

In Celebration of Students: Reflections on Learning at the University of Hawai'i at Mānoa



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Cover photo: Students from Professor of Music, Byron Yasui's classical guitar class.

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And a very special thanks to two people whose words inspire and instruct: Pualani Hopkins and Sam Ka'ai.

Kathleen O. Kane
Editor

Ruth Streveler
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Note on transcription: In keeping with the conventional use of Hawaiian language at this moment, certain decisions have been made in the revision of this text. Most notably, the Hawaiian words that appear in this volume now contain diacritical markers in accordance with Pukui and Elbert's (1986) Hawaiian Dictionary.

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This volume for new faculty and teaching assistants came to life through the desire that produces all creative effort...the desire to communicate. It takes its form to some extent as a companion to the Fall 1991 publication "In Celebration of Teaching: Reflections of University of Hawai'i Professors," from the Center for Teaching Excellence and the Office of Faculty Development and Academic Support, University of Hawai'i at Mānoa. In that publication, teachers, many of whom had received University Excellence in Teaching Awards, were featured through their written reflections on what teaching meant to them. From the introduction: "...university faculty are engaging in difficult dialoguesteaching has emerged again as a topic which challenges our skills and imagination. Many voices are becoming a chorus." With much the same spirit, this edition takes its place in continuing the dialogue and joining with the existing chorus of voices. Here, students who care as passionately about learning as teachers do about teaching, join the chorus. What they can contribute is a multi-faceted view of themselves, one that will enable new faculty and teaching assistants to know who it is that faces them in the classroom.

We set out to record student voices in several ways. Colleagues around the campus suggested students that they thought might be willing to talk with us and to write an essay for the volume. These students submitted their own thoughts concerning this question: "What would you like new teachers to this campus to know about your experience as a student here?"

Another way in which we were able to hear from many more numbers of students was to enter lecture and seminar classrooms with a single sheet of paper which asked them to "Describe your favorite teachers, their characteristics, how they conducted their classes, how they treated students, how it was that they facilitated your learning?" and "What should new faculty or teaching assistants know about students at UH?" In this manner, we were able to collect hundreds of responses from students. Even though students usually had only a few minutes to respond, their remarks were thoughtful. It became clear that students spend a lot of time and energy thinking about what matters to them in their education and in the teaching and learning that they have experienced. Even when they wrote about frustrating situations the majority

of student responses were coherent and constructive in their descriptions and in their suggestions. Some very clear and strong themes emerged which validated our hypothesis about what matters to UH students.

This volume attempts to give the social context of the classroom and to create a more precise awareness of the multicultural dimensions of the students through the students' own self-understanding. Underlying that effort is the notion that perhaps the most useful way for any newly arrived teacher to enter the classroom in Hawai'i is to enter it with the humility and sensitivity of a foreigner. Whether one arrives from the continent of North America, from Asia, or from other locales, new teachers cannot help but recognize the degree to which they are newcomers.

In that sense, this volume takes each newly arrived teacher as "foreign". Of course, an international teaching assistant in philosophy arriving from India will hold very different expectations and experiences than a junior faculty member in mathematics arriving from Boston. The teaching assistant from India will be arriving not only in Hawai'i, but in the United States, while the professor from Boston will find much about Hawai'i familiar to her, even though she knows that she will encounter much that she

will not recognize. Perhaps it could be said that the young international teaching assistant continually **knows** that he is a foreigner, the new faculty member from Boston may not.

Our purpose is to assist newcomers in adapting to the unique cultural diversity that exists in Hawai'i. What constitutes "the norm" elsewhere is very different than in Hawai'i where the norm is characterized by fluidity and richness. We have composed this volume in order to amplify the fluidity and richness within our complex and diverse academic community. By including a chorus of student voices, we hope to orchestrate more harmonious relationships between faculty and students.

Kathleen O. Kane



Kathleen Kane, editor of this volume, is on the staff of the TA training program. She is also a doctoral candidate in Political Science.

Postage Stamps

The following two passages, are excerpted from Does The Mo'o Live Here Anymore?, by poet and sculptor Sam

Ka'ai. These works were part of a keynote address presented to the Third International Conference on Thinking, Honolulu, Hawai'i, 4 January 1987. Used with permission of the author.

The idea of an island? For our people, an island is a small and precious thing, a thing that cannot be used totally. Think of it as a postage stamp, a small precious postage stamp. To live on this postage stamp island there are some rules. You can only live on the serrated white edge. The colored portion of the stamp belongs to *Haumea*. Belongs to *Kāne*. Belongs to *Lono**. It is the place where rainwater trickles downward. This resource—our rivers are 15 miles long at the most, many of them just five miles long—the idea of a river as a water resource is laughable. Our resources are very tiny, finite. The idea of extending our roads and reaching more of anything is not an idea available to us, for our roads bring us back to where we started. Our limitations as an island are not even a question of how much land we can develop, or roads we can build. The questions are more basic still, like how much water we can waste? How much do we need to drink? How much to keep the island green. This is how we, on islands, think about things.

When you are the nation who today use 32 percent of all the raw materials produced in the world yearly, you might have a hard time comprehending someone who would like to say, "It's been long past enough!"

More jobs is not necessarily a song that can be sustained. It is a hope and a prayer perhaps, but not a song that can be sustained. How about more people, then? Visitors!

If you invited a million angels to an island, along with all the high qualities, positiveness and smiles they would bring—the flapping of two million wings would spread a lot of feathers around. And you have to ask yourself if you like feathers mixed with the leaves and other things. Even the feathers of angels can become a foreign body introduced into your area. It's not that what is introduced is wrong. It is the question, is it right for that place and for that time?

And the precious little thing you have, the voice within each of us, the song of the *kahu*, the keeper, the perception of the boundaries of your dream, what about that? Do you listen?

* *Haumea* is a fertility goddess and patroness of childbirth; *Kāne* is the god of procreation or creator god; *Lono* is one of the gods brought from *Kahiki* (now called *Tahiti*), and is the god of the *makahiki* harvest festival and of agriculture.

Your Islands, My Cities

If we, as a people, seem to be regional quaint and interesting, inept, not in step with the modern world, it is useful to note that my world is at least 2,400 miles from anywhere. Most of the people I have contact with come from an **ocean** of land. They live on the continental United States. They have strange “islands.” They call them Los Angeles, the “island” of angels, San Francisco, named after a friendly saint, New York, and Walla Walla, and Chattanooga, and St. Paul, Houston, Detroit. These are their “islands”, they make their roads a little longer and live by percentages. Their method derives from their ability to extend their roads, or subdivide more land, or build more houses, and finally, the word **more** becomes their cardinal prayer for expanding their “island.”

But when you live, as I do, on a continent called the *Moana**, here we also have some strange “cities”. They are called Rapanui, whose ancient name was the navel of the world, Easter Island. They are called Aotearoa, the long white cloud, Fiji, and Tonga, and Tongatapu and Vavau, and Rongahaka, Tahiti, Maui, Moloka’i, O’ahu. These are the names of my “cities”. Here, if we have a problem and want to extend the road in a straight direction, we must learn to walk on water. Our “cities” are small in size and the “land” around them is not firm. The Hawaiian has learned to walk on water. We, as were our ancestors, are the people of the *wa’a kaulua*, the people of the double-hulled canoe, part of the voyaging group who learned, and knitted themselves into the elements of their environment.

*Ocean



**Matthew Kamana'opono
Crabbe**
Psychology
Graduate Student

Aloha mai! It is always appropriate to welcome newcomers in the traditional way of Aloha which truly exemplifies the spirit of our islands and, as you will experience, our diverse culture. The University of Hawai'i is a mecca for students from many cultures and ethnicities. This international mix enriches our academic and social aspects and is the very essence of the school's uniqueness. The UH is comprised of several major ethnic groups which embody the local culture; Hawaiian, Japanese, Chinese, Filipino, and Samoan. Each brings with them a rich history of their heritage that makes up the "local-style" way of living.

Our various mannerisms are influenced by our cultural uniqueness. These mannerisms often seem foreign to visiting and or new faculty and may pose some difficulty in understanding study habits, interpreting behavior, and communicating to students. Compared with students on the continental United States, many of the local students of Hawai'i are exposed to different levels of educational

experiences. Learning styles may be more reserved than assertive, more watchful than inquisitive, more group orientated rather than individualized. At times, traditional approaches of instruction seem aggressive by our standards. Our cultural uniqueness and learning styles are often overlooked and at times neglected in the educational process; however, this awareness can be used as a foundation to assist you as well as the student to attain educational objectives. This understanding challenges you to create new and innovative teaching methods that encourage and support cultural diversity, and to integrate these methods with your own.

The source of much of the Aloha spirit is derived from the Native Hawaiians. As a Native Hawaiian, my people have often been misunderstood and stereotyped, and the Hawaiian struggle to maintain our culture and identity is often misunderstood. Therefore, I would encourage newcomers to Hawai'i to educate themselves on the Hawaiian heritage that perpetuates the true spirit of Aloha. Brief classes and seminars on Hawaiiana may enlighten you on the cultural history as well as the socioeconomic and political controversies faced by the native peoples of Hawai'i.

These seafaring people migrated to Hawai'i from other Polynesian societies and established a complex society based on harmony between man and nature, man and God, man and himself. However, over 200 years later after the arrival of Capt. James Cook, who arrived at a time when thousands of natives (*kānaka maoli*) thrived throughout the islands, Hawaiians have diminished in numbers to less than 20,000, making them minorities in their own homeland. This is particularly poignant since Native Hawaiians have an

insignificant voice in Hawai'i's political process, comprise much of the lower socioeconomic levels, and are especially under-represented at the university level.

At the University of Hawai'i, the Native Hawaiian student population comprises approximately 5%. Studies have shown that this percentage decreases during the student's college years. Fewer Native Hawaiians pursue graduate level, professional, medical, and law degrees in comparison to other groups. Given the educational posture and socio-cultural perspective, an awareness of these issues should be kept in mind during your stay in Hawai'i. Though our islands are truly paradise, it is balance in life that ultimately shapes our destiny. The University of Hawai'i offers that window of life.

Diversity

“What sets the world in motion is the interplay of differences, their attractions and repulsions. Life is plurality, death is uniformity. By suppressing differences and peculiarities, by eliminating different civilizations and cultures, “progress” weakens life and favors death. The ideal of a single civilization for everyone, which underlies the cult of progress and technology, impoverishes and mutilates us. Every view of the world that becomes extinct, every culture that disappears, diminishes a possibility of life.”

Octavio Paz

Carolyn Wright, a student in social work, wants new faculty and TAs to know that “There is not a way to classify UH students. They come from every culture, race, religion and place. They are involved in the problems of today, and the solutions for tomorrow. (But) every new teacher should be prepared to face challenges and to encounter differences. Their job is not just to teach, but also to learn.” Life in a multi-cultural setting (can be) marred by cross-cultural conflict and miscommunication which is primarily a result of differing cultural values which are not recognized, so what we need to do is increase our recognition and understanding of these different cultural values.¹ It is by this kind of learning that the newly arrived teacher will feel compelled; learning to teach in Hawai‘i means learning from your students.

¹ Pualani Hopkins, “Contemporary Hawaiian Culture Workshop Notes”, Honolulu, 1992.



Claudia Kawakami
Geology & Geophysics
Undergraduate

The teachers here have a great challenge in trying to reach across a variety of cultures and nationalities. Since the majority of instructors are not local, the "language" they may use is often not the language of the majority of the student body. By this I mean that people here relate information and ideas by relating with each other. Hawai'i's people are "people" people. They are interested in who you are, where you are from and why you want to be here in their home. Will you respect their culture, land, and customs? And will you ask them who they are? Once you become someone beyond a name and a face, the information you share with your students carries much more significance.



