

Oral History Program

OH-330

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Oral History Program

NORMAN KALUHIOKALANI

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**BRIGHAM YOUNG UNIVERSITY-HAWAII
ORAL HISTORY PROGRAM
Behavioral and Social Sciences Division
Laie, Hawaii 96762**

Norman Kaluhiokalani

INTERVIEW NO: OH-330

DATE OF INTERVIEW: February 14, 1989

INTERVIEWER: Gary Bae

SUBJECT: CCH/BYU-HC

INTRODUCTION

Norman A. Kaluhiokalani, usually called Coach "K" was born in 1942, in Hawaii. He grew up in Kaneohe and graduated from Castle High School in 1961. He came to Church College of Hawaii in 1963, receiving his B.S. in 1969. During this interim, he attended the University of Washington where he joined the Church. The day after his graduation from CCH he married his wife La Verne Murakami. She had graduated from CCH a year before. They have five children.

Coach "K" went to Provo, where he received his M.S. in 1970 and his Ed.D. in 1975 from the same school. He began his career on the staff here at BYU-H in 1973.

In his interview, Norman Kaluhiokalani tells of how the school, church and Laie were in the sixties when he was here as a student and the many changes since then. He expresses his regret at the demise of the technology program at the University, but cites the many caring teachers that made an impact on his learning. He tells of the activities and lifestyle back then, though his participation was mainly in athletics. He was involved in cross country-track, wrestling and intramurals that were big on campus then. Though the student-body was much smaller, below a thousand, eight to nine hundred students would come out to support team sports and activities. He expressed his sorrow in the apathy of today's students, but stated the reason might be that transportation out of Laie is much easier and there is much more to do in the line of activities.

Norman Kaluhiokalani has touched bases with all presidents of the University with the exception of the first. He comments on their strengths and the changes they enacted. He concludes his interview with the positive associations he has had in the community.

In the summer of 1991, Dr. Norman Kaluhiokalani, at the invitation of U.H., visited the People's Republic of China, visiting top physical education facilities in universities. He participated in seminars and came back with a positive attitude from his experiences, impressed by the overall attitude the Chinese have towards physical fitness.

Norman Kaluhiokalani was interviewed by Gary Bae. Gary also did the transcribing. The auditing was done by Diane Batmale. The editing, table of contents, and introduction were done by Barbara Dalby, educational missionary. Final typing, and corrections were done by Cynthia Reeves and Rebecca Smith.

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

Laie, Hawaii
May 6, 1993

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INT We're in Coach Norman Kaluhiokalani's office, in the Old Gym. Where were you born and when?

NK Where are you from, Gary? [Followed by several questions directed to Gary, the interviewer, which have been deleted, turning the attention back to Coach Kaluhiokalani]

INT Okay, just a little background. Where were you born, and when?

NK I came to Church College in September 1963 after I graduated from Castle High School there in Kaneohe. I was just mentioning to a young lady who was here that when [I was] growing up, it was just cow pastures and banana fields. It's hard to believe people come down again--they can't believe it when I tell them that it was cow pastures and banana fields, and that's all it was; a lot of housing now. But I came here in September, 1963--after I came out of the Navy--as a non-member.

INT How long were you in the Navy?

NK Two years.

INT What years were you here through?

NK It was 1963-64, then I left and went to University of Washington, then I came and went to University of Hawaii, then I worked for another year for the telephone company. Well, [I worked for] two companies. With some friendly advice, someone told me to go back to college, so I came back here.

INT So you ended up graduating from here?

NK Yes, in 1969.

INT What was your major?

NK Physical Education.

INT So you were single?

NK I was single all the way up until I graduated. The day after I graduated I got married and that was our deal.

INT That's a nice present.

NK Yes, it was. As soon as we graduated--my wife graduated before me; she's a local girl from Waialua, and she graduated in Elementary [Education]. Then, like I say, when I finished, we got married after that.

INT What did BYU look like physically compared to now?

NK It was smaller, of course; it didn't have the [Cannon] Activity Center; you didn't have this; right out here where the gym is, used to be the track, the track and the rugby field used to be out here. I wish we had a track now; that's my area--track. The rugby field was right here, back here was just [telephone rings] California grass--all I was saying was just that it was trees and California grass, of course we didn't have the present rugby field that we have, and the dorms still the same, still the same dorms, but I enjoyed it. It was an opportunity for me to come here, because I was at the U of H before coming here, so now I just felt like coming here; I was a non-member when I came.

