

AN 340 NOTES

Environment

Plate Tectonics, West Pac Plate, Hot Spot

Stats= 132 Islands/reefs; 1523 miles long; 2700 miles→Papeete; 2300 miles→ CA; 3850 miles→ Tokyo

Mauna Kea tallest mntn on planet—13,786' to waterline, 31,796' total to sea floor

Waialeale= 451" rain in 1982; est. 666" max

Kauai= 5.5 million yrs old; Big Is 500,000 yrs old

Hurricanes= 90+mph, est 150 in 19th C.

Earthquakes= 8.0 in 1868, South Point

Tsunami= recorded 55', estimated 325' (Haena Point Kauai)

Isolation: 1) water (ocean); 2) Kuroshio-Japan Current; 3) trade winds

Survivors: 1) Isolation as filter, Darwinian selection; 2) fragility in specialization

Shield Volcano / cinder cones

Sea Level +/- 300' (Ewa plain as coral reef)

Depth of ocean= 1000-2000 fathoms (f= 6')

Terms: Mauka-makai; ahupua'a; moku; aroha; ari'i;

Note= Spelling options due to missionaries

Prehistory

Initial Movt= central Polynesia—difficulties in initial settlement and adjustment

HI one of last expansion phase (Rapa Nui, Aotearo'a)

Arrival—refugees/stranded (accidental voyaging) vs. systemic search/intentional colonizing

Tropical vs. sub-tropical

Impacts on endemic environs—birds, plants—imported plants/animals

Impact on HI of micro-environ encouraging human specialization, place-specific knowledge

Trad Polynesia= kinship= ainga (matai) system→ structured 'ohana w/o land links

Shift in relat of ancestors/clan→ land

Shift from matai/fono political/social system → ari'i (note shift from ariki-ali'i)

Shift from familial (matai/ainga) → ari'i/maka'ainana/kauwa

Shift from family-based religion → 1-tier religious system (familial/state)

Shift from econ based on family/village, localized self-sufficiency → limited specialists

Shift from familial/prestige warfare → acquisitive landholding

[Kalaniopu'u of Kohala & Kahekili of Maui]

Traditional HI Culture

Shift in Religious System: Intro of Pa'ao credited [Ro'o in Tahiki]= luakini heiau, complex kapu system, prostration/chiefly kapu, isolation of ari'i, genealogical dance/song forms, large ritual drums

Sweet Potato[ʻuala] as player?? Note 'value' vs. kalo (more poor/common food)

Papa-Wakea vs. Tangaroa (Kanarua), Tu (Ku), Tane (Kane), Rono (Lono) → link to power elites

Akua?—shifting role/power= Pele, Hiiaka, Kamapua'a, Kihawahine... relat to maka'ainana place/landscape

Note= Pele NOT creator of HI—came by much later

ʻAumakua= family/personal spirit 'twin'—of family essence

ʻUnihipili= ancestor spirit

Akua= state gods

Kapu= prohibitions to safeguard mana of ari'i/enhance power-control

Note: Regional variation in shifts, political/ritual/linguistic between W (Kauai-W Oahu) vs. E (Moloka'i-Maui-Big Is) Ka'u—Kona effect politically, academically

“Ka'uism” of contemporary HI culture/landscape

What is a traditional HI culture—who/when/where?

1500-1600 Pop pressure?

By 1650 have incipient state political forms

Friction between secular ari'i & religious kahuna= power relats, mana / kapu / kahuna

ʻOhana and loss of land control rights—just descent group, exploit resources, tax, incest kapu

Even ari'i only abstracted validation to land

Pre-European HI

Continual contacts with South—when Pa'ao arrive—link to Ari'oi cult (Marquesas/Tahiti)—god 'Oro, from Raiate'a in 1500's

Why loose Matai/Fono?