Community in Hawai'i is based on strong ethnic identification and difference. This is far from the notion of a "melting pot" or "Golden Man" theory of race assimilation. Ethnic diversity in Hawai'i does not produce a "golden people", even

though many individuals are very diverse in their ethnicities. But community in Hawai'i is dependent upon distinction rather than blending, on multiplicity rather than on uniformity.

Robert Parks' race relations theory of contact, accommodation, acculturation and assimilation came to U.H. by way of the University of Chicago in the 1930's and gave rise to the myth which taught that over time the diverse ethnic groups in Hawai'i would melt together into a common race and culture and the net result would be the Golden Man. If we examine this myth more closely we see that the Golden Man (or Woman) is basically haole* but better looking and nicer, because of the addition of 3 T. aloha spirit!² Alan Howard, an anthropologist who spent three years doing research in a Hawaiian community has this to say about the myth of the "melting pot":

...in the state of Hawai'i I can only urge that we lift our heads from the sand and stop basking in the glory of our vaunted melting pot. We must be prepared to recognize that ethnic differences exist in our state and that they remain strong...the term

* This word originally applied to "foreigners". It now applies to Caucasians.

²Ibid.

"melting pot" has really been a euphemism for "Americanization"... Above all we must be honest with ourselves and with one another; for too long we have labored under the pretense that we are all alike - that our differences are negligible or superficial. Let us recognize that this pretense masks an underlying fear, a fear of those who are different and who do not share our values.³



Parisa Ann Suthun
Biology
Undergraduate

My overall experiences at UH have been positive. As an Asian American, from the continental U.S., my ability to blend into the crowd here in Hawai'i may have helped. As you gaze across the lecture hall or classroom for the first time, you will probably be shocked to find that most of the members of your audience have black hair and Asian features. Perhaps you'll then ask yourself whether or not you are in America. Do not let their physical appearances fool you into thinking that you are in a foreign country. Most of the students are American citizens and share with you many American values. However, values and behaviors will also differ from your own; from your experience and your expectations. A common mistake that professors make about the students at UH is that the students are apathetic and unenthusiastic, which they

³Ibid. Extracted from Pua Hopkins Workshop Notes.

measure by a “lack of class participation.”

What may appear to be indifference may also be reservedness, a characteristic common to Asian Americans. In my home state of Illinois, teachers have called me a ghost and described me as “pensive quiet.” My upbringing in an all-American small town did not help me formulate thoughts into verbal expressions in split seconds. I find myself reserving thoughts in my head for as long as possible so that I may edit my comments into something sensible. So, while you may expect your Asian American students to be quiet, also be aware that deep in their minds they probably have a burning question or comment.



When relating diversity to formal culture, the differences are clearly recognized and accepted. Ballet, hula, Japanese tea ceremony; these are not sources of cross-cultural misunderstandings or conflict. But when relating diversity to informal culture (what we think and do all day, every day; the way we act and react to the world; behaviors done unconsciously yet assumed to be universal) we are situated in an encounter with another whose behavior appears to us not as an expression of cultural values and norms; instead we may see someone who doesn't know how to act, who is lazy, who is passive, who is pushy, who doesn't care, who is stupid...

This is why so much of what students have to say

about the recognition of and respect for diversity leads directly to the theme of respect:

“New teachers should know that the multi-cultural aspect of the students means they will need a heightened sensitivity to respect student points-of-view.”

*Dwight Jackson,
Math student.*

“Teachers should treat students with respect because with respect towards the student comes respect towards the teacher.”

“The different types of people, ethnically, that are gathered here means that the teacher should understand and listen to students.”

There is a necessity of speaking about diversity in the context of the culture of Hawai'i. At the heart of what Hawai'i means to those who come from other places is the idea of a diverse and harmonious people. It is a potent idea, this couplet of diversity and harmony. Certainly, harmony is an important quality of life in local culture. It takes many forms; in the allocation of resources, in group dynamics, in communication, both verbal and non-verbal. What is particular about harmony within local diversity in Hawai'i is that it demands a recognition and respect for “the other” in a

way that does not diminish the other:

*E noho iho i ka ʻōpū
weuweu, mai ho'oki'eki'e.*

“Remain among the clumps of grass and do not elevate yourself.”

*“Be able to relate
to students on an
individual level,
and don't expect
them to be what
you are or want.
Learn to
understand their
thoughts and their
backgrounds;
that's the key to
understanding the
work they will do.”*

This is a very important principle of local culture; “to strengthen the network of interpersonal relationships because it is through these relationships that one finds the meaning of life. It is the feeling of being a member of an extensive and untangled net which represents security and coherence.”⁴ This may be taken as a principle of individual interaction

⁴Ibid.

in Hawai'i as well as a means of cultural self-understanding. If one's way of doing things is always both cultural and individual, it is essential that there is self-reflectiveness about what we do and say, of what we are, of what we represent, both culturally and individually.

"Students come in all shapes and colors; no two are alike. Be able to relate to students on an individual level, (and don't) expect them to be what you are or want. Learn to understand their thoughts and their backgrounds; that's the key to understanding the work they will do."

Esther Savusa, a non-traditional student, from Samoa.

Esther suggests that cultural diversity in Hawai'i goes beyond the common experience or meaning. Diversity resides **within** the people of Hawai'i; either within the immediate or extended family, two, three, four, and more ethnicities often co-exist. Diversity exists in Hawai'i not because people live within it but because **it lives within them**. The recognition and respect for the other, such that our "otherness" is not diminished, runs very deep: It must run deep because "the other" exists within oneself; an essential part of

oneself which must not be sublimated by another.

The extensive and untangled net which exists between and among ethnic groups also exists within individuals. Local culture revolves around this central form of collective self-understanding and respect. For the new teacher to UH, how effectively you learn to teach here may well depend upon your own self reflection and how you perceive your position within and outside of the extensive and untangled web.



Nahua Patrinos
Political Science
Graduate student

New teachers should understand that they are on foreign ground. They will not be accepted right away and that is OK. Since we are on an island, it has been my experience that we do things in a much more "relational way". Many people know each other, grew up in the same neighborhood and may even be

related. We are not a melting pot or one big happy family but there are webs of connections from which a new person is necessarily excluded.

Before I returned to graduate school, I taught junior high for eight years. I know how it feels to be new and to want to do a really good job and have the respect of the students. The best advice I could give would be to watch and to listen. Listen to everything - to our music, our politics, our stories. Make sure not to be caught up with your own little world that students become important only as they influence your work. Kindness and caring is vital to success in Hawai'i.

Remember that with regard to the local students everything is based on relationships and building relationships takes time. You will be respected if you are prepared for class, willing to help and listen, and willing to learn.

Language

Shakespeare's 'Hamlet'

To be, or not to be — that is
the question;
Whether 'tis nobler in the
mind to suffer
The slings and arrows of
outrageous fortune,
Or to take arms against a sea
of troubles,
And by opposing end them?
To die, to sleep —
No more; and by a sleep to
say we end
The heartache and the
thousand natural shocks
That flesh is heir to, 'tis a
consummation
Devoutly to be wish'd. To die,
to sleep;
To sleep, perchance to dream.
Ay, there's the rub;
For in that sleep of death
what dreams may come
When we have shuffled off
this mortal coil,
Must give us pause . . .

'Hamlet' in standard English

Should I live or die — that's
what I've got to decide.
Would I be wiser putting
up with all my troubles, or just
giving up and ending them?
Once I'm dead, I leave all my
hassles and heartaches behind me
— forever.
It would be a great thing
never having to worry again, like
a long and comforting sleep.
But if death is like a Big
Sleep, who knows what kind of
nightmare I might have?
Yeah, that's the ticket all right
— not knowing what might come
after death makes me think twice
about killing myself.

— Tom Brislin

'Hamlet' in pidgin

To stay, or go — I wandah:
Wat, mo betta fo be one man
and take all da clubs and spears
dat fate trow at me
— or should I be honest wit
myself and say, or mo worse, do
wat's on my mind?
To make, to moe — all pau
— 'cause to moe loa,* all da
hartaches and da thousands of
everyday pilikia which our flesh
inherits, would be pau.
If only dat was . . . Whoo,
den everybody would get plenty
aloha.
Fo make, for moe: Yeah, for
moe, maybe to dream even.
'Ass why hard: 'cause in dat
state moe loa or even when you
make da kine dreams you might
see without your flesh and bones
fobodda you . . . could be good
kine, or bad kine, and dat's what
make all us take da time to tink.
So, because we get plenty
respect fo Mother Nature, dis is
what makes life so long lived . . .

—James Grant Benton

*NOTE: make (mah-kay): to die or be
dead; moe (moh-ay): to sleep; moe loa:
to sleep a long time

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In the afterword to *All I Asking for is My Body*, by Milton Murayama, Franklin Odo quotes Kiyo, the narrator: "We spoke four languages: good English in school, pidgin English among ourselves, good or pidgin Japanese to our parents and the other old folks." Odo continues:

"Good" English was standard English; pidgin was bad and had to be eliminated, or at best, tolerated outside the classroom. In the process, pidgin-speakers learned that their language and culture were inferior. There are, unhappily, continuing policy issues despite the overwhelming evidence that Hawaiian Creole English is a legitimate language with an integrity of its own; that the language deserves respect; that its speakers will continue to use it, often at their own educational and employment

risk; and that there are established pedagogies to allow for the encouragement of both languages, in school and out.¹

Many students at the University of Hawai'i at Mānoa speak both standard English and Pidgin. Pidgin is an expressive and integral part of local culture in Hawai'i, and in concert with many gestures and other forms of nonverbal communication, is at the heart of what forms identity, community and social meaning in local Hawai'i culture. As one student put it: "Please understand that we aren't ignorant because we speak pidgin."

Pidgin connects students with one another, and with their identification with "being local", and though it is not the dominant form of verbal expression in the classroom, it exists there. To some extent, it places the new teacher from Boston in a similar position as the one from India, in that it requires them to pay even closer attention to their students and to learn from them what they need to know in their new environment. Perhaps it would be helpful to consider the experience of a graduate T.A. from Japan:



Toshi Ikagawa
Geography
Graduate T.A.

Am I a terrible English speaker?

As an ITA (international teaching assistant), I taught Geography 101 Lab for five years. Most of my horrible experiences in the class already have turned color to take a part in "My Beautiful Memory." Recalling those days, however, my greatest problem as an ITA was my English, and for my life, of course, still is. Thus, in this short note, I will describe my problems and how I reacted to them.

Let's go back to the title question: Am I a terrible English speaker? "Yes," if the question means whether I can pronounce English correctly, or I can follow English grammar perfectly. But, I will shout "no!" ...I know that I am a terrible English speaker. But I have tried to improve and I try my best at any time. The truly "terrible speaker" is the one who does not **realize** that he or she is.

As a Japanese, pronunciation is the most difficult. The Japanese language has merely five vowels and nine consonants. Even including such things as voiced sounds, there are only about 170 different sounds in

the Japanese. The size is a bit larger than Hawaiian language, but compared to English, it is no match. I believe English has 2000 or more! My solution? At the beginning of a semester, I tried to explain my problem to the class. I said: "I eat 'lice' but if you have common sense, you know I mean 'rice.' Clear?"

Of course, mere explanation does not solve all the problems. During a semester, some student says: "I don't understand you!" Often he or she adds: "Your English!" But before you panic (or if you like, go ahead. I know some people do a better job when they are in panic), examine the situation. "Don't understand" may be attributed to many different aspects: pronunciation, vocabulary or content. Students tend to blame "pronunciation" first, but this is usually not the actual case. Often the problem results from using "high vocabulary" which is not understandable to undergraduates. Sometimes the problem results from students not preparing for the class so they do not understand the content of the class. For the former, I tried to explain the subject using other terms or I asked other students who did understand to explain it to the class. For the latter, I told them: "Read the textbook!"

