SPiH

Social Process in Hawaii

Annotated bibliography
with author and subject indexes

Prepared by students of the Library and Information Science Program of the University of Hawaii

Database Editor: Dr. Péter Jacsó, Associate Professor
Advisor: Dr. Michael G. Weinstein, Associate Professor

Draft
Foreword

This annotated bibliography and index is a byproduct of an abstracting/indexing database of articles published in *Social Process in Hawaii* between 1979-1996. The database also includes searchable full text and page images for a few selected articles for prototyping and testing purposes.

SpiH has been an ongoing project for students in three classes: Abstracting/Indexing, Database Design, and Database Publishing. Students in these classes acted as abstractors, indexers, database designers, and database publishers. They prepared abstracts, designed and revised the database structure, the record content, data entry and search template, and the various output formats. They also entered, corrected, and standardized the bibliographic records, scanned the pages and converted the page image files into a searchable index, then burned the database onto a CD-ROM disc. Several student took two of the above courses, and some took all the three. Comments and suggestions by these students who have seen all sides of the process of creating and publishing a database have been particularly useful. Janet Hesson is especially thanked for her relentless efforts in all the three courses to improve the database both in terms of content and structure. Other students who participated in the design and publication of the database, and/or whose abstracts appear in the database are thanked for their contributions. Their names are listed on the next page in alphabetical order.

Sociological Abstracts, Inc. is thanked for making available the Sociological Thesaurus in computer-readable format and permitted its use as an authority file for subject descriptors and classification codes. The guidelines for Sociological Abstracts were followed in most of the bibliographic conventions and terminology, though additional descriptor terms were used to reflect the special Pacific and Hawaiian focus of the primary documents.

Special thanks are due to Judit Tiszai who has been the student assistant for many of the courses, and to Dr. Michael Weinstein of the Sociology Department, and editor of *Social Process in Hawaii* who reviewed the abstracts and guest lectured in the Abstracting & Indexing courses.

The database is at a prototype stage, and so is the printed bibliography. There are still some typographical and other types of errors that are to be corrected in the future. Any comments and suggestions are welcome.

Dr. Péter Jacsó

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Lind, Andrew W. (U Hawaii at Manoa, Dept Sociology)
Social Process in Hawaii: The Early Years.
vol. 27 (1979) : 7 - 9.

In 1934, a group of graduate and undergraduate members of the University of Hawaii Sociology Club compiled 15 articles on the practices and standards of diverse ethnic groups in Hawaii. Students were encouraged to observe and document their own families and neighborhoods, and they reported on such topics as etiquette among Chinese and Japanese immigrants. The response eventually led to founding the journal, Social Process in Hawaii. Some issues were devoted to broad topics such as immigrant heritage, problems of assimilation, social disorganization, and wartime Hawaii. Other subjects were statehood, voting, vital statistics, occupational succession on plantations, unionization, and island speech. Most were written by sociology students. Students and faculty alike believed that an important segment of the community, particularly social workers, educators, physicians, and other professionals dealing with the multicultural people of Hawaii should find interest and benefit from sociological studies; the diversity of practices and standards of the ethnic groups were still so great that no one could be expected to be acquainted with all of them. As research on Hawaii developed in neighboring disciplines, other contributors included educators, linguists, geographers, anthropologists, psychologists, psychiatrists, economists, political scientists, and ministers of religion. In 1979 onward, the special community laboratory of Hawaii continued to be a rich field for observation and research. D. H.
Lind, Andrew W. (U Hawaii at Manoa, Dept Sociology)

Selections from "Community Types in Hawaii"
vol. 27 (1979) : 10 - 23.

In less than 200 years, several diverse community types emerged in Hawaii, then coalesced into a modern urban center. There are several major community types:

(1) Hawaiian subsistence, small communities of Hawaiians living from the land and sea, now employed as commercial fishermen, agricultural, or government workers. The related Hawaiian homesteads were artificially created communities intended to perpetuate fishing and agriculture.

(2) Independent farms developed by former plantation workers. Diversified farms (rice, coffee, fruit) were isolated from each other, but central communities did develop.

(3) Ranches run by an owner-family with employees having various skills are mostly found on the Island of Hawaii.

(4) Plantations have had residential communities since their beginning, primarily to accommodate (and control) the racial groups that were recruited specifically to maintain diversity. In 1950 half of the 89 cities, towns, and villages in Hawaii were plantation communities.

(5) Military posts grew between 1920 to 1950 into self-contained communities and by 1958 constituted the largest source of income to Hawaii.

(6) The urban community arose as an economic, political, and intellectual center to the other community types. A 1979 comment appended to these selections from the original 1959 article notes the emerging tourist-resort community type that should offer new research possibilities to social scientists.

Hormann, Bernhard L. (U Hawaii at Manoa, Dept Sociology)

Retrospect and Prospect
vol. 27 (1979) : 24 - 27.

This short paper recognizes contributions of several important social researchers who contributed to the development of the field of sociology in Hawaii and to the publication of the journal, Social Process in Hawaii. From the University of Chicago came Romanzo Adams, who in 1920 had established the first department of sociology. In Hawaii, Adams found the data for his classic work, Interracial Marriage in Hawaii. Andrew W. Lind also came from Chicago and introduced the techniques of field work. Lind studied life styles in Chinatown and other immigrant ghettos, immigrant institutions, and the distribution of social disorganization, such as divorce, suicide, and crime. His major work was An Island Community, a study of socioeconomic process in Hawaii. Visiting academics over the years included William C. Smith, Clarence Glick, Robert E. Park, Edgar Thompson, Everett Stonequist, Ellsworth Faris, and Herbert Blumer. Hawaii offered a rich selection of research topics: a changing plantation system; rise of labor unions; highly centralized government; crises of war, strikes, and natural disasters. The 25 issues published included topics such as the intimacy of family life among the Portuguese and the Chinese, the problems of interracial dating and marriage and family life; the coming and adjustment of blacks in Hawaii; religious cults and rites in several ethnic groups. Organizational changes in the sociology department and at the university resulted in discontinuing publication of the journal, then its cessation in 1963. The journal resumed publication in 1979 with the current issue.
When this 1950 article was originally published, Haoles were a numerical minority like other groups, but held an economic, political, and social dominance that could serve to focus the opposition of all the other groups combined. In the local situation, exaggerated importance was attributed to the societies and cultures from which people came, instead of recognizing the genesis of behavior patterns within the local society here. The Haole minority position was intensified by several factors: (1) Haole lack of unity because of their own diverse origins and backgrounds: missionaries from several nations, seamen from all over the world, mercantile and professionals from Europe and the U.S., plantation workers from Europe; and American troops and defense workers. (2) Haole isolation from families and cultural traditions or isolation because of an inability to communicate meaningfully with other racial groups. (3) Problems of coming from three-class systems and adapting to Hawaii’s two-class (1950) system, because most Haoles came from a middle class, but that sector was not yet fully matured in Hawaii. A 1979 postscript notes that the Haole minority by then has a somewhat larger numerical percentage, but a decreased political importance. 8 Reference(s).

Yamamoto, George K. (U Hawaii at Manoa, Dept Sociology)
The Ethnic Lawyer and Social Structure: The Japanese Attorney in Honolulu.
vol. 27 (1979) : 38 - 50.

In 1959, 75 (66%) of the Japanese-American lawyers practicing in Honolulu were interviewed as to family occupational background, legal and pre-legal education, and type of employment (individual or small partnership practice, large law firm serving large corporate clients, government, or other). Contemporary, comparative studies of socioeconomic and ethno-religious backgrounds of minority lawyers in Chicago, New York, and Detroit confirmed that family occupational backgrounds were similar for both the mainland and Honolulu groups. For the U.S. urban group, the type of law school attended was most closely related to achieving the preferred type of employment (large corporate practice). The Honolulu lawyers as a group had earned bachelor's degree before attending generally more prestigious law schools than the mainland minority groups; most of the Honolulu group were able to use the G.I. Bill. The hypothesis offered is that the Honolulu minority lawyers actively participated in politics, both as a means for increasing their clientele and as a route to their preferred employment: appointed and elected government office at county, state, and national levels. References for mainland data are 1949-1971, for Hawaii data are 1921 and 1959. This 1959 research essay, never published before, is an important sociological research area that had changed dramatically in 20 years. 8 Table(s); 11 Reference(s).
This study interviewed women from three distinct ethnic backgrounds about rape impact. The sample consisted of 182 women in numerically unequal groups of Caucasian, Asian, or Hawaiian, who were treated and followed up at the rape crisis treatment center in Honolulu. The center offered comprehensive medical, social, and legal support 24 hours a day to rape victims. Interviews were conducted with the women to assess the type of rape impact: fear for personal safety, anger toward assailant or the police, concern about medical implications, concern about reaction of family, helplessness, and shame or embarrassment. The women's counselors were interviewed as to the level of rape impact: behavioral, emotional, and cognitive effects over time. The impact of rape was found to differ for the ethnic groups, both immediately and weeks after the assault. Fear for personal safety was experienced by all groups, but Asian and Hawaiian women were more concerned initially and later than Caucasian women about the response of their families. Concerns about medical implications of pregnancy and venereal disease were expressed more at the first visit by Caucasians, more at the follow-up by Asians, and remained the same for Hawaiians. Impact of rape also considered use and benefit of services offered at the rape center and whether that use was a result of referral by the police. Medical services were mostly used at the reporting visit; counseling services were mostly used at follow-up sessions after some weeks' time. Rape crisis treatment centers in multiethnic communities should be sensitive to cultural responses and offer suitable services.

7 Table(s); 8 Reference(s). D. H.

Bloombaum, Milton; Gugelyk, Ted (U Hawaii Manoa, Dept Sociology)
Attitudes Towards Leprosy
vol. 27 (1979) : 68 - 75.

Research at Kalaupapa included in-depth interviews of leprosy patients to understand their perceptions of their disease and of outside stigma about the disease. In 1977, forty patients of different ethnic backgrounds, ages, and genders volunteered to be interviewed. The patients ranked leprosy as less "bad" than cancer, mental illness, venereal disease, alcoholism, or tuberculosis. All the patients were bacteriologically negative and eligible to leave Kalaupapa, but chose to stay. To examine if outside stigma was the controlling factor in choosing to stay at Kalaupapa, three outside community groups were interviewed about their perception of disease severity: A group of sociology students at UH, a group of elementary teachers at a school on Oahu, and a group of neighbors residing within one block of Leahi Hospital. All the community groups and the patients ranked cancer 1 and mental illness 2 in level of severity. All the community groups ranked leprosy 3 in severity, while leprosy patients ranked it 6 out of 6. Further statistically planned questions regarding outside prejudice and self-rated disability revealed a strong relationship between the two concepts. Patients who perceive outside prejudice against leprosy believe they are disabled because their disease is severe. This supports researchers who have held over the years that the major problem of leprosy is public education and awareness to eliminate the stigma of the disease. 5 Reference(s). D. H.
Kumiai is a neighborhood or community association formed to support other members in cases of a family death or a home disaster. Contemporary kumiai provide organizational, emotional, and monetary support to member households in the case of death of a family member or a household disaster. This study compared two rural and two urban kumiai in terms of their functions and organization. The Hawaii kumiai evolved from support groups founded by early Japanese who had immigrated without their families. The rural kumiai at Wainaku Camp Two and the Kyu Pahoa kumiai generally had written statements of organization, required at least one spouse to be of Japanese ancestry, required residence within certain geographical limits, expected members to support all the group, and tried to retain cultural celebrations. The newer, urban kumiai were generally still neighborhood based. Likeke-Makalani kumiai had a traditional purpose of supporting members in family death and disaster, but it was not restricted ethnically. The Lower Kawailani kumiai was geographically based, had extensive bylaws, and promoted fellowship among members. All the kumiai still acted as support groups for neighbors in time of death or disaster. The kumiai act as a buffer between the grieving family and the detachment and commercialism of funeral homes. At the time of publication, 150-200 neighborhood-based kumiai were estimated to exist on the Big Island, particularly around Hilo.

Fuller, Gary (U Hawaii Manoa, Dept Geography)
Citizen's Band Radio on Oahu
vol. 27 (1979) : 86 - 95.

In each of the years 1976 and 1977, 600 citizens-band radio conversations were recorded in an attempt to describe how such monitoring might be a valid social science research tool. The sample chosen for the first year included 200 conversations between military personnel, 200 between local residents, and 200 between military personnel and local residents. The sample did not represent the local population in general or all users of C.B. radio. The two variables considered were content of conversation and socioeconomic status of the conversants. Influences that were apparent from the survey were (1) leadership, (2) hostility, and (3) ideological content. Leadership was observed when a strong moderator evolved on each channel in 1976. But in 1977 channel access was more open, whereas social groups were closed. Hostility existed in 1976 mostly between military conversants on subjects outside the radio transmission. In 1977 hostility was mostly between local residents and military personnel and concerned the transmission itself. Frequency of ideological content was low in 1976 but higher in 1977, probably because of the increase in numbers of C.B. users. The conclusion is that C.B. radio is best viewed as an intelligence-gathering system that can pinpoint contemporary topics of interest. D. H.
Weinstein, Michael G. (U Hawaii Manoa, Sociology Dept)
The Role of Local Documentation in Social Process in Hawaii vol. 27 (1979) : 97 - 100.

This short article restates the focus of the journal Social Process in Hawaii after a publication hiatus of 15 years: (1) to unite faculty and students in contributing to the community knowledge of itself; (2) to use the journal as an instrument for professional training in sociology; and (3) to reaffirm the idea of Hawaii as a social laboratory. Rapid sociological change worldwide has made Hawaii more like the world, the world more like Hawaii. Sociological thought and research have matured over this period. In international social sciences, a new sociology of knowledge has proposed that everyday-life explanations of social processes are as valid as scientific explanations. Articulation of personal and everyday-life perceptions complements professional training. The earlier concept of the social laboratory of Hawaii was that of social process as an effect of ethnic and class marginality. The current, more subtle concept considers modernization and the need to adapt to rapid social change. But the perspective of insider/local views is still valued to focus the documentation. Hawaii is still a special place for the study of social process. D. H.

Yamamoto, Eric (U Hawaii Manoa, Dept Sociology)
The Significance of Local vol. 27 (1979) : 101 - 115.

Localism in Hawaii is a composite of ethnic cultures, emerging in reaction to domination by western institutions and cultures. The label "local" distinguishes Hawaii people from mainlanders and describes their ability to blend and share ethnic cultures. This examination of the self-identifying term "local" begins with three perspectives: (1) polyculturalness, the ability to understand and share cultural aspects of other groups; (2) value orientation, whether toward social relationships, shared ideas, or commitments to community; and (3) culture creation, a complex model of superordinate and subordinate interactions, characterized by a blending of disparate ethnic cultures. What is "local" to whom may be a symbol of self-determination (control by people of Hawaii vs control of Hawaii by outsiders). "Local" may be a symbol of the appreciation of the "goodness" of the land, people, and cultures of Hawaii. "Local" may be a mechanism for creative compromise, a balance between the natural, cultural, and communal aspects of Hawaii and the economic and social opportunities that the traditional community cannot provide. This essay, from the author's senior thesis, which shared the Hormann Prize Award in Sociology in 1975, recognized this process of self-definition as a mechanism to integrate traditional ethnic values with a fully American identity. 10 Reference(s). D. H.
This essay describes the attitudes and reactions of Kohala residents to the major economic changes in their community in the early 1970s. In the first half of the century, the plantation dominated all economic and political aspects of community life. After World War II, the labor union assumed a paternalistic role acting between Kohala residents and outside economic and political influences. When the plantations closed, the state government's Kohala Task Force and outside developers proposed a variety of plans for economic sustenance of the Kohala area. The reluctance of Kohala residents to actively participate in decision making and community planning processes is attributed to several factors: (1) Few leaders had arisen within the community with ability to assess community desires and to communicate that to the proposing organizations. Lack of language and writing skills contributed to that lack of leadership. (2) Long-standing ethnic and class divisions had discouraged Kohala residents from assuming leadership positions. (3) The area's dispersed population and distance from government seats kept residents removed from political power. (4) Disgust and disillusionment with government activity reinforced the separation between residents and decision makers. These separatist attitudes and lack of familiarity with political procedures reinforced the feeling of powerlessness. The lack of community participation resulted in the imposition of decisions made by outsiders. This 1975 essay is from the author's independent tutorial project and shared the first Hormann Prize Award in Sociology. 6 Reference(s). D. H.

Huenke, Patricia D. (U Hawaii Manoa, Dept Sociology)
Hawaii State Prison: Interactions Within a Closed and Hostile Environment.

A study was made to examine certain aspects of prison life at Hawaii State Prison (HSP). The author provides personal accounts from working as a volunteer counselor and tutor at HSP. Observations and anonymous interviews provide the basis for this study. The environment at HSP is described. Emphasis is placed on 3 interactional areas: interaction between the public and inmates, interactions amongst the inmates themselves, and interactions between the guards and inmates. Interactions between inmates and the public are restricted in many areas: approval is needed to enter the prison, limited access is granted to news media, information released to the public is controlled, and personal visits from outsiders is limited. Blacks, Caucasians, mainland inmates, sex offenders, and snitches are not easily accepted among HSP inmates. Each dorm is controlled by a "honcho" (leader) who insists that dorm members stick together and not socialize with other dorm members. Violence and deviant sexual activity occur on a daily basis. Guards mistrust inmates and view them as cons. Inconsistent rules keep inmates in a continuous state of anxiety. The future of an inmate is influenced by guards. The author calls for an examination of prison environment in order to comprehend the actions of individuals within it. 17 Reference(s). M. B.
A study was made to examine the correlation between institutional racism and ethnicity through a series of cases. Data is discussed in terms of a review of the 1973 booking ledger of the Honolulu Police Department. Files on 359 persons were opened. Violent felonies are the focus of this study. Cases under study show that ethnic groups which are underrepresented among defendants figure high among victims of violent crime. The rate at which Hawaiians, part-Hawaiians, and Blacks get arrested is greater than the proportion each group forms of the general population. Income, length of education, and regularity of employment are variables correlated with ethnicity. These variables are also correlated with the probability of arrest. Honolulu's violent criminals are low income, undereducated, and irregularly employed young men. An explanation of statistical analysis is given for dismissal and conviction. Overall findings demonstrate: 1) arrests for violent crime differ between various ethnic groups in Hawaii; 2) ethnicity does not affect dismissal by police; 3) ethnicity is correlated to conviction; and 4) ethnicity does not correlate with sentence imposed. The author concludes that attention should be given to social and economic correlates of ethnicity rather than bias in the criminal court.

