

Wayne S. Wooden, *What Price Paradise? Changing Social Patterns In Hawaii*. Washington, D.C.: University Press of America, Inc., 1981. Pp. x, 157, index, bibliography. \$18.00. Paperback \$8.75.

These high volcanic islands blessed with a favorable climate have attracted a multitude of outsiders to their shores. Those familiar with the history of these islands know that the early arrivals included explorers, whalers, traders, and missionaries armed with bibles whose motives, intentions, and impositions have had tremendous impact upon Hawaii during the past 200 years. In fact, the present histories of Hawaii reflect these outsiders' settlement, development, and shaping of the islands economically, politically, and socially.

Because of its attractiveness to outsiders, Hawai'i, has evolved into a unique multi-ethnic, multi-cultural island community in which no one ethnic group is in the majority. However, with a limited amount of land and a population which has increased by a continual influx of outsiders from both East and West, complex situations have developed in this island community which are analyzed in Wayne Wooden's *What Price Paradise?*

Wooden relates the story of Hawai'i through a sociological analysis that examines the structural, historical, interpersonal, and contemporary patterns emerging in Hawai'i today, focusing on third generation Japanese-Americans (Sansei). The author has selected a very real and complex issue, and with all the sensitivities and emotions that accompany it, he has attempted to unravel its complexity and provide insight into the development of what he refers to as "local" identity and culture. Certainly the issue is debatable, but it is also a matter of interpretation that Wooden is trying to be truthful about social patterns in Hawai'i.

Relying on firsthand accounts from college students who have taken his courses in "The Family" and "Social Change," Wooden is able to give the reader the personal feelings of the participants in the changing culture of Hawai'i. The excerpts selected for this manuscript clearly express the pains and concerns of growing up in contemporary Hawai'i. While these expressions are of those college students who have contributed to the study, one can only wonder how many other people in Hawai'i have similar feelings. If anything, the excerpts show that no one ethnic group is at a disadvantage. Growing up in Hawai'i brings joys and advantages for every ethnic group.

One apparent product of the complex social pattern that has evolved in Hawai'i is that there are conflicts between value systems. This is most evident when ethnic groups are trying to maintain traditional values,

while living in a society that is heavily influenced by American values and standards. Similar situations may exist outside of Hawai'i, but nowhere else does it affect as many different ethnic or cultural groups. In his five chapters, Wooden addresses this situation and presents historical information that shows the development of the complex social structure up to the 1980s, the emergence of "local" and its many applications in contemporary Hawai'i and closes with some possible choices in terms of Hawai'i's future.

Wooden's study is a contribution to those interested in the people of Hawai'i. More importantly, it is a contribution to Hawai'i's people. He has taken a complex issue and analyzed it into selected categories which helps the reader understand current social patterns and concerns in Hawai'i.

In a recent final examination for a "History of Hawai'i" course at the University of Hawai'i, Manoa Campus, one of the questions on the exam was to reply to "What is local?" Discussion following the exam revealed as many different answers as there were students. The same would hold true if five individuals from five different ethnic groups were asked to define "Who is local?" One can only imagine the answers given from five individuals from the same ethnic group. Wooden has looked at these different situations, and while there are no standard answers, his study defines varied situations best at the present time. The "Naalehu, Hawaii" chapter, particularly, is an outstanding account of change within a rural community. For those who were part of Na'alehu, or other similar rural and plantation communities of the 1950s, the progression and effect of social change upon that community is accurately expressed. It does bring back memories and feelings of both regret and "good days." The account fills in the gaps for those who have been absent during the past thirty years and were too young to fully understand the changes that were taking place.

One weakness in Wooden's study was his presentation of historical information regarding the Hawaiians. When discussing or comparing areas used by early Hawaiians, one should be more aware of traditional settlement patterns of the Hawaiians and the geographical features of the Islands. Discussion of the early Hawaiian social structure is done injustice with use of such descriptions as "upper-class elite" and "lower-class peasantry" when referring to the *ali'i* and *maka'āinana*. The misuse of the term *kama'āina* when referring to the Caucasian elite is but a reflection of other non-local writers who have written about Hawai'i. Also important is to ensure correct spelling of Hawaiian places and locations.

In summary, Wooden has conveyed some valid information regarding social patterns in Hawai'i. While a study of such complex issues cannot be conclusive, it is good enough to be included with other recent works that have looked at Hawai'i's people. These include *Kodomo no tame ni--For the Sake of the Children: The Japanese American Experience in Hawaii* (Dennis M. Ogawa) and, *People and Cultures of Hawaii: A Psychocultural Profile* (John F. McDermott, Jr., Wen-Shing Tseng, and Thomas W. Maretzki, Eds.). Wooden's study is worth adding to one's bookshelf.

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