'ili as sub-parcel of ahupua'a—sometimes completely independent—usually unique

Chant= words have mana/same as deed—onomatopoeia words tied to physical reality

Ari'i nui / Ari'i ai moku / Ari'i / Konohiki ; maka'ainana

Heiau= Kawiwi Peak (Wai'anae), Punanaula Heiau; Kuma'ipo Heiau

Papa'ena'ena Heiau (La Pietra)/Lae'ahi, Helumoa Heiau at Apuakehau (Waikiki Hale Koa Hotel), Kupalaha Heiau (Kapiolani Park near Cunha's) Linked Heiau

Ex= Kam nephew (Kanihonui + Kaahumanu)

Polygynous=incest except for ari'i to reinforce uniqueness (Kam + Keopulani)

Note= family genealogical restricted, but hanai

Problem of contemporary percept of trad. HI—which one???

Pop pressure—note famine food list

Note how combination of 'old' religion with new 'Pa'ao' variant developed HI in unique directions

What was HI like in 1780?—West Is, East Is? Relat of ari'i/maka'ainana/kauwa(?); extend family w/o land control through ancestors; full-time bureau/kahuna/warriors

Note how technically complex land/aqua use was

Note how contrasts to Western/Anglo views of simplistic people like 'children' (Bligh/Mutiny on Bounty image)—in reality very advanced/complex, just in different directions (oral/spoken vs. written for example)

Note: Ari'i use of incest (br/sis marriage)[Pi'o, Ni'auipi'o] used as sign of unique position vs. rest

Power of words—onomatopoeic

Power in locations—mana geographically-centered rather than abstracted

Possible Spanish 'visits'

Note how in late period (1650-1800), espec. in East Islands, complex power struggle between secular ari'i and kahuna for control—eventually leads to Kaahumanu staged anti-kapu lunch—use discussion of Papa'ena'ena Heiau sacrifice as example

Monarchy

KEY= HI was an internationally recognized Independent Country, with ambassadors/etc from 1789-1893.
Compare to US=1776; Germany= 1867; Italy= 1870

1819= Intentional overthrow of kapu system—why?

Position of Kamehameha/Ka'ahumanu / Liholiho / Keopuolani

Monarchy= Ari'i like Japanese Royalty—the 'look' was all-important, others handled 'technical' issues/affairs

Note internal infighting with Kam/Kohala-Kona BIs faction vs remnants of Oahu-Maui elites, lack of entrenched stability to the Kam as head of HI state (using Umi-a-Liloa as example)

Note how seen in competition between Ari'i for control of contact with Anglos—use of kapu on mirrors, etc.

Drives Sandalwood trade, schism between Ari'i & Maka'ainana in terms of responsibilities/obligations

Role of "Historical Accidents" in HI history—arrival of Miss. w/in year of internal collapse of state religious system

1876 Reciprocity Treaty, 1887 Congress Revokes, keeps PHarbor

Anglo Impact

Impact in 3 Main Areas: 1) opened to rest of world, Europ power struggles (US/BR/FR/GER/RUSS)

2) Intro of diseases (note your chronology) NO COOK BROUGHT EVERYTHING BAD

3) Shift in Ali'i/maka'ainana relats—desire of chiefs for material goods (competitive)

Note combination of: 1) religious persecution of priests; 2) disease; 3) sandalwood, etc. leading to rapid decrease in pop—important because oral trads take TIME to pass on

How Anglos able to manipulate system—1) accepted due to tech/know superiority; 2) absorbed into kin system (orig. to control/limit access to them) but of course much more individual focused—so less interest/responsibility for family needs; 3) ali'i use of specialists applied to Anglos, quickly control finance/judicial sectors/foreign affairs

From developed power base can shape HI society into their mold—remember White Man's Burden—while intentional was purpose of eventual goal, not destruction

1) Shift to cash-crop econ/ag

2) Conflict with unstable land ownership

3) Press for perm. Land ownership—destroy usufruct system

4) Support by majority powerful ali'i due to carrot of financial gain—but from position of NO responsibility and some ignorance/disinterest in eventual impact

5) Mahele format (1846-1850) where & how done—whose advantage, need 2 witness but must be non-related—Yeoman farmer 'goal' (tax base)

1887= Bayonet Constitution forced on Kalakaua

1893= Dole Rebellion/McKinley + congress

1898= Territory of US

HI POPULATION 1896 [Republic]

HI/Part-HI= 40,000

Chinese= 15,000

Japanese= 24,000

Port.= 13,000

Euro-Am= 7,000

Polynesian= 1,000

HI Culture Today

Is there still a Hawaiian Culture?

