent time there on Sundays.  
[500] I'm sure they do now, go over there and walk around the temple grounds.

LA: Also, now they say that there has been some problems with the locals around here. They say don't go out alone at night. Was that any problem back then.

AO: You know I really don't know.

[515] END OF SIDE A

Side B  
[000]

AO: Let's see, problems with locals. At the time that I went to school here, I don't think I was as involved with the community as I am now because I live in the community. But I don't think we had the same problems. Like I said, at the time that I went to school here, the students didn't get into the community as often as the students get into the community now. In fact, a lot of students live in the community now. At the time, most of the students, foreign students and local students lived on campus. And we had our activities on campus. So, we were not necessarily confined, but we basically stayed on campus. I don't think there was the association with the outside community as much as we have it now. I think a lot of the problems that the students face now are a result of, you know, that closer association with the outside community. So, I don't think we had the same problems that the students have today. I'm sure it's a problem, I know it's a problem, but I don't think we had it at that time.

LA: So, you didn't have that many. . . Did you have married housing?

AO: You know, at the time, I wasn't interested in married student housing. Actually, this was married student housing, this building [Business Division]. That tells you have many married students we had, we didn't have that many. We have four, five, six units maybe. In here where the secretaries now sit, that used to be their wash room. They had their washers and dryers and that in there. And this used to be one of the apartments. This was the livingroom/kitchen area, and dining area and back here would have been the bedroom area and bathroom. And so, this was one married-students unit. And so at the time, this is it. We didn't have too many married students, so again, married students were here on campus. You didn't have the association out there with the community. The faculty members, many of them--we had faculty housing on Moana Street, but then not all the homes were in at the time. Some of the faculty members had their own homes. And that was it.

LA: Now we have ASBYU, now . . .

AO: Yes, ASCCH.

LA: ASCCH? [laugh]

AO: Associated Students of Church College of Hawaii.

- LA: Did you have something like elections?
- AO: Sure. For our students, yes. To elect officers, yes.
- LA: Was that a big deal? Did you have big campaigns?
- AO: Oh, sure. We had campaigns going on, signs, banners, articles in the newspaper, things like that. Rallies that people had, they even had--people would get on a truck and they'd have a little band with them, and they'd go around the circle and into the inner circle and they's have a little get together there.
- LA: So, they had parades going on?
- AO: Parades, all kinds of things going on with the candidates.
- LA: Were you ever involved in that?
- AO: [100] No. My wife was the Associated Women's Student President. They had a men's president and a women's president. Now you have one student body president. At the time they had a men's and women's president. So, she was Associated Women's President. She was my girlfriend at the time and now my wife.
- LA: When did you two get married?
- AO: In '68, July 27. In '68. She was the girlfriend that came in '64.
- LA: So you stuck with her?
- AO: She stuck with me.
- LA: So you dated the whole time you were here?
- AO: Sure. We knew each other, we came from the same ward in Honolulu. So, we knew each other for many years before we got married.
- LA: Kind of like the girl next door?
- AO: Right. The girl across the valley. Yes, she lived on the other side of the valley in Honolulu.
- LA: I was interested in--were there many people from Oahu that came to Church College?
- AO: At the time, now as many as could have come, but we've got the same situation today. A lot of students here, good students from Hawaii, tend to go elsewhere to school. In fact, it's easier now for them to go elsewhere to school. Easier to go to the community college system or the University of Hawaii system. It's cheaper. At that time that was the case also. You know, it was easier for them to go to the university or another

school. We didn't have that reputation here and I think the same thing exists in Honolulu today. A lot of people viewed Church College as being the school for the Samoans and Tongans and other Polynesians that came in. And, they didn't consider it a reputable institution and their kids should go elsewhere. We thought about that at the time, my friends and I, but we felt like this was the place to come, so we came. Never regretted it.

