

Wayne S. Wooden. *What Price Paradise? Changing Social Patterns in Hawaii*. (Lanham, MD: University Press of America, 1981) x, 147 pp., \$17.00, \$8.25 paper.

Hawaii provides a unique opportunity to measure social change as it relates to ethnicity and race relations in the United States. This opportunity has been seized by sociologists at the University of Hawaii, using papers by their students to discover the patterns which emerge in a multi-cultural, multi-ethnic society. In this way, researchers such as Romanzo Adams, Bernard Hormann and Andrew Lind have increased our understanding of the social forces at work in Hawaii. The pattern is continued by Wayne S. Wooden, who taught sociology at the Hilo campus of the University of Hawaii.

Hawaii's geographical setting has always defined, in a sense, the cultural patterns which it would follow, determined partly by the culture of Asia from which most of its immigrants came and partly by the mainland United States from which came competing values. Wooden asserts that it is the latter which is now more important in contemporary Hawaii and which has caused local Hawaiian culture to react in a unique way.

Just as industrialized nations are often seen by Third World countries as cultural and economic imperialists, the author argues that Hawaii's culture faces extinction because of the imposition of conflicting values from the mainland. Tourism, for example, threatens to put Hawaii's people in a subservient role, reminiscent of the old plantation economy. If Hawaiians are playing servant to a tourist elite, then the values of that elite will tend to become dominant to the detriment of traditional island culture.

The reaction to this cultural, social and economic onslaught has overcome generational and ethnic differences such as those between *nisei* and *sansei*, or Japanese and Koreans. It has generated a local culture in response to the challenge from mainland values which tends to unite rather than divide generations and ethnic groups. Further, this emerging local culture has transcended the formerly more potent ethnic culture, as indicated by numerous examples from students of various ethnic backgrounds. The common experience shared by youth in Hawaii forms a multi-ethnic, pluralistic reference point. It suggests that Asian Americans in Hawaii do not have much in common with Asian Americans on the mainland and that cultural values, rather than ethnicity, are more important determinants of one's orientation.

Autobiographical student papers represent an underutilized research tool. I have had the opportunity to use these in the course of my own work on Korean Americans in Hawaii and have always found

them to be a rich repository of social history. One can only applaud instructors who make a practice of asking students to write life histories.

A final word should be said concerning Wooden's conclusions which are both convincing and devoid of an overabundance of social science jargon. They seem consistent with the informal impressions that one gets from having lived in Hawaii. While one might quibble about an inadequate bibliography and some rather glaring grammatical errors, this book must be lauded for increasing our understanding of a culture in transition attempting to maintain its own form of "nationalism" against considerable pressure.

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Randall Bennett Woods. *A Black Odyssey: John Lewis Waller and the Promise of American Life, 1878-1900*. (Lawrence, KS: Regents Press of Kansas, 1981) xviii, 254 pp., \$20.00.

This book, whose author is an associate professor at the University of Arkansas, is an important contribution to Afro-American and diplomatic history. Its subject was, as the author notes, a "second echelon member of the national Negro leadership" at the turn of the nineteenth century. Mature biographies of such figures are few but are vital if the contours of black history are to be filled.

Sources for such biographies are scattered and incomplete, but the bibliography testifies to long digging in manuscript collections. The examination of secondary works was less complete; notable is the almost complete absence of the writings of W.E.B. Du Bois and a few others. On the whole, however, Waller is placed convincingly within his milieu.

Waller, born a slave in Missouri (probably in 1851) forged a remarkable career as barber, lawyer, editor, politician, U.S. Consul to Madagascar and , finally, a captain in an all-black regiment in the Spanish-American War. His active life was spent in Iowa and, especially, in the Kansas of the Exodus period. In the latter state, having significant influence upon an important black electorate, he held those political offices then possible to a black man and finally, under Benjamin Harrison, was awarded the post of Consul in