Note discuss/def of ethnicity

Note culture as a 'virtual reality' based on group-defined parameters, so constantly dynamic

Trad remnants= 1) 'ohana/extended family; 2) father/mother etc. roles extended horizontally through family [uncle/aunt]; 3) focus on family—hanai adoption (practiced by 15-20% of HI families; 4) prestige in spoken word (vs. written); 5) patterns of conflict avoidance/gossip, minimize personal gain, maximize interpersonal gain); 6) limited interest in visible status, cult of the individual

Revitalization Movts—19th C. (Oahu, Maui), today

Plantation Life

Racial segregation/caste system

Define Haole, Kama'aina elites

1875—Sugar= 25 mill ## sugar

1890—Sugar= 250 mill ## sugar

McKinley Tariff 1890= No tariff on ANY foreign sugar, US gives \$.02/# subsidy for US-grown sugar

Note segregation between Haole elites and luna (Portuguese, Puerto Rican) and workers and HI non-players

Negative can be Positive—2-tier caste system of plants. Unify immigrant groups through shared work experience/treatment by elites. Note that work same for all labor groups, camps similar—experience same work conditions (regimentation, lunas, haole domination)—developed common work bond

Note how weren't supposed to—ethnic/national diff. encouraged to stop labor unity, but outweighed by shared work

Escape mech—labor vacuums—escape from Plant.

Chinese—ag., small bus, etc.

Japanese—Bureau., ag.

Filipino—labor, service sector, ag.

Korean—business

Port.—ag., business, politics

Okinawan—ag.

As each group escapes, creates Plant. Labor shortage—water downhill with path of least resistance

Compare to West Coast, imports same pops., same period—diff in labor competition

Develop of “Yellow Peril” concept (Hearst et al)—restrict. Against Asiatics owning land, etc.

Discuss. Importance of Supreme Court ruling on Bishop Estate Holdings—attacks on “HI as racist” by conservatives

Intermarriage w. HI as mechanism for localizing—developing local ties

Note- Time conflict—by end of labor contract 10-15 yrs. Gone by, home a very diff. place

Note—How total was plant controlled—not only economy, but actually what religion practiced/celebrations/ marriage patterns... pervaded all aspects of plant worker life

Note—develop of pidgin creole as form of comm., initially as a mix allowing comm. Between diff. lang groups, like SW Pac ‘beche de mer’

Note—uniformity of Creole here—within 1 gen (2nd gen) uniform lang system in place

Anglos

Historical increase in power 1848/1887/1893

Discuss Reciprocity Treaty (1870)—initial strong links between Kalakaua/Kama'aina elites

Basically control through econ control—w/in gov't. and Plant.

Diff groups w/in Anglo= Kama'aina, Military, In-migrant (young); Professional/Intellectuals, Managerial Profess., Retirees, Tourists

Note—True Kama'aina are LOCAL social elite—Paternalism

Note Morality conflict w/in kama'aina elites= 1) equality of all people; 2) exploit labor for profits; also power tied to HI intermarriage, so 'Brown' if try to marry NEng elites—back in NEng they were small-time missionaries, powerful only in HI context