I had the reversed problem, too. Occasionally, I did not understand my student's question. In most of the cases, the problem was that I did not understand some casual English or local Pidgin. Well, what could I do? The worst thing I could do was to pretend as if I understood, or to ignore the question by saying (or not saying) that it was minor or not important. Thus, although it was a bit intimidating because apparently the whole class except me understood the question, I murmured: "Sorry, I did not understand your

¹Odo, Franklin, "The Hawai'i Nisei: Tough Talk and Sweet Sugar", Afterword from *All I Asking For is My Body*, Milton Murayama, Supa Press, 1975.

question. Can you explain it in other words?"

I should stop now because my horrible memories start invading my pure spirit. I hope this short note may help you in some way. Aloha!

What Toshi has to say here to the international TA suggests that the English speaking teacher can also take the opportunity to learn from their local students; he has taken a highly uncomfortable situation for himself and used it to make connections between himself and his students as well as engaging other students to assist in explanations!

The question of language is a complex one in Hawai'i because the diversity within local culture and the diversity of the international community involve both the use of many languages as well as different forms of the English language. Being in the position of "teacher" does not solve the question of where the responsibility lies for communication. Cultural diversity demands that respect be given to both the teacher and the student, and that the effort to communicate be communal rather than individual.

Perhaps the most difficult inter-lingual relations exist between the local student and the international teacher, or between the international student and English-speaking teachers who, like Toshi's "truly terrible speaker", do not realize that they make no effort

because they assume that it is **they** who speak correctly. Suddenly, the international TA and the English speaking faculty member have much in common, and their strategies must be similar

"The question of language is a complex one in Hawai'i because the diversity within local culture and the diversity of the international community involve both the use of many languages as well as different forms of the English language."

in intent and in practice. At the University of Hawai'i then, speaking and listening are organized around a very complex system of comprehension. It involves varying forms of cultural and social codes of behavior and nonverbal communication. It would appear that by clustering everyone closely

around standard English we would produce, like the hearth, both warmth and light. But communication in Hawai'i requires that the most indigenous and the most foreign are not left in the cold or the dark. While English is the language around which we are collectively organized², communication in Hawai'i is more like a "moveable feast" than a hearth.

Even at the University of Hawai'i, where English is the spoken norm, being unable to speak clearly and listen competently in English can and does create serious problems for students and for teachers.

² Ethnic groups speak to one another in their own first languages in many social contexts.

Non-verbal communication in the classroom

Curtis Nakatsu
Chemistry
Undergraduate

I once overheard a professor who was originally from the mainland say that students here in Hawai'i lack motivation and communication skills. These are misconceptions that severely impair the teacher-student relationship. One thing about students here in Hawai'i that differs from those students on the mainland is what is interpreted as a laid-back attitude towards things. But maintaining an optimistic and positive attitude is just part of how many of us cope with stress.

I noticed that local UH students tend to be more silent in classes than their mainland counterparts. What I think most

professors don't understand is that our silence stems either from respect or from intimidation, and **not** from our lack of communication skills. I once heard a professor say that he thought his students were afraid of him. Well, he wasn't too far from the truth. We have the utmost respect for our professors. In fact some might even call it reverence. It's important that a professor or TA understand that students have a life outside of the classroom. By having some understanding of our way of living and interacting, professors will not mistake our ways for laziness or incompetence. We students at the University of Hawai'i are eager to learn, and we want to prevent misconceptions between student and teacher so that the learning process is successful.



Newly arrived teachers to the University of Hawai'i interpret student behavior and attitudes differently than the way students see themselves. One important reason for this is the difference between what a student is conveying through non-verbal communication and what the teacher reads in that message. In order to demonstrate some features of that, we can look at a coherent system of nonverbal behavior which can be identified as Hawaiian and which contrasts sharply with middle-class white American behavior in some very basic ways.

The material throughout this section is excerpted almost entirely intact from sections of "Hawaiian Nonverbal Communication: Two Classroom Applications," by Pualani Hopkins.

Within the public school system in Hawai'i, the major barrier encountered by Hawaiian, and many other local students in their school lives is the failure on the part of the establishment to bestow validity on, and therefore fail to read correctly, those aspects of local nonverbal communication which conflict with Western expectations and values. When these nonverbal expressions are not seen as a coherent system or valid "language", local non-verbal communication is viewed as an unacceptable deviation from Western behavior.

In order to increase awareness on all sides of what is happening between local students and non-Hawaiian teachers and students, and to begin to view "individual misunderstandings" as encounters between non-congruent systems, we will present some aspects of nonverbal communication that may be implicated in classroom dynamics between teachers and students. While the classroom dynamics are not fully captured only by Hawaiian-Western interactions, many of these are examples not only of Hawaiian or part-Hawaiian students, but to much of the nonverbal codes of local culture in Hawai'i.

By considering the implications of these examples, it is possible to

recognize the many ways in which the teacher can begin to be aware of the cultural codes of many different and diverse ethnic groups and to reflect upon the teacher's perceptions of what is occurring within the class.

The categories of nonverbal communication that follow will deal with:

- orientation
- head nods
- facial expressions
- gestures
- looking
- non-verbal aspects of speech

Orientation:

This is the angle at which people sit or stand in relation to each other. The major difference between Hawaiian and Western behavior in this regard is the relation of heads. This aspect is generally not important to Westerners; if anything, in formal situations there is a tendency for the inferior to stand in the presence of superiors, or for standing to be a sign of respect, as in student-teacher or younger-older interactions. In Hawaiian culture today, the exact opposite is the rule. Younger people are expected to keep their heads below their elders at all times so that the older need never look up to the younger and the younger does not look down on the elder's head. Proper behavior in this

respect is taught at a very early age.

Head-nods:

There is a marked tendency on the part of Westerners to feel that the meanings of head-nods are universal, up-and-down to mean "yes" and side-to-side to mean "no." For Hawaiians, side-to-side movement of the head can mean "no", often accompanied by protruding the lower lip. However, the signal for agreement or "yes" is quite different from English speakers' behavior. Hawaiians raise their eyebrows to say "yes", sometimes simultaneously jerking the head back slightly and lowering the corners of the mouth. This is also the most common way of greeting a friend at a distance (a smile and wave are the Western action) and can also be used in a questioning manner. Local students will tend to use these gestures as substitutes for verbal utterances much more commonly than Westerners, who often are unsatisfied without a verbal commitment.

Another common Hawaiian head movement often misunderstood by Westerners is lowering the head. When a local person is on the listening end of a conversation, this position, sometimes with the hand or fingers resting on the forehead and downcast eyes, signifies attention and respect. Children especially

are taught to behave in this fashion when being scolded and are not allowed to talk back. Along with avoidance of eye contact, this behavior fits into a much larger pattern of conflict and confrontation avoidance which is central to Hawaiian and local culture. Many Westerners who are used to more active feedback in the form of head-nods, eye contact and affirmative grunts often misinterpret local behavior as inattentive and unresponsive.

Facial Expressions:

One of the most common distinctive Hawaiian expressions has already been discussed above, the lifting of the eyebrows (often called the "eyebrow flash") to signify recognition, agreement and questioning. The mouth is also used to express a wide variety of meanings: pursed lips to signify thinking, doubt, not knowing or disagreement, and lips turned down to show doubt or disagreement. One disconcerting thing for Westerners is the relative absence of the social smile in situations where Westerners expect it. This apparent lack of expression on the part of local students is interpreted as hostility or sullenness, when it is in fact neutral.

Gestures:

Hawaiians have a large number of gestures quite specific to them, and often highly provocative and

insulting. For purposes of this discussion however, attention will be limited to those which contrast with Western behavior. Pointing the finger, particularly at someone, is unacceptable.

"The major barrier encountered by local students in their daily school lives is the failure on the part of the establishment to bestow validity on those aspects of local nonverbal communication which conflict with Western expectations and values."

This is also true in indicating directions. In order to indicate which way someone went, the chin and eyebrows are thrust in the appropriate direction. In beckoning someone, the finger is never used nor the upright hand. Both these gestures to the Hawaiian are extremely abrupt and rude. People are called to come by placing the

hand sideways, palm facing the center of the body, and beckoning with the hand in that position.

Looking:

It is probable that looking is a much more important aspect of nonverbal communication for Westerners than for Hawaiians. For Westerners, looking serves a myriad of functions: indicating attention, interest, and understanding on the part of the listener, and providing feedback and reinforcement to the speaker. In addition, eye-to-eye contact is considered a sign of honesty. Studies show that among Westerners people look about twice as much while listening as while talking. This is in sharp contrast to local behavior, especially in situations involving people of unequal authority. The listener's head is lowered with downcast eyes. Such behavior is indicative of attention and respect and acceptance of the speaker's higher authority. It is ingrained in children at a very early age, along with the idea that silence is the appropriate response in these situations. As noted earlier, this is part of a pervasive Hawaiian pattern of confrontation avoidance. Since most school contact between Westerners and Hawaiian youngsters are situations where authority is vested in the Westerners, there is an exceptionally

high propensity for miscommunication.

Nonverbal aspects of speech:

These include prosodic signals, or song-like sounds, which convey meaning, such as tone of voice, voice quality, and style. The Hawaiian language, of course, has its own set of prosodic signals and relies heavily on changes in intonation pattern rather than word order to differentiate between statements and questions. It also has four intonation levels as opposed to the three commonly used in English. The fourth level indicates pleasure and is often used in reminiscing; in English, it is reserved to express incredulity and is rare and more apt to be used by women. Both of these distinctive elements of Hawaiian speech have been carried over into local English with the result that local speakers are often described as ungrammatical because of their seeming inattention to word order, and sometimes a male speaker is considered effeminate because of the use of fourth level intonation.

For many Hawaiians today, their own style of nonverbal communication is alive and well and dynamic; growing and changing in the same way that all living languages do. The major barrier encountered by local students in their daily school lives is the failure on the

part of the establishment to bestow validity on those aspects of local nonverbal communication which conflict with Western expectations and values. Local nonverbal communication is not recognized as a valid foreign language or a coherent system. Instead, isolated aspects of this nonverbal behavior are viewed as unacceptable deviations from Western behavior. To increase awareness on all sides of what is happening between local students and non-Hawaiian teachers and students, individual misunderstandings can then be viewed as encounters between non-congruent systems rather than one-to-one conflicts.

Silence

The silence of the students at the University of Hawai'i is a topic of much discussion by and among teachers. It is usually construed as a passivity that is rooted in cultural and ethnic values and behaviors. It is sometimes interpreted by those who are newly arrived as evidence of a lack of inquisitiveness or creativity. A new teacher in Hawai'i may be confused about whether it signifies acquiescence or disinterest, assent or intelligibility. From the perspective of one who is culturally and educationally oriented towards verbal response as the primary means of signifying specific kinds of information and as a primary signifier of respectful response, the silence of the student is disorienting. And, for someone in the position of teaching for the first time, it can be terrifying!