- LA: Speaking of the [indiscipherable] I know they had the PCC, did they have the PCC at the time you were here?
- A0: PCC started in '63.
- LA: '63, it started?
- A0: A smaller PCC and some of my friends danced and worked there. I was fortunate enough not to have to be involved there.
- LA: So, the students like today, were working their way through college?
- A0: Right. At the time we--I don't think we had that close of a relationship between the Polynesian Cultural Center and BYU, or CCH at the time. So, most of the students who worked there were either on special work visas or local students that went there to work.
- LA: So there was no correlation between--like it was run by the Church?
- A0: Yes, no. It was still run by the Church and there was still some association, but not like you have it now. I think it's a lot better now, under the current system.
- LA: So, do you--the students are able to go over there and visit or like this year we were able to go over on a free pass.
- A0: Right. I think at the time we were able to get in a lot easier than students can get in now. There was always the back gate that was easy to get in and you meet your other friends or other students that were working there. I think it was easier to get in at the time.
- LA: So, you were here for about a span of six years, did you see a change from . . .
- A0: Yes, I felt like, I was here for two years and then I went on my mission and then came back for another year. When I came back I felt like the curriculum had improved, I felt like the academic standards had gone up in the time that I was on my mission. I felt like, at the time, things--the academics had increased in such an extent, you had to study a little harder. I think that helped to prepare me to go on to Utah State, where I had to study a little harder there.



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- LA: During the 1960's there was the war going on, was that in any way--did it affect the students here on campus?
- AO: [200] Well, the draft was on. And yes, you had students who were called to serve as a result of the draft, and that was always a concern. I remember being a student myself and being concerned about Vietnam and what was happening there. I recall going on a mission and wondering about coming back whether or not I'd get called in or get drafted. And, as a result, when I went to Utah State to school, I went into the ROTC program with the intent on going in the military, thinking, "Well, I'll have to serve anyway, so why wait for the draft, I may as well go in as an officer instead of going in as an enlistee." I got a deferment later on so, I was one of the lucky guys.
- LA: Did you think that it was going to continue? How was the students' reactions to the war? Did they have any sentiments towards it or against it? Or, was there any really big concern over it?
- AO: I think the concern was basically an individual concern. We didn't have any riots or anything like that. In fact, students were interested in what was happening in the nation and with people burning their draft cards and things like that. We'd read about it, and thought that was interesting. There were a few people, I'm sure, on campus who were opposed to the war and opposed to any kind of war effort; but, on this campus that didn't exist. I think due to the fact that you had so many different cultures involved. You had a lot of people who were very loyal to their countries, you know. . .
- LA: So, they really didn't care about the United States and what they. . .
- AO: They didn't care about the United States, or they felt like they were foolish to be disloyal. I don't know. I guess there was a sense of loyalty on campus, but we had no thought to go out and put on a demonstration on campus or anything like that. Or call in the media to come in and watch us put on a demonstration on campus like they did at Kent State, you know, and some of these other areas where they called in the National Guard. That just didn't happen out here. I think we were more afraid of ourselves, for ourselves, you know. Because--it's due to the Church influence. The Articles of Faith say that we will obey our leaders and the brethren said if called to war, we will go to war and serve. And I think that was an influence. So, we were afraid, afraid to have to go to war and possibly get killed. But, I think the fear was for our own lives.
- LA: So, it was the students who were opposed to the war? Did they feel it was right or was there any reaction to it as far as that goes?
- AO: I don't recall any real reaction to the war?