Responsible for develop cash economy, multi-ethnic mix

Big %= Amfac, C. Brewer, A&B, Castle & Cooke, Theo. Davies

Pacific Club—(1840's?)—1983 allowed women members, 1968 Asians

Problem relating to minority status

Why aren't they part of local mix? Domination vs. shared power

| | | |
|---|----|---|
| Anglo-Amer | vs | Hawaiian Chart: |
| Nuclear family -- | | Extended family |
| Calvinist work ethic-- | | Pau hana system |
| Time orient.-- | | Task orient |
| Individual orient-- | | Family orient |
| Visible status/prestige-- | | social network/reputation/IOUs |
| White Man Burden's arrogance | | Social isolation |
| Negative Reciprocity-- | | Balanced/Generalized Reciprocity |
| Generalized Morality-- | | Situational Morality |
| Socio-econ segregate (address)-- | | family net, where from, historical kinship |
| Econ dominance—ties to mainland firms-- | | Local, family business, service sector, LonLand |

AMERICAN VALUE SYSTEM

- Time-oriented or Time-centric. Puritan-Calvinist, 1) time spent working=prayer (God's work); morphs into 2) time spent at work=God's work, morally good. Time spent relaxing/fooling around is Devil's work, morally bad. Measure accomplishments through time (credit hours to graduate, work 8-5....). In contrast to task-oriented or socio-centric.
- Time is measurable, not mutable. Time is unilinear (past-present-future), not circular. Time can be given value (hourly wage).
- New is usually better than old, simply because it can be modified (improved). Change is a synonymous with new. Calvinist—self-discovery, education is necessary to achieve salvation. Every individual must look to the Bible and interpret what is written there to achieve salvation. Life is then a process of self-discovery. “Change is necessary for growth”. “New and improved”. Old=stagnant.
- Space to be filled, modified, shaped. Empty space is abhorrent, “a waste of space”. In contrast to “emptiness as a value”.
- Individual-centric. The rights of the individual are dominant, “God made us all as individuals”. Calvinist—Every individual is uniquely responsible for their own behavior, morality and prayer, everyone has to negotiate their own access to salvation/Heaven (in contrast to Catholic concept to Absolution). Move to holiness or sin is only within the purview of the individual. Groups are only collections of individuals (not larger than the sum of the parts) who must always keep to their individual goals/perceptions of right/wrong.
- All individuals are “born equal”, therefore all have equal abilities to succeed/fail. The self-made millionaire is superior to the heiress.
- Wealth is not only a manifestation of “working hard” but also of God's blessing on the value of work/labor. Being wealthy is morally good. “Slacking off”, “a bum” is a reflection of laziness, listening to the Devil. Being poor is morally bad. “If you stay poor it's because you are too lazy to do anything to pull yourself out of poverty”.
- Material possessions/consumerism is therefore a reflection both of success and good, but also can be used to judge strangers as to their morality. To work there must be agreed-upon group measures as to the cost of objects. Individuals are “scored” on their personal possessions, “having a nice car” vs. “driving a rusted heap”.
- Private ownership of property not just possessions—the landscape is commodified. Private property is another measure of both success and also morality.
- Individual self-worth in large part based on how one is viewed by others, reflecting consumerism. In contrast to internalized self-worth.
- View that civilized is good and a necessary goal. In contrast to nature, primitive, wild or savage. Domestication is the reflection of this (the lawn, trimming hedges, pets, etc.).
- Humans in a position of superiority/stewardship over everything else. Manage the environment, zoos, train chimps ASL, National Park system. God put people in the position of control over the planet.
- Ethnocentric view of social/cultural alternatives. Ethnocentrism powerful given the universalistic nature of American views of others.
- Universalistic—view that all humans have the innate ability to ‘be Americans’ and thus can be held to that standard. Also view that do really want to become Americans if could do so.