Kelley, Lane; Remus, William (U Hawaii Manoa, Dept Business)
A Comparative Study of Occupational Success of Young Asian American Business Professionals in Hawaii

Isolates the role of culture in predicting career success for Asian-American business professionals in Hawaii. Past studies show that education, employment rate, and multiple family workers, are factors for equalizing socio-economic parity with whites. Compares nation-wide model to present achievement patterns of young Asian-American and Caucasian business professionals in Hawaii. Focuses on survey data for 298 graduates in the 22 to 28 years old age group. Original population consisted of 1260 respondents from a targeted 3000 solicitations. These respondents consisted of individuals who majored in business administration and were motivated toward a career in business organizations. Due to insufficient Caucasian females, no conclusions about their effect could be drawn. Links higher salaries to managerial positions and jobs requiring verbal skills. Large proportions of Chinese-American and Japanese-American samples preferred Accounting majors and are employed accordingly. Caucasians prefer Management and Marketing majors and are employed likewise. All salaries are commensurate with budget responsibilities, though salaries for females are significantly higher than the nationwide average. Oriental groups prefer government employment, while Caucasians lean toward the military and self-employment. Orientals have a propensity to emulate their successful predecessors, in jobs requiring quantitative aptitudes (e.g., accounting and statistics). Education has become less of a factor towards increasing parity between Orientals and Caucasians. Correlates self-employment and mobility of Caucasian males as factors for higher average income. Orientals desire to sustain traditional cultural ties and values, detract from attainment of economic parity with Caucasians. Prejudice and discrimination does not appear to be a major factor.
Roffman, Marian H. (U Hawaii Manoa, Dept Women's Studies)
Cultural Factors in the Union Activity of Women in Hawaii

Assesses the influence of ethnicity on union participation and female leadership in Hawaii. Utilizes personal interviews, letters, and questionnaires to compile this preliminary report. Ethnic groups in the general Hawaiian population are identified by certain character traits, real or imaginary. Each of these groups historically, lived in segregated communities. Details how distrust and bigotry were instruments of early unionization. Economic security necessitated tolerance and gave impetus to organized labor. Strong cultural bias against equal pay for equal work for women, stymied their participation in early unions. Subservient attitudes toward women in Oriental marriages, affected their ability to freely participate in union activities. Describes how women auxiliary organizations spawned a growth in their self-esteem. Tells how different environmental upbringing of Hawaiian, Japanese, Chinese, and Portuguese women, influences their attitudes toward their jobs. Associates strong sense of pride with Hawaiians, deference in Japanese, and Chinese as hard-working. Portuguese women from the homeland are initially reserve, however, tend to develop curiosity and become less restrained over time. Personal experiences involving family relationships, economic security, and cultural values directly influence attitudes towards jobs and union participation. All ethnic groups produce some strong union leaders. Though, personality appears to be more of a factor than ethnicity, attributes such as self-confidence and forcefulness displayed by Portuguese and part-Hawaiian women, imply natural leadership ability. Language difficulties, deference and men's objection to their wives participation, are all impediments to leadership. Much more research needs to be done before more definitive answers can be reached.

11 Reference(s). L. C.

Ruch, Libby O. (U Hawaii Manoa, Dept Sociology)
Sex Roles in Hawaii : Structure and Dimensions.

This article examines the dimensionality of masculine and feminine sex roles in contemporary Hawaii. A sample was collected from undergraduate sociology students (270 male and female of various ethnicity) at the University of Hawaii. The Bem Sex Role Inventory (BSRI) was administered to the subjects. The Smallest Space Analysis (SSA), a multidimensional scaling technique, was used to analyze the responses of the subjects. A three dimensional solution was found to adequately represent the relationships between the 60 BSRI items. Results are presented as "space diagrams", which indicate that social characteristics on the BSRI when subjected to SSA have 3 distinct dimensions. The first dimension, sex role differentiation, is divided into masculine, neutral, and feminine. The second dimension, sex role evaluation, includes sex-typed as well as non-sex typed traits and is divided into positive and negative areas. The third dimension, sex role component, divides the masculine role into instrumental and competency areas and the feminine role into nurturant, conventional, and incompetency areas. This article suggests that the masculine sex role is more clearly defined and more desirable. 14 Reference(s). M. B.
Seldin, Joseph E. (U Hawaii Manoa, Dept Sociology)
The Social Pattern of Illicit Drugs As Mediated By Youth Culture in Hawaii

Examines the proliferation of marijuana, heroin, and LSD in Hawaii. Utilizes information from direct observation, reports, journal articles and other secondary historical accounts. Divides the years 1968-1979 into two periods. Discusses the years 1968-1973 as characterized by low prices, ample supply, and the "high quality" of the substances. Identifies a distinctive lifestyle that gradually developed on the mainland, and was transplanted to Hawaii. Associates this lifestyle with affluent subculture youth and anti-establishment activities common during the 1960s. Correlates the enormous expansion of marijuana presence to migration of these youths and the fertile growing conditions in Hawaii. Ties Hawaii's strategic proximity to Southeast Asia, during the Vietnamese war, to low-priced high potency heroin and LSD. Characterizes the period between 1974-1979, by high prices, tight supply, variable quality, and the creation of a major new locus of agricultural activity in the production of marijuana. This period is defined by the end of the Vietnam war, and most importantly, a significant increase in local demand for the illicit substances. An array of illegal psychoactive substances were produced in Hawaii between 1968-1979. These drugs influenced perception and emotion, and altered the memory. Heroin made no major inroads of sustained detriment in Hawaii. Purports the use of LSD is on the decline. Projects marijuana will ingrain itself as part of the Islands cultural fabric.

6 Reference(s). L. C.

Uyehara, Yukuo (U Hawaii Manoa, Dept English)
The Horehore-Bushi : A Type of Japanese Folksong Developed and Sung Among the Early Immigrants in Hawaii.
vol. 28 (1980) : 110 - 120.

Discusses the folksongs of pioneer Japanese immigrants to Hawaii known as Horehore-Bushi, the "stripping sugarcane" songs. Reviews Japanese folk song diversity, stating that a majority of verses sing of daily life during immigration. Examines the Horehore-Bushi, a dodoitsu form of folk song. Describes Horehore-Bushi as anonymous Japanese folk songs developed among the old Japanese immigrant laborers in Hawaii. Identifies several theories as to probable influences. Many of the songs are characterized by the trauma of plantation life, sex, and the longing for the homeland. Provides literary account of several Japanese folksongs by comparing their lyrical styles, origin, and content. Translated Japanese and English samples are given side by side throughout. Examines available literature in Japanese written by the Japanese in Hawaii, particularly that dealing with the history of immigration. Constructed fragmentary references to folk songs. Consulted local Japanese folksong enthusiasts who could recall the development of songs. 4 Reference(s). L. C.
Geschwender, James A. (U New York Binghamton, Dept Sociology)

Lessons from Waiahole-Waikane


Provides a historical explanation of the struggle between 1974-1977 over rezoning for development of Waiahole-Waikane (2 valleys located on Oahu's windward side). Tenants held month to month leases, which made evictions possible within a 28 day notice. Involvement of the author in this struggle is based on his research on race and class in Hawaii. Divides struggle over Waiahole-Waikane into 4 distinct phases. Phase one involves the formation of the Waiahole-Waikane Community Association (WWCA). Phase two is characterized by the involvement of the Revolutionary Communist Party (RCP), who made the Waiahole-Waikane fight their first priority. Phase three is marked by a significant victory for the WWCA. Waihole Valley was purchased by the State. Phase four is marked by the continuing struggle of the WWCA to that the valley will remain in agriculture and that residents will be issued long-term low rental leases. Four lessons are obtained from the struggle: 1) power may be created, 2) victories over wealth and property tend to be elusive, 3) there is a need for allies, supporters, and a movement to produce and maintain internal solidarity, and 4) tactics should be chosen in terms of their effectiveness not their legality or respectability. M. B.

Minerbi, Luciano (U Hawaii Manoa, Dept Architecture)

Designing Honolulu: An Interpretation.


Despite emergent and promoting community decision-making tools, authoritarianism, speculation and elitism are still strong influences in physical planning and design. The author, a professor of architecture and urban development, analyzes the decision process involved with Honolulu physical planning and urban design. Refers to city charter, General and Development plans, in discussing institutional conflicts, polarizing issues, and proposed conflict resolutions. Conflicts occur when human, technical, financial or natural resources are under administrations that compete for a share of power, represent different interests, or have different visions of what needs to be done. Certain issues polarize the public debate in Honolulu, and have profound implications for the procedural and substantive aspects of urban design. The political divergence between the State and the City and County Administration does not foster coordination on planning and urban design matters. Intergovernmental conflict between City and County Council and Administration responsibilities, spark special interest concerns. Neighborhood Boards are not fully supported and are not cohesive. The issues of growth versus no-growth and urban sprawl versus containment interject issues concerning the rights of the resident. Conflicts involving overzoning versus downzoning, and owners versus renters, spawn landowner pressures, inadequate legislation, and complacency. Residents of an area are an essential constituency to foster community-oriented planning and design. Innovative legislation is needed to assure the right of development be allocated equitably, among the landowners, the residents and the city government. More sophisticated guidance tools are required. Neighborhood Boards must establish a framework for community design and inter-neighborhood conflict resolution.

6 Reference(s). L. C.
Wittermans, Elizabeth (U Hawaii Manoa, Dept Human Development)

Inter-Ethnic Relations in Hawaii

Identifies changes in Hawaii’s social structure over the past twenty years and speculate on trends toward segmentation or assimilation. Contrasts with author's own study of 20 years earlier, which found ethnic awareness to be evident in racial associations and groups, including the family, as well as in symbolic behavior. Evidence points in the direction of further segmentation, and a re-emergence of ethnic pride, not towards assimilation. Presents findings from all encompassing documentary research, participant observation and interviews among the main ethnic communities. Caucasians and Japanese still constitute the two largest ethnic communities in the state. Hawaiian/Part-Hawaiian and the Mixed categories have shown the most growth. Overt expressions of ethnic pride, once prominent among Japanese, has emerged significantly among the Hawaiian ethnic community. Traditional parameters of racism in mainland society are not applicable in Hawaii. Hawaii’s ordering of social relations has escaped the harsh color-based segregation patterns. Racism exists underground and only comes to surface on certain occasions. Interracial marriage rate, normally used as an indicator for the level of racism, can be misleading when applied in Hawaii. Outmarriage rate of ethnic communities has generally increased, except for Caucasians. Recognizes the Hawaiian social movement as in the process of re-ordering social relations and re-interpreting social value in many areas. Due to the rapid rise of Asian-American communities socially, economically, and in the fields of learning, the Caucasian community no longer can be seen as the one dominating force. Current trends point towards enriched pluralism. Speculates that the neutralization of the segmentary character of Hawaiian society will dissipate fixed racism.

2 Table(s); 4 Reference(s). L. C.

Kunimoto, Elizabeth N. (U Hawaii Manoa, Dept Communication)

Taming of the Samurai: New Styles of Communication.

Discusses the evolution in the communication style of American males of Japanese ancestry (AJA) in Hawaii. Gives three examples of the evolution in communication styles. Intercultural communication, social learning theory, and the adoption of innovative behaviors, contribute to the evolution toward new styles of communication. Male-female relationships are considered to be one of the most significant forms of intercultural communication. Professional males of other ethnic groups, who have egalitarian relationships with their wives, may have served as role models for AJA males in Hawaii. Consideration is given to the educational background, attitudes, and experiences of the wife of the AJA male. The wife serves as an important change agent herself, especially if she has attended "consciousness-raising" seminars. The adoption of innovative behaviors refers to learning how to learn in new contexts. According to Rogers (1971), adopters are described in terms of travel experience, achievement motivation, more years of formal education, upward social mobility, literacy, cultural empathy, cosmopolitanism, willingness to take risks, and contact with change agents. As a phenomenon of intercultural communication, the communication style of the AJA male in Hawaii seems to have changed over the years through the impact of modeling and the adoption of innovative behaviors. 6 Reference(s). M. B.
Compilation of three condensed essays, that articulate immigrant and native Hawaiian life values and experiences. Authors are undergraduate students and non-social science professionals in Hawaii. The first article describes the important role of sugar plantations in developing the Hawaii economy and society. Tells the story of her immigrant Japanese grandparents life on the plantation. Details how arduous work ethic took precedence over family nurturing. Recounts that many Japanese immigrants assimilated well to life in Hawaii and become entrepreneurs. Characterizes the transformation from small to large industrial sugar mills. Plantation lunas are no longer only Caucasian. Plantations provided a means of home and land ownership for Japanese immigrants. Modernization and progress have changed the organization and lifestyles of the plantation and its people. Plantations remain a diminished means of subsistence for independent cane growers despite lower prices. The second excerpt explores hypothesis that Hawaiian children underachieve in school (and ultimately in life) because they have become foreigners to the school environment. Recites studies that depict how Hawaiians systematically underachieve in all areas of academic measurement when compared to Caucasians and Japanese students. Suggests major factors attributed to underachievement are tied to ethnic value system. Hawaiian cultural values evolve around independence, freedom, fear of alienation and failure, and lasting friendships. These values contrast the need for status and material wealth held by Caucasians and Japanese. Hawaiians correlate acts of personal gain with alienation. Offers "cultural relativism" or a mutual respect for differences, as a possible solution. The third excerpt infers how one man's life experiences in a small downtown community, that emphasized joint participation between ethnic groups, symbolize a direction for Hawaii. Implies that interdependence was a necessity, that allowed peers to overlook ethnic differences. Describes how Aala Park's demolition destroyed the "we-feeling" of the neighbors.

11 Reference(s). L. C.
Twelve centuries of immigration to Hawaii probably began with migrants from the Marquesas, followed several centuries later by people from Tahiti. Immigration from sources other than Pacific Islands began only in the 19th century with passing traders and missionary settlers. Large-scale immigration began in 1852 with the arrival of sponsored plantation laborers from China, Portugal, and Japan. Planters deliberately sought laborers from several different countries, and early in the 20th century, large groups came from Japan, Puerto Rico, Korea, Russia, and Spain. Some work contracts included return passage home, and some Filipinos, Japanese, and Chinese took advantage of that, though some later returned to Hawaii. Some European and Pacific Island laborers did not remain in Hawaii as distinct groups by the end of the 19th century. Certain source countries intervened to ensure that groups emigrating to Hawaii were balanced as to age and gender. By 1930 three-fourths of all residents of Hawaii were migrants or their offspring. Immigration in the later 20th century increased rapidly with the U.S. military presence. In the late 1950s, statehood initiated a steady movement of immigrants from the U.S. mainland. The National Immigration Act of 1965 had a profound effect on immigration to Hawaii. From 1961 to 1975 Hawaii received 4.4 times as many alien immigrants in proportion to its population than any other state, most of them from Southeast Asia. A table includes a chronological listing of immigration by country of origin and by gender/age makeup (adult men, adult women, and children). 1 Table(s); 9 Reference(s). D. H.

Kanahele, George S. (U Hawaii at Manoa, Dept Sociology)
The New Hawaiians

Discusses the past identity crisis experienced by Hawaiians and provides evidence of resurgence from a new diverse generation. Utilizes documented reports and studies to analyze Hawaiian participation in society. Describes the history of the Hawaiian people as one of subjugation, exploitation, and isolation. An acquired negative self-image threatens the long-term survival of the Hawaiian people, as efforts continue to revive their social well-being through education, economic opportunities, and the continued assimilation of culture. The largest proportion of high school dropouts, the greatest number of those on the welfare rolls, the highest rate of crime are found among Hawaiians. Identifies new Hawaiians as vastly different from their predecessors. Among Hawaiians there is a new kind of awareness about themselves and their problems. Groups advocating different causes have proliferated among Hawaiians. Resurgence is most marked in politics and culture, and to a lesser extent in education and economics. Issues range from land rights to educational opportunities. Cultural ties to land make it a powerful tool for atonement. Suggests that preservation of Hawaiian culture is the greatest hope for sustained attainment. L. C.
Hormann, Bernhard L. (U Hawaii at Manoa, Dept Sociology)
The Haoles [Whites in Hawaii]

The word "Haole," originally the Hawaiian word for "foreigner," has since come to signify White or Caucasian. Due to the prevalence of mixed race in Hawaii, the size of the Haole population is difficult to determine. It is estimated that pure Haoles form a little more than a quarter of the population, and a large portion of this group is formed by temporary military residents. While a numerical minority, the Haoles have had a disproportionate influence on the development of Hawaii. The history of Haoles in the islands is traced, from the captivity of two Englishmen in 1790 to the plantation and labor struggles of the twentieth century. Haoles are charged with having "brought both the curses and the blessings of civilization" to Hawaii. The "curses" include disease, and abuses and conflicts relative to the plantations, while the "blessings" include a written language and education in Hawaiian literacy and the English language. Attitudes of other racial groups toward the Haoles vary widely; barriers between them have proven difficult to break down. It is suggested that ethnic tensions will eventually be resolved by reducing the significance of racial distinctions. A brief annotated bibliography is included. 6 Reference(s). L. H.

Lind, Andrew W. (U Hawaii at Manoa, Dept Sociology)
The Immigration of South-Sea Islanders

Examines the use of South Sea Islanders as labor source and means to "reinvigorate the native Hawaiian stock" in the later half of the nineteenth century. Wrongly assumed motives of the South Sea islanders, such as escaping from limited natural resources and taboo laws, as well as vague definition of Hawaiian "cognates" explains the failure of the controlled immigration policy. South Sea Islanders did not have the same motivations as other labor migrants from highly populated communities, particularly in Asia. The limited number of labor migrants, all from diverse background of the South Sea regions and the short period of stay meant they were not able to establish the same types of social support network other labor migrants, who stayed longer and had a higher number of individuals speaking the same dialect. Complaints about physical isolation, reduction of wages, inadequate medical attention and unacceptable food were more widespread and severe among Pacific Island workers than other ethnic groups. This contributed to the majority's immediate departure once the contract expired. Planters, government officials and missionaries were divided on the success of the policy. Immigration had continued until the Bureau of Immigration concluded the venture a failure in a 1886 report. 2 Reference(s). J. Y.
The Chinese, among the earliest ethnic groups to migrate to Hawaii, make up about 6% of the population and are indistinguishable in thought and action from other Hawaii residents. The earliest Chinese arrivals were seamen and traders, followed by contract laborers for the sugar plantations (and many more free immigrants). In the late 19th century, 22.3% of the total population and 40% of the sugar plantation workforce of Hawaii were Chinese. Importation of Chinese laborers ended in 1898 and their numbers on sugar plantations dropped rapidly.

Workers on the plantations followed Chinese traditions, but changed once they moved away from the isolation of the sugar fields. They rapidly assimilated to Western ways, abandoning customs such as arranged marriages. Newer generations are more likely to be Christian and less likely to closely follow events in China or attend Chinese language schools. Many of the business and social organizations established by early immigrants have dissolved or changed to reflect Western traditions. The role of Chinese women has broadened as more have taken jobs outside the home. Chinese in Hawaii tend to be active in politics, pursue higher education, enjoy a high median income, and have no tendency to stay together as an ethnic group. 4 Reference(s). J. M.