INT So when did you join [the Church]?

NK I joined the Church about a year and a half later, but I didn't join here; I joined when I went back up to Washington.

INT What was Laie like?

NK A little post office located down by the Hukilau, post office was down there; they had an old barbershop down there on that side; very small, very quaint. It's kind of spread out now--a lot of businesses were located down on that side because they didn't have the shopping center, and of course they had that little "beauty hole." I don't know if you've ever heard of the "beauty hole," but that's another thing that's been covered up that kids used to swim in and stuff like that. I like it because I guess I was the country boy, raised in Kaneohe and I liked it.

INT So you liked it better then than you do now?

NK No, because I realize that the time has to change, with changing times; the kids now have more access with The Bus, to get to town, with that I think we've lost the comradeship we used to have, because there's nothing else. We used to do a lot of things together as students, which I don't think students do that now, because they can jump on the bus and go to town and do their thing.

INT Was there more married students, or less?

NK Less married students, because we didn't have married student housing. There was more single students.

INT So when did they build TVA?

NK I'm not sure--I can't remember the date.

INT How [did] the people of the different ethnic groups get along? Was it pretty much like it is now?

NK Very well, we did very well and I would say that every culture, you know, you'll have the rebels, but I've seen a lot of people label certain ethnic groups; like the Samoans are always fistier--you've got the good ones and the bad ones; you got the good Hawaiians and the bad ones. You get the *haoles*--you got the good ones and the bad ones. It just so happens that other ones react more, and they get, you know, they look mean. And the Orientals are afraid of the Polynesians because Polynesians have a way of slapping people. That's their way; you slap

people and people feel like they're striking out at them, and so they react differently. Like the Orientals, you touch their heads, that's a taboo--don't touch their heads. But the Polynesians whack each other on the head, and that's the thing about here, is the uniqueness of the cultures.

If everybody would just sit down--I always felt like we needed to have a mini-United Nations here, and it still--maybe Dr. Baldrige could do that--but we would have a mini-United Nations who would sit down in all the different groups of people, and talk about their cultures, and what they believe in, what their country's like. You know we all want people to believe in what we believe in, but what do they believe in? We have this unique thing on our campus that we're not using, and that's a thing--I guess I'm over here; I can't get involved in that over there--but I think we have a unique thing on campus; we fly the flags around, but we don't really use the resources. Like you want to [go] into law, or whatever; you might want to go into international law, and what an opportunity to talk to someone from Japan, or talk to someone and find out--moving ahead of us? What's the difference in their culture? I always tell my students that.

INT What were the activities of on and off campus students?

NK We had a lot of dorm assemblies: dorm, club assemblies--these were the fun things, lots of fun--dorm parents, we could have dorm assemblies, and I don't think that they do that any more. The faculty used to put on assemblies, also; teachers used to go out and put faculty assemblies on; go, and just be themselves.

INT What would they do, like skits and stuff?

NK Skits, plays, and some fun things, and you know just let the students know that they were normal. But they used to have a big "C" up on the hill with rocks just like the "Y" and that was a big thing to go up there and paint that, clean it up, do their thing up there on the mountain. That was a big adventure, and we used to have a freshman day, where the freshman--orientation-type thing. They had to put on all kinds of jazz all over them, make them look a little bit different. But, I don't see that. Maybe because I'm not involved, but I don't see that type of thing--having fun.

INT What ever happened to the "C"?

NK They changed it to the "Y" when we became BYU, and then someone broke it down, and we never did put it back up.

INT What were the athletic programs like?

NK /We had one of the best wrestling programs in the state of Hawaii, at that time. There were a lot of military wrestling programs and the Tongans, Samoans--a lot of them are still on campus--those that used to wrestle [on] the wrestling team. Brother [Patoa] Benioni [OH-331]--there's quite a few of them [that] are still around. Men's volleyball was the big program at the time. They were number one as far as the whole program was concerned. Basketball was kind of a sidelight, now the transition has changed to where basketball is our big program. We no longer have a men's volleyball program. But we used to have an outstanding men's volleyball program. We had soccer. It was very popular and rugby was just starting; soccer, volleyball, those were the big ones.