Jamieson / Miles Fukunaga Case=

Massie Case=

Non-Haole Haoles

- 1) Supervisors, technicians= Scots, Amer/English [Australian—T.G.Thrum]
- 2) Labors, but small ##-- Germans (1400 to Kauai), Russians (2100), Norwegians(600)
- 3) Laborers, large ##, stayed= Portuguese (12,000 1878-87/13,000 1906-12)/Puerto Rican (5200 1900-02)

Port= 1) familiar with environ—largely from Azores/Madeira, sub-tropical, volcanic; 2) balanced ratio (4334m/3109f/5388 kids); 3) incentive of 1 acre/home; 4) familiar with sugar

Why accepted as “local”—worked in fields, in marriage, lived in camps

2nd Group not success—more from Azores/Lisboa—much more outmigration to W Coast

Puerto Rican= 1) came as families; 2) familiar with sugar, environment; 3) extended family; 4) willing to intermarry (P-H-F); by 1950= 15,000+

NOTE= role of public ED to Americanize/assimilate—specifically mandated

In 1920 “97% of elementary school students came from non-standard English speaking homes”

| | |
|-----------------|-------|
| Pop= 1890 | 1920 |
| HI= 38% | 9% |
| Chinese= 18.5% | 9% |
| Japanese= 14% | 42.5% |
| Portuguese= 14% | 10.5% |
| Part-HI= 7% | 7% |
| Caucasian= 7% | 7.5% |
| Korean= | 2% |
| Filipino= | 8% |
| Other= 1.2% | |

Chinese

Note—Family dominant force in original migration (mech of \$\$ to family)—filial piety vs staying home (cash flow)—NOT BY CHOICE—Obligation, supposed to be temporary

Note Complex Chinese Ethnicity—Han vs. Cantonese, dialect variation between nearby villages...

Use family model for all social relats (assoc/tongs/triads), pseudo-kin relats

Village-kin relat—village associations, sending \$\$ back to village, etc. ‘Overseas Chinese’

Patrilineal/Patrilocal/Primogeniture

Extended family model—goal is continuation of the family through time

Values= Age=rank; Confucian system—emphasis on harmony; smooth interpersonal relats; complex formalistic etiquette; polygynous; generalized reciprocity; Guanxi; Situational morality; filial piety; public image [face]; education vs. goods/\$\$\$ (Education is the key to success/prestige); land ownership key (social security)

“Brilliant Scholar but Bad Son Commands No Respect”

Note= trad son raise hand to father= execution (Song Dy)

Dislocation—almost all Male—develop pseudo-kin nets {Tongs, Family Associations}—recreate family/security/safety net; over time pseudo-kin may partially supplant real kin; strong desire to re-start family here, become ‘head of household’

Sandalwood Trade—Awong, etc.

1852 failed labor import

1876 Major import, by 1884 18,000+ Chinese (Fukien/Guangdong Provinces, Joongshan Town)—23% of pop.

Pressure of Taiping Rebellion (1850-64), populist anti-Qing (Manchu) uprisings

Hakka-Punti, Fukienese... HI vs. San Francisco

Note 1/3 ‘rule’—of 45,000, 27,000 back to CA/China

1st group off Plant (break contract) into ag+rural HI, then urban

Labor vacuum—growing pop, need for food/urban

Note Tanomoshi \$\$ system of banking

Paradox of Kama’aina elites in MISCEGENATION enforcement

1967= 19 States still with Miscegenation Laws [1948 Perez vs. Sharp]

Note: Over 50% Chinese in HI outmarry—contrast to elsewhere

Why Diff Than CA?

CA= Earlier (gold Rush 1850's)

CA= Isolated settle/ghetto, 'Chinatowns'

CA= lack of intermarriage, race/Yellow Peril, no dispersal into community

Note: Thrum articles ambivalence about Chinese

Note small 2nd group, Taiwan/HK in 1980-90's [political]

Major increase in 2000+ econ driven

Note how not close ties to 'local' Chinese, no obvious labor vacuum to exploit

Japanese

1868 Failure (153, strike)

1885-1901= 61,000+, 40% of population

1884-1897= 49,685 (3700/yr); 1898-1904= 69,808 (9,900/yr)—Over 80% Male

After 1901 only specialists/wives

By 1924= 200,000+== 30% back to J, 30% to mainland

Tokugawa-Meiji Shift, Satsuma Daimyo

1873—Meiji new land tax, by 1890 367,000 farmers lost land due to non-payment

HI=SW Honshu (Hiroshima/Yamaguchi/Kumamoto/Fukuoka), mainly farmers (own/tenant)