Lauren Ishimi, majoring in Japanese language, reassures the new teacher, "Don't be discouraged by lack of discussion. This does not mean we are not interested or that we're having problems." One economics student offers another common sentiment, "For me, I really feel afraid of talking to a professor. If I have a question I usually turn to a friend (a peer) and most of the time will never approach a professor." And another student says, "Faculty should be aware that students are often afraid to voice their opinions even if they might feel strongly about them. They should encourage **everyone** to join in discussions, not just those who feel comfortable speaking in class." And, "A lot of the students are not very confident in some of the classes they must take and feel embarrassed or stupid when asking questions...let the students know that there are no dumb questions." "Students are usually not bold enough to speak out to ask a question and (therefore) will remain puzzled by something." As much as the silence of the student can be difficult for the new teacher, it is clear that for the students, speaking in class in response to a teacher and in front of their classmates or speaking directly to a teacher outside of class constitutes a difficult experience for them as well. Although educational practices in this country, including Hawai'i, are moving away from socializing students as passive recipients of information, generally students have been educated in a manner that requires their silence. Participation within that context usually takes the form of participation upon demand, and with varying degrees of constraint about

appropriate ideas and ways of expressing those ideas.

But beyond the profound socialization of students to be passive in relation to the teacher or to the agenda of the classroom, students in Hawai'i identify specific reasons why they are silent and what that silence means to them. These are reasons which illuminate what it means to be quiet and what it means to speak, within a context of local culture, or as a foreign student.

For example, one student suggests that teachers "be aware that there are quite a number of foreign students at UH, thus there may exist some cultural and language barriers...that require that the teacher give both encouragement and advice." Another student writes that "We all come from different backgrounds. Some of us are taught from an early age to be silent in class. Some instructors, unfamiliar with this sort of upbringing, may see a silent student as one who is simply unwilling to participate." Lori Tungpalein, a chemistry student, suggests that "new faculty should learn about Hawai'i's unique cultures and how (that affects the way in which) students act and interact within classes." Perhaps one expression of what these references to unique cultures and upbringings are suggesting lies in the following essay from a student who identifies

very precisely what it means to experience a cultural bind, or clash between one's culture and the desire to participate actively in one's education.



Louise Fuji
Political Science
Graduate Student

I am a local girl, mainland educated, a third-generation Japanese-American who speaks "white" fluently, a non-traditional graduate student, a former and future teacher. This is, in part, from where I speak, but not for whom I speak. I have no wish to be representational, but rather to be just another voice. This anomaly, a vocal local, is an example of the impossibility of my being representative of anything larger than what I am. In the same way, what I have to say will not apply to all of you who read this.

If you are new to Hawai'i from the continental U.S., you are whether you know it or not, in the process of becoming haole. What this means, is not just being white, but becoming aware of it. Perhaps you have already noticed it. When you go to a restaurant

or engage in some form of social activity, look around you. At different times, in different settings, you may see a mixture of races or a predominance of one or another. Which are you in the latter situation—the exception or the rule? Perhaps you might go further to ask yourself why.

Because in fact, you are and are not the norm. Demographically, that is in sheer numbers, you are not. In almost every other way you are. How did this come to be? At what cost and who paid? Finding this out is a little like learning how the circus lion tamer manages to stick his head in the lion's mouth. But, especially here at Mānoa, the information is not hard to find.

I sometimes think that I can figure out the ethnic composition (by which I mean local or haole) of a restaurant simply by taking decibel level readings. Did you know how loud haoles are in public? Perhaps you have noticed how quiet some of your local students are. If my "good manners" have taught me to be quiet in public, to not impose my noise on others, I have to jump my rudeness hurdle each time I speak in class. Because I am so hungry for learning, I do it anyway, swallowing first my culture each time before I open my mouth. It doesn't taste good and it is tiring. How much easier to let the haoles in class do it, because that is, in part, what haoles are.

I may perceive you in terms of your race, your color, your haoleness. But is it not on that basis that you will be judged. Your excellence as a teacher will be determined on the extent to which you are able to get out of the way of my learning. Part of being able to get out of the way is a critical awareness of where you, as an individual, stand. Race and ethnicity are just two examples of blind spots which can obscure obstacles to my learning. Gender

is another. Your having all the answers or the only answer robs me of my own answers. Power is constituted in and expressed through all of these. If, however, my learning is to be personally empowering, if I am to own what I learn, then these relationships of power must be disabled to whatever extent possible. Your excellence in teaching may well depend upon the extent to which you, as a teacher, are able to marginalize yourself and make the student central.

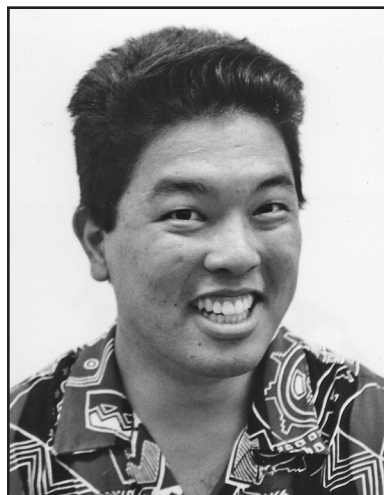


If a student must jump a “rudeness hurdle” each time in order to speak in class, it may be a miracle that anyone speaks at all! And yet they do. Consider what it means to speak or not to speak when it is rudeness to “impose my noise on others.” Since generally for the haole*, it is not rude but reasonable to do so, the haole can be “counted on” to talk without regard for the kind of consideration discussed here. And it is a consideration that goes beyond mere politeness, but reflects very deep cultural and social values about appropriate and respectful behavior.

From a local perspective, the differences between the local and the haole student

* Haole has evolved to mean anyone who is Caucasian, and though there are some distinctions made between haoles who live here and those who come from the continental U.S., within the context of the UH classroom, the distinctions can be said to be, for the most part, irrelevant.

are expressed by a local undergraduate student in medical sociology:



Barry E. Shibuya
Liberal Studies
Medical Sociology
Undergraduate

The one thought that I hope to convey to new teachers is the need to assess and cater to each of the various student types - local, foreign and mainland - represented within a class. So as not to lose the interest of any segment of the student population, various pedagogical methods must be employed to intellectually energize these students of various backgrounds and character types.

As a generalization, local students - including myself - tend to be quiet and often don't participate in class discussions, especially in a large setting. The “local” approach to classroom behavior is low key and laid back. This is not to say that local students aren't learning anything in class, rather that the typical lecture hall setting is usually not an optimal setting for local students to participate and benefit from intellectual dialog. Smaller informal group discussions with

some guidance seem to increase local students' participation, intellectual development and personal growth.

In contrast, the eager foreign and mainland students usually monopolize classroom discussions and the teacher's time after class with many questions and concerns. From a local student's perspective, the foreign students, and even more so the typical mainland students, simply “don't know when to shut up” in class. The monopolization by mainland and foreign students increases the local students' passivity, so as “not to be like those stupid haoles.” This I feel is very unfortunate. A common ground must be found, and an understanding of these classroom dynamics must inform the teaching methods.



And yet, the students **do** speak! Some of the conditions which make that possible are discussed in some of the other sections; for example, in “Talk Story.” Wade Wagatsuma suggests the possibility that “people like to talk, but some of them do not know this about themselves yet; encourage all to speak out and voice their opinion.” Following this idea, another student gives caution that for those who do not like to speak up in class (or perhaps haven't yet discovered that they do like it), “you shouldn't force them or they may resent it, and you.” Camille Conception restates this: “We are laid-back and usually quiet when it comes to class participation and verbal expression.

Teachers need to be patient and not harsh or abrasive."

Oral participation in class in regards to speaking is something that the students want regarded as part of their process of learning rather than assumed as an indication of failure or incompetence on their part. As one student put it, "You have to draw the knowledge out in unique methods"; or another more emphatic statement, "Teachers need to be geniuses at drawing out their students...Perhaps an introduction to local folkways would help."

Teena D. Benavente, a liberal arts student, says, "Many students do not like to participate by offering their opinions, but it doesn't mean we don't listen or learn." She links this to the practice of meeting "one-on-one with the students themselves, (so that) the teacher knows the students (and) how to communicate with them at their level without compromising their lesson plan." Jacqueline Farina, a psychology major and non-traditional student, asks that teachers be "approachable so that students won't hesitate to talk with them, (and) show concern for their students by conducting informal one-on-one talks with students." For many students, there is a connection between the amount of interest that the teacher demonstrates towards them, as expressed

through techniques like speaking informally and individually with each student, and the willingness for students to begin to find pleasure in the verbal exchange of thought. Ivy

"Silence in the classroom is not necessarily dead space; often, it is full of meanings that we can just begin to suggest to the new teacher."

Kitamura says, "I enjoy teachers who facilitate discussion classes...(who are) open to hearing student feedback and welcome students to come and get help when they need it.": Nahua Patrinos, a Hawaiian student doing graduate studies for a PhD gives some specific suggestions of classroom techniques:

Often professors complain that the local students will not speak in their classes. This makes me so angry! Either the students do not have anything they wish to say, or they feel too intimidated to speak out. It is up to the professor to find ways of enabling the student

who wishes to speak. It is possible to pose questions in such a way that everyone gets to say a few words and break the ice. Or perhaps the teacher could arrange for small groups so that they have a chance to articulate their thoughts. The most important method for encouraging students' participation is for the professor to hear what the student is saying and respond in a positive way. Personally, I do not think putting a student on the spot, no matter how well intended, is the best procedure. For example saying, "Susan, you make a very good point in your paper. Could you expand on it for the class?" only makes a local person squirm because they may very well not be ready to speak to the entire class. A gentler way to invite participation would be ask her the question privately before class and give her a few minutes to prepare.

There is another way in which student silence can be reconsidered. One of the important differences between the life of the student and that of the newly arrived professor is a sense of connectedness, of knowing others and of being known. In a seminar for TAs and faculty called "Women in the Classroom," Alison

Yap, an undergraduate student in Women's Studies, speaks about what it means for her to speak in public. "Everytime I say something political, I get phone calls from 10 different relatives—'Was that you, was that you? Shame! Shame!' —That's what its like growing up in Hawai'i!" There are intricate and cohesive family, community, and school bonds which extend throughout the islands. The newly arrived teacher may not recognize the ways in which the classroom is aligned with a larger social cohesiveness. In other words, the classroom is not private space, but a public one.

Anna Belatti, a nursing student says: "New faculty and TAs should know that even at the college level, people who graduated from the same school (often) take the same classes together here. For this reason, a teacher ought to be prepared for the possibility of a silent class who voices no opinions." Students who graduated from high school

* Shame is a basis of social control in local culture; it is felt on behalf of other members of the family, group, race (no make shame for us, I was so embarrassed for him). With shame, if no one knows, it doesn't count. Compare this with middle-class American guilt, which is an internalized sense of right and wrong ("guilty conscience"); even if no one else knows, the guilty party does and suffers. These are excerpts from Pualani Hopkins, "Contemporary Hawaiian Culture Workshop Notes", Honolulu 1992.

together share an important island history, one that includes the extended family, and extends through the community. That is what Alison describes above when she says what it means to grow up in Hawai'i. Partly, it means that what you say may find its way directly back home, but it goes beyond that. It infers another important dimension to local culture; it is not just Alison who stands there when she speaks. Her family and community ties are part of who she is when she stands there. She is **connected** in a complex bond with many people. It is, in part, how she knows who she is. It does not necessarily mean that she will not or cannot speak, but it does mean that the bond between herself and others **accompanies** her into the classroom and into the act of speaking.

It is for this reason that many students suggest, as Anna Bellati does, that teachers "should use acquaintance techniques the first few days of school." Although many students do take classes with their friends, many do not. And because of the public nature of the classroom, it is important to the students that they know who is in the classroom with them, in order that they can place themselves and others in a constellation of relationships that may exist there. They not only wish to know

something about the teacher, but about one other.

Silence in the classroom is not necessarily dead space; often, it is full of meanings that we can just begin to suggest to the new teacher. Imbedded in the dynamics of silence and sound in the classroom are the rich intricacies of the culture of Hawai'i. Seen in this way, silence in the classroom does not so much indicate a problem to be solved as it allows a space for respectful recognition between cultures and among people.