Yamamoto, George K. (U Hawaii at Manoa, Dept Sociology)
The Chinese

Japanese-Americans, descended from plantation laborers, make up nearly a third of the present population of Hawaii. The first Japanese laborers immigrated to Hawaii in 1868. By 1907, over 180,000 had arrived. Early immigrants were predominantly male, an imbalance eased with the arrival of nearly 15,000 picture brides between 1908 and 1924. Deteriorating relations between the United States and Japan prior to the start of World War II encouraged Japanese in Hawaii (already known for their conservative values and low crime rate) to keep a low profile. During World War II Japanese-Americans from Hawaii served in the Army with distinction.

Today, the Japanese are an important part of Hawaiian society, particularly as educators, politicians (especially in the Democratic party), and businessmen. They enjoy a high average income and high education levels. Most Japanese in Hawaii live on Oahu, and the majority of the residents of the other islands are Japanese. Although few Japanese-Americans speak Japanese at home, the Japanese language is taught at public and private high schools and is the most popular foreign language at the University of Hawaii. Japanese foods, such as sushi, and traditional martial and performing arts, such as karate and bon dance, are commonplace in Hawaii.
Japanese-Americans in Hawaii retain their ethnic identity while being full participants in Hawaiian society. 6 Reference(s). J. M.
Although the proportion of Portuguese people in Hawaii is declining, this ethnic group is found on all major islands and has helped shape island culture. It is unknown exactly when the first Portuguese reached Hawaii, but there were 486 (mostly seamen) in the islands by 1878. Portuguese families were imported as plantation laborers between 1878 and 1895, and an additional 5,500 arrived between 1906 and 1913. In 1890, the Portuguese made up 14.1% of the population of Hawaii. This percentage had shrunk to 3.3% by 1967 due to a high rate of marriage to other ethnic groups and immigration to the U.S. Mainland.

The Portuguese influence in Hawaii can be seen in the local cuisine and language. The Portuguese have been politically significant in Hawaii since the 19th century, and during the transition period from monarchy to territory, Portuguese residents held many important government positions. The majority of Portuguese in the islands are Catholic, but Portuguese Protestant churches were established as early as 1889. Old World festivities, such as the Feast of the Holy Ghost, are maintained in the islands. Portuguese Benevolent Societies were established in Hawaii as early as 1877 to help individuals hit by adversity (the last of these was disbanded in 1955). 5 Reference(s). J. M.

Hormann, Helmut L. (Leeward Community Coll,
The Germans

Discusses the rise and fall of German language and communities in Hawaii. The whaling trade brought the first substantial numbers of Germans to Hawaii. More came as plantation laborers. A major German community was established in Lihue, Kauai in 1881. This community had a literacy rate of 85% and preserved German language and customs. A German school and church were founded in 1882-1883. The first teacher and minister, Friedrich Richter, was succeeded by Hans Isenberg in 1887. Between 1880-1898 the school received government support, but it was closed during World War I. German is still spoken by many in Lihue. About 500 Germans lived on Oahu when the German Lutheran Church of Honolulu was founded in 1900. Reverend Willibald Felmy, the first pastor, helped start a German school. Reverend Emil Engelhardt succeeded Felmy. Reverend Arthur Hormann, a U.S. citizen, became pastor of the church at the start of World War I. The war ended the language school and brought the introduction of English church services. World War I ended German language instruction in high schools and at the College of Hawaii. The University of Hawaii revived German language classes in 1927, but the two World Wars hastened the destruction of the small German community in Hawaii. 7 Reference(s). J. M.
The Puerto Ricans

Puerto Ricans make up only 1% of Hawaii's population and are further decreasing due to marriage outside their ethnic group. Poor living conditions in Puerto Rico led to immigration to Hawaii. The Puerto Ricans' need for employment was matched by Hawaii's need for cheap plantation labor. Even though the Hawaiian Sugar Planters' Association accepted only married couples and families, nearly 5,000 Puerto Ricans immigrated to Hawaii during 1900-1906. These families were distributed among the plantations on all major islands of Hawaii. Most immigrants were poor Roman Catholics. They were known for their fondness for fiestas and introduced many foods to Hawaiian cuisine. Life on the plantations varied depending on the management, but Puerto Rican advancement in society was hampered by their lack of U.S. citizenship (granted in 1917). As they left the plantations, Puerto Ricans dispersed throughout the islands and started moving away from common labor to trades and professions. Despite the existence of groups such as the Puerto Rican Heritage Society of Hawaii, Puerto Ricans in Hawaii are disconnected from their homeland. As they tend to marry outside their ethnic group, they have adopted the traditions, customs, and even languages of other ethnic groups. 5 Reference(s). J. M.

Koreans in Hawaii

Examines the small Korean community in Hawaii (1-2% of the total population). The first Korean immigrants, imported as plantation laborers in 1903, were predominantly single men due to the planters' desire to obtain as many field workers as possible. A second immigration, (1910-1924), included many women, helping correct the abnormally high ratio of men to women in the Korean community. Korean immigrants established many organizations in the Islands, including self-government councils (dong-hoe), mutual aid societies (kye), the Korean National Association, and Dongji-hoi (Comrad Society). They also raised money for the eventually successful effort to free Korea from Japanese annexation. Family roles changed during assimilation to Island life. Women became less subservient and older children of recent immigrants played an important role in bridging the gap between their Korean-born parents and siblings born in Hawaii. Education, a high priority concern for Korean immigrants, enables them to compete successfully for jobs and provides economic security. Koreans earn higher wages than most other ethnic groups in Hawaii. Concludes that Korean immigrants to Hawaii have kept their culture alive while fully assimilating into the Island community. 3 Reference(s). J. M.
Filipinos, the last ethnic group to immigrate to Hawaii as plantation labor, are only now breaking free of harmful stereotypes and taking part in the wider society of Hawaii. A need for cheap labor and an inability to import more workers from either China or Japan led plantation owners to recruit workers from the Philippines. The 126,000 recruited between 1906 and 1946 were poorly educated and performed the most difficult and least desired jobs on the plantations. Some Filipinos left the plantations soon to live in cities (Tagalogs) but others stayed on and were hard-working (Visayans and Ilokanos). The very high ratio of men to women hampered normal family life. Later immigrations (1947-1980) included more women and children. Later immigrants were also better educated and more sophisticated.

Adjustment to life in Hawaii was hampered by a lack of elder leadership, a general lack of assertiveness and a tendency to avoid confrontations. Poor economic status discouraged the pursuit of higher education. Since World War II, fewer Filipinos are unskilled laborers, more are seeking higher education, and as a group they are moving into the trades and professions. They are increasingly identifying themselves not as Tagalogs, Visayans, or Ilokanos, but as Filipinos. They are also more visible in politics and government. If these trends continue, Filipinos will enjoy a better standard of living and will participate more actively in the wider community.

Alailima, Fay C. (Leeward Community Coll, Dept Social Science)

The Samoans of Hawaii


Samoans, even as they help keep the Polynesian way of life alive through dance, music, and demonstrations at the Polynesian Cultural Center, are at risk of losing their own cultural heritage as they assimilate to life in Hawaii. Less than 2% of the population, Samoans settled in the Laie-Hauula, Kalihi-Palama, and Waianae coast areas of Oahu. Many Samoans came to Hawaii through the Mormon Church or the U.S. Navy administration of Samoa (which ended in the 1950s). Samoans brought many traditions with them, including their chiefs (matai) and custom of throwing large celebratory feasts. They established community organizations and Samoan churches (most notably the London Missionary Society and the Church of Latter-day Saints). Lack of industrial skills forced Samoan immigrants to take low-paying unskilled jobs. Their unemployment and welfare rates are high, yet Samoans in the U.S. send more than $1 million each year to relatives in American Samoa. Educational programs aimed at immigrant adults include those of the Kalihi-Palama Education Center, Samoan language programs on television and radio, and a Samoan-English newspaper. Younger generations are thoroughly acculturated in Hawaii’s schools. This causes identity problems, as these youth don’t share the same values or goals as their parents or their relatives in Samoa. Some second-generation Samoans are concerned about losing their cultural heritage, but it is unclear whether they are willing to pay the price to keep old traditions alive.
Chambliss, Randolph L. (U Hawaii at Manoa, Campus Center)
The Blacks

Briefly describes the history and current situation of Blacks in Hawaii. The earliest Black arrivals to the Islands were either Black Americans or Portuguese from the Cape Verde Islands. These men, mostly seamen, married Hawaiian women and their children were counted as Hawaiians during the census at annexation. After annexation, several federal officials who came to the Islands were Black. Puerto Rican plantation laborers imported after 1900 were often of mixed African, Spanish, and American Indian ancestry. Many more Blacks arrived in the islands during military service and chose to settle in Hawaii.

About 1% of the total population of Hawaii is Black. Most of the Black population is military, and the majority of them are male. There is no particular Black community, a reason often cited by Black women for not wanting to settle in Hawaii. Trinity Missionary Baptist Church, founded by Black servicemen in 1968, has the largest Black congregation in the Islands. The Hawaii chapter of the National Association for the Advancement of Colored People (NAACP) has as many White members as Black, but few other non-White minority members. Hawaii enjoys overall racial harmony, and the attitude of Blacks in Hawaii varies according to who they are and what they do.

Reference(s). J. M. Hormann, Bernhard (U Hawaii Manoa, Dept Sociology)
The Mixing Process

Hawaii residents are ethnically diverse and live in a mixed society and culture. The mixing process occurs at three levels, biological mixing, assimilation, and integration. Biological mixing was the first type of mixing to occur, originally between native women and foreign men. Over 25% of residents and over 50% of children born in Hawaii are of mixed ethnicity. Mixed marriages are increasing, even among large, culturally conservative groups such as the Japanese.

Assimilation, mixing the way of life, leads to acceptance of American ways and more importantly to the development of a common "local" way of life (referred to as the "pidgin culture" of Hawaii). Working class Islanders become more alike as they exchange traditions, language (pidgin English), foods, and recreational activities. Cultural mixing also influences the "elite" of society through multicultural food, entertainment, and architecture. The people of Hawaii are also being tied more closely to the nation as a whole through travel, educational objectives, and occupational opportunities.

Integration, mixing in which the social relationships among all ethnic groups become interconnected, occurs at a steady pace. Most neighborhoods and social clubs are integrated, as are local politics and government. Business life is still working toward integration.

Individuals in Hawaii have responded to this mixing by increasingly identifying themselves as "local" rather than from a particular ethnic group. Hawaii is on its way toward being a fully integrated community. J. M.
Hawaii is populated with people from widely separated and culturally diverse parts of the world. "Race" in Hawaii is defined not by physical characteristics, but by ancestry and cultural traits. Early native (kamaaina) contact with outsiders (malihini) was beneficial to both groups, fostering tolerance between the two. This "live and let live" attitude has prevailed since.

Many races arrived as contract plantation labor. Plantation owners segregated ethnic groups. Segregation emphasized differences and created ethnic identities which some groups, including the Spanish, lost as soon as they left the plantations and merged with the urban masses. Other groups chose to stick together in order to have neighbors with the same customs and language. These self-segregated neighborhoods lasted only as long as they were convenient for the residents.

An expanding economy and universal public education made moving up the socioeconomic scale possible for all races. Earlier arrivals moved up the scale before those who came later, and Island-born children moved up even faster. Race relations have at times been stressed by events such as labor strikes and the election of large numbers of Orientals to political office. Recently, the growing tourist trade and an increased concern for ancestral heritage, particularly among native Hawaiians, have created tensions. Concludes that Hawaii will neither become fully "Americanized" nor will it become a place of cultural pluralism. 9 Reference(s).

Schmitt, Robert C. (State of Hawaii, Dept Statistics)
Hawaii’s Social Rating

Compares demographic, social, economic, and governmental characteristics of Hawaii to those of the rest of the United States in an attempt to determine the quality of life in the Islands. Demographic statistics compared, based on 1980 postcensal estimates, include density of population (64 persons/sq. kilometer versus the national rate of 24), male/female ratio (Hawaii has 9.1% more men than women because of a large military population), and rate of population growth (Hawaii’s rate is almost three times higher than the national).

Social characteristics compared include percentage of interracial marriages (Hawaii’s 45.4% rate is far higher than any other state), and illiteracy rate (1.5% versus the national rate of 1.0%). Economic comparisons include cost of living (about 30% higher in Hawaii than the national average) and 1975 median family income (Hawaii’s $17,770 was well over U.S. median of $14,094). Housing units were also compared (Hawaii has smaller units and the highest overcrowding rate in the country).

Governmental statistics compared include the number of local governments (much lower in Hawaii) and voter participation in the 1978 election (46.0% versus national 39.3%). Discusses composite indexes and determines that such indexes can not provide a complete look at the quality of life in Hawaii because the selection of variables is based largely on Mainland conditions and because they can only study quantifiable qualities while there are many unquantifiable qualities that make Hawaii appealing to its residents. J. M.
Soriano, Fred (U Hawaii Hilo, Dept Sociology)
Filipino Hawaiian Migration and Adaptation: New Paradigms for Analysis.

Contends that previous literature about Filipinos in Hawaii unjustly emphasizes social pathologies resulting from particular characteristics of early Filipino migration such as illiteracy and a high male/female ratio. Examines adaptive strategies used by the Filipinos such as displaced social mobility, modified family structure, family reunification after prolonged separation, and late marriages.

Social mobility was severely restricted for Filipino immigrants. Many returned to the Philippines as pensioners (pensionados) and experienced a dramatic status reversal. What amounted to bare subsistence in Hawaii was wealth in the Philippines. The wealth of the pensionados elevated their status and allowed them to marry and have families despite their advanced age. Elevated social status also made it possible for married men who had left the Philippines decades earlier to be successfully reunited with their families.

In Hawaii, the need for family life encouraged the creation of modified family structures through ritual kinship (compadrinazgo). Children had multiple unrelated godparents, creating close family ties. This also helped minimize sexual tensions by lessening the competition for the few women, as godparents to the same child were forbidden to form sexual liaisons just as if they were close blood relatives. These adaptive strategies resulted in positive adjustment and were effective solutions for the challenges faced by Filipino immigrants. 24 Reference(s).

Wright, Paul (U California, Dept Earth Sciences)
Ethnic Differences in the Outmigration of Local-Born Residents from Hawaii

Information regarding long distance migration patterns among ethnic groups in the United States is sparse. This study investigates differential outmigration & return patterns of Hawaii's local-born by ethnicity. Sources of data include the public census, 1974 class lists showing locations of persons graduating from Hawaii high schools in 1964, formal interviews with 44 graduates who resided on the west coast, & a questionnaire sent in 1975 to 200 graduates living on the mainland & in Hawaii. 65% of the questionnaires were returned from the mainland versus 45% returned from Hawaii. Ethnicities were assigned on the basis of surname. Haoles (Caucasians) are more likely to move away from Hawaii & are less likely to return than the nonwhite (Japanese, Hawaiian, Chinese, Portuguese, Filipino, & mixed race) groups. Among the nonwhites, the rates of outmigration & return are similar. The return rate for nonwhites is approximately 40-60% whereas the return rates for Haoles is 25-35%. For nonwhites, California was the overwhelming choice for mainland migration. However, different ethnic groups migrated to different parts of California (e.g. Chinese to San Francisco). Purposes for migration include forced migration (military service), psychological reasons (to experience new things), & economic reasons (better job opportunities). 4 Table(s); 10 Reference(s).
Disputes result when perceived grievances cannot be resolved at an early interpersonal level. To avoid costly & time consuming legal battles, Hawaii is using non-adversarial techniques to resolve disputes. With referrals from the courts and other agencies, the Neighborhood Justice Center (NJC) began island-wide programs to mediate disputes in 1979. Since its establishment, over 4,000 disputes have been brought to NJC's attention. 35% of disputes involve landlord/tenant problems, 26% domestic disputes, 13% consumer/merchant disputes. The length of the dispute process is dependent upon the type of dispute. There are three program areas in NJC, Family Mediation Service, Neutral Ground Program, & Conflict Management Program. Two case studies are presented for review. Mediation is a social movement & its outcome rests with the parties themselves. The Hawaii model keeps mediation as a voluntary activity and works on the idea of people helping others within their community. Mediation is inherently good social process. Hawaii's mediation program is unique in its range of services and the extensive training it provides its volunteers. Critics argue that mediation protects the interest of people in conflict & should be done by attorneys, is appropriate only in cases where power is relatively balanced, & has not proven itself since court congestion has not significantly been reduced. However, while research on community mediation is still in its formative stages, findings suggest that the Hawaii model & NJC are important social experiments that offer investment in people & allows them to settle their own conflicts. 28 Reference(s).

Van Zile, Judy (U Hawaii Manoa, Dept Theater & Dance)

Japanese Bon Dance and Hawaii

Changes in bon dancing (a traditional Japanese observance rooted in Buddhist belief & brought to Hawaii in the early 1900s), reflect changes that occurred to the Japanese as they led new lives among members of different ethnic groups in Hawaii. Three influences changed the environment in which bon dancing occurred: (1) lifestyle & work schedule of a new geographic location, mainly the plantation, (2) intervention of theatrical promoters, & (3) a second generation losing ties with its parent culture. Traditionally, bon dancing occurred between the 13th & 17th days of the 7th month. Due to the new plantation schedule, bon dancing was held during the weekends so as not to conflict with the work week. Promoters soon found bon dancing to be profitable & created contests whereby one bon dance group challenged another for prizes. Bon dancing soon became a commercial entity & was enjoyed by other ethnic groups as well as tourists. These examples are typical of the ways in which bon dancing has been influenced by its relocation to a new physical & cultural environment. The appropriateness of such changes is debatable. Some argue for the maintenance of tradition, while others argue to allow modifications in a new environment & era. 14 Reference(s).
In Hawaii, changes in foodways is similar to changes in language due to contact between different culture groups. Compares a local dish, the loco moco, with the pidgin language using linguistic analogies. In order to communicate with one another, different ethnic groups who came to Hawaii to work on its sugar plantations created a language that incorporated words and phrases from their respective languages. The creation of a new language, called pidgin, became a means of communication. Thus changes in language reflected the changes in Hawaii's multi-ethnic environment. Similarly, the loco moco, which consists of a bowl of rice, topped with a hamburger patty & fried egg & covered with brown gravy, contains elements from both the eating habits of the Japanese & Western cultures. The loco moco blends the idea of a meal that can be eaten without much fuss, & incorporates the Western hamburger with the traditional Japanese staple, rice. Pidgin, like the loco moco, reflect changes to Hawaii's language & food due to contact between different ethnic groups.

Reference(s).