Issei-Nisei-Sansei-Yonsei-Rokusei

Kibei—child sent back to Japan

Note J Geosociobiology logic

Issei=highest % married males of any ethnic group in HI

Local J-A (Buddha-head) vs Mainland J-A (kotonk)—differential pattern of assimilation

Yellow Peril same as Chinese—fear transfers over

Post-1930—Mainland very restricted (land ownership, where live...)

HI—Labor vacuum—1st to Ag → Bureaucracy

1941—Internment (3/9/42)[Ex. Order 9066]—Mainland 110,000→100,000 interned

“Security of the Western Region of US”

HI Internment= 1569 (1466) out of 157,000 (total pop= 421,000)

Tendency to take out dual citizenship (encouraged J govt)

Fukunaga, Miles= 9/18/1928= Gill Jamieson (10 yr)→Fred Jamieson-Haw. Trust

Arrest 9/22/1928, Trial 10/2-10/3/1928, convicted 10/4/1928, executed 11/19/28

Massie, Thalia (Raymond Chandler ‘Flappers’), Joseph Kahahawai, Clarence Darrow

Japanese Value/Attitudes:

Obligation—basic mech for integration

3-P= patrilineal, patrilocal, primogeniture

Vertical Orient vs. Horizontal Orient (US)

IE= household unit [Roof of house] vs. specifically genealogical (Chinese)

AMAE= “indulgent love”—key is each relat. Is unidirectional—child-like→emotional sponge

Control by Guilt

ENRYO= Considering (things) from a distance—keep outsiders at distance→ avoid obligation

Visible/Non-Visible Power

Avoid/Deflect direct confrontations

Situational Morality vs. Generalized

No Individual has same social rank—always higher/lower

Mainland—still extended family very strong, vertical orient. Still present

Adopted Anglo stereotypes= quiet, conformity, loyalty, diligence, max. effort

Good citizenship, high ED achieve., group oriented, future-oriented (Children)

WW II relocate amplified

Vertical Orient ‘broke’ “bottom social rank” through non-accept of Anglo stereotype strat.

OKINAWAN

Diff. from J.= shorter, wide-eyed, dark skin, hairy, pig-eaters, tattoos—J stereotypes.

1900-24= 20,000

Satsuma Daimyate

1899= Metropolitan District (US State), little assim. To J (no language, etc.)

1945-1980= 5000+, very J socially

1st Group= rural, sugar farmers, male (escape draft), poor educat. (-5 yrs), stayed in ag/pigs

2nd Group= urban, assim. Japan, well-educated—many married US service

Family emphasis—person identified by his/her name/kin status—family name new

Pacificistic= close ties to China (Formosa/Taiwan)

Relaxed pre-marital relats—more female choice

KOREAN

1902-1924= 11,000 1902-1907 Mission rescue 7,000+; Pyongyang area, Christians/bourgeoisie

1910= only 4500 left

1910-23= Picture Brides= Age diff, lying (success) results in large semi-independent female pop tied to kids

Korean Women= most successful group—yet male-dominated at home (still today) De Jum Geum

Extend family, relig. Affinity (Christ), urban orient—high outmarriage (80%)

1965+= 10,000+= 2nd largest immigrant group—totally diff group

Come over as families, usually profess/managers in Korea, problems with adjust/assimilate

UJI= to depend on others for support (like J Giri-Gimu)

SINSO= moral indebtedness

PUT'AK= entrust another with something and expect them to be benevolent in discharge of it