Talk Story and Participation in Class



Colleen Ichiyama
Japanese Language
Undergraduate

From my experience as a student at the University of Hawai'i, I have found that some of the best teachers I have had over the years are those professors who are not afraid of being themselves in front of their students. They are the ones who do not hide behind a mask nor are they the ones who put themselves upon a pedestal and look down upon their students. Instead, these professors present themselves as human beings who eat, sleep, and make mistakes. Understanding that they themselves were once students, they try to connect with the student's intellect, ideas, and sense of humor. They try to understand what we're each going through, have been through, and will be going through, during our educational journey at UH.

One of the keys to teaching successfully here at UH is to somehow connect with the students, especially for new incoming professors. What seems to work is for the professor to introduce himself/herself to the class by giving them some background information about where he/she last taught, what is his/her educational background, does he/she have a family, and what he/she likes to do in their free time. In return, the professor could ask the class some questions about themselves, Hawai'i, UH, or the class expectations in general. Then, at least there is at the outset some communication between the professor and the class. To me, this promotes a class where the goal is to work together to learn instead of working against each other and not learning anything.

On the other hand, being too rigid, stuff-shirted, and close-minded will definitely turn the students off. They will probably think that they just are a number in the class. The professor must realize that she is the newcomer in a new environment and must be able to adapt to the local environment, diverse array of ethnicities, and various local customs. A good way to digest these new things is to develop a lecture and discussion classroom environment instead of relying solely on a lecture class. This way there is a communication system throughout the course between the educator and the student.



Colleen expresses two kinds of intersecting themes with which many students are concerned. They would like to find in their teachers a sense of friendliness, and they would like to find the classroom to be a place in which they feel comfortable and able to participate. The relation of the teacher's friendliness to their own sense of ease, and then to their class participation forms or establishes a direct line to learning. Many students state that their sense of ease within the classroom has everything to do with whether they learn and whether they retain what they learn.

Ericson Christobal, a journalism student says:

"My favorite teacher was someone you could walk up to and relate with. His lectures were at a pace that everyone could follow, and his use of audio-visual materials made it a lot easier to understand. And his colorful humor was a real plus."

Another student speaks of a teacher who "weaves his own college/doctoral experience into whatever lesson he teaches. What may seem at first like a tangent just underscores whatever point he is trying to make and makes it memorable. He jokes with students and by having individual conferences throughout

the course, really helps the student-professor relationship." Stephanie Lujan, a pre-business freshman says about her favorite TA:

"He is very friendly towards his students and makes an effort to get to know them. He makes himself available for students if they need help...he encourages students to participate."

"I have found that some of the best teachers I have had over the years are those professors who are not afraid of being themselves in front of their students."

And another student in her first semester at UH says that while she likes all her teachers, the one she favors teaches Philosophy:

"she comes to class, sits on the desk, sometimes takes off her shoes and speaks **directly** to the **students**. She doesn't just lecture to an audience. She is very knowledgeable and often brings current issues into daily teachings. She is

very interested in the student's education as a whole and encourages us to become more aware of what is happening all around us."

Another student writes that "I am very comfortable in these kinds of classes and I feel I get more out of them." These students do not imply that what they expect from a teacher is to be a friend, but to **be** friendly and that friendliness implies something very important to them. It gives them the sense that they "are accepted," and that they are not being treated anonymously "as if we are just a number... we should be treated as real people." One of the ways that students in Hawai'i recognize that their presence in the class matters is by the behavior of the teacher, and by the atmosphere that behavior creates for **all** the students. Many students comment upon the importance of everyone being treated well, for example: "...she is cheerful, able to change the agenda that she originally planned, well-schooled in areas related to the course, makes friends with **EVERYONE** (student's emphasis) in the class, appreciates class participation yet does not want to force everyone to participate."

There is a way in which these sentiments are particularly important to the University of Hawai'i.

As one student put it, "New faculty and TAs should know that Hawai'i students want to become friendly with teachers...in other words, be local; be genuinely interested in each student's objectives." These ideas about the importance of friendliness and participation can be understood more deeply and specifically by relating them to the tradition in Hawai'i called "talk story":

Talk story has a special meaning to those who make their home in Hawai'i. While its roots lie in ancient Hawaiian traditions which preserved family and social histories by passing narratives down orally from generation to generation, talk story plays an important part in the everyday lives of people today. One can hear children shout to each other at recess, "Eh, you like talk story?" Daughters whisper this request to their mothers in the quiet of the evening. Adults at the close of the work day invite friends to sit and talk story. People can be found talking story over coffee in the kitchen, over beer in the yard, at the beach, at neighborhood meetings or at the grocery store. When friends talk story, they sit and leisurely tell about their personal experiences.

As they describe their experiences slowly and carefully, their listeners can share in the feelings and emotions that encompass them. They can communicate

their thoughts and feelings by describing the events which have shaped these thoughts and feelings. As friends listen, they come to new understandings of what has happened in their friend's life which deepens their relationship, and so talk story creates a closer, more intimate community. By revealing these personal experiences friends not only come to know each other better, but they participate in an activity that itself expresses community.

It is a delightful way of learning about what has happened and what it all means. While it is true that friends everywhere do this, in Hawai'i people are especially aware of the vital role this plays in the creation of community and in strengthening friendships.¹

When students say that it is important for teachers to encourage comfortable teacher-student interaction, to tell a lot of stories, to be relaxed, to know all the students by name and face and to be very encouraging to everyone, to "make me want to do well but allow enough space for the students to be themselves," they are speaking about what constitutes good human as well as interpersonal

teaching skills. They are also indicating an integral means of knowing about one another, the world, and what things mean. It is both a method of knowing, and a way of taking pleasure in knowing. Kristi Hayashi, a Political Science undergraduate, says that she wants new faculty to know that students at UH usually learn more from sharing with each other, whether it be facts or ideas. The process of collectively working on ideas together, rather than in isolation or in competition with one another is discussed by Curtis Nakatsu, an undergraduate in the Department of Chemistry:

Students here in Hawai'i may not be as aggressively competitive as those students from the mainland, but we are just as intelligent and equally motivated. We don't believe in botching our neighbor's chemistry experiment just to lower the curve. Instead, we try to help one another, even if it means staying in lab a little longer.

The same sense of island community that creates and is dependent upon the tradition and practice of talk story also produces students who pay attention to how their classmates are doing, who stay to help one another, who have strong skills for taking part in the kind of verbal interaction that takes as its precondition

¹ Buker, Eloise, *A Time for Sharing: Women's Stories from the Wai'anae Coast*, Published by the Women's Support Group of the Wai'anae Coast, 1982.

trust and respect for the “community” of the classroom. The reason that the **values** that inhabit talk story appear so frequently is that these values are at the heart of a relational and reciprocal form of social and intellectual knowledge. The classroom is not separate from the community, and the community is formed by these practices. These practices will appear in the classroom, and they should not be misread as a way to avoid the real work of the classroom. Participation in the classroom is dependent upon the recognition and respect for these practices.

Kindness and Humor

“My favorite teacher made class enjoyable because he had a sense of humor; there were lots of jokes although none were EVER at the expense of a student.”

Mary Calmelat, Pre-med.

Students at UH often discuss humor and kindness together. Perhaps this is because, as one student says, “Students are multi-cultural and therefore not quite the same as on other campuses...there is a **different** sense of humor.” Humor is a cultural experience and it takes its expression in ways that “make sense” within a cultural context. Humor that “works” on a campus in New York may very well not “work” in Hawai‘i; it may very well offend.

“Many of my favorite teachers are open and honest with the students. They get the point across without embarrassing anyone. They combine humor with their lessons and show a willingness to learn with the students. Because of the environment, many UH students are more relaxed in comparison to other universities. We need to be taught in a manner that won’t bore us and humor plays an important part. Keep students laughing and alert rather than tired and unaware!”

Megan, an undergraduate in Journalism.

Humor in Hawai‘i is particular to Hawai‘i, and like so many other themes in this volume, it takes its meaning as a way to place oneself and others in relation to “the extensive and untangled web of security and coherence.” In order to be “happy and well-adjusted, to be a whole person (in local culture), honoring commitment to (and connection with) a friend...(means that) seeking out or creating situations of good fellowship” takes priority.¹ It is for this reason that humor in Hawai‘i is not used to confront or to ridicule another person.

¹Pualani Hopkins, Contemporary Hawaiian Culture Workshop Notes, 1992,

Engaging in what might be considered light sarcasm would not be enjoyable for the student, particularly in consideration of the classroom as a setting in which the teacher-student relationship is implicitly a role relationship rather than a person-to-person relationship.

"A good teacher (is one) who makes jokes in order to create a very light, non-demanding supportive atmosphere, who doesn't put down students, even for obvious or "dumb" questions. One who doesn't go too fast and gives the slower students a chance to catch up and catch on. Laugh, have fun!"

A mechanical engineering student.

The section on *Talk Story* shows how interested local UH students are in

"Students at UH often discuss humor and kindness together."

transforming the basis of the relationship of teacher-student from a role relationship to a person-to-person relationship. Within a culture, humor

might precede that sort of transformation; it would be a means of traversing the distance. However, between cultures there would have to be prior knowledge of

"Humor is a cultural experience and it takes its expression in ways that "make sense" within a cultural context."

the kinds of humor that "create relationships of good fellowship."

"My sociology professor was well known as a demanding instructor but well worth the effort. I remember him most for his hilariously funny anecdotes. Our sides hurt every day from laughing - but we never forgot the point he was making. I remember so much from that class. Students were treated as very important - he encouraged one-on-one visits and made himself accessible."

*Audrey Donner,
Arts - Graphic Design.*

It might be more helpful to the newly arrived teacher to see humor not as preceding

the development of their relations with students, but as accompanying it; while watching and listening how humor works, who does it together, how it works to create fellowship rather than to confront or ridicule, how it is kind rather than confrontational, inclusive rather than exclusive.

"My favorite teacher praises everyone in class, and she makes sure everyone is going along with the teaching. No one feels left out."

Jay Castro, Liberal Arts.

"...he laughs a lot, has a contagious smile, but uses it to encourage and entice the students to talk. The key is lack of pressure; rather, the student feels pleasure in participating."

*Karin Hansen,
Engineering .*

The students speak about experiencing "put-downs" by teachers, sometimes in relation to the use of humor:

"My religion teacher incorporated humor and variety into his lectures. I also liked the way he related to people our age. It felt very comfortable. He never talked down to us."

*Angela Diulio,
undergraduate.*

And from a Zoology student:

"New faculty and TAs shouldn't talk down to the students. They should make students feel welcome when they come into their offices for help. In some cases, I've been made to feel like I was bothering them, even during their office hours."

Important to UH students is the connection between kindness, humor, and fairness; good humoredness is spoken of as a fundamental kindness that is shown to them as students. They don't look for "kindness" as a way of being able to get favors or to be treated with exception.

"My French teacher...was very knowledgeable and made learning fun. She treated her students with kindness, yet you couldn't walk all over her. And she was fair."

Faye Azeka, Fine Arts.

Kindness conveys to them that their presence in class and their individual work are important to the teacher. "My 151 Chemistry professor seemed to care about our grades and tried to make us smile often." In large lecture classes, teachers have found ways to indicate to large numbers of students that they are interested in them. Humor is one important way. One teacher

greet and speaks to each and every student as they leave class during the first week of class. In other cases:

"He was funny and open and used jokes and laughter to teach. He approached the classroom spontaneously. He took time to get to know many of the 400 students in the class personally!"