- LA: When you would be talking to your friends, would they say anything to the effect of, "Oh, we shouldn't be in this war."
- AO: No. I think most of the opposition to the war came years later.
- LA: So, it was just kind of the United States is in a war and, you know. . .
- AO: I think we had more reaction towards the end of the war than we did when the war was actually going. I don't know. I felt more of a reaction when I went to Utah State than I did here.
- LA: Would you say that's because of the many cultures that are here?
- AO: Yes, I think so. I didn't get as much caught up in the war scene as much as I did when I was at Utah State. And even then, at Utah State I never thought to question the legality of the war or the moral reasons behind it.
- LA: I was just wondering, that was kind of a big issue going on. Did any of the General Authorities speak about that?
- AO: All I recall in terms of what the General Authorities said in terms of being loyal to your country, serving where necessary, obeying the law. And, if the law said you were to be drafted, then, as members of the Church, you obey the draft, or we go out and change the law itself, we try to change the law itself. As long as the law was there on record, we should obey it. So, we did. Some people left the country. I don't know of anybody here that left the country. I know several people who actually went to war and died who were students here.
- LA: How about the sports program?
- AO: Sports program, oh, boy, let's see. We had volleyball, basketball, rugby, soccer, track and field events. Where the administration building is now, that used to be the track, used to be out there. The track and rugby field was out there on that side of the campus. We had a great rugby team. We were nationally ranked number one. We had some Tongans on the team. Devastating! It was great fun watching rugby. I think one year the number one team in the country was Occidental College. They were undefeated until they met up with us. We were an unrated, a new team. Again, the cultural situation, see, we didn't know anything about rugby, but all these other students from the Polynesian Islands--Tonga and New Zealand, that's football for them and so they came with their program. So, we started to use it. We went to Occidental and just sort of sneaked and blew them off. And, we went on record as being the number one team, the best team. We had a great program, but no funding. We didn't have the kind of money that the basketball team now has. We had a basketball team, we had a basketball program. We played in the military leagues, so the students went on the
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military program and played there. We had volleyball. We played--it was a Hawaii Conference program and we played against the Outrigger teams and several military teams in volleyball.

LA: Were you personally involved in volleyball?

AO: Yes, I played volleyball. There were several programs that went on.

LA: Were there any programs for girls at that time?

AO: Well, we didn't have women's volleyball, we didn't have women's rugby [laugh]. I think they had some track and field events for women.

LA: So there was a track out there?

AO: Yes, we did have a track out there, but we didn't have women involved in any other sports other than intramurals. We had the intramural program but we didn't have collegiate programs for women. I don't know why except, that there was no interest, I guess at the time for it. I'm sure if we had the interest and programs going on statewide, we would have had our women's teams involved.

LA: What about the volleyball team? How many were involved in that?

AO: Oh, gee. I can't remember numbers, twelve, fifteen maybe, at the most that were on the volleyball team. Carl Mogowan, who now works with women's volleyball team in Provo, was our coach. He was our coach at the time [laugh], after that, I went on my mission I played the second year that I was here. I played on the volleyball team and then, I went on my mission.

LA: Were you guys ranked?

AO: I can't remember. I remember playing against some of these teams. Outrigger Canoe Club was considered one of the best in the world except for some of the Japanese teams. Well, that was probably due to the Japanese teams coming up in ranking, you know, internationally. The sport kind of changed when I went on my mission. [It] changed in terms of skills. The Japanese started developing volleyball as a [high] skill level in volleyball, and they went into different kinds of plays and things like that. So, volleyball really changed as a result. When I came back, it was a whole new ball game, almost. I got involved in that a little bit again, then I got married and just left it completely.

LA: So, you would say the CCH had a good sports program?

AO: We tried, considering the student body and size and everything, we tried to keep up with the sports program. I don't know, I thought we had a good sports program, considering everything. I

think we have a good sports program now, considering the size of the school and the number of students. We have a great sports program.

LA: What was the size in 1963?

AO: Oh, about, maybe 16 or 1700, something like that. Oh, '63, maybe 1500.

LA: Fifteen hundred, so it has grown.

AO: It has grown. About 1500 in 1963. There has been a steady growth. In fact, by '68, we had close to the numbers that we have now. Then, I understand the numbers fell in the early 70's. Then, it's been building up again.

LA: Were you here on campus when they had "semester in Hawaii"?

AO: Yes, I was. We brought in the "semester in Hawaii" program. I think that helped. It was designed basically to bring in a better caliber of students from the mainland to--I guess help with the academics on campus. I think it did. It may have brought in a different influence too [laugh], but we started importing students, so to speak, on the "semester in Hawaii" program. As a result, we've had a lot of students come back. Under the "semester" program, they could only come over for one semester, then they had to return to Provo, but, we found that they would go back to Provo, spend another semester there and then come back after that. We built, I think, the number of Caucasian students on campus as a result of that program. Today, I think, I don't know, wow, I think we have the largest number of Caucasian students on campus now. I expect that it will probably increase with time.