MYOLSI= to be refused request to have face upheld

All based on CHONG= emotions/circumstances—all experiences tied to

ONCHONG= Charity

UJONG= Friendship

PAKCHONG= emotional miserliness, not willing to give/receive emotional energy

FILIPINOS

Phil= 7,000+ islands, 100+ cultures

HI= Tagalog / Ilocanos / Visayan

Tagalog= semi-urban (Manila), Spanish/US acculturated

Ilocanos= NW Luzon, lower ED, rural, peasant

Visayan= Cebu, semi-Spanish accult., semi-rural (sugar)

Impact of Spanish colonialism—Manila→Acapulco Galleones Trade (also Guam)

Immigrat= 1906→1935= 110,000+ [over 50% left, 40% back to PI, 10% to mainland

2nd Wave= post 1946= ball of string (chain mig.)

Note= cycle of returnees (unique)

1930= 80% illiterate, 15-19 y/o 25% illiterate

50% unable speak English; 24% eligible for school

Note Male-Female ratio (10:1)

Miscegenation→ 1948 Perez vs. Sharp (CA)—tied to WWII Filipino 'Freedom Fighters' in Luzon

1970's= 39% finish HS (Chin= 65%; Japan= 61%)

NOT Picture Brides—go back to PI for bride, bring back

Hawaiianos—impact on labor recruit / percept. In PI of life in HI

Note= change between Fil. Migrations / friction between—FOB segregation

Note= contemporary stereotyping/barriers

Filipino Values/Attitudes

Hispanic impact= 1) peasant logic—drive to escape

2) Cacique= material culture, present-orientation

3) Social prestige defined by consp. Consumption (like US)

Bilateral Kinship= negotiated relats= very strong/flexible membership

Kin vs. Strangers (only for validation of success)

Like Japan in that rarely equal relats—usually complementary

CUMPANG affiliations—(surrogate family as per Chinese)

Alliance system of obligation net

CAMPADRE system vs marriage partners—note how sometimes god-parents

Familial pressure for remittances/obligations due to cost of access—family “gifts” to officials/Hawaiianos to get entre → pay back family → assist family \$\$--school/marriage/rite of passages → return home as success (mat. Goods)

UTANG NA LOOB—debt inside oneself—“balanced” recip?? Shows gratitude by repayment + interest= but favors hard to quantify—if unequal status/prestige then may demand loyalty payment instead of \$\$-- with kids concept that NEVER can repay parents for upbringing

HIYA= sense of social propriety—system of sanctions/regulate reciprocity

To avoid Hiya will show gratitude for favors with gifts

PAKIKISAMA= to accompany/play along with—key is smooth—undisturbed social relats., use euphemisms/courteous speech or go-betweens to prevent disputes

Security through interdependence → not independenc

MACHISMO= public ‘ego’

Leyte= “A gift of money can be paid & once paid, it is paid, but a debt of gratitude may be paid, but the debtor is still indebted”

OTHER POLYNESIANS [SAMOAN / TONGAN]

Historical Develop W. Samoa/Amer. Samoa—Pop Diff / Kin Ties

E Samoa to US 1900, W Samoa Germany (Brit got Tonga)

1915= Brits take over W Samoa, then to NZ as managers (Tonga direct with UK)

1962 Samoa independence

1st move to US 1952 (close US Navy base) offer to transfer to HI (PH)

1980= HI= 15-20,000; AmSamoa= 30,000; Samoa= 155,000; NZ= 30,000; CA= 43,000

Note-difficulty tracking immigration

FAA SAMOA= The Samoan Way (ideal)

Centrality of extend family to social system

AINGA= Family

MATAI= Chief/family head

FONO= Village Council

Strong Rank system

Note= Changing role of matai/pastor—power struggles

Assimilation= NOT Plant system, in family groups, easy-cheap contact w. home, no isolation

Family vs. Strangers vs. Outsiders (other Samoan families)—highly competitive

Labor Stability/Plant Unions= no labor vacuums—result is bottom social ladder

Problems= High Violence rate, lack of assimilation (not forced), note same situation in NZ