INT What happened to men's volleyball?

NK It dropped because there's not championship to go towards, as far as N.A.I.A., there's no men's volleyball championship, so they dropped it because there's nothing to shoot for.

INT Was there any school traditions? Yearly, like Na Hoa Pono, for example, or something?

NK They had those, like I said, they also had the freshman orientation type thing, where they had them dress funny and look funny, so you really knew who the freshmen were, and stuff like that. Yes, those were some of them; of course we had regular picnics, stuff like that.

INT Who were the student leaders at the time you were here? Do you remember?

NK I don't know, because I never got involved with that stuff; I was involved in P.E., and I just kind of stayed around here, and I can't quite remember. I think Brother [Ted] Maeda [OH-405] was one of the student government officers, that I remember at least, but other than that, I never really got involved with that, because I was off doing my own thing. I was trying to work to stay alive. I supported my own way through school, so I was working and didn't have time to.

INT What was the honor code like? Was it pretty much like it is now, or . . .

NK /The honor code has not changed from that time; it was much stricter then, even the teachers could not wear slacks. At that time the teachers had to wear dresses, when I was going through school. To see students talk about other things--those students at that time that were on a loan, foreign students, could not own a car; and those that had loans could not own a car. They went pretty far that time. Now, you can't hold them against that; if you had a loan you couldn't own a car.

INT What were standards; were shorts a big deal like they are now? I mean, they're so controversial.

NK No, you could not wear shorts.

INT Couldn't wear them at all?

NK Not at that time; this, wearing of shorts, I think it's only been in the last four years, it's come into being.

INT So how were the rules enforced? Was there security like there is now?

NK No, we used to have--if I remember--it was a girl right here on campus that's teaching in the English department, Aki--we used to have like a sheriff and all that kind of stuff. A student enforcement type thing.

INT So was it pretty effective then?

NK Yes, I thought so. Like I said, being a non-member coming here, I just admired the standards. /

INT What was the admissions and registration like? Was it tough?

NK About fifty dollars and it went up to ninety dollars. I think the members and the non-members paid the same tuition rate, but at that time they wanted to get students, so they took a lot of non-members, which I'm glad--if you look at-- have you gone to Kahuku?

INT Yes.

NK / You know where that construction site is going on, they're building that flood control? There's two boys that are running that company now. The Lidas they both were non-members. One of them was my classmate. They're still non-members, but they couldn't get into Universtiy of Hawaii, but Church College accepted them. One of them, the one that graduated with me, came here two years, and he had lower than a C average when he came here; he had a 4.0 by the time he finished here--two years--and he went on to Purdue University for an engineering degree. So the school, I felt, gave these guys, the local kids, an opportunity, and I hope that we never get to a point that we completely not give the local kids an opportunity to go to school, because that's what this school is for. /

INT Isn't that kind of what the David O. McKay scholarship is all about?

NK / David O. McKay is open to anybody that qualifies; I think that includes the U.S. Pacific islands, too. What's unique about this campus--I see some standards coming, which is needed to upgrade it, but I hope they don't prevent students that want to come to school--even though they have a low GPA, they should at least put them on probation for a semester or two to prove themselves, because that's what this school is about. We start thinking of only those that are high academic, and you lose a guy like me, or a guy like those two guys that are running that engineering company, which we gave them an opportunity to go to school. The other one went to Arizona State and graduated; so I hope we never get to that point. /

INT How did the faculty and administration get along with the students?

NK In my time when I came--I can see his face, but I can't figure out his name--Cook. President [Owen] Cook [OH-105] was much like President [Alton] Wade [OH-80]. He got to know everybody; he could call everybody by name--students by names, and still today he'd see me and he still calls me by name. He knows who I am and [is] very friendly, and willing to help students. I always remember that. The bishops on campus were mostly faculty. At that time we were only one stake. We were one stake in whole Laie; so now we have two stakes here [on campus] and two stakes [in the community]. We have four stakes now, in all of Laie, and Kahuku and Hauula put together. It was under one stake presidency and usually it was an outside stake president who operated the school here, also. There was a time where the stake president dictated who the student government president would be.

INT They didn't have elections at all?

Nk Yes. I remember that when they went through that, the stake president was the one that selected the student government president.