Derby, John M. (Bank Hawaii, Consumer Banking Services)
The Role of Tanomoshi in Hawaii

The tanomoshi, a private banking arrangement among friends and associates, has provided convenient consumer financing to Japanese immigrants and others. Basic characteristics of the association to regularly pool and lend money to each member, usually through a bidding process, are described. Changes in the traditional restriction to same-race membership are noted. Describes the formation and operation of tanomoshis and the high risks of default and exposure. Cites variations of purpose behind tanomoshi formation. Rate structure analysis in 1969-1971 suggested that tanomoshi interest rates could be higher than usury law allowed. No state legislation or consideration of legality had been directed toward tanomoshis through 1970. Discusses the 1928 judicial opinion by the Supreme Court of Hawaii on appeal of Choi Heylin v. Shin Sung Yil, No. 1843, which effectively bars lawsuits to recover losses associated with tanomoshis. Federal and state tax issues (tax on interest income and paid interest deductions; taxes and fees imposed on financial institutions) are discussed. Compares and contrasts tanomoshis with other financial institutions. Discusses the initial importance of the tanomoshi for laborers seeking credit. Describes changes leading to decline in tanomoshi participation, citing increasing numbers and types of financial institutions with greater security, convenience, and privacy. Bank marketing efforts to convey an image of reliability and safety, as well as to reach beyond racial, cultural, and language barriers, are also noted. Edited and condensed from unpublished thesis of this title, submitted to Pacific Coast Banking School, University of Washington, 1971. Reference(s).
Fenton, Steve (U Bristol, Dept Sociology)
The Sociology of Hawaii

A more "totalizing" sociology of Hawaiian society is needed to help address political and economic concerns of native Hawaiians and other groups. Asserts that the recent "universalizing" tendency - seeing social processes in Hawaii as parallel to those of advanced Western societies - is only justified if ethnicity is a peripheral factor. Because of the divergent interests of recent Hawaiian sociology, the best approach to race or ethnicity has not been debated. Several important paradigm shifts in the sociological approach to race relations are sketched. Emphasizes the influence of Robert Parks' early ecological paradigm and notes its full development, as illustrated in Andrew Lind's An Island Community (University of Chicago Press: 1938). Briefly discusses the impact of Gunnar Myrdal's An American Dilemma (Harper: 1944). Relates the Black Power movement's tactical and ideological debate about cultural nationalism to the current Hawaiian movement. Proposes the re-examination, using appropriate newer concepts and perspectives, of several earlier analyses of Hawaiian sociology. Suggests using this reconsidered historical perspective to determine the extent to which racial and quasi-racial distinctions coincide with lines of social, political, and economic power. Contends that an analysis of class relations regarding land, labor and capital, amidst the heavy tourist economy of Hawaii, is needed. The analysis would likely stem from a Marxist-informed perspective. 31 plus 6 footnotes

Reference(s). J. H.

Trask, Haunani-Kay (U Hawaii Manoa, Dept American Studies)
The Office of Hawaiian Affairs: Self-Determination or State Dependency?

Critiques the ability of the Office of Hawaiian Affairs (OHA) to address and alleviate Native Hawaiian problems, especially land loss due to development. Presents the effects of land alienation on Hawaiian culture - destruction of community and ohana (family), severed relationships between the aina (land) and people, homelessness, spiritual devastation, and cultural mourning. Factors in land loss and development include Hawaii's popularity with tourists, an influx of foreign and mainland capital, the pressures of government and developers on small communities, and state policy which encourages tourism. Argues that OHA lacks legal jurisdiction, political power, and financial resources to stop land development. Suggests that OHA may be intended as a development corporation for Native Hawaiians, contributing to further land alienation. Property rights retained by Native Hawaiians, through Queen Liliuokalani's 1893 cession of land titles to the American Government, have not been honored. Abuse of the Hawaiian Homes trust and the 5(f) trust have left Native Hawaiians as wards of the state. To achieve self-determination, a land base should first be achieved by litigating the State's violation of its trust responsibilities. Various sovereignty models of the American Indians, Maoris, Tongans, Samoans, and Tahitians may offer direction. Organizations dedicated to reclaiming sovereignty deserve Native Hawaiian support. Concludes that OHA is an obstacle to self-determination and will further the subjugation of the Hawaiian people. J. H.
Pooley, Sam (U Hawaii Manoa, Dept Sociology)

Foreword

Presents an overview of "political awakening" in Hawaii in the 1980's. Expresses disappointment at failures in social analysis and issue-oriented nature of political action in Hawaii. Introduces the special issue as an attempt to promote research and discussion on the political economy of Hawaii. Discusses political economy as a paradigm and reasons for its acceptance as a world view. Argues that the failure of liberalism and radicalism in Hawaii led to the declining social relevance of the democratic Party, the demise of various environmental organizations, and the "ossification and gentrification" of much of the University of Hawaii. Recognizes some success in the Native Hawaiian Movement and accuses corporate sponsors of subverting the Movement for their own purposes. States that political economy is not a "monolithic discipline" and explains how it allows considerable variation in its frame of reference. Asserts the "the essence of modern political economy is a rejection of the pluralistic hopes of modern liberal social theory." Expresses displeasure at the limited audience for political periodicals and lack of support for social research with a traditional orientation. Summarizes and comments on essays discussed in the issue. Concludes that more work needs to be done on the political economy of Hawaii to enhance socially and politically relevant research. C. L.

Stauffer, Robert H. (U Hawaii Manoa, Dept Sociology)

Tragic Maturing of Hawaii's Economy

Compares Hawaii's balance of trade and investment with the mainland U.S. and other parts of the world. Discusses the patterns of Hawaii's balance of trade and the Gross State Product (1958-1982). Data sources include Bank of Hawaii's "Index of Business Activity" and statistical publications by the Department of Planning and Economic Development. Examines the effect if investment patterns on the islands' business classes and local government. Addresses consequences of an increasing negative external balance: 1) decline in local economy and loss of jobs, 2) decline in average per capita disposal income and wages, 3) deepening dependence on outside sources for investment capital, and 4) higher levels of current account loss. Assesses the impacts of Hawaii's maturing economy on its people. Reports the substantial decrease in wages and salaries between 1970 and 1982 in relation to the rising cost of living. Explains how expanded outside trade negatively impacted Hawaii. Notes that the tripling of Hawaii's economic index since statehood led to a fall in real wages, rising supremacy of non-resident big businesses, and the takeover and breakup of local businesses. Advocates change in Hawaii's economic policy to promote "a fairer and more equitable distribution of the control of Hawaii's productive assets and ... wealth." 7 Figure(s); 5 Table(s); 16 Reference(s). C. L.

Examines the militarization of Hawaii from the perspective of civil-military relations. Outlines the roots of militarism in Hawaii. Identifies reasons for growth of militarism in Hawaii and sources of conflict between Mainland U.S. and Hawaii. Discusses strong civil opposition to increasing military presence in Hawaii and attempts by the territorial government to assert local use and control of the island's resources. Attributes civil-military conflict to military's increasing thirst for power and control over land, water, and other resources. Analyzes the effects of World War II on the political economy of Hawaii: 1) increased political power of Japanese-American Democrats, 2) lessening of territorial efforts to regain control of military held lands, and 3) replacement of plantation agriculture by military expenditures as the dominant force in Hawaii's economy. Identifies five factors leading to the decline of military power in Hawaii during the post-statehood period: 1) replacement of defense spending with tourism as the prime force in Hawaii's economy, 2) declining strategic significance of Hawaii resulting from technological developments, 3) increasing incompatibility in civilian and military demands for usable land, 4) Hawaii's political integration into the American mainstream, and 5) Hawaii's political "renaissance" to preserve the Hawaiian culture. Concludes that militarization is a dynamic and continuing process and that conflict and resistance are potential sources of demilitarization. 67 Reference(s). C. L.


Documents the milk crisis of 1982 when an exceedingly high level of heptachlor epoxide was discovered in milk samples. Examines how the Food and Drug Administration (FDA), the Director of Health, the Department of Agriculture, and the Environmental Protection Agency (EPA) responded to the crisis. Approaches the issue from the perspective of proof and responsibility in health science and the political economy of the dairy industry. Contends that the crisis illustrates the difficulty in defining relationships between science, policy, and politics. Acknowledges that practitioners of normal science had limited say in the requirements of policy formulation and implementation because they could not adequately justify the possible consequences of the milk problem. Uses the concept of the "Public Sensor" to explain the poor decision-making of individuals involved. Exemplifies practices of "bureaucratic conservatism." Discusses the purposes of the Hawaii Milk Control Act, the Milk Control Boards, the Milk Action Plan, and how the issue became a manifestation of an implicit ethnocentrism. Argues that the "don't know" position of the scientific advisor deserves appreciation and understanding because their decision-making role cannot be defined, defended, or confined to the technical domain. 41 Reference(s). C. L.
Chinen, Joyce (U Hawaii at Manoa, Dept Sociology)
**Sectors of Productive Capital and Income Inequality in Hawaii, 1975**

Uses a structural approach to investigate the relationships between sectors of economic production and income inequality in Hawaii. Examines O'Connor's (1973) theoretical framework on the three sectors of productive capital: monopoly, competitive, and state. Compares Hodson's (1978) findings of the national political economy to a similar study of the Hawaiian economy. Research questions were: 1) the proportional distribution of employment and social characteristics across sectors, 2) the distribution of incomes across sectors, and 3) the effects of social characteristics on sector-based income levels. Uses a subsample of the 1975 Office of Economic Opportunity Census Update containing a random sample of Oahu respondents (Ss=1656). Uses the mid-point of income-range categories of employed persons to measure income. Results show that: 1) the total employment in Hawaii's state sector is comparable to the national level, but the monopoly sector is less than half the size nationally, 2) the prime age group dominates all sectors but is highest in the state sector, 3) educational level in all of Hawaii's sectors are slightly higher than those nationally, 4) for people aged 18-25, mean income is highest in the monopoly sector and lowest in the competitive sector, 5) mean income is consistently higher for males. 5 Table(s); 24 Reference(s). C. L.

Trask, Haunani-Kay (U Hawaii at Manoa, Dept American Studies)
**Hawaiians, American Colonization, and the Quest for Independence**

Discusses the impact of America as a colonizing power in Hawaii and the indigenous people of Hawaii whose new consciousness of their history, their culture and subjection to Western values and institutions launched the Hawaiian movement. Hawaiians' assertion for independence has been framed within the context of anti-colonial movements in the United States. Third world analysis of colonialism examines the application of Western influence in Hawaii during the 19th century. From the seventies and continuing on into the eighties, Hawaiians discontent about their discovery, discharged mass protests against land alienation and cultural destruction, asserted native sovereignty based on indigenous birthright to the land. Adopting strategies by networking with international groups of the Third World Independence movements will lead to the establishment of a sovereign land base for Hawaiians. 51 Reference(s). T. J.
Buck, Elizabeth B. (East-West Center, Instit Culture & Communication)
The Hawaii Music Industry

Describes the role the Hawaii music industry plays in the creation, production
and performance of music in Hawaii. Roland Barthes' (1981) concept of text and
intertext and Raymond Williams' (1980, 1981) and other approach to culture and
cultural imperialism provide a frame of reference for understanding the process of
cultural changes and the dynamics of the Hawaiian musical development. Much of the
Hawaiian music text represents a residual culture that has been incorporated within
the dominant culture (the national and international music industry). Part of Hawaiian
music is still marginal and to some extent part of a residual/emergent culture that is
trying to be an alternative culture, if not an oppositional culture. This Hawaiian
marginal/residual/emergent culture is under constant tension in its quest toward
separateness and cultural autonomy from the dominant capitalist culture. Composers,
singers, musicians, procurers in the industry are aware that what they produce or
perform is subject to criticism. Many local listeners are trying to protect and preserve
the Hawaiian language and the integrity of Hawaiian music as an expression of
Hawaiian culture. 26 Reference(s). T. J.

Beechert, Edward D. (U Hawaii at Manoa, Dept History)
The Political Economy of Hawaii and Working Class Consciousness

Discusses the history and development of capitalism in Hawaii's political
economy and the history and formulation of working class consciousness. Examines
two recent interpretations regarding Hawaii's political economy, Noel Kent's Hawaii:
Islands Under the Influence (1983), and Robert H. Stauffer's The Tragic Maturing of
Hawaii's Economy. Both find Hawaii's political economy to be retrograde and
exploitative of the working class. The history of workers' struggles begins with the
importation of Chinese, Japanese, Portuguese, Puerto Rican and Filipino laborers to
work on Hawaii's sugar plantations. Workers soon organize along ethnic lines and
unsuccessful labor strikes against employers ensue. Mainland organizers urge all
sugar workers, regardless of ethnicity, to form a labor organization, thus introducing
the idea of a class consiousness. According to Kent and Stauffer, following
statehood, Hawaii takes a decisive step towards modern development. The tourist
industry changes the face of labor and creates a secondary market of dead-end,
low-paid, casual labor. Workers begin to organize along class, rather than ethnic
lines, thus creating a working class unity. This secondary market brought with it labor
organizations such as the International Longshoremen's and Warehousemen's Union
(ILWU) and the Hotel and Restaurant Workers, Local 5. Includes discussion of Marx's
theories on class consciousness, class struggle, and mass movements. 52
Reference(s). F. H.
Hawaii was to become the crossroads of the Pacific, a spearhead of high technology & finance, however, due to local politics & its process & plans for development, Hawaii will remain subservient to the advanced centers of world capital. A discussion of Nukolii (Kauai beachfront property) illustrates the extent to which overseas capital will go to utilize local allies to corrupt the political progress to obtain its objectives. The degree to which public officials & power brokers are prepared to collaborate with international capital to open new untouched areas of Hawaii to tourism-land development & the idea that times are difficult & uncertain, & people feel threatened, thus opponents of tourism-land development must offer a program that will mobilize a real constituency is also reviewed. Relocation of major companies' headquarters out of Hawaii is the latest act in making Hawaii completely & utterly dependent upon overseas-decision making. F. H.

Boylan, Dan (U Hawaii West Oahu, Dept History)
A Review of Ronald Takaki's Pau Hana: Plantation Life and Labor in Hawaii

Sugar brought with it drastic changes to Hawaii's economy, politics, & social structure. In less than 50 years, the sugar industry alienated Native Hawaiians from their home, compelled the illegal seizure of Hawaii as a Territory of the United States, industrialized Hawaii, & repopulated the islands with immigrants from foreign lands. Plantation management saw these immigrants as factors of production & kept them apart along ethnic lines. Plantation residents knew a rural society where communities were small & values were fixed. In Pau Hana: Plantation Life & Labor in Hawaii, University of California historian Ronald Takaki, documents the role of sugar in forming Hawaii's people. Pau Hana begins with the effort of William Hooper in establishing a sugar plantation in Koloa, Kauai. Takaki then discusses the use of Native Hawaiians as laborers on the first plantation & describes the migration of laborers from other countries. Takaki touches upon the labor movement in the early 1900s, but decides to end his story of plantation life in 1920, which is Pau Hana's greatest weakness. By ending his story here, Takaki neglects to discuss two major changes in the plantation experience during the past 50 years, the re-energizing of the labor movement & its tentative steps towards unionization, & the migration of the Filipino plantation worker. Pau Hana is a history of sugar & its people & deals with the fabric of life for a generation of men & women, & is one of the finest works written on aspects of Hawaii's history. F. H.
Cahill, Robert S. (U Hawaii West Oahu, Dept Political Science)

The transformation of Hawaii's political economy from dependence on the sugar industry to dependence on the tourist industry is interpreted by Noel J. Kent in Hawaii: Islands Under the Influence. Kent discusses the "dependency framework," with its origins in Marxist tradition, & traces the development of a political & economic vision based on Hawaii's reliance on the agendas of others, most notably, the leaders in industry, finance, & government. Kent believes that Hawaii transformed itself into a dependent society upon contact with the West & has continued in that mode to the present. Kent describes how the sugar industry based all its resources on a single commodity, concentrated control in the hands of a small number of owners, concentrated politics in the same hands, mobilized the population into the single industry, & eradicated previous resources & lifestyles of the society for dominance of that industry. With the aid of foreign capital, mainly from Japan, Hawaii shifts from economic dependence on sugar to dependence on a tourist society. Kent, however, foresees the future as an anti-developer, anti-tourism, local consciousness. Criticisms focusing on Kent's lack of concrete guidelines for political action, his characterization of organizations & institutions, & errors made in the footnotes are addressed. F. H.

Wegner, Eldon L. (U Hawaii at Manoa, Dept Sociology)
Preface

Introduces the purpose and background of a published study focused on Native Hawaiian's health. The purpose of the study is to raise awareness about the health needs of Native Hawaiians, to suggest related factors, and to provide recommendations for improving health services for this group. In the context of acknowledging the richness of their traditional culture, the publication emphasizes their unmet health needs of while also providing information concerning other groups in Hawaii. It exposes the failure of formal institutions in providing accessible and culturally acceptable services to Native Hawaiians. Outlines the formation of the Hawaiian Health Research Consortium (HHRC), which funded a health study undertaken by the Waianae Cost Comprehensive Health Center (WCCCHC) in 1985. The study resulted in the passage of The Native Hawaiian Health Care Act of 1988, which appropriated $20 Million for the establishment of health promotion centers for Native Hawaiians. The Medical Task Force organized by HHRC decided to make this study more available to the public by publishing it. The publication includes chapters by Kekuni Blaisdell and Jeffery Kamakahi. Limitation in the study include the short time-frame of the original research of the Task Force and the preclusion of collecting original data due to limited funds. B. C.
The health of Native Hawaiians has deteriorated as a result of their contact with westerners. Before the arrival of Europeans in 1778, Native Hawaiians had adapted well to their ecosystems. They had established a highly-refined preventive health care system, and advanced medical practices and training. Their traditional beliefs in the importance of keeping harmony (pono) with nature and society, and of maintaining physical energy (mana), had helped to sustain the population in generally good health. However, the westerners brought fatal diseases which resulted in rapid depopulation of Native Hawaiians (96% decline from 1778 to 1893). Foreign exploitation was noticeable in the disruption of the traditional subsistence-sharing economy, westerners' legalized theft of native lands, suppression native cultures and health care, and imperial annexation from the United States. The westerns have induced cultural conflict in Native Hawaiians, who struggle between traditional values such as group affiliation, and western values such as individual competitiveness. Non-Hawaiians' misuse of the word "Hawaiian" and their self-asserted authority on Hawaiian issues such as language, further accentuate the cultural conflict and loss of Hawaiian identity, leading to despair and self-destructive behavior among the natives. Foreigners also brought lifestyles harmful to the body, such as unhealthy diet and addicatives, and health care policies insensitive and hostile to the natives. The poor health of Native Hawaiians has been regularly neglected until the recent resurgence of Hawaiian activism, which has led to establishment of health care programs and related legislative actions catered to Native Hawaiians. 1 Table(s); 5 Reference(s). B. C.