*Amanda Diulio,
Animal Science.*

"Kindness and caring is essential to success in teaching in Hawai'i."

"A favorite teacher has good one-on-one relationships with students. Classes are conducted in a relaxed atmosphere and discussions are often encouraged. This intermixing of ideas helps students to learn the material in a fun way."

*Candace, a student
in Secondary
Education.*

Regarding responses of teachers to written work of students, one student says, "In critiquing papers, it is important to be critical but

with a sense that the student has also done something right. Turn the negative into something constructive without being harsh or severe."

Regarding the difficulty of feeling that as a student you are "just a number," Zinnia Zamora, a Biology undergraduate, says, "At UH, it's so easy to get lost in the crowd, so acknowledging students by name and being involved with them really helps learning to take place." Practicing kindness, engaging in humor, and giving students individual attention impacts in a more profound and enduring way. Lesa Truman, an undergraduate in Political Science, speaks about the importance of these qualities in teaching in this way, "If it weren't for the encouragement and support of my professors, as a single mother of three, I would have dropped half my courses." And from Nahua Patrinos, graduate student and former teacher: "Kindness and caring is essential to success in teaching in Hawai'i."

Students' Lives

At the University of Hawai'i, it is the norm that students work and go to school. In that respect, most students here are "non-traditional", in that they have many responsibilities outside of their lives as students. Even those in their first year will work at least part-time and it is not at all rare for students to work full-time, or even hold two jobs!

"Students at UH are generally different from students elsewhere -most do not fit into the category of "traditional" students. Many live at home, possibly 45 minutes away, as well as hold down part-time jobs consisting of 25-30 hours a week, or more. Both of these factors often make it hard for students to come to you to get help or fully complete all of the expected coursework."

Of course, the most salient feature of teaching at UH is the diversity of the student population, which is usually associated with culture and ethnicity but it extends to other forms of diversity as well.



Karen Handley Human Resources Undergraduate

I am a non-traditional student, and would like to give you helpful hints from this vantage point. I refer to my perspective in this way, because I feel that my work and life experience causes me to be more focused on a goal. I know what I want to be and because my life is complicated with responsibilities I need to expedite the process. Therefore, I am a planner and time manager.

I realize that priorities within the University necessitate concentration on research and publication. However, please realize that as a student I want to be prepared for my career, and I am willing to work hard for my grades.

However, in the classroom I am keenly aware of the lack of gender sensitivity, of the failure to use my knowledge as a resource for the traditional students, and the intimidation felt by professors who feel that I need only know that the answer to a question comes from the book. I know very well what is theory and what is applied in the work force on a daily basis.

Because I have taught community classes, I am also aware that multiple choice tests are an inexpensive method of gauging memory ability, and are also ineffective in evaluating the degree to which someone has retained class curriculum information. I value the instructor who challenges me with an essay examination. Then I realize that he or she is really interested in the knowledge I have gained, and in what context I have integrated it.



Students like Karen bring into the classroom as much or more knowledge about the world as the teacher. She is older than what we think of as the traditional student, has lived a lifetime outside the university, has raised children, and even been a teacher herself. While the traditional student will want to be treated respectfully, the non-traditional student will **expect** to be. As a new teacher, it may be useful to think about it this way: that what Karen expects from her experience as a student, **all** students want. Young, “traditional” students who are told that they are now adults and that they are expected to function as such will also want to be treated as one. But no teacher can declare Karen an adult; she **knows** she is.

The “non-traditional” student, as a category, challenges the traditional role of the teacher. If a system or style of teaching creates passivity in young students, it is easier to maintain an assumption of adult authority. Teaching methods that open up the classroom and that respect diversity in its many forms present the teacher with a different kind of authority; that of mentoring in the classical sense. “The mentor” is friend and counselor, the wise and faithful advisor. This would be the case whether the student is

traditional or non-traditional. But it is the presence of the non-traditional student which compels the teacher to redefine the roles for all students. By looking

“UH students generally have more outside responsibilities (work, family, children) than mainland students.”

through the lens of the non-traditional student, it is possible to see the benefit in redefining and restructuring the role relationship between teacher and student. One of the messages that students wanted to convey to new faculty and TAs is that “we have lives outside the university.”

Tove Rodrigues, a TA in History, calls attention to three important features of the university setting: “ethnic diversity, a large percentage of returning students, and a high cost of living which means that large numbers of students must work.” Another student writes that:

“Students at UH are unique because many work, commute to reach school, and have familial

responsibilities...with intersecting cultural considerations.”

*Karin Hansen,
English
undergraduate.*

Local students who stay in Hawai‘i to study at UH do so for many reasons. Certainly, the high cost of living means that many stay with their families while attending UH, but this also means that they must often commute long distances. And along with financial considerations that require students to stay at home is the necessity for them to provide some of the income for the household, whether it goes into a hui¹, or whether they earn the money to cover their own expenses. The extended family relations that are so significant to local culture involve participation. Even if a student **did** desire a release from their own involvement, and many would not, it would be very difficult to do so. Many students feel very strongly about staying in Hawai‘i to study because to remove themselves from such a significant part of life is not desirable. Young students in Hawai‘i participate in extended family in ways that young students in other places do not. They consider

¹ People in Hawai‘i form hui, or groups, in order to buy property, to take care of children (baby hui), etc., so hui is also a fund into which each contributes.

family values and their own responsibilities central.

Financial considerations of the students here very much determine the extent to which they can devote themselves to student life, both academic and social.

"UH students generally have more outside responsibilities (work, family, children) than mainland students. Teachers need to have flexible attendance and deadline policies and allow for make-up. We should not be penalized for having commitments, like work, which allow us the ability to go to school in the first place, or for having families which need our attendance."

*Laura Kinkade,
Pre-Med.*

"New Faculty and TAs should realize the financial aspect of their students' lives. Many times students don't have the extra money to spend on books or other related supplies. Also, students work long hours to pay for school."

*Dane Shitagi,
Liberal Arts.*

Following that thought:

"So many of us at UH are putting ourselves through school and supporting ourselves with jobs which require a great deal of time away from academics."

Students are interested in flexibility and understanding from their teachers, and they appreciate the teacher who demonstrates **awareness** of the realities of students lives.

"New teachers should know to be more understanding, especially if their classes are very demanding

"Know your students and realize what they have to contend with."

in reading and in writing. I've heard of people actually getting seriously ill because of their demanding schedules."

*Peggy Ho,
Communications.*

For the foreign student, for whom so much is new about local culture, American culture, American education, and being away from home, one student suggests:

"Foreign students need more time to understand material and lectures and need extra support to do some things even though it may appear simple for the native speaker."

Those who identify themselves as non-traditional students remark that:

"The TA or faculty should take into account that students have other obligations and responsibilities; especially the non-traditional student. If many outside hours are required for class projects, a realistic and reasonable amount of time needs to be considered."

And:

"Non-traditional students are different - we are **serious** students with different needs and hours from the traditional student."

*a student in Family
Resources*

For the vast majority of students who commute, concern with hours spent in transit are complicated by the problems they have with the cost and availability of parking.

"Know your students and realize what they have to contend with, such as the commute from home and the (situation in) the parking structure."

*Jan Ching,
Accounting.*

And a general concern shared by **many** of students that they would like to convey to each teacher:

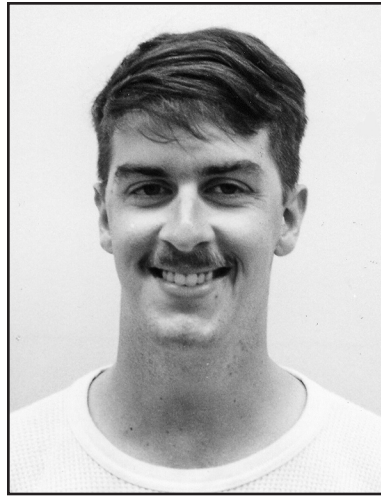
"...all students have other classes besides yours and they may be very busy juggling everything. Take that into

consideration when designing a work load. Don't over-burden students with numerous assignments or you may find them falling behind and not reaping the full benefits of what you are trying to convey to them."

This sentiment was conveyed by many students, and even though teachers are aware of this, it would seem that it has not affected enough course outlines and schedules. The students hope that if some of the specifics of their lives and of local culture are communicated to new teachers, that different ways of organizing classes can be envisioned. Some students have suggested creative rescheduling of papers and exams so that they don't happen during the conventional times. Others suggest allowing students to choose the optimal times for submitting required work.

But underlying the comments and suggestions is a desire that by taking account of the external demands of the students' lives that teachers can construct coursework that is even richer and more extensive. Rather than trying to organize students as if they were all "traditional", it would work to the benefit of student and teacher to recognize the diverse non-traditionality of the students of UH. Even within a particular "group", it is

possible to see how much diversity exists:



Mehmed Ali
Political Science
Graduate student

Although I can't speak for all military students, I am one. I can say perhaps, that I have an understanding for students who feel the double pull from demanding institutions like the university and the military. I also believe there is probably a common experience of military students whose teachers' rigid expectations sometimes exceed that of their superiors on base.

One of the biggest problems I've encountered with new as well as established teachers is their habit of categorizing and labeling students. This usually takes the form of:

"This student is a woman, she must believe X.

This student is in the military, he must believe Y.

These students are Hawaiian, they must believe Z."

This process occurs without the teacher discovering what these people actually believe individually and how they've formed their opinions. Just some

of the military people I've met in my classes have included;

- An African-American woman Army nurse
- A haole male Navy pilot
- A Hispanic Vietnam veteran
- An enlisted reservist from Maui

Clearly, these are four different people with four different histories and views on life and their ideas and values cannot be prejudged or lumped together.

Also teachers often don't realize that military students have huge commitments outside of class. The military workweek is rarely limited to 40 hours and beyond that, many students in the military have families. The number of students whose sole occupation is attending classes has fallen to an extremely small level at Manoa. Our course load should equal the amount of work that students can accomplish realistically.

The best thing for teachers to do is to keep an open mind about everyone and every idea that students bring up. Listen to the students. Keep an openness within the classroom as well as in the expectations you have for the course. You can learn as much from your students as they can learn from you.



And finally, given the great demands on the student's time and energy, there is a very strong appeal to teachers respect their time.

"I am here to learn and I don't like to waste time."

"We have a lot of responsibilities besides school, but we're committed to education or we wouldn't be here.