INT So how big was the student body then?

NK Let's see--about five hundred, six hundred.

INT So it was about a quarter of what it is now?

Nk Yes.

INT What were the relations like between the community and the school?

NK I guess I didn't see any problems at that time. Then again, I guess I was involved in my own thing. I never saw any problems, but it was a fun time--a very fun time. We had a lot of them come here just like you, to get away for the sun and go surfing; a very close unity. I remember one young man that died surfing, and the whole student body came out, and they held his funeral service here on campus. The whole student body came out, you know you're six hundred or whatever it was--that's how close we were, and the funeral service was held right there in the auditorium. Everybody knew each other--it was kind of a close-type thing. The dances were held in the old gym and the old snack bar is part of the cafeteria now--right inside when you go in there, it's right inside. On the outside used to be the old snack bar. That's where they used to hold dances; and so, it's like say, you get to know everybody because you can--everybody stayed on campus most of the time.

INT What were the relations like between the community and the school?

NK It had just started. [In] 1963 is when it first opened, so they were just learning, and I was never involved with the PCC but I remember it being worked at, again because I worked on Saturdays and Sundays, to earn money, to get through school, and later on became a lifeguard here--did a lot of things here. I guess I was involved doing a lot of my own things. I had to study every minute I had. I studied because I was paying my own way through school, I just felt like I needed to work hard.

INT You mentioned a couple of jobs; where were you employed while you were [here]?

NK The first time I was pulling weeds in the dorms, and then I worked for the newspaper company, Saturday, Sundays and delivered newspapers to the newsboys, and that brought in at least thirty to forty dollars a weekend, and that was a lot of money back then and then I got a job teaching swimming. We used to have a Jr. Seaside swim club here, and I was the coach with John Lowell, who was the volleyball coach, and helped swimming. Then I became the rugby manager and also did work in the cage, all the odd jobs.

INT What were most of the jobs on campus; were they pretty much like they are now, for everybody?

NK Yes, a dollar an hour. I got paid a dollar an hour, no taxes were taken out; that's how it was.

INT What about the PCC, were they employing as many people?

NK No way, they were so small. Again, everybody was just straight across the board, everybody got paid a dollar an hour--so that no taxes were taken out.

INT How did your work affect your school? Would you say it made you study more?

NK No, it didn't affect me any, I think I did alright, going both ways, I didn't get lower than a B going to school here--had good teachers. I just want to mention they had good teachers--Sister [Barbara] Elkington, [OH-323] who's still here, was one of my teachers. And I'll always remember her. She was very patient, very helpful. I'm glad she's still here.

INT What does she teach?

NK English 111, that type of thing--because I had a hard time writing--I tried to put it together, but she was very patient and helpful teaching us how to put it together.

INT Did the PCC have much influence on your stay here?

NK No.

INT So you say there was one stake; and how many wards were there?

NK I can't remember. Maybe about six wards on campus here. That's all I remember.

INT Do you remember who your bishop or stake president was?

NK Stake presidency, stake president at the time was [Wayne] Allison, was the stake president; he was also in the faculty, outside community.

INT You weren't a member at the time, were you?

NK No, it was my first year here, so that's why I don't remember; [I] was not involved in any of it.

INT Did you ever participate in any church activities?

NK No, because I guess when I came back, even though I'd joined the church, I just kind of wandered around. I would go back and live in Kaneohe, and then I would come back here, so I really wasn't really that strong, I wandered around.

INT Who were your teachers? You mentioned Sister Elkington.

NK Sister [Lois] Swapp [OH-178], and Sister [Kapua] Sproat who's still here. She taught us dance, my major was in that area; Brother [Patrick] Dalton, [OH-52] they are the only ones--the other ones are not here, that I took classes from.

INT Okay, your major was P.E. so were you involved in any activities as far as your major was concerned; were you playing any sports or. . . ?

NK I ran cross country. We had a track program here before, like I told you, we had a track here and we used to run in Honolulu and we had the wrestling program,

and I got involved in that, that was just basically it. Intramurals was a big thing on campus. Again, there was not much to do. It used to go with clubs at that time. Everybody used to form their own clubs. That became a hassle, because then it became an ethnic thing after a while. Samoans against Tongans, the Hawaiians against the Samoans. So that's why, when I came into this position, I did away with that. You go with your ward boundaries and that way we kind of cut down the ethnic aspect of things. People say, "Well, why don't we do it this [way]? Clubs would be funner." You know, get more participation, but knowing the history--fights and things, that we used to have; crazy high school things. That's why we used to do a lot of intramurals.