Outlines the historical relationships between the royal families of the Hawaiian Kingdom and four health care institutions these families initiated: the Queen's Medical Center, the Lunalilo Home (LU), the Kapi'olani Women's and Children's Medical Center, and the Queen Lili'uokalani Children's Center (QLCC). Also reports the financial history and net worth of each institution. In each case, the royal patronage was a significant contribution, and the initial intention was to serve Native Hawaiians. Over the years LU and QLCC have kept their service focused on Native Hawaiians. However, the other two institutions have veered away from the original concern for the group. Instead they have shifted towards technological health care, which requires large capital investments. Their interest in financial growth has directed the organizational policy towards market orientation and fee universalism. Their fee-for-service method discriminates against Native Hawaiians, who generally have lower socio-economic status than other groups, and hence less ability to pay for health care services. Their focus on modal health care issues, which are skewed toward the urban population, excludes issues of concern for the natives. 28 Reference(s). B. C.
Provides a framework for analyzing health care needs, and summarizes problems with health care delivered to Native Hawaiians. Health care encompasses four types of service programs: health education, health promotion, health screening, and medical treatment. Each type of service is described and evaluated in terms of its availability, accessibility, and acceptability to Native Hawaiians. Native Hawaiians are disadvantaged because many of them live in rural and poor areas, lack medical insurance, and have cultural preferences not compatible with government-administered services. These preferences include supernatural beliefs, acceptance of external control, reliance on personal ties for problem-solving, and tendency to avoid risk and confrontation. Health education is available to the public but may not be accessible and acceptable to Native Hawaiians due to their lack of formal education, and cultural preferences in personal contact as opposed to written materials and group presentations. For health promotion programs, there are financial and geographical barriers to Native Hawaiians. Some programs may cause cultural conflict among the natives, whose high-risk behaviors are probably a consequence of their socio-economic problems. Health screening and referral are available to the public but may not be culturally acceptable to Native Hawaiians. Programs such as the Northern Koolau Health Education Project attempt to address this problem in rural areas. Medical treatment for Native Hawaiians is affected by availability of physicians, financial barriers, geographical distance, and their own preference for traditional practitioners. Health centers such as the Waianae Coast Comprehensive Health Center (WCCHC) now provide services adapted to the needs of Native Hawaiians. 11 Reference(s). B. C.
Discusses several statistical sources used for an epidemiological study on the health of Native Hawaiians. The Health Surveillance Program (HSP) provides a health survey of resident households for the entire state. It draws simple random samples of households from thirteen geographic strata, oversampling the less populated areas to attain reliability. Four parental codes, two for each parent, are used to indicate each person's ethnic category (Caucasian, Japanese, Hawaiians, Part Hawaiians, Filipino, Chinese, and Other, Unknown). A person with all four of the parental codes is classified as Hawaiian; one with a mixture of Hawaiian with other races is classified as Part Hawaiian. Each self-reported illness is assigned a medical code based on the International Classification of Disease Codes (ICDC). In the study, the data from HSP are aggregated and averaged from 1980 to 1986 for reliability. In computing the morbidity rates of a population, the sample size of each group is generally assured, whereas the denominators or population data are inflated to agree with the State and County annual estimates. The rates are age-adjusted to account for age effects. The mortality data from the Vital Statistics Program are generally reliable, but the racial classification differs from that used by HSP. The data from 1980 to 1986 are aggregated for reliability measures. The Hawaii Abortion Study collects data from women receiving pregnancy and delivery services in Hawaii over a period of several years. The Hawaii Tumor Registry supports a reporting system in which neoplasms are reported from all physicians and facilities in Hawaii. 1 Table(s); 4 Reference(s). B. C.

Native Hawaiians have higher mortality and on many chronic illnesses higher morbidity than non-Hawaiians. Presents tabular data showing the prevalence of morbidity and mortality due to various illnesses among Native Hawaiians compared to other ethnic groups in Hawaii: Caucasian, Chinese, Filipino, and Japanese. Native Hawaiians are further divided into two groups: Hawaiians (pure Hawaiians) and Part-Hawaiians. The mortality data and morbidity data (both for the years 1980 through 1986) are obtained respectively from the Vital Statistics Office of the Hawaii State Department of Health and the Health Surveillance Program. For all the major causes of death, mortality is higher among Native Hawaiians than non-Hawaiians, and among Hawaiians than Part-Hawaiians. Life expectancy is about five years less for Native Hawaiians than for the population in general. The causes of death which contribute most to mortality of Native Hawaiians are diseases of the heart, malignant neoplasms, hypertension, cerebrovascular disease, diabetes, and motor vehicle accidents. Native Hawaiians have higher prevalence rates than other non-Hawaiians on many chronic conditions. They also experience more activity limitation and restriction of activity due to illness than non-Hawaiians. For Native Hawaiians, high blood pressure, asthma, and impairments of the back or spine are the three most prevalent chronic conditions. Among Native Hawaiians, Hawaiians tend to have more problems associated with aging; Part-Hawaiians experience higher rates of lifestyle/environmental problems. Native Hawaiian males generally have lower prevalence rates for chronic conditions than females. 6 Table(s); 14 Reference(s). B. C.


Maternal and child health programs for Native Hawaiian women are in need. Compares their fertility, maternal health, and child health with the following ethnic groups in Hawaii: Black, Chinese, Filipino, Japanese, Korean, Samoan, Caucasian. Sources of the data include the Hawaii Abortion Study (1969-1979), the U.S. Census (1970-1980), and vital statistics from the Hawaii State Department of Health. The study found that compared to other groups, Native Hawaiians have the highest rates of fertility, illegitimate birth, teenage birth, teenage pregnancy, birth with late or no prenatal care, low birth weight (LBW) babies, congenital anomaly, and infant mortality. Native Hawaiian women as a group report the earliest ages at first intercourse, largest proportion of young male sexual partners, earlier age schedules for the first three births, lower levels of education, as well as higher percentages of unintended conceptions and irregular use or non-use of contraception. They also have the highest rate of chronic illness and diabetes. During pregnancy, Native Hawaiian mothers have a higher tendency to drink and smoke, and to develop toxemia and urinary tract infections. The study suggests the need for more outreach work, and more family planning education and services, particularly among adolescent girls who have unwanted and unplanned conceptions. More health education is also needed on the adverse effects of smoking and alcohol use on maternal and child health. 7 Table(s); 5 Reference(s). B. C.
Diabetes: Epidemiology and Disability.

Presents epidemiological analysis of diabetes among Native Hawaiians in comparison to other ethnic groups in Hawaii. Investigates Caucasian, Japanese, Hawaiian (pure Hawaiian), Part-Hawaiian, Native Hawaiian (Hawaiian and Part-Hawaiian combined), Filipino, and Chinese. The main source of the data is the Health Surveillance Survey conducted by the Hawaii State Department of Health (1980-1986). Diabetes mellitus is the sixth most prevalent chronic disease for Native Hawaiians, who experience higher rates of morbidity and mortality from diabetes than any other group does. Among Native Hawaiians, the age-adjusted prevalence rates of diabetes increase with age, and are higher among females than males (females and those over age 45 are at the highest risk). In indicating mortality, the statistics of diabetes may be understated since diabetes contributes to other fatal illnesses. Regarding the effects of diabetes, Native Hawaiian patients appear to experience greater activity limitation than those of the general population, and tend to be diagnosed with diabetes at later and severer stages of the illness than other groups. The findings point to the inadequacies of existing health services, and the need for education, screening, diagnosis and treatment programs which are culturally acceptable to Native Hawaiians. 2 Table(s); 6 Reference(s). B. C.

Wegner, Eldon L. (U Hawaii at Manoa, Dept Sociology)
Hypertension and Heart Disease

Examines the prevalence of hypertension and heart disease among Hawaiians and Part-Hawaiians as compared with other ethnicities in Hawaii. Analyzes research data from three sources: 1) self-reports from the Hawaii Health Surveillance Program (1980-1986), 2) Mortality Data from Hawaii's Vital Statistics, and 3) interview reports from selected health-care settings on Oahu. The incidence of hypertension and heart disease in Hawaii are compared using the demographic variables of age, sex and ethnicity. Evidence indicates that: 1) Hawaiian and Part-Hawaiians generally have higher rates of hypertension and heart disease than non-Hawaiians in the state, 2) Hawaiians show disproportionately high rates for heart disease conditions and rheumatic heart disease, 3) Part-Hawaiians have higher age-adjusted rates of hypertension than Hawaiians, 4) Hawaiians have higher rates of heart disease than Part-Hawaiians, 5) Hawaiian men are more prone to hypertension and heart disease than Hawaiian women, and 6) older Part-Hawaiian women have the highest rates of hypertension in the state. Risk factors contributing to higher incidence of hypertension and heart disease are also studied. Suggested ways to lower the incidence of hypertension and heart disease among Native Hawaiians include implementing health promotion programs by them, offering health education, health-screening and referral services, as well as medical treatment. 6 Table(s); 8 Reference(s). C. L.
Marchand, Loic Le; Kolonel, Laurence N. (U Hawaii at Manoa, Cancer Center Hawaii)
Cancer: Epidemiology and Prevention.

Examines the cancer morbidity and mortality of Native Hawaiians (8,000 Hawaiians; 177,000 Part-Hawaiians) in Hawaii. Data from the Hawaii Tumor Registry (1978-1981) shows that Native Hawaiians have the second highest cancer rates in the nation. Compared to other ethnicities in Hawaii, Native Hawaiians rank second in both sexes for total cancer incidence and have the highest mortality rates for malignancies and certain cancer types. Analyzes the effects of urbanicity, ethnicity, and socioeconomic status on cancer risk among Native Hawaiians. Cancer incidence rates for the island of Hawaii are much lower for various cancer types among Native Hawaiians compared to those in the entire state. A self-report degree of ethnicity purity suggests that Hawaiians may have higher cancer rates than Part-Hawaiians due to genetic and lifestyle differences. Risk factors comparisons among various ethnicities in Hawaii prove that Hawaiians are more susceptible to cancer risks caused by obesity, alcohol and cigarette consumption. The Cancer Information Service in Hawaii (1983-1984) reports that Native Hawaiians using the service are disproportionately low. Surveys conducted by the Community Cancer Program of Hawaii showed that Native Hawaiians have limited knowledge about cancer. Concludes that cancer risks among native Hawaiians can be lowered through prevention, lifestyle changes, early detection, optimal treatment, and increased research in Hawaiian's susceptibility to certain cancers. 2 Figure(s); 9 Table(s); 23 Reference(s). C. L.

Wegner, Eldon L. (U Hawaii at Manoa, Dept Sociology)
Recommendations for More Effective Health Care

Presents summary of findings and recommendations to improve health status of Native Hawaiians through better health services. In general, Native Hawaiians have a lower life expectancy than other ethnic groups in Hawaii, are more susceptible to certain diseases, and have a poorer survival rate for cancer. They also tend to have a low level of health and medical knowledge, engage in high-risk behaviors, and under-utilize available healthcare services. Advocates social changes to improve the life situation of the Native Hawaiians by empowering them in the healthcare system, targeting programs for them, and adapting healthcare services to their cultural beliefs and practices. Recommendations include: 1) changing the general structure of the healthcare system, 2) implementing more health education programs, 3) promoting health awareness and lifestyle changes, 4) increasing the availability of health screening and referral programs, 5) increasing access to medical care by reducing financial and geographic barriers, 6) adapting physician behavior to Native Hawaiian culture, and 7) increasing research and data collection on etiology of disease and healthcare behavior among Native Hawaiians. Concludes that improving the well-being of the Native Hawaiians requires sincere commitment and effort from many different agencies and sectors of the community. 1 Reference(s). C. L.
Reviews activities undertaken by Filipinos in Hawaii to assure compliance with the Civil Rights Act of 1964. These include two consequential lawsuits (Mangrobang vs. Yuen, 1976 and Fragante vs. the City and County of Honolulu, 1988) which contributed to the establishment of the Hawaii Civil Rights Commission. Deditcho Mangrobang sued the Department of Health (DOH) in federal court for not providing access to health services for non-English speakers. The parties agreed to a compromise (Stipulated Judgment) which required DOH to study the need for improving bilingual health services and to improve the methods of delivery. The court also appointed a committee to make recommendations to DOH. However, the Committee later reported deficiency in the performance of DOH and in 1980 the court ordered DOH to comply with the Committee’s recommendations. Manuel Fragante sued the City and County of Honolulu for discrimination in job recruitment on the basis of his accent. His suit and subsequent appeals all failed, but also attracted public attention, especially from Filipinos. His advocates, many of them Filipino community leaders, became key participants in the drafting of, and successful lobbying for, a bill creating the Hawaii Civil Rights Commission. These advocates learned from the Mangrobang case and included a compliance review in the provision. They were later invited to sit on a committee that discussed specific plans and actions, including the appointment of Commission members. Current Commission members have significant Filipino representation and those nominated by Mangrobang and Fragante advocated are also present. B. C.
Alegado, Dean T. (U Hawaii at Manoa, Ethnic Studies Program)  
The Filipino Community in Hawaii : Development and Change.  

Reviews the assimilation of Filipinos in society and the persistence of their ethnic identity in Hawaii over three historical periods: pre-World War II, post-World War II, and post-1965. Assimilation of immigrants constantly changes, depending on factors of sociology and political economy. During the first period, the Hawaii Sugar Planters' Association (HSPA) dominated the Filipino community, whose main concern was to finish the term of their contract, send as much money as possible to their family, and return to the Philippines. They established mutual aid associations that were based on plantation camps or kinship ties (saranays, masonic societies, partidos), and groups that developed into territorial-wide organizations (Filipino Labor Union, the Filipino Federation of America). During the second period, Filipinos' orientation shifted towards permanent settlement in Hawaii. They went on strikes against HSPA with the International Longshoremen's and Warehousemen's Union (ILWU), whose influence became important and eventually led to emergence of the Democratic Party in Hawaii. The third period was marked by the breakup of the plantation community due to the decline of agriculture, assimilation of the second-generation Filipinos, and the third wave of immigration resulted from the 1965 immigration law. Current Filipino communities include kinship network, ethnic neighborhoods, social clubs, mutual aid societies, and various sectoral interest groups such as cultural groups, student groups, religions are the community media and the Philippine Consulate in Honolulu. Despite negative effects such as factionalism, throughout the years these organizations offered companionship for Filipino immigrants, and enabled them to contribute significantly to both the Filipino community and the Hawaii society. 47 Reference(s).  
B. C.
Reviews the history of Filipinos' involvement in Hawaii politics after World War II, with biographical highlights of prominent figures such as Peter Aduja, Alfred Laureta, Benjamin Menor, Elisa Yadao, and Ben Cayetano. The intertwining lives of the first three marked the early part of this history. Aduja and Menor grew up in a plantation laborer family on the Big Island, Laureta in Libby Camp on Maui. After joining the Democratic Party (DP), Laureta was appointed as House attorney, and later the Director of the Department of Labor in 1962. Aduja and Menor both graduated from the law school at Boston University and became Hawaii's first Filipino lawyers. Aduja's run for the Hawaii County Board of Supervisors as a Republican failed in 1956. He moved to Oahu, and won a seat in the State Legislature which he held for four terms until 1974. After being a Deputy County Attorney from 1953 to 1959. Menor campaigned for Burns' governorship, and became a state senator in 1962. Following his judgeship in the Big Island Circuit Court, he became the first State Supreme Court Justice of Filipino ancestry. Laureta took a Circuit Court judgeship in 1967, and later served a federal one in the Northern Marianas. Recent immigration waves from the Philippines have created several Filipino districts, which Connie Caspe Chun criticized as factional and apathetic, but Abelina Madrid Shaw saw as sensible constituencies. Filipinos still lean towards the DP, whose favorite candidate for governor nomination in 1994, Cayetano, may mark the culmination if Filipinos' struggle for acceptance if elected. 18 Reference(s). B. C.


The concept of adaptation is inadequate for analyzing immigrant minorities in American society, as evidently shown in the studies of Filipino immigrants in Hawaii. Adaptation focuses on functional analysis, in which a social group or culture changes according to the environment in order to enhance its own survival. Under this concept, Filipino plantation workers employed adaptive strategies in delaying their marriages, creating fictive kinship ties, and using personal networks to obtain work and housing. However, these explanations are questionable in depicting the immigrants' adjustment process. Adaptation is also insufficient in explaining other social processes. It would claim Kalihi as a transitional zone for Filipino immigrants to seek cheap housing and employment. However, it fails to address their preferences for living near their relatives, and their perception of Kalihi as a Filipino community. Voluntary associations among Filipino immigrants do not contribute to the adaptation and acculturation of these immigrants, since these associations are not very active. Far from being an adaptive mechanism, the Philippine Catholic rituals in Kalihi represent continuity and expressions of Filipino ethnicity. Contrary to what adaptation implies, Filipino immigrants demarcate the structural and cultural boundaries between themselves and other ethnic groups. Their expression and maintenance of Filipino ethnicity are maladaptive rather than adaptive. Filipino immigrants currently lack the corporate organization to employ their ethnicity as a collective strategy for pursuing material interests. Their ethnicity serves as a means of solidarity more than mobilization. 32 Reference(s). B. C.
Agbayani, Amefil R. (U Hawaii Manoa, Office Minority Student Programs)
Community Impacts of Migration: Recent Ilokano Migration to Hawaii.

Presents a study on Ilokano immigrants in Hawaii conducted by the East-West Population Institute and the Institute of Philippine Culture of Ateneo de Manila University. The data source is the 1982 Honolulu Destination Survey, in which adults (1,484 individuals of 853 households in Oahu) born in the Ilocos who entered the United States at age 18 or older between 1965 and 1981 were interviewed. Ilokanos constitute the majority of Filipino immigrants, which are the largest group of Hawaii's 14.2% foreign born population. Hawaii has received significantly more immigrants than any other state since the 1965 amendments to U.S. immigration laws. The study shows that whereas the early immigrants were predominantly young single males, 60% of the respondents are female and 82% married, and their mean age is 40. Also presented are statistical data about households (size, housing arrangement), individuals (occupation, education), migration history and intentions, family and other connections (contact with non-Filipinos), and economic achievement (yearly income, satisfaction level). The most commonly reported problems are housing (26%), jobs (20%), and language (19%). Regarding social services and agencies identified in the survey, with the exception of unemployment compensation and food stamps, less than 2% of the respondents use any of them. However, 23% of those reporting problems also report use of agencies. The 30% who report at least one problem but no agency use may be a target population for service providers. The statistical profiles of problem reporters and agency users are compared. 4 Table(s); 7 Reference(s). B. C.

Cablas, Amando Kapiolani Counseling Center Kapiolani Medical Center Women Children)
Filipino Americans and the Scholastic Aptitude Test at the University of Hawaii at Manoa: A Review of the Literature.