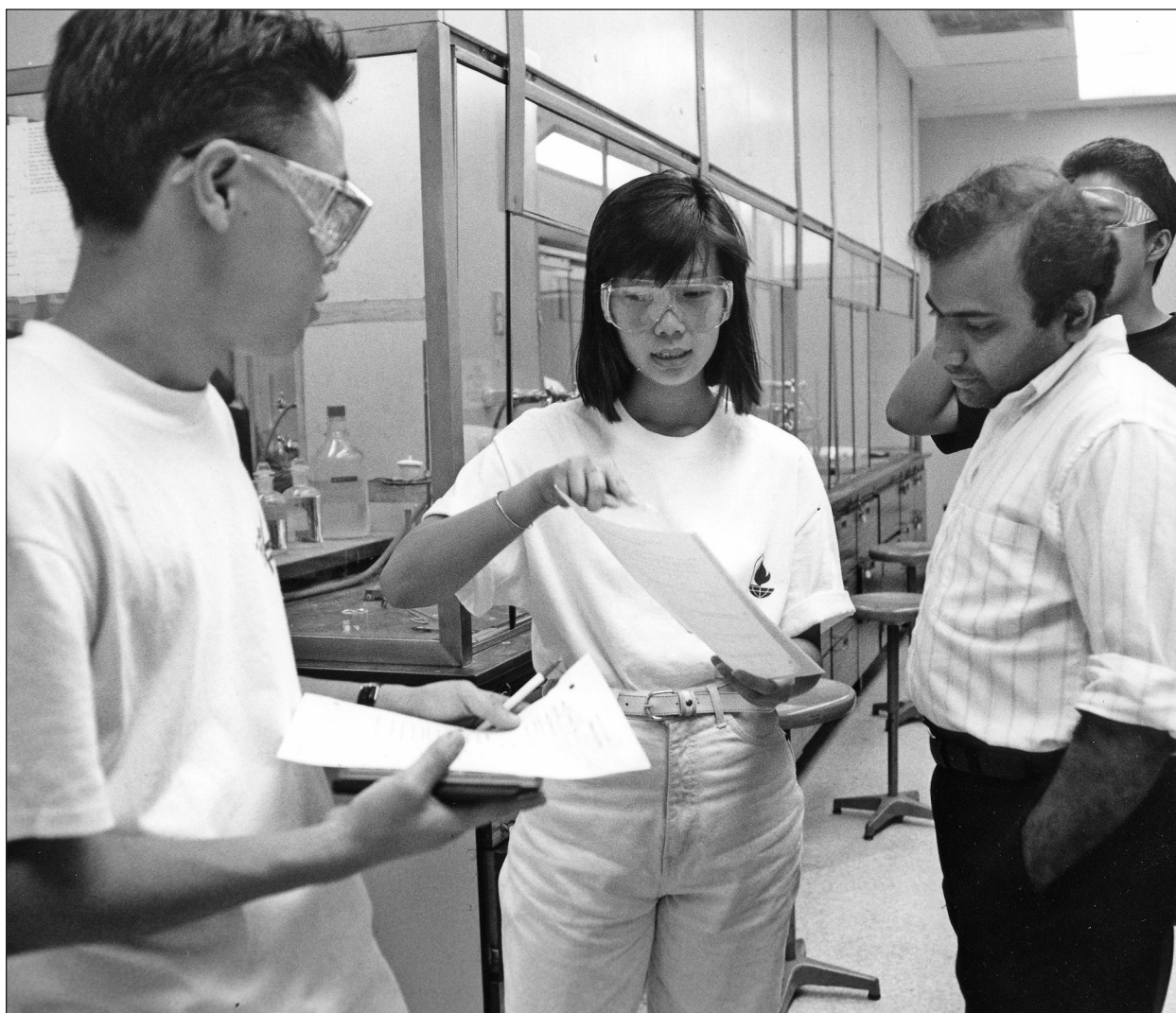
If you want our best, be flexible, but not wishy-washy. Have specific goals and expectations."

*Audrey Donner,
Art/Graphic Design.*

"I find that midterms and finals are a waste of time. I memorize, then forget. It would be beneficial to **write** numerous papers, instead of tests...this benefits **me**."

*Jody Helfand,
Political Science.*

The ideal of attending school, supported by parents, and enjoying an extended and contemplative entry into adult life is a fantasy for most students at UH. It may very well become a fantasy for many students throughout the United States.



Graduate Assistant and doctoral candidate, Nandana Ariyaratne with students from his Chemistry 161 Lab.

Mānoa Students Then and Now: Increasing Campus Diversity

**Anna Ah Sam, Amefil
Agbayani, and Doris
Ching**
University of Hawai'i
at Mānoa

In the last decade, extensive research has emerged that documents the benefits of diversity in higher education. Researchers from throughout the nation have compiled strong evidence that demonstrates “a racially and ethnically diverse university student body has far-ranging and significant benefits for all students, non-minorities and minorities alike” (Gurin, 1999). Diversity enriches the educational experience because we learn from those whose experiences, beliefs, and perspectives are different from our own, and these lessons can be taught best in a richly diverse intellectual and social environment (National Association of State Universities and Land Grant Colleges, 1998). Although the University of Hawai'i at Mānoa possesses a diverse student population, the concept of diversity is not limited to the number of minorities and women on campus. Rather, diversity is a multi-dimensional construct (Smith, 1997) that includes representation (e.g., the inclusion and success of underrepresented groups), campus climate and intergroup relations (e.g., the impact of collegiate environment on student success), education and scholarship (e.g., diversity in the curriculum, on teaching methods, and on scholarly inquiry), and institutional commitment to diversity (e.g., faculty and staff diversity).

This article is intended to be a follow-up article to *Mānoa Students in the '90s: Diversity and Community*, which was published eleven years ago in *In Celebration of Students: Reflections on Learning at the University of Hawai'i at Mānoa* (University of Hawai'i Center on Teaching Excellence, 1992). That article described the diversity of the Mānoa student body and the changes it had undergone since 1980. This article will compare how much, if any, the campus has changed in the last 10 years in terms of student characteristics, and implications for teaching and learning at Mānoa. In addition, progress towards increasing diversity in representation, campus climate and intergroup relations, education and scholarship, and

institutional commitment will be explored.

In 1992, changes in Mānoa students since 1980 included the following: Native Hawaiians and Filipinos were severely underrepresented, accounting for only 15% of students; there were more female students than male; students were older and they took longer to graduate; nearly all of them worked part-time and some worked full-time; many students were returning to college after an interruption of their formal education and had family responsibilities; and more students transferred to Mānoa from our community colleges than previously did. Today, these trends are continuing and in fact, are becoming more pronounced. The quantitative overview that follows of students at Mānoa illustrates the

diversity of our student body. Student demographics, however, are only slightly different than they were a decade ago, demonstrating that Mānoa students are as diverse today as they were ten years ago. What has changed, however, is the progress that the University has made towards promoting the idea that diversity and equity are valuable and central to educational excellence.

Student Characteristics

In Fall 2002, there were 18,706 students enrolled at Mānoa, down from 19,865 in Fall 1992. Although this reflects a 6 percent decrease, full-time enrollment increased by 3 percent (73.3%) and entering undergraduate enrollment increased by 5.5%, the highest level in more than 10 years (University of Hawai'i

Institutional Research Office, 2002). First-time and transfer student enrollment now comprise 30.3% of students, compared to 25.5% in 1992.

The average age of our students is 25.8 years, which has remained relatively steady over the last 10 years. The proportion of women continues to increase while the proportion of men seems to be slightly decreasing. Women comprise 56.7% and men 43.2%, a change of 3% from 1992. The proportions of students by educational level have remained essentially the same since 1992, with undergraduates comprising approximately two-thirds (68.4%) of Mānoa students, classified graduate students comprising 25.8%, and unclassified students (those not formally admitted into a degree program) comprising 8.7%.

Fig. 1. UH Mānoa Enrollment of Regular Students

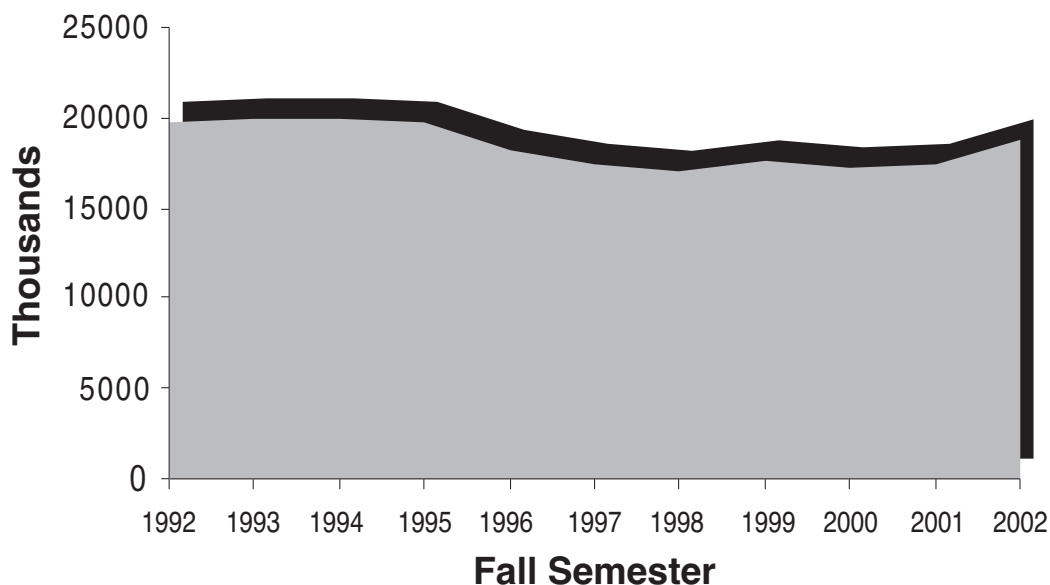
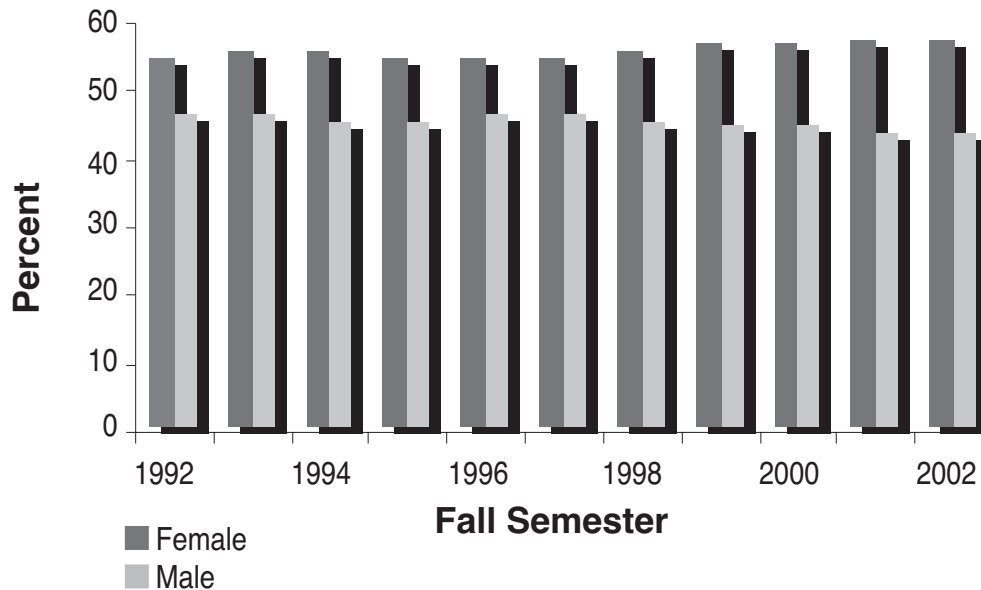


Fig. 2. Gender of UH Mānoa Students



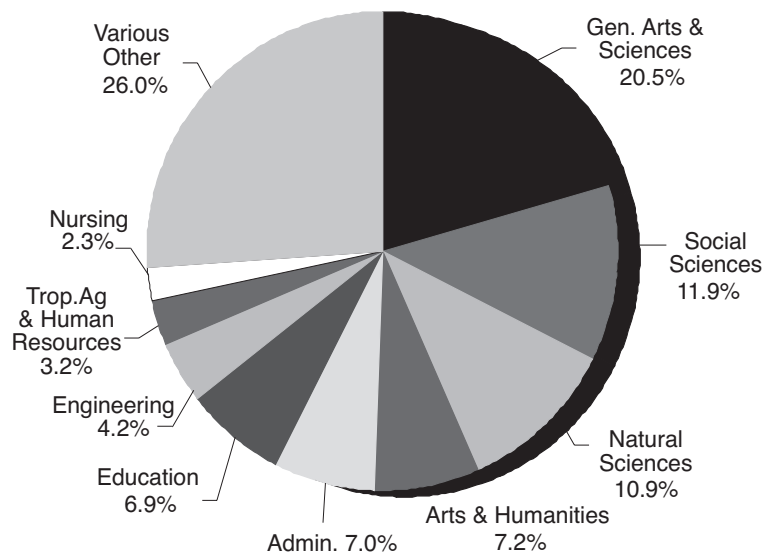
Among undergraduates, 20.5% are majoring in General Arts and Sciences, a 17% decrease from 1992, and fewer students are majoring in Engineering (4.2% compared to 8.3% in 1992). Proportions of undergraduates in Social Sciences (11.9%) and Business Administration (7.0%) are similar to 1992 percentages while the number of students majoring in Natural Sciences (10.9%), Arts and Humanities (7.2%), and Education (6.9%) have increased. Smaller numbers of students continue to major in such fields as Tropical Agriculture and Human Resources (3.2%), Nursing (2.3%), Social Work (1.5%), and Architecture (1.1%).