INT Was fighting as serious a thing then as it is now?

NK Yes, they used to get dismissed from school.

INT So was it more common? Do you think the fighting was more common than it is now?

NK I guess that I never realized, living in the dorms; we were all pretty close-knit people.

INT /What did you feel was good about BYU [Church College of Hawaii]?

Nk Caring teachers. Teachers that wanted you to succeed. Like I've gone to the University of Washington, University of Hawaii, and it was very stand offish. One teacher told us at the University of Hawaii--"Don't you dare talk to me after class." Over here, it seemed like they wanted you to succeed. That was what made a big difference for them. There was a lot of teachers that wanted to help you along the way. For instance, when I was planning to graduate with my bachelors, well, the professor that sat at this desk--this is his desk--said, "Someday you're going to have my desk." But he helped me go on to Provo, and put in my papers, and I got my masters . Graduated in 1969 here and got my masters in 1970. Took me one year. I just went to school and didn't ever play, just went to everything I could do, and it took me one year to get my masters. /

INT So you did that in Provo?

NK Yes.

INT So how did you like Provo compared to here?

NK I think going on a master's program in Provo was good, because it's a smaller [program]; the teachers were just as good, but I think on a undergraduate program, it is so huge. From what I hear, they have some religion classes with 150 to 200 students; you get very informal, but like I say, just good people helped me along the way--and I finally got my doctorate degree up there, too [1975].

INT Was that hard as far as the different weather and stuff?

NK Just getting used to it, just getting used to falling in the snow was kind of a good experience for me to live in it for a year--was cold, just cold. I don't like the cold, so I'm a warm weather duck, that's why I enjoy being here, but good teachers were the key things--the caring.

INT What did you feel was bad about the Church College?

NK Nothing, or I would have left. Really, there wasn't anything that I felt was detrimental, like I said, because I was a non-member. I could have seen more things into it, but I didn't; I liked it.

INT Were there any major controversial things at the time with the administration; like now there's a big hassle over dress code and honor code and how much people have to do.

NK No.

INT What did you see as the biggest change between then and now as far as the school?

NK / Like I said, getting large and the ability to get around--become more mobile. More students have cars--get out and go--the bus service, kids don't tend to stick around. We used to fill the gym up eight, nine hundred students for basketball and now we have a beautiful facility and it's hard to get students to come. It's the whole problem. The whole basis of our athletics is to give students something to rally around. We didn't have a very powerful basketball program, but we had this gym packed. There just seems to be a lot of apathy on campus. /

INT There's a lot of other things to do now. Do you have any favorite stories or anything from back when you. . . .

NK No. Like I said, basically, I guess people used to say, "Wanna go out and have fun?" Just putting myself through school and wanting to graduate. I'm the only one in my family that's got a college degree.

END OF SIDE A

SIDE B

NK I guess I just felt a need; I had to study, and I had to work hard, for what I was investing myself in. Things I did enjoy--the dorm assemblies, the closeness, doing these things was enjoyable and our dances we used to have on campus. We used to always have fun shindigs here in the gym. See the gym over here, the walls used to have roll-up walls on that side; used to crank it up; all the bleachers used to pop out this way. When we used to have dances you could dance, and you could go right into the swimming pool--kind of gave it a nice atmosphere, and that was one of the reasons why you did that; you could have the swimming pool as a background and dance. Those were the little activities they provided on campus--it was good. We used to enjoy that. Then the clubs used to put on some good assemblies also--just have fun. That was about it.

INT Do you think the better activities were more because of the student body leaders trying to get more people in the matters, or just because of the participation?

NK I think it was out of more participation, because there wasn't any place else to go.

INT How did your experiences here affect your life after college?