Reviews four descriptive and four predictive research studies on the SAT and academic performance of Filipinos in comparison with other ethnic groups at the University of Hawaii at Manoa (UH). Filipino students scored consistently lower on the SAT than other groups, but most of them maintain academic standing (a GPA of 2.0 or better). Fortunately, the Admissions Office also uses other measuring criteria such as high school GPA and extracurricular activities. The SATV (SAT-Verbal) scores of minorities are generally 100 points lower than their SATM (SAT-Mathematics) scores. Native Hawaiians have the highest attrition rate (12.2%) and lowest graduation rate (34%); the respective rates for Filipinos are 6.7% and 50%. The SAT has low predictive validity for minorities' academic performance but evident differential validity for various groups. Therefore, separate cutoff scores should be used to screen prospective students of different ethnic groups accurately. Like those in the mainland, ethnic groups in Hawaii have markedly lower SATV scores than mainstream students. Even so, they succeed in college. The subtest cutoff scores of 430 and the minimum combined score of 860 for admission to UH may actually exclude many students who are able to succeed. The SAT fails to predict the long-term performance of Native Hawaiians. The findings raise issues regarding discriminatory selection, as well as test bias and the psychometric integrity of the SAT for ethnic minorities. The standardization group for the SAT is problematic since it is not as diverse enough as the student population at UH. 6 Table(s); 20 Reference(s).
Okamura, Jonathan Y. (U Hawaii Manoa, Office Minority Student Programs)
Filipino Educational Status and Achievement at the University of Hawaii

Filipino FTF (first time freshmen) enter the University of Hawaii at Manoa (UHM) with better academic credentials than FTF of other groups but their university performance tends to be poorer. This derives from admissions data analyzed by the Sociology Department for a 1988 study of Native Hawaiian FTF. The Filipino FTF study retained the seven cohort years of the original database. The mean number of the cohorts of each group are Filipino 148, Native Hawaiian 133, Japanese 909, and "All" 2,133. Filipino FTF scored second lowest for first semester mean GPA with 2.37 (on a 4.0 scale), post-first semester attrition rate with 6.7%, and post-freshman year GPA with 2.43. Graduation rates from the first three cohorts showed Filipinos with the second lowest mean completion rate of 40.2% and with the lowest mean cumulative GPA of 2.85. The latter indicates that Filipinos are capable of college work despite having the lowest SAT scores, which exclude many other Filipinos. As SAT scores are an important admissions criteria but weak predictor of college success, perhaps Filipinos face institutional discrimination. A secondary analysis comparing Filipino FTF and CCT (community college transfers) who continued on to UHM found that the latter had lower graduation rates. 7 Table(s); 17 Reference(s). R. M.

Castillo, Cristy A.; Minamishin, Sandilee B. (U Hawaii Manoa, Health Careers Opportunity Program)
Pilipino Recruitment and Retention at the University of Hawaii at Manoa

Identifies obstacles that face Filipino students seeking and remaining in higher education then makes recommendations to overcome them. A five-page questionnaire with objective and open-ended items asked about obstacles. Volunteer Ss were 45 (24 males, 21 females) self-identified Filipinos in Tagalog and Ilokano language classes at the University of Hawaii at Manoa. Six female and 4 male sophomore through senior students gave interviews. Recruitment obstacles reported are a lack of finances (reported by 48 percent of Ss) and lack of information (26 percent). Retention problems concerned academics (28 percent), finances (20.6 percent), lack of a support system (19 percent), and absence of role models (9.5 percent). Recommendations to overcome recruitment problems are to 1. provide information in high schools on financial assistance, 2. offer more university-level aid, 3. create more community scholarships, 4. have university personnel visit high schools to discuss their programs and recruit students, and 5. help high school counselors do a better job. The community could provide stronger support and Filipinos could motivate themselves more. Retention solutions include providing more information on academic services, encouraging students to consult with instructors/Teaching Assistants (TA), establishing a peer support system, and convincing instructors to treat students as friends and equals. 4 Reference(s). R. M.
Higher Ed
Educational Needs of Filipino Immigrant Students

Filipino immigrants comprise the largest group (42%) of students served by the Hawaii State Department of Education's program for Speakers of Limited English Proficiency (SLEP). Language deficiencies are only part of the larger problem of relating to new cultural norms and conventions in the schools. One set of difficulties is System Differences that are organizational in nature. These include 1. grade placement, 2. calendar year, 3. course/lunch schedules, 4. registration and graduation requirements, 5. grade reports, and 6. field trips. A second set of problems is Socio-cultural Differences. New students lack familiarity with unwritten expectations that help to define "classroom protocol". With turn-taking rules, Filipino immigrant students prefer being "nominated" by the teacher to answer a question. They shun having to "bid" (compete) for a turn for fear of being wrong and then ridiculed. They also don't respond when all students are cued by the teacher to volunteer an answer. In discussion participation, Filipinos revert to their home-training to learn passively, by watching and doing without interacting. This subverts the schools' utilization of verbalizing as a feedback method. By understanding and adopting Filipino cultural practices, and socializing students more effectively, schools may attain successful instruction and students. 9 Reference(s). R. M.

Kerkvliet, Melinda T. (U Hawaii Manoa, Operation Manong Program)
Pablo Manlapit’s Fight for Justice

Honors Manlapit's labor organizing activities and informs young Filipinos about him to instill pride in them. While he was courageous and articulate in expressing the needs of laborers, he suffered severe harassment and personal loss. Manlapit's organizing began as a young man in the Philippines. His union work on an American project in Corregidor led to his release. Manlapit arrived in Hawaii in 1910 as a sugar plantation (Hawaii Island) laborer. He lost this job due to his involvement in a strike. In 1915 he moved to Honolulu (Oahu) and learned to practice law. However, he continued fighting the oppressive conditions of plantation work, organizing Filipino and Japanese workers to strike for pay of $2 a day. The HSPA (Hawaiian Sugar Planters' Association) viewed Manlapit as a dangerous opponent and effectively stifled him. It convinced the legislature to pass a law against "terrorist" activities and victimized him with it. This came after his indirect leadership of strikes in 1924. Disbarment followed in 1926. His wife Anne suffered a breakdown and their children became wards of a Catholic Orphanage. Manlapit gained parole on the condition that he leave. He later returned only to face continued problems and banishment to the Philippines. R. M.
The Master and the Federation: A Filipino-American Social Movement in California and Hawaii.

Between 1925 and 1956 Hilario Camino Moncado convinced hundreds of Filipinos in California and Hawaii that he was the "brown Christ". He founded the Filipino Federation of America, Inc. in California as a mutual aid society and "quasi religious" organization for kinless sakadas (immigrants). Their major goal was to declare their worthiness to gain acceptance as Americans. Of the Federation's two components Moncado led the "material" division that handled general business, membership, publication, and community and political activities. Lorenzo de los Reyes quietly guided the "spiritual" division. In 1928 the Federation extended to Hawaii where it recruited members among plantation laborers. The Hawaiian Sugar Planters' Association (HSPA) feared anti-management agitation but found that the Federation counseled against strikes. Concern then changed to sakadas being "duped" by Moncado. Many Filipinos shared this concern and criticized Moncado and his Federation. This opposition and plantation paternalism helped to deflate the movement in Hawaii. The Tydings-McDuffy Act also contributed by preventing repatriated sakadas, including Moncado, from returning to Hawaii after World War II. Moncado ran unsuccessfully for political office in the Philippines but failed, and could not return to America to live. He died in Baja California in 1956 and his Federation withered away. 34 Reference(s). R. M.

Forman, Michael L.; Forman, Sheila M. (U Hawaii Manoa, Dept Linguistics)

The former pineapple plantation town of Maunaloa meets the criteria for an Ilokano community. Population is not a criterion, although 90 percent of the town's population is Filipino. Ilokanos comprise 86 percent of the Filipinos. Two criteria borrowed from H.T. Lewis are the use of Ilokano language and an "alliance system". Hollnsteiner defines the latter as "a network of reciprocal relationships whose members extend to one another and expect mutual assistance and loyalty". Of the 9 shared goods and services the top five are: 1. services involving children, 2. food, 3. cooking, 4. gardening, and 5. entertaining. The networks efficiently manage large fiestas, demonstrating social cohesiveness, organization and communication. Maunaloan networks were stronger than 3 other Filipino communities determined through chi square analysis of consumer goods and services. The speaking of the Ilokano language is another criterion. A survey asked residents what language they normally used. Forty-two percent cited Ilokano, 22 percent included it with other languages, and 18 percent said "English". A significant number of Hawaii-born children spoke Ilokano, although they concealed their ability due to social pressures. In the mid-1970s economic factors caused the dispersal of Maunaloa's residents and its end as an Ilokano community. 3 Table(s); 15 Reference(s). R. M.
Introduction

Defines the concept of social control as "socially produced parameters which contextualize and situate social activity." Mentions how other sociological concepts such as power and authority, social order and social system, political-economy, culture and ideology/knowledge permeate the domain of social control. Discusses the notion of social control in the sociology of health and illness, and the sociology of law and deviance. Explains how social control in health and law are presented as intermeshed areas and how their parameters reflect changing social constructs. Asserts that social control is "among the fundamental organizing principles of sociology." Discusses the difficulties in interpreting social control because of varying background assumptions and lack of consensus of assessment. Argues that social control should be preserved as a primitive, sensitizing concept rather than limited to certain types of situations or behavioral acts. 31 Reference(s). C. L.

Nagai, Keith; Kassebaum, Gene (U Hawaii Manoa, Dept Sociology)
Risk Assessment and Rearrest on Probation

Studies risk assessment based on data collected at the Adult Probation Division in Honolulu, Hawaii (1985-1986). Uses the eleven criteria of the Wisconsin Model to examine risk classification and case management. Clients' interview response and official record are weighted and classified into risk categories of minimum, moderate, and maximum. Cases belonging to officers with other 100 caseloads are selected (Ss=1130; M=891; F=239). Reviews risk classification in relation to rearrest and analyzes the effects of gender, ethnicity and caseload on the relationship. The client's recidivism date (1986-1988) includes four variables from the Offender Based Transaction System (OBTS): number of rearrest episodes, most serious crime charge, disposition and severity of the most serious charge. Results show that risk is lower for women than for men probationers, and that risk is higher for Pacific Islanders than for all other ethnic groups. All caseloads show a larger percentage of rearrest in either moderate or maximum risk even with high level of probation supervision. Conducts a multivariate analysis on three independent variables (risk category, gender, and ethnicity) to determine the probability of rearrest. Risk category has the largest effect, followed by gender, then ethnicity. Concludes that differential supervision would compensate for high-risk and suggests that caseload and workload need to be reviewed to reduce the rate of rearrest. 17 Table(s); 11 Reference(s). C. L.

Discusses the problems of severe overcrowding in Hawaii prisons and unsuccessful attempts to remedy the situation. Presents assumptions attributed to prison overcrowding, such as crime, police and prosecutor activity, demographics (age, sex and race) economics relative to employment, sentencing patterns, and planning efforts of the corrections division. Date on selected offences (murder, rape, robbery, burglary and theft) for Hawaii (1973-1985) is correlated with the annual mean inmate population to assess the relationship between crime and incarceration. Results show: 1) prison overcrowding began after the 1978-79 fiscal year, 2) reported crime frequency peaked in 1980 and decreased thereafter, 3) positive correlation between police activity and inmate population, 4) low inverse correlation between true bills returned and increase in inmate population, 5) at-risk population of males aged 20-29 represent the majority of incarcerated felons, 6) inverse relationship between unemployment and inmate population, 7) sentencing patterns are not consistent in all Circuits and judicial discretion affects the number of persons incarcerated, and 8) the Corrections Division made accurate estimates for the decade of 1980. Concludes that prison overcrowding is a complex problem and that responsibility should be shared by all. Encourages more research into differences in sentencing patterns between Judicial Circuits. 12 Table(s); 34 Reference(s). C. L.

Chang, Deanna B. K. (U Hawaii Manoa, Dept Sociology)
A Domestic Violence Shelter: A Symbolic Bureaucracy.

Presents an overview of current research themes in domestic violence shelters. Discusses Jacobs' (1974) concept of "symbolic bureaucracy" and analyzes his observations and experiences (1980-1987) as a shelter employee using an interpretive retrospective approach. Explains how the violence shelter (CA) evolved into a symbolic bureaucracy as in integrated with a large, conservative social service bureaucracy (SSA). Gives a historical background of CA and its administrative takeover by SSA. Data collected include a review of materials about the shelter and its parent agencies, and reports of interviews with Jacobs' former co-workers (Ss=8). Evaluates the impacts of the integration using Blau's four bureaucratic ideal: specialization, hierarchy of authority, rules, and impersonality. Results show that CA's takeover by SSA led to: 1) specialization of role or job tasks within CA, 2) institution of a formal hierarchy of authority, 3) formulation of rules, and 4) decreased impersonality between ranks and distrust between staff and residents. Concludes that SSA's takeover of CA led to lack of organizational incentives to institute safeguards and personnel changes quickly. Consequently, the high resident success rates prior to the takeover and strong staff solidarity also decreased. Advocates "smaller-scale, grassroots-developed feminist shelters" whereby intensive and affective ties between staff and residents can be developed. 23 Reference(s). C. L.
Wegner, Eldon L. (U Hawaii Manoa, Dept Sociology)
Patient Consent: Issues in the Legal Regulation of Client-Professional Relationship.

Addresses the transformation of doctor-patient relationships from the professional model of paternalism and patient dependency to changes mandated by new trends in the organization and practice of medicine. Examines the impact of the 1983 law passed in Hawaii to require all physicians treating breast cancer patients to educate them about alternative treatments. Data is gathered through interviews with physicians treating breast cancer in four major medical centers in Honolulu (Ss=4), and the author's observations in the medical research committee. Discusses the changing nature of social transactions between doctors and patients resulting from the bureaucratization of the medical contexts, the commodification of healthcare and patients, and the "proletarianization" of physicians. Acknowledges the increasing complication of decision-making and available alternatives due to advancement in medical technology. Analyzes the development of patient consent as a legal right. Examines legal developments in Hawaii to increase patient's role in the decision-making process. Discusses the limitations of legal efforts to implement patient consent. Suggests ways to increase quality of medical care: 1) require disinterested medical professionals to give second opinions prior to invasive medical procedures, 2) have external bodies monitor the quality of care, and 3) increase collaboration of physician expertise and patient concerns. 46 Reference(s). C. L.

Robillard, Albert B. (U Hawaii Manoa, Dept Sociology)
A Social Semiotics of Nursing

Addresses the crisis in nursing manifested in shortage of registered nurses to staff healthcare services in Hawaii and across North America. Discusses attempts to attract and retain nurses through public show of appreciation for nurses and allocation of additional funds for nursing schools. Examines ways to recruit nurses by: 1) attracting licensed nurses not currently working in the field, 2) providing additional training to foreign-trained nurses, and 3) recruiting nurses from overseas. Gives a historical overview of the changing nature of the nursing occupation, licensing and training of nurses, as well as accreditation and funding for nursing school programs. Acknowledges the problems arising from incompatible goals between nurses and employers. Interviews and questionnaire feedback help identify missing dimensions in nursing research such as motivation to seek full-time employment and to undergo training. Suggests a political economy investigation of the nursing crisis. States that gender and class subordination of nursing is reflected in recruitment from two-year training programs, from overseas, and from a poor neighborhood (Kalihi). Concludes that the progress into a postmodern social structure gives rise to the quest for self-determined, autonomous careers over a nursing career which is increasingly regarded as a low status job. 38 Reference(s). C. L.
Hospitals and Social Control During Hawaii's Kingdom Era Legacies: A Brief History.

Explores a duality in the concept of social control within kingdom hospitals and of those hospitals in Hawaii in the 19th century. Presents a brief history of various hospitals established within the era. Discusses the social control theories of Foucault, Goffman, Strauss, and Parsons. Assesses social control within kingdom hospitals based on: 1) patient's willingness to subject themselves to treatment, 2) the extent of interventionist practices, 3) the desirability of patients receiving care, and 4) how socially isolated the facility was. Dimensions used to investigate social control of kingdom hospitals include: 1) extent of social isolation of the facility enforced, 2) degree of hospital's answerability to various agencies, 3) manner of reimbursement for hospital services, and 4) how extensively surveillant was the political-economic climate. Data used include Nenelung and Schmitt's (1948) survey of facilities, specific information sources for various hospitals, and general information regarding Hawaiian history and political economy. Hospitals are ranked according to the level of social control within and of the facility. Results show that the state and private hospitals providing care to stigmatized population and certain infection categories ranked high in social control within hospitals as opposed to proprietary facilities and seamen's hospitals. Results also show that social control of hospitals is associated with high social control within hospitals and vice-versa. 1 Figure(s); 2 Table(s); 49 Reference(s).

Nelligan, Peter J.; Ball, Harry V. (U Hawaii Manoa, Dept Sociology)
Ethnic Juries in Hawaii

Discusses the prevalence of ethnic juries in Hawaii between 1825 and 1900. Identifies principal elements of Hawaiian social organization, including the high level of stratification, the religions-cosmological system (kapu), and the nature of the economy. Examines the principles of the indigenous justice system and how it responded to rule violations and disputes between Hawaiians. Explains how first foreigners (haoles) were treated under the justice system and the abolition of the kapu. Presents a chronological overview of events and legal cases associated with the development of the institution of European- and American-type juries with special ethnic characteristics. Documents changes in the jurisdiction and structure of the consul jury through treaties and new legislation. States that the consul jury was a "serious symbolic encroachment on the kingdom's sovereignty" and "a constant irritant to the Hawaiian government" until its elimination in 1859. Assesses the impacts of the Wilcox Rebellion in 1889 and the overthrow of the monarchy in 1893 on jury composition and performance. Concludes by examining impacts of Hawaii's annexation by the United States and the Organic Act of 1897. 2 Table(s); 72 Reference(s).
Reviews the patterns and changes of laws, offenses convicted, complainants in cases, terms of commitment, and delinquents associated with juvenile commitments in Hawaii. The Industrial and Reformatory School opened in 1865. The statutes stipulated that children might be committed to the school if they were (1) convicted of offenses which would be crimes if committed by an adult, (2) convicted of an offense within the jurisdiction of a Police or District Court (e.g. misdemeanors, vagrancy), (3) improperly supervised or lived an idle or dissolute life, (4) persistently truant from school and the guardian was not found at fault, or (5) surrendered by the guardian. The major grounds for commitment from 1865-1886 were larceny (43.5%), truancy (33.8%), vagrancy (17.6%), and public disorder (4.3%). Over time there was a shift from larceny and vagrancy to truancy, suggesting a change in administrative practice, perhaps for the convenience of the police to establish facts. A probable sign of this change was that 37% of the truancy commitments exceeded the statutory maximum of two years. Minority commitments were usual among convicts of larceny (65%), but less usual among those of vagrancy (46%) and truancy (31%). In 98% of the larceny commitments, the complainant was a police officer, whose presence considerably increased the likelihood of a minority commitment. The ages range from 6 to 15 years; the modal age was 10 years for most offense categories. Most juveniles had Hawaiian (89.9%) or Haole names (8.3%). Only 4% of the cases involved girls, who showed similar characteristics in types of offenses. 4 Table(s); 14 Reference(s). B. C.

