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.

Physical appearance may, in fact, have less salience in Hawaii than in other states. White is not necessarily the color of political and economic influence in Hawaii, but ethnic identity is not immaterial in that society. Kinloch reminds us of the importance of the situational context in which ethnic identity is formed; although he does not report the ethnic composition of the school in percentages, he does note that part-Hawaiian and Samoan students are in the majority. In this context Hawaiian appears to be the ethnic identity of choice for the mixed race student who has that option available. At work here, possibly, is not only an inclination to associate oneself with the numerically preponderant group but also to define the social environment rather narrowly—as the school or the neighborhood as opposed to the city, state, or nation.

A reader inclined to generalize, however, should keep in mind that Kinloch's sample is very small and that it is a sample of convenience, not a random sample of racially-mixed adolescents. The author, wisely, makes no pretense of statistical significance. He does not include with his tables the standard measures of significance that would be appropriate only to a scientifically drawn sample.

A multicultural society is one in which definitional boundaries between ethnic groups persist in spite of frequent interaction among the component groups. Fredrik Barth and his colleagues have provided intellectual direction to the recognition of the psychological dimension of ethnic identity.[1] Kinloch's research note is a contribution to the understanding of the maintenance of ethnic identity in a fluid multicultural environment.

Note

[1]Fredrik Barth, ed. *Ethnic Groups and Boundaries*. (Boston: Little, Brown, and Company, 1969).

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