Of first time freshmen at Mānoa, over half (53%) are graduates of our State public high schools, 26%

are graduates of local private high schools, 19% are from other high schools in the U.S. Mainland and Possessions, and 2% are international students. While the percentages of local private school graduates

and international students have remained the same over the years, the proportion of graduates from State public high schools has decreased by 15% and the numbers of students from the U.S. Mainland and Possessions

Fig. 3. UH Mānoa Undergraduates by Major, Fall 2002



has dramatically increased almost threefold.

The average Scholastic Aptitude Test (SAT) scores for entering Mānoa freshmen have slightly increased over the last decade. In 2001, Mānoa freshmen had an average SAT verbal score of 525, up from 442 in 1991 and higher than the national average (505) score. SAT mathematics scores continue to be much higher (570), up from 537 in 1991 and higher than the national average (511) score.

Approximately 1 out of every 10 students at Mānoa (11%) is a transfer student and nearly half (40%) are undergraduates from one of the other UH campuses. Each year, there are about 700 students from the UH community colleges who transfer into Mānoa. Transfers as a percentage of

total enrollment for Mānoa are at one of the highest levels on record.

We are as ethnically diverse today as we were a decade ago. About two-thirds (65.1%) of our undergraduates are Asian/Pacific Islander. Of these, Japanese students comprise 22.8%, Filipinos comprise 9.6%, Hawaiians are 9.2%, Chinese are 8.6% and Koreans are 4.3%. After Japanese Americans, Caucasians are the largest group of undergraduates at Mānoa, comprising 20.1%. Hispanics (1.8%), African Americans (0.8%) and American Indians/Alaskan Natives (0.2%) are the smallest groups of students at Mānoa. In Fall 2002, Hawaiian students in particular grew to 1,577, the highest level on record. Yet despite intensive recruitment

efforts over the last decade to increase the numbers of Filipino and Hawaiian students, they are still underrepresented on campus in comparison to their proportion in the State public school (K-12) population which is 22% for Filipinos and 27% for Hawaiians.

The profile of graduate students at Mānoa has remained mostly unchanged since 1991. Among classified graduate students at Mānoa, Caucasian students are still the largest group (32.8%) and are followed by Japanese (17.8%), Chinese (11.7%), Hawaiians (6.8%), and Filipinos (3.9%). Females comprise a majority (57.4%) of Mānoa graduate students, and almost one out of every twelve graduate students is an international student.

The Mānoa graduate programs with the greatest

Fig. 4. First-time Students at UH Mānoa by Geographic Location

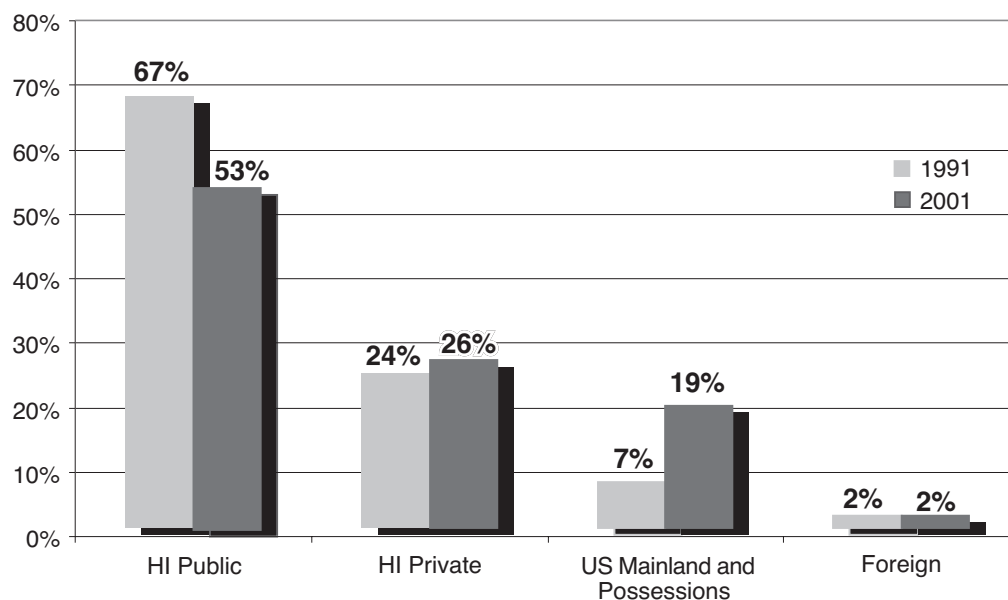
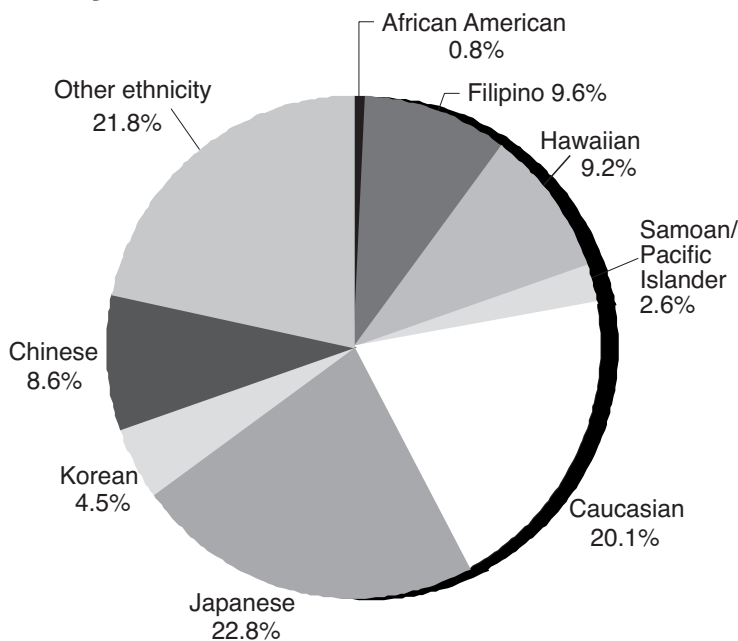


Fig. 5. UH Mānoa Undergraduates by Ethnicity, Fall 2002



number of students are Education (17.4%), Social Sciences (14.1%), Natural Sciences, Business Administration and Medicine (each 9.0%), Languages, Linguistics and Literature (7.9%) and Arts and Humanities (7.2%). Smaller numbers of graduate students are in fields such as Law and Social Work, each of which averages 5% of graduate students. Of the 4,834 classified graduate students, 60.4% are in master's degree programs, 26.1% in doctoral programs and the remainder in professional degree programs such as medicine and law.

Spring 2002 Graduating Mānoa Seniors

Every three years, Mānoa

surveys graduating seniors as part of the University's ongoing student assessment programs / activities. In spring 2002, a survey was mailed to 975 baccalaureate degree candidates who filed for graduation in spring 2002. A representative sample of 481 (49%) responded either by mail or electronically through the Web. Survey respondents were generally representative of spring 2002 seniors in terms of gender, age, ethnicity, and field of study. The survey provides useful background information about students as well as retrospective information about their overall educational experience at Mānoa.

Time to Complete Degree. A majority (80%) took more

than four years to graduate with a bachelor's degree, a slight increase from 77% in 1991. This finding is consistent with national data which indicate that a majority of students take five or more years to complete their degree.

Reasons for Taking More than 4 Years to Graduate. The three main reasons cited by students for taking more than four years to graduate were change of major, availability of necessary courses, and work. As in 1991, the most frequently given reason was change of major.

Cumulative Grade Point Average. Self-reported grade point averages indicate that a majority of respondents (75%) had a 3.0 or higher average and almost 40% of students had an average of 3.5 or higher.

Student Employment. The vast majority of students (89%) worked while attending college, and two-thirds (65%) worked more than 15 hours per week. Of those who worked, more than half (62%) worked off-campus. The proportion of students working while attending Mānoa has decreased by 6% since 1990.

Plans for Graduate School. Two thirds of all respondents (65%), the largest majority since the history of the survey, indicated that they plan to attend graduate school, and over half intend

to enroll in Mānoa graduate programs.

Plans for Employment. A substantial (68%) proportion of graduates plan to work after graduation on O'ahu followed by the mainland (21%), the neighbor islands (6%), and outside the United States (5%). In contrast to a decade ago, slightly fewer graduates intend to work on O'ahu while slightly more prefer to work on the neighbor islands.

Benefits of Undergraduate Study at Mānoa. From a list of twelve possible benefits, the students were asked to select all those they obtained from their college experience at Mānoa. The benefit mentioned most frequently, "increased knowledge in an academic field" (84%), represents a cognitive gain and was also

cited as students' single most important benefit of an undergraduate education at Mānoa. The other three most frequently mentioned benefits relate to affective growth and development and practical knowledge: "increased understanding of other people and their point of view" (68%), "increased ability to be independent, self-reliant and adaptable" (62%), and "preparation for a job" (61%).

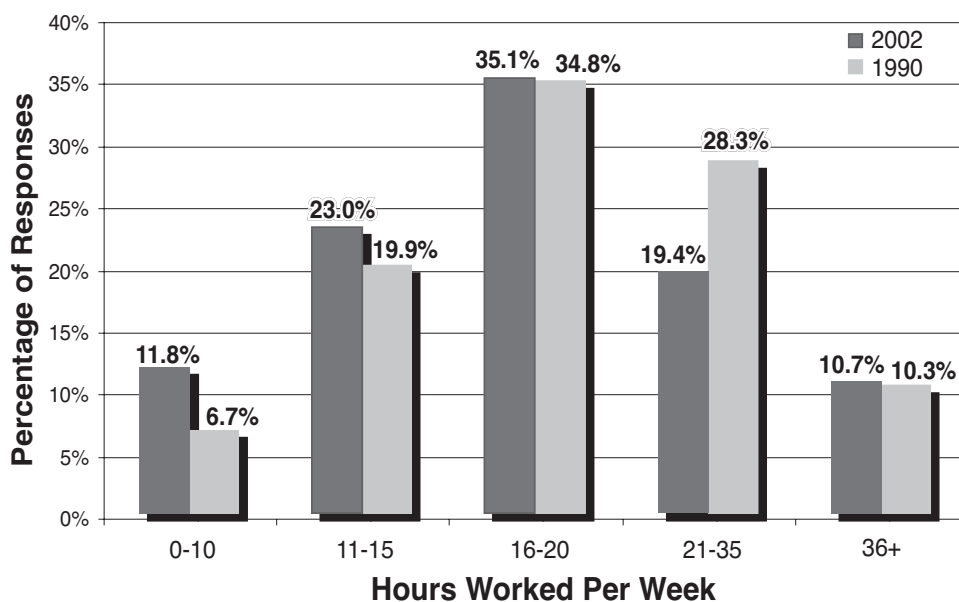
Student Academic Experiences. Asked to assess their overall