Shaner, Paul H., III (U Hawaii Manoa, Dept Sociology)
**Gambling, Lotteries and the Law in 19th Century Hawaii**

Describes the history of gambling and related developments in legislation, law enforcement, and politics in Hawaii. Gambling among Native Hawaiians became legally prohibited in the late 1820's after the replacement of the indigenous religion with Protestantism. Missionaries such as William Ellis saw gambling as immoral and intolerable. The first prohibitive law was enacted in 1827, but its enforcement was unsteady from 1830 to 1835 because of the struggle between the king and the opposing chiefs. The prohibition was not included in the code of 1835, but reinstated in the 1841 act and renewed in the 1850 penal code. Beginning in 1852, the arrival of many Chinese contract laborers intensified the gambling problem, bringing the Chinese lotteries to Hawaii. New statutes were enacted, and enforcement became more vigorous after the 1860s. These plus the press coverage of the convictions, however, did not stop Chinatown in Honolulu from becoming the center of a network of gambling operations which spread throughout the islands. The King vs. Yeong Ting and the passing of Chapter 41 of 1886 were examples of the legal contests between the lottery operators and the legislature. The Japanese laborers arrived in 1885 and soon joined the Chinese and Native Hawaiians to be the main police targets in gambling convictions. Meanwhile, enforcement efforts towards haoles (Caucasians in Hawaii) were directed much less frequently. Discrimination was obvious. The symbolism of the lottery issue became clear when Queen Lilioukalani's approval of a lottery franchise (the Louisiana Lottery Bill) became a primary public justification for the overthrow of the monarchy and annexation by the United States. 4 Table(s); 51 Reference(s). B. C.
Aoude, Ibrahim G. (U Hawaii Manoa, Dept Sociology)
Introduction

The problems facing Hawaii have historical roots which free enterprise approaches cannot solve. Volume 34 (1994) of Social Process In Hawaii (SPIH) focuses on macroeconomic issues and microeconomic cases in Hawaii's political economy. Criticizes public policies, especially development strategies, which have entrenched tourism as Hawaii's economic mainstay. Declining tourism reflects the current global economic crisis, which has, in turn, intensified local politics. Efforts to achieve economic diversification have been largely unsuccessful, and the state continues to depend on major construction projects to keep the economy and tourism going. Criticizes both Democrats and Republicans (includes business people and politicians) for creating Hawaii's economic structures and the ensuing political economic problems. Notes that deteriorating conditions of Native Hawaiians spurred the now politically powerful sovereignty movement. Asserts that the Native Hawaiian Issue should be the core of public policy, but suggests that an interest in political stability, not justice, has attracted Hawaii's elite to the cause. Expresses concern about Democratic and Republican intentions to restructure the local political economy. Contends that free market pronouncements and solutions, espoused by works such as The Price of Paradise, are inappropriate, since free markets don't exist in an age of international finance and transnational corporations. An overview of each article in the volume is presented, with some additional commentary. J. H.

Kelly, Marion (U Hawaii Manoa, Ethnic Studies Program)
Foreign Investment in Hawaii

Argues that Hawaii's loss of local control and consequent exploitation of resources are due mainly to unchecked foreign investment. Traces the early history of trading practices and investment ventures which exhausted sandalwood resources, damaged tree-fern rainforests, and transformed land use-rights into private ownership (the Great Mahele). Describes increases in foreign control due to the sugar industry, the 1876 Reciprocity Treaty, the 1887 "Bayonet Constitution", and the eventual annexation of Hawaii by the United States. Large foreign capital investments in the tourist industry and real estate, especially by Japanese corporations, offer little benefit to the Hawaiian economy. Resorts, golf courses, and boat harbors heavily impact limited land, water, and ocean resources. Most residents endure inflated prices, high property taxes, and a wide disparity between wages and cost of living. Native Hawaiians are harmed through the commercialization of their culture, eviction from their homes for property development, and denial of traditional access rights. Legislative efforts to control real estate purchase or ownership by foreigners have failed. Heavy dependence on tourism and foreign capital has left Hawaii vulnerable to the fluctuations of other economies, especially Japan's. Concludes that Hawaii must have more control over foreign investments in order to better direct its own future. Suggests that an independent Hawaiian nation-state might provide more economic stability and improve the quality of life for Hawaii's residents. 2 Table(s); 45 Reference(s). J. H.
The magnitude and pervasiveness of foreign investment, especially from Japan, supply evidence of colonialism in Hawaii. Ascribes failure to manage foreign investment in Hawaii to a lack of authority at the state level, under the U.S. Constitution a longstanding free trade commitment, and no national momentum to develop federal policies. Foreign direct investment (land or real estate holdings in which at least 10% of the value is owned by a foreign investor) from Japan has been extensive in dollar amounts and in functional and spatial distribution. Regression analysis of three factors shows strong relationships between the amount of Japanese foreign investment in Hawaii and the yen to dollar exchange rate ($R^2 = .832$), rising land prices in Japan ($R^2 = .865$), and Japanese tourists coming to Hawaii ($R^2 = .733$). The impacts of foreign investment, including property speculation and economic dependence on Japan, are described. Social and community impacts include improper urban development, loss of community values, increasing exclusivity and polarization between rich (e.g., the growth coalition) and poor, communication barriers, loss of natural resources, and shifts in land use to resort and golf course development. Strategies for managing foreign investment are presented. Asserts the need for new social contract based on a reassessment of the social relations, rights, and responsibilities of citizenship in Hawaii, and credits the Hawaiian sovereignty movement for forcing these issues. Concludes that a sovereign Hawaiian state may be an attractive alternative to economic colonization. 2 Figure(s); 1 Table(s); 43 Reference(s). J. H.

Herbig, Paul A.; Kramer, Hugh E. (Jacksonville State U, Dept Marketing)
The Potential for High Tech in Hawaii
vol. 35 (1994) : 56 - 70.

Hawaii can become a high technology region only if conditions supporting high tech entrepreneurship are created. Current potential is evaluated based on 13 key factors in innovative hot spot formation, as in Silicon Valley and Route 128. Concludes that Hawaii lacks the necessary educational and technical infrastructure. Also, the high cost of living, anti-business climate, and unfavorable cultural attitudes make it hard to attract and retain entrepreneurs, qualified high tech personnel, and research scholars. Offers a set of prescriptions - focusing on long-range planning (25 to 30 years, minimum) and funding commitments to adequate educational infrastructure, incubator facilities, improved quality of life, and lowering costs of living and doing business - to improve Hawaii's high tech potential. Development strategy should focus on one of 3 existing areas: ocean/marine technology, renewable and alternative energy sources, or space research. The selected industry must not take up much space, endanger the environment, take away jobs, or provide only menial jobs to local people. Although not impossible, it is unlikely that Hawaii will become a high technology center, given its high costs, political structure, and anti-business climate and attitudes. Notes that positive and negative aspects should be carefully evaluated before embarking on high technology for Hawaii's future development. Hawaii's current economic base (military spending, tourism, and agriculture) and the need for alternatives are briefly discussed. 15 Reference(s). J. H.
Systemic changes in Hawaii's political processes and political economy are needed to resolve the state's housing crisis. Democratic policies have directly contributed to the declining conditions of low-income residents. These policies have encouraged uneven economic development through an influx of mainland and foreign capital, a shift to a service-based economy with low-paying jobs, and expensive development projects which benefit large developers. Condominium conversion, along with land and housing speculation and foreign investment, have driven housing prices up. Despite the waning availability of transnational (i.e. foreign) capital, the state and private sectors remain focused on large development projects. Free marketeers and interventionists have failed to address the true origins of the housing crisis. Concludes that the free market position - which blames the government's restrictive land use laws, costly permit process, impact fees and assessments for creating scarcity and higher prices - is unsound, hypocritical, and misleading. Interventionists correctly discern that the private sector cannot solve the housing crisis alone, however their own policies and programs have also fallen short. A political mass movement is needed to effect systemic changes. Organizing efforts by Native Hawaiians to reclaim their land and by some tenants' associations suggest the beginnings of such a movement. 1 Table(s); 34 Reference(s). J. H.

Chinen, Joyce (U Hawaii West Oahu, Dept Sociology)
Internationalization of Capital, Migration, Reindustrialization, and Women Workers in the Garment Industry

Report of a study that compares & contrasts immigrant women workers in Hawaii's garment industry & using those results to form a labor organization within the local garment industry & perhaps building of a feminist movement. A three-tiered research design was used to carry out this study. Data came from three different sources: government documents, interviews with firm owner/managers, & interviews with workers (N=25). The findings are based on data collected through intensive interviews conducted with 25 (23 women and 2 men) workers in two garment manufacturing firms in Hawaii. Most interviews took two hours and the topics covered ranged from the worker's family background, previous employment, current job responsibilities, & changes (if any) in the structure of production at their worksites. The interviews also sought their feelings & thoughts about their jobs & working conditions, as well as their personal values, family or household organization, domestic work, and future plans. The 25 workers were segregated into three sub-groups named the Old Timers (N=9), Recent Immigrants (N=6), & Young Locals (N=10), second or third generation descendants of immigrant workers & of mixed and/or part Hawaiian backgrounds. The similarities include low income, problematic health & safety conditions, & stress at the workplace. Their differences are based on age, gender, religion, ethnic characteristics, & generation. Based on these differences, it appears that if feminist alliance building is to work, women must look beyond the workplace & towards the restructuring of the global economy. 1 Table(s); 32 Reference(s). F. H.
Public opinion surveys regarding economic satisfaction, environmental and cultural protection, and future planning are examined after Hurricane Iwa struck the Hawaiian island of Kauai in November 1982. Following Hurricane Iwa, Kauai experienced rapid population growth and increased land development due to its tourist-based economy. This rate of growth concerned many Kauai residents. In 1991, telephone interviews were conducted with adult respondents (18 years and older) from 280 randomly selected households. The median age of respondents was 40 years old (M=44 years) and 129 men and 140 women were questioned. The response rate was 68%. Questions were designed to measure respondents' attitude regarding social and environmental issues, government agencies, resort development, and future development. Results of the survey provide the following consensus among Kauai residents: they are concerned about future development on the island, they feel that growth is occurring at too fast a pace, their quality of life would decline if the current rate of growth continued, and they value Kauai's sense of community and rural lifestyle. A second hurricane (Hurricane Iniki) hit Kauai in 1992. By using the results of the public survey, planners and decision makers may review the responses provided by residents and utilize those responses to form an economic and developmental strategy which will reflect public sentiment. 16 Table(s); 11 Reference(s).

Rohter, Ira (U Hawaii Manoa, Dept Political Science)
A Green Economy for Hawaii

To solve Hawaii's economic and environmental problems, a new development philosophy of a sustainable economy or a green economy must be developed. Hawaii's current economy based on sugar production, military expenditures, and tourism has caused overdevelopment and losses of green space, beaches and marine life. Water resources are being overdrawn and housing is unaffordable. Most Native Hawaiians suffer from poverty and ill health. Hawaii is dependent on imported food and resources to sustain its population. The concept of a sustainable economy would be in harmony with nature and promote self-reliance, diversity, and democracy. Descriptions are given of green tourism, which include Hawaiian cultural parks, plantation villages, rural tourism, and home-grown tours. Sustainable agriculture along with regenerative agriculture is discussed as profitable, and achievable, methods of farming. Designing urban projects to enhance the green economy and businesses that conserve energy and resources would be encouraged. Public policy must change to sustain small farmers instead of big agribusiness corporations. The idea of a sustainable economy will also need to replace today's emphasis on material growth. A sustainable economy will keep profits in Hawaii, produce reasonably priced food for residents, protect the earth's resources, and provide jobs. 2 Table(s); 51 Reference(s).
Due to the negative impact that excessive population growth, immigration, and the suburbanization of agricultural land for urban use have on Hawaii's economy and environment, it is essential for the government and the community to look at sustainability as a viable, alternative method of development. A look at Hawaii's present situation reveals that (1) the cost of living rose six times faster in the 1980's than household income, (2) there is an increased gap between poverty and wealth, (3) the population increased by 56% between 1970 and 1980, and (4) housing and rental prices are unaffordable. Reviews efforts in search of sustainability. These include establishment of the Temporary Commission on Population Stabilization in 1972, public opinion surveys conducted by the Commission on Population and the Hawaiian Future in 1972, Babbie's (1972) The Maximillian Report, and studies on regional carrying capacities. Future scenarios were discussed at the 1969 Governor's Conference on the year 2000, and the 1988 Governor's Conference on Hawaii. Some suggestions to achieve sustainability include limiting population growth, devising equitable employment opportunities by investing in education and research, curbing speculative development, and developing policies to foster urban reinvestment. The Native Hawaiian Sovereignty Movement and the Green Movement will also play a part in sustainable development's future. 40 Reference(s). F. H.

Okamura, Jonathan Y. (U Hawaii at Manoa, Office Student Equity/Excellence & Diversity)
Why There Are No Asian Americans in Hawaii : The Continuing Significance of Local Identity.

The use and concept of the term "Local", versus "Asian American" to describe differences in ethnic groups in Hawaii is discussed. Historically, Asians (Japanese, Filipino, Chinese, and Korean) were migrants who came to work on Hawaii's sugar plantation and shared a collective subordinate status in opposition to their haole (white) supervisors. Local identity derives itself from structural rather than cultural factors. A review of economic and political changes during the past decade contributed to strengthening the meaning of a local identity. These economic influences include the increase of foreign investment from Japan, and the expansion of the tourist industry in Hawaii's economy. These external forces are a reminder that the local community is subordinate to the economic stronghold of Japan. The political influences include the continuing development of the Hawaiian Sovereignty Movement, and the widening social gap between Japanese Americans and other ethnic groups, particularly the Filipino Americans, Native Hawaiians, and haole or white Americans. Based on the perceived success of Japanese Americans and their ties to economic dominance, third and fourth generation Japanese Americans are reorganizing themselves to downplay their Japanese American identity and focus on their local identity. The continuance of local identity represents an expression of opposition to outside control and change of Hawaii's land, peoples, and cultures. 43 Reference(s). F. H.
The End of the American Age of Abundance: Whither Hawaii?

Analyzes the assumption that the tourism-based Hawaii economic model will continue to flourish in the American Age of Abundance. Since statehood, economic growth has proven grossly uneven for various classes and ethnic groups. The Waihee administration and monopolistic Democratic Party maintains their loyalty to outside investors with land estates, financial institutions, local political insiders, and the absence of working-class/lower middle-class political power. However, the fragility of Japan's prosperity spelled finis for the hotel and commercial building boom and rapid downsizing occurred in the workforce. Dramatic changes in the United States underlying structure altered the prospects of Hawaii's economic recovery. The American working class and lower middle class are experiencing income loss and stagnation which inadvertently affects Hawaiian tourism. US corporations are adopting minimalist and globalist strategies. Reducing costs of labor, inventory, production/distribution to rock bottom. Maximizing worldwide profits without regard to source of production or national boundaries. Implications of the insecurities of minimalism and globalism for Hawaii's future magnify the developing crisis of political legitimacy and ethnic/class polarization. T. J.

Webb, T.D. (Kapiolani Community Coll,
Missionaries, Polynesians, and Tourists: Mormonism and Tourism in Laie, Hawaii.

A nine-year observational study on the religious foundation and financial success of the Polynesian Cultural Center (PCC) in Laie. The PCC educates and entertains tourists on Polynesian culture while providing employment for students at the Hawaii campus of Brigham Young University and members of the local community. Extensive interviews with PCC employees were conducted. Respondents were often offended by practices in the Center that contradicted the church's ancestral practices. On the other hand, respondents remained loyal to the church and indicated that activity in the official church programs was refreshing. The success of PCC stems from a large, inexpensive and willing work force. Student employees attend colleges while learning about their cultural heritage. Despite the logical and symbolic inconsistencies of the PCC, the willingness of student and non student employees are greatly enhanced by its religious importance and enduring loyalty to their employment. 33 Reference(s). T. J.
Kamakahi, Jeffrey J.; Robillard, Albert B. (U Central Arkansas, Dept Sociology) 
Traversing Inter-Ethnic Social Orders: Native Hawaiian Song Collections. 

Analyzes the transformation of Hawaiian songs from the indigenous forms of composition, storage, transmission, and contests of performance into Western scored, printed, copyrighted, mass-marketed and commercially performed songs. Ancient, old and new song collections from 1902 through 1977 were used to measure factors of internal consistency of the texts and comparative structural characteristics. Five variables were applied: Prose (percentage of songs having English prose explanatory material), PolEc (percentage of songs bearing signs of copyright), Trans (percentage of songs with translation of lyrics from Hawaiian to English), Music (percentage of songs with standard musical notation) and Perf (percentage of songs with performance instructions). A correlation matrix revealed two major clusters with variables associated closely with composition of folk songs, musical notation and explanation of meaning as a site for intellectual property. The influence of the dominant code (English, Euroamerican musicality and intellectual property) supported by homologous institutional structures, continue to reproduce Hawaiian political-economic and socio-cultural marginality. The folk song is an extension of traditional Hawaiian culture, but it is constrained by the absence of the traditional Native Hawaiian cultural practices, the commodification of that culture, and the accommodation of practices limited to the dominant code (English, Euroamerican musicality and intellectual property). 3 Table(s); 85 Reference(s). T. J.