- NK Like I said, caring, caring for students, I felt that the people gave a lot for me, and I felt like I [should] give a lot to the students also. I feel like this is your school and the reason I'm here is you're here and if I can't serve you then I'm not doing a good job. That's the kind of feeling I got from those teachers that were here. I'm not here to make the big bucks. There's not bucks you could make. But I feel I've got a responsibility to students; and that's how I feel too, because so much was given to me. I feel like I need to give it out. That's why.
- INT What's the turnover rate as far as teachers? Like that come from the states. Do they usually end up staying quite a while?
- NK Well, our P.E. faculty has been rather stable. I look at the last five years and we've had one change in the last five years. We've added on two, three; but I could see more stability in the faculty now than before.
- INT I know the turnover rate for the people especially coming from the states for the students is pretty quick, a couple of semesters maybe.
- NK A lot of them come here, it's their first job, and then they're looking for something else, you know, another experience, but I enjoy it. I hope they keep me around until I retire, because like I said, I hope I'm contributing something to the students; that's my main thing. I hope--like the guy that sat at this desk, is that someday some of these guys will take my place. They'll be better than me. We could elevate them so far, and then after that they can go further. That's what life is all about.
- INT Do you see much change as far as, I don't know, in the future of BYU?
- NK Well for me, I would like to see some changes, more international aspects of things, seeing as we talk about how unique we are with all the many students. I don't see any international thing being done and what I mean by that I'm not sure, like I said, having a mini-United Nations here on campus, or an east-west center like they have at U of H. I'd like to eventually see some kind of graduate school program come on campus, but we'd have to have some changes. We need to look at something happening different down the line, or we'll become stagnant. We need to look forward to what can be done in these years--what can be provided for our students. That's a big change they made at the technology program, they hurt a lot of people. I think--and this is me talking--some of it should have been kept in there, because we look at South Pacific students; they need that; they need to know the technology aspect. Auto mechanics, home repair, building and that stuff [to] be able to go back and teach that stuff. Those above, have visions and other things, and that's what makes things seem--we need to go with them and support them.
- INT Have you agreed pretty much with everything President Wade's administration has done here?
- NK To be honest with you, like I say, the only thing I hesitate is probably the change in the technology program, of course I've seen a lot of good come out of it. I think students should know a little bit of technology, also. I think it should be required to take a woodshop class. I think we come out too specialized in this field, and we don't know how to take care of ourselves in life--how to look at a car and fix it, fix our home, repair, paint. A lot of the students that I know that

graduated and worked for physical plant, their first four years they had to rely on these skills that they learned at the physical plant to survive. Some of them were plumbing, some did this and some of them that, that's what their job was for the first couple of years. President Wade reminds me a lot of President Cook, as far as his caring attitude.

INT So how many different presidents have you worked under here?

NK Richard Wootton [OH-106], since, Wootton, that's 1963, and he's the only one--there was one president before him--that I missed. There was Wooten, Cook and then there was [Stephen L.] Brower [OH-107], what's his name that was after Brower? and then--so I've gone under all the presidents except for the first one.

INT So you were under Dan Anderson [OH-127] and [J. Elliott] Cameron [OH-290] also?

NK Yes. Anderson and Cameron, Cook. let's see, it was Brower, then Cook, then Anderson--Cook starts on it. Brower, then Anderson, then Cameron, so the other one I didn't know was Brower and then [Reuben D.] Law [OH-104] And I only knew Wootton for that one year that I was here. He left in 1964, 1963-64.

INT Do you have any of them that you remember as maybe not so much your favorite, but one that really. . . .

NK /Like I said, Cook--he just had a way with people--always remembering your names. Anderson, I worked with him; Brower, I worked with him. Brower was here just as I was coming into the system, and then he left, and Anderson came in, and he had come in from Haile Selassie University, but all of them had--just like a captain on a ship--everyone has their goals, policies, to meet people-- [they] don't realize it, but they're brought in to administer certain things. Like any President of the Church comes in, and you have a certain key--like right now, it's read the Book of Mormon, and prior to that was missionary work, although missionary work is still emphasized, but [now it is] reading the Book of Mormon.

INT Do you think that there any differences raising a family now in Laie, compared to when you grew up?

NK /I think it has changed tremendously. I could see more community involvement before we used to be sided with Zions kind of dictating a lot what could be done in the community; with the community association being as strong as it is, it's helped me. No, I would still want to live in Laie, a lot of people want to come to Laie because it's a lot different--more free. You see more drinking outside the community than you ever did before. People are being more open about how they drink, and stuff like that. But still, people want to come to Laie. /

END OF INTERVIEW