Power= Asian groups power in Elders/adults but system of feedback, Tongan/Samoan very centralized power with minimal feedback

Similar= Education value / extended family / patrilineal / centrality of family

Diff= rural environ (no urban model) / relatives here / media contact / home contacts

MICRONESIANS

Some aspects similar to Samoa/Tonga= lack of labor vacuum; media-home contacts; relatives here; rural environ; home change

Diff= lack of home stability (no equiv. to Faa Samoa); hyper-US acculturation mat. Culture

Compacts of Free Association—note complex in that Fed Govt deal, but HI State Govt hassles (ed espec)

SE ASIANS

Not Immigrants—refugees

Diff. ethnic groups from hunt-gather (Hmong) to urban (ethnic Chinese)

4 main groups= 1) Vietnamese (many are ethnic Chinese); 2) Thai/Malay (many also ethnic Chinese); 3) Laotian/Cambodian; 4) Hmong/Hill groups (Laos/Viet/Camb)

No Plant System/ no labor vacuum/ increasing ED/POL gap between haves-have nots; / significant % are refugees

BLACKS

Highest annual growth rate in 1960-70's

1901 Tennessee to Pioneer Mill (still in Lahaina)

General social patterns similar to Anglo-Am. (or more like Filipinos?)

Extended family, very close mother/offspring—almost Amae

HAWAII TODAY

Stereotyping variation—important as mechanism of assimilation

Lack of ethnic majority and multiplicity of power groups

Plant. System & “forced” intermarriage

Labor vacuum in areas appropriate to 2nd Generations

Native ruling group during initial period & HI racial prejudice (or lack of), Relig. Anglos (vs. pure business types)

CAN NOT be exported

Historical situation key but unique (Native group in charge during transition period)

Rare to find groups so ethnically mixed in individual proximity

Rare to have continual labor vacuums in appropriate areas

Rare to have benevolent despotism (Big 5 paternalism) w. strong local attachments

Future= Anglos as majority?

Trusts breaking up (Damon, Campbell, Castle)

Land freed up from lease-hold to fee simple, mainland invest (Ex-Damon in Mapunapuna)

Tourism as economic base—fragility, supports HI stereotypes

HI—who for, what limits?

Activism vs. smooth for tourism, Perception of place/ownership

Does Economics own the land (tourism)?

Note How “Local” vs new groups (Micronesians, FOB Filipinos, etc.) not inclusive

Stereotyping

What is it? The collection of perceived fundamental characteristics applied to any individuals of a defined group

Serves= 1) means of organizing images; 2) fixed simplistic impressions; 3) salient features chosen to stand for the whole

Stereotypes are convenient, time-saving & necessary otherwise would have to treat each situation as new-unique event

Trad Judgment= Stereotypes essentially negative, unfavorable, incorrect/contrary to fact, intentionally undesirable

Stereotypes may be T/F, +/----are relatively simple general rigid conditions of social groups (can be based on idealized norms)

Common expression through media (sound-bites)

Stronger operationally when have less contact with members of that group

Note= outside percept of HI—Pidgin to Da Max for insiders

Note= variation in 'humor equation'—what is considered funny, who can make fun of, where, by who?

Note= can use stereos for initial contact—not break social norms till get to open communication—on mainland not common because necessity for comm.. not often present—monoculture dominant

HI= Foreign born 12-15% average, 4x national average

Tensions: 1) P-T residents—change in POL/ECON structure—Palm Beach/Resort image (Trump Tower)

2) work pop→ marginal suburbs

3) selective outmigration/in-migration

4) Changing tourism demands—increase in service quality, demand local experience (NOT HI)

5) HI ethnicity threatened/threatening—US law vs. island/multiethnic

US Trends= 1) Increasing aggressive Anglo-Am. Culture movt/conservatism (including conservative Christianity)/lowered tolerance/major resurgence in simplistic stereotyping

2) Erosion of middle class

3) Physical separation—gated communities