Pauu, Tupou H. (Brigham Young U Hawaii, 
My Life in Four Cultures 

A native Tongan describes experiences in New Zealand, Australia, Tonga, and at Brigham Young University - Hawaii, which have shaped her self-concept and cultural identity. Notable events which influenced her early rejection, and subsequent acceptance, of the Tongan culture are presented. Recounts childhood experiences in New Zealand and Australia which led to awareness of cultural and physical differences. Instances of ridicule and insult, which affected self-image, are reported. Feelings of inferiority and admiration toward whites are described. Resentment at being Tongan is detailed. Describes the early abandonment of native Tongan culture, in favor of white Australian society, during a search for identity. A turning point is reached during a year long stay in Tonga, at age 13. Experiences at boarding school and in the wake of 1982's Cyclone Isaac taught respect for Tongan values. Describes subsequent encounters with prejudice and racial discrimination in Australian classrooms, and her resolve to teach others about Tongan culture and values. Rejection by fellow Tongan students at Brigham Young University - Hawaii is recounted. Acceptance by Tongan peers is achieved upon winning a prestigious scholarship pageant as a Tongan representative. Concludes with gratitude for hard times and all the cultures which have contributed to upbringing and finding identity. J. H.
Provision of adequate social services for Pacific Islander Americans requires that existing cultural insensitivity and cultural ignorance among social service agencies be remedied. Thirty five agencies (21 domestic violence agencies and 14 alcohol and drug treatment programs) were surveyed to assess cultural sensitivity and competence in assisting Pacific Islanders, including native Hawaiians. Five barriers to effective service were identified, using anecdotal and survey evidence to illustrate. Inadequate cultural knowledge and cultural insensitivity were common. Inconsistent data collection methods to identify ethnicity, under-representation of Pacific Islander American staff, lack of cross-cultural training regarding Pacific Islanders, and use of inappropriate, culturally biased assessment tools and interventions also contribute to failure. In contrast to domestic violence agencies, ethnicity was considered unimportant by alcohol and drug agencies. To correct the problems and facilitate services, staff education, training Pacific Islander social service workers, and use of proper cultural perspectives to approach social problems are recommended. Suggestions also include using culturally appropriate interventions (e.g., the Hawaiian method of ho'oponopono), standardizing data collection methods, and obtaining accurate demographic information. Characteristics of Polynesians, Melanesians, and Micronesians are sketched. Problems experienced by Pacific Islander Americans and immigrants - including crowded housing conditions, economic and linguistic disadvantages, financial responsibility toward extended family, and loss of cultural identity and self-esteem - are described. 6 Reference(s).

Explores the structure and processes of Pacific Islander families through interviews with 20 male and 21 female Pacific Islander students (16 Tongan, 7 Fijian, 5 I-Kiribati, and 13 Samoan) at Brigham Young University - Hawaii. Results, presented descriptively, suggest marked similarities among the Pacific Islander cultures for the 4 topics of inquiry. The primary unit of action and organization is the nuclear family, with the extended family involved in emotional support, ceremonies and celebrations, and some major decision-making. A strict hierarchy of power and authority exists. Families are male-dominated, with fathers making most significant decisions. Caring is expressed through deeds, gestures and behaviors, rather than words. Physical discipline is intimately connected with caring and respect and is a necessary tool for character development. Fathers are more likely than mothers to use such punishment, and boys are hit harder and more often than girls. Distinguishes physical punishment in the Pacific Islander cultural context from child abuse. Cultural change is noted in the children (discussing issues and options), before punishing or making decisions. A trend toward emphasizing nuclear family attributes may be influenced by the respondents' Mormonism and/or more general social phenomena. 6 Reference(s).
Discourse patterns of native language and culture may influence second language (L2) learning and task variability in L2 performance. For natives of oral cultures, acquisition of essay text literacy in English may be particularly challenging. Using English speech and writing samples, two aspects of L2 discourse were assessed for 2 groups of ESL (English as a Second Language) students from oral cultures (Samoan and Tongan). Includes 3 student groups from literate traditions (Chinese, Japanese, and Korean) for comparison (total of 38 Ms and 37 Fs in 5 groups of 15 students, with similar MTELP scores). To measure interpersonal involvement, oral and written retelling data were analyzed for each group. Samoan and Tongan students used more first person references and referred to own mental process more than the Asian groups in both retellings. They also used second person references more frequently in oral retellings. Spoken and written modality preferences were gauged through frequency and correct usage of relative clauses. The groups from oral cultures understood relative clauses better (Aural Comprehension Test), formed sentences with relative clauses more accurately (Picture Test), and used relative clauses more frequently (Oral Retelling) than did Asian groups. Group differences were evaluated using one-way ANOVAs by culture, followed by post hoc Sheffes. No significant group differences were found for monitoring of information flow or for 4 written instruments. Orality and literacy literature is reviewed. The proposed discourse variability model offers a framework for further investigation of group differences. 8 Figure(s); 1 Table(s); 36 Reference(s).

Nautu, Dorri; Spickard, Paul (Brigham Young U Hawaii, Dept Sociology)

Ethnic Images and Social Distance Among Pacific Islanders in Hawaii

Investigates the attitudes and perceptions Hawaiians, Samoans, and Tongans have toward one another and toward other groups in the ethnically mixed villages of Laie, Hauula, and Kahuku on Oahu. Also presents average social distance ratings by various ethnic groups. Survey data from 136 Haoles or Whites, 104 Samoans, 124 Hawaiians, 44 Tongans, 41 Asians, 12 other Polynesians were analyzed. The hand-delivered questionnaire employed a modified Bogardus Social Distance Scale and an adjectival test to elicit ethnic images or stereotypes for 12 ethnic groups. Ss expressed more positive attitudes toward all other groups than respondents in other such surveys. Whites and Mixed Polynesians, unlike Asians, ranked most groups highly, although Whites offered more negative comments than other groups. Data suggest that the degree of social closeness may increase with American acculturation. Combined social distance choices and image sets indicate that Tongan Ss feel closest to Maoris and Hawaiians, somewhat removed from other Pacific Islanders, and quite distant from Whites and Asians. Hawaiians resent Maoris, but rank them at medium social distance. Samoans, Tongans, and Hawaiians all ranked Whites near the middle or higher on the social distance scale, yet invoked strong negative images of them. The Samoans' favorable perception of Tahitians, Tongans, and Hawaiians was not reciprocated by the latter 2 groups. Speculates that these disparities may reflect resentment toward Whites' power in Hawaii and local politics involving the more numerous Samoans. 6 Table(s); 7 Reference(s).

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Examines the history of Laie, on the island of Oahu, in relation to change and future planning for the village. Environmental significance of the name, Laie, and the Hawaiian code of environmental ethics are described. Laie's history as a sanctuary or city of refuge is presented. Discusses changes occurring before and after the 1865 purchase of Laie by the Mormon Church. Aspects of geography, agriculture (including taro, fruit, and sugar cane), population, and economy are explored. Increased growth and stability are partially credited to the addition of Brigham Young University - Hawaii Campus (formerly Church College of Hawaii) and the Polynesian Culture Center in 1955 and 1963, respectively. Some major problems facing Laie (e.g. housing shortages, inadequate sewage treatment, substandard drainage systems) are identified. Submissions of master plan proposals by John L. Hill and by Group 70 Limited, for future development of Laie, are discussed, and Hill's proposal is outlined. Concludes that planning, in accord with Laie's history, must balance the requirements of all life forms within the community and ensure that Laie remains a sanctuary. 4 Figure(s); 30 Reference(s). J. H.


Describes the career of Pablo Manlapit (1891-1969), a Filipino active in the labor movements in Hawaii and later involved politically in his native government in the 1950s. Sources include Manlapit's handwritten autobiography, interviews with his family, and various relevant documents. Manlapit began a law career soon after arriving in Hawaii, and soon became active in leading community organizations, especially in promoting the interests of the workers. After assisting strike efforts in 1920, he was falsely charged with bribery and moral misconduct. Manlapit ignored these "warnings" and continued his work for the Filipino labor movement. The libels likewise continued, until he was at last disbarred and twice exiled from Hawaii, the first time to California and the second to the Philippines. Due to his family connections there, he became involved in the national political arena. Oddly, Manlapit perceived labor unrest in the Philippines with a perspective similar to that taken by sugar planters in Hawaii. He received a pardon from Hawaii's governor in 1952, after which he associated more actively with labor representatives in the Philippines, eventually becoming chairman of the United Labor Political Action Council. Though Manlapit's political shifts may have seemed ambiguous, his sacrifices for the cause of labor proved his sincere dedication. 59 Reference(s). L. H.
Alegado, Dean T. (U Hawaii at Manoa, Dept Ethnic Studies)

Describes the work of the late Calixto "Carl" Damaso, one of the more prominent Filipino labor leaders in Hawaii. Damaso was fired and blacklisted numerous times for trying to start unions on various plantations. Filipinos were paid less than 15% of the lowest wage for white workers in the early 1930s. Damaso helped to form an underground Filipino union called "Vibora Luviminda," and led its 1937 strike which resulted in the first concession to a union by sugar companies in Hawaii. He later became a member of the International Longshoremen's and Warehousemen's Union (ILWU), and was actively involved in successful strikes in 1946 and 1949. After the 1949 strike, ILWU was established as the most influential labor organization in Hawaii. Damaso eventually became president of the ILWU in Hawaii. He and others like him helped reduce ethnic division in the Filipino work force. ILWU membership dropped sharply when the union was targeted by the anticommunist campaign of the 1950s. ILWU also suffered when the leadership of the Filipino community took a more conservative turn, focusing on social activities rather than political activism. Membership did not begin to recover until the late 1970s, when ILWU expanded to organize other trades. Labor leaders are quoted recalling Damaso's intelligence, kindness, strength, and vision; his passing is described as signifying "the end of an era." 8 Reference(s). L. H.

Okamura, Jonathan Y. (U Hawaii at Manoa, Office Student Equity, Excellence and Diversity)
Writing the Filipino Diaspora: Roman R. Cariaga's "The Filipinos in Hawaii"

Cariaga's 1936 master's thesis is one of the foremost contemporary works on Filipinos in Hawaii. Cariaga's life is briefly outlined here. He studied sociology and anthropology at the University of Hawaii, and conducted fieldwork in rural, urban, and plantation Filipino communities on Oahu for his thesis. Cariaga also taught classes for Filipinos and about Filipino culture, and was an active leader in the Filipino community. Cariaga's thesis was published in book form in 1937. It was paid for both through advertisements by local businesses, and by contributions from individual Filipinos. Photographs and biographical sketches of the latter are included in the book. Those who helped to fund the publication were prominent members of Filipino society. Such prosperous individuals were a small minority of the actual Filipino population. The biographies of the predominantly male contributors show a range of employments, social positions, and education which contradict long-held stereotypes about the Filipinos in Hawaii. Published shortly after the establishment of the Commonwealth of the Philippines, the book is evidence of a collective pride in Filipino culture. 32 Reference(s). L. H.
Revilla, Linda A. (PTSD, Center Veterans Affairs Pacific)  

The experience of young second-generation Filipino recruits from Hawaii in World War II exemplifies the situational motivation of ethnic identity. Ten veterans of the 1st and 2nd Filipino Infantry Regiments were interviewed; the identities of these soldiers during the war took three forms. As "loyal Americans," Filipinos petitioned the government to be allowed to join the military, and once approved, volunteers poured in. Their motivations ranged from a desire to defend America and the Philippines to a simple need for employment. While in California for basic training, these men identified themselves as "Pineapples" or Hawaiians. Their "local" values sometimes clashed with those of other Americans. When they reached the Philippines, they were known as "Hawayanos" (Hawaiian Filipinos). They related well to the native Filipinos, though after the war some conflicts occurred with members of the Philippine Army. Many Filipino soldiers from Hawaii took the opportunity to learn about their own cultural heritage while in the Philippines. Some brought Filipino wives back to America with them. Upon their return, many attained degrees at the University of Hawaii, and some were highly successful in politics, business, and the military. Very few returned to the plantations. 26 Reference(s). L. H.

San Buenaventura, Steffi (U California Riverside, Dept Ethnic Studies)  
Hawaii's 1946 Sakada  

In 1946, 6000 Filipino laborers were imported to Hawaii for plantation work. This "sakada" (mostly male labor recruits, with a small number of women and children) represented the first wave of Filipino immigrants to Hawaii since 1934, when the Tydings-McDuffie Act limited Filipino immigration. The Hawaii Sugar Planter's Association (HSPA) requested an exemption, claiming that Filipino labor was "the backbone of the sugar industry." It was granted only after much controversy. The International Longshoremen's and Warehousemen's Union (ILWU) vehemently opposed the importation, expecting HSPA to use the new labor force against them. Filipinos in Hawaii, just beginning to "fit in" to local culture, feared the coming of "outsiders" would renew old ethnic stereotypes. Many were also concerned that the new Filipino immigrants, whose homeland had just been freed from a brutal Japanese occupation, would show hostility toward the Japanese in Hawaii. The power struggle between HSPA and ILWU continued during the transportation of the laborers. For HSPA, a former plantation worker accompanied each of the six shiploads to "provide leadership and order" and to orient Filipinos to Hawaiian and plantation ways. ILWU members signed on as crew for the voyages in order to instruct Filipinos in the benefits of organized labor and recruit them to the union. 35 Reference(s). L. H.
Los Santos, P. de (U Hawaii at Manoa, Program New Intensive Courses in English)
Sakada Dreams: A Portrait of My Father.

Recounts the life of the author's father, Nemesio de Los Santos, a member of the 1946 "sakada" wave of predominantly male Filipino immigrant laborers to Hawaii. Born in the Philippines, Los Santos was recruited at the age of 22 by the Hawaiian Sugar Planters' Association (HSPA) to work in a Hawaii plantation. There he became an organizer for the International Longshoremen's and Warehousemen's Union. He visited the Philippines in the early 1950's, married and returned to Hawaii a month later, leaving his wife behind. Upon his return he joined in campaign efforts for the Democratic Party. His wife joined him in 1957, and after the new Immigration Act of the mid-1960's, their families from the Philippines arrived as well. Los Santos and his wife became naturalized citizens of the US in 1966. The author remembers times of prosperity, the stress of a strike on the family, and the values of education and hard work passed on to him by his parents. In retrospect, he notes how his parents' native culture was suppressed to adapt to the Filipino society of Hawaii, and wonders how satisfied his father was with his accomplishments. L. H.

Andaya, Leonard Y. (U Hawaii at Manoa, Center Southeast Asian Studies)
From American-Filipino to Filipino-American

Contrasts the mid-twentieth century focus on cultural assimilation with the current emphasis on ethnic diversity in America. The author describes his childhood in a Maui plantation village in the 1950s to demonstrate the richness of this heritage. There he identified himself not only with his cultural group and its values of hard work and community participation, but with Hawaii and America as a whole. His strongest sense of identity, however, came from the plantation camp, where in school and play alike he was exposed to the varying cultures and traditions of his neighbors. Like other plantation children, he spoke pidgin English, ate foods of many cultures, and took pride in his American citizenship. A cultural gap has developed between new Filipino immigrants and the children and grandchildren of older immigrants. As ethnic groups place increasing value upon the language and ways of the mother country, second and third generation immigrants who have little knowledge of their homeland are excluded from the cultural circle. To remedy this, the heritage and achievements of the plantation dwellers must be valued as well. L. H.
Chang, Jeff  
vol. 37 (1996) : 112 - 146:  
Examines how the American influence served to marginalize or assimilate other ethnic groups in Hawaii. In colonial Hawaii, Americanism was enforced through the educational system in ways such as discriminatory hiring of faculty and teaching of American values to students. This Americanism enforced limited ideas of "merit" which are still prevalent today. The Japanese and Chinese achieved social mobility when their values concurred with those of the Haoles (White foreigners), but other minorities (such as Filipinos, Hawaiians and Samoans) were left behind economically. This resulted in further interracial tension. Though intended to aid ethnic minorities, equal opportunity laws proved unsuitable for Hawaii, resulting in reverse discrimination in many cases. The Department of Education still discriminates against Filipinos based on their accent, cultural norms and values, and knowledge of the English language. The National Teacher's Examination, which eliminates a high percentage of Filipinos and Hawaiians, was made mandatory in 1986. In 1987, the Citizen Task Force on Affirmative Action for Filipinos studied affirmative action and teacher hiring practices, and recommended workshops, retraining programs, and recruitment programs to improve the representation of Filipino faculty in Hawaii. This marks a great step forward for Filipinos in education, but there is still far to go to ensure equal representation. 4 Table(s); 57 Reference(s). L. H.

Agbayani, Amefil R. (U Hawaii at Manoa, Student Equity, Excellence and Diversity)  
*The Education of Filipinos in Hawaii*  
Traces the development of accommodative efforts and attitudes toward Filipino students in Hawaiian public schools and especially the University of Hawaii (UH). In general, Filipinos lack the social status and educational achievement of other ethnic groups in Hawaii. This can be traced back to their subordinate roles in early twentieth century Hawaii, when higher education was discouraged for immigrant laborers. Blame for this has traditionally been placed wholly on students, though until recently the educational system has done little to accommodate students from different cultures.  
In the past thirty years, accommodation of Filipino students has developed steadily in UH and public schools through programs designed to involve and celebrate their heritage. Before 1970, Filipino classes, faculty, and student enrollment were minimal. By 1990, Filipinos represented a significant portion of public school students, but were still underrepresented at UH and in the teaching field. Current status of Filipino student programs, faculty and staff, mission, campus attitudes, and instructional practices are discusses. The Hawaii educational system has accomplished much, but still has far to go toward accommodating a diversity of cultures. 10 Reference(s). L. H.
Hundreds of separate languages and dialects are spoken in the Philippines, many of which are mutually unintelligible. Tagalog is the most widely spoken tongue in the Philippines, but in Hawaii, over 80% of Filipinos speak Ilocano. Early Filipino immigrants to Hawaii were unified by their common language, which both isolated the Filipinos from other cultures and strengthened their internal ties. However, the variety of Filipino languages sometimes proved an obstacle to further unification. Filipino dialects influenced, and were in turn influenced by, the Hawaiian creole or "pidgin" dialect. Later immigrants have experienced "linguistic assimilation" as English or pidgin replaced their native tongue. Filipino newspapers, clubs, radio stations, movies, and television programs help to sustain use of the language. Though no native-language schools for Filipinos exist in Hawaii, Filipino languages are taught at elementary, high school, and adult levels, while some elementary schools offer bilingual education programs. The University of Hawaii offers a Philippine Studies program which involves language, literature, and culture. It is ironic that many students lose their native language in elementary and secondary education, only to struggle to relearn it at the college level. The preservation of Filipino language has been crucial to the Filipino struggle to survive in Hawaii, for it is the key to the preservation of culture.

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L. H.

Robillard, Albert B. (U Hawaii at Manoa, Dept Sociology)
"Typically Filipino"

Addresses Filipino culture as an "interactional phenomenon," studying it as it appears in casual conversation. Examines five specific "say-isms," or recurrent expressions, drawn from the author's experiences with Filipino culture in Hawaii and the Philippines. These five expressions are "Typically Filipino," "Every Filipino thinks he can sing and dance," "If these kids were in the Philippines they would have respect," "Life is hard in America," and "Filipinos take hours to leave a party." Such conversational vignettes describe or imply generalizations about Filipino culture, relying on context and interpretation for their meaning. Likewise, Filipino culture is not a constant which can be objectively defined. Proposes an ethnomethodological approach to studies of Filipino culture, in which the sequential structure and all separate elements of an interaction are analyzed. Students of a particular culture must also be participants in it, and yet also be aware of assumed elements of communication which are often taken for granted by those within the culture. Data may be collected by recording interactions in audio or written form. The level of detail for study is potentially unlimited, and determined by audience and purpose.

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