

conomic inequality. Further examination of the operation of these factors among mixed individuals in this unique society should make an important contribution to the understanding of racial attitudes in general.

## References Cited

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Park, R.E. *Race and Culture*. (Glencoe: Free Press, 1950).  
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## Critique

This modest research note is on solid ground in recognizing that racial identity prevails in the relatively non-racist, pluralist society of Hawaii. Hawaii's peoples are noted for extending respect and tolerance to the diverse racial and ethnic groups in the State, but pluralism has by no means erased all problems.

Kinloch's sampling is of mixed racial adolescents attending a Honolulu high school with a predominantly lower class student body. Their ethnic identity is connected to their physical attributes or their social situations. So far, so good.

There are two difficulties with Kinloch's study, however. One is that "local" identification is given only passing mention. "Local" is the term applied by Island-born people to themselves if they are of either mixed backgrounds or single racial stock except for Caucasians who are called "haoles." "Local" carries with it a certain pride, and Island-born Caucasians identify themselves this way in order to be distinguished from "haoles" from the mainland. A useful study is Eric Yamamoto's "The Significance of Local," in *Social Process in Hawaii*, Vol. 27 (1979).

The second problem is that the laboratory is too confined. From this admittedly small sampling, the researcher concludes that racial identity and marginality are one and the same and that they are integral to continued racial and economic inequality in Hawaii. This may be so for the people involved in his study but may be as much class as race

related. Were one to take a similar sampling in another socio-economic environment, such as a private Honolulu high school, one might find another pattern. About one-fourth of all high school students in Honolulu are enrolled in private high schools, many of which have hefty tuition rates. The parents who pay for their single or ethnically mixed children perceive that they are providing their children with middle class values and opportunities. The entire class structure of Hawaii has, in fact, undergone dramatic changes since the end of World War II when Japanese-American soldiers returning from that war demanded a share in the educational, political, and economic power structure which had been dominated by Caucasians for more than one hundred years. As other immigrant and racial groups have become established (such as Pilipinos), the children and grandchildren have entered the power structure. Thus, generational lines also affect the social structure.

Hawaii is an intriguing social laboratory. The interested researcher will want to see not only *Social Process in Hawaii*, the journal that reports on research in ethnicity, community, and social structure, but will also want to see *People and Culture of Hawaii: A Psychocultural Profile*, ed. John F. McDermott, Jr., et. al. (1980).

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## Critique

Relatively few individuals have the option of choosing an ethnic identity. In most cases that identity is ascribed by parentage or by societal perception. Kinloch's research illuminates both the considerations which may be involved in making a choice of ethnic identity in those persons who have the option and the results of the choice for his sample group.

Without further probing of the reasons given by the student respondents for their choices, one cannot determine how many of them actually believed that they had a choice to make; Table 2 reports that physical appearance was, after all, the reason most frequently given for the identity selected.