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It helps with the academics, especially when you consider if you want to build or increase the academic program up to standard with a mainland university, even Provo, you have got to bring the students in that can do that. But, I don't know if that should be our emphasis. I'm somewhat opposed to that as an emphasis because, if we do that, we have to pick and choose the foreign students that come in because, not all of our foreign students will meet that criteria with English and with other skills. If we build up to a Provo level of school then we probably will eliminate most of our Polynesian students who don't have that level or skill. We'll probably eliminate a lot of our foreign students who don't have the skill in English. I think we'd lose the whole scope or goal of the university if we do that. I'm sure there are a lot of people who would like to see that happen. They would like to see this campus as another BYU Provo, only on a smaller scale of Provo. I'd hate to see that. In a way, I'd like to see the academics, but, I hope we don't lose sight of the major goal that is, to provide an education for those in the South Pacific and Asian Rim areas. In order to do

that, I think we have to reach down to the students level and bring them up to the level we want them to be at and not require them to meet the level before they even come in.

I'm hoping our requirements aren't as stringent as Provo's. An entering student at Provo has a 3.0 average while a lot of our students coming from the South Pacific actually come out of their schools with A averages. That's a whole new, different standard. It's a standard well below ours. That A student coming into our system, here, finds that they can't cope with the academics but they are the best that is available in the area. They get here and they are not up to our standard, so do we just reject them or, do we go down to their standard and lift them up to our standard? That's what I'd like to see us do and I think that is where our real goal is, our objective for this campus.

LA: Is there any other college in Polynesia besides this one?

AO: Not on a university level that the school has, I mean that the Church has. We have the Church College of New Zealand. The Church College of New Zealand is actually a high school.

LA: I can understand where it would be better for this school to be for Polynesia. I know coming from BYU.

AO: Yes, the academics are--would be--you know, it's easier here than it is at Provo. For the Provo students, basically, it's a waste of time for them. You have to realize from the standpoint of faculty, you get into the classroom and you have students who are bored, from the mainland, and students who are lost, from the South Pacific, altogether in one classroom. The students from the mainland are saying, "Hey, this is easy, this is no challenge whatsoever." But, the students from Polynesia are there and they're suffering because, "I don't understand what he's saying, let alone understand the subject." They have trouble with English--the students from the Asian Rim countries have trouble with English. It's like if you were going from here to an Asian university, think how lost you would be. That's not to say that your academic level, or your know-how is any less than theirs. But going into a new culture, going into a new experience, you are at a disadvantage and so for a lot of our students, they are at a disadvantage.

The faculty are in a real dilemma. What do we do? Do we gear it down for this group and bore this group, or do we gear it up and lose this other group. [laugh] So, sometimes you bore one group and you lose one group all at the same time, in a class. That's a real trick to teach in a class under those circumstances. Some faculty members will just cater to one group, forget the others [laugh], sink-or-swim, that type of thing. Well, anyway, that maybe has nothing to do with oral history, but [laugh] I think it's oral history in terms of what is happening now.

- LA: In terms of the 60's, it was more for Polynesia? And it has been. . .
- AO: Yes, I think so. More for Polynesia and I think now the emphasis is changing more for the entire Asian Rim area. We've got more Asian students coming now.
- LA: I know they have the ELI program.
- AO: Right. ELI program caters, I think, although I have no stats on it, I think it caters more to the Asian Rim students. That's great, I like the ELI program, I think it's a good program. But, I think it should be a program extended to all groups that have problems with English. I think there are a lot of local students--our failure rate is greatest among local students. We can't keep them on campus. They come for one semester, and leave because of academics. I think they need an ELI program to help them. Where the Asian students that go right into their ELI programs, kind of a defensive cloak around them. "Oh, flunk a course, well, he's an ELI student. [laugh] We'll just pull him back into ELI and keep him there for a while." That's about it! Is our time about up?
- LA: I think our time's about up.
- AO: Any other area?
- LA: I think that pretty much covered everything.
- [490] END OF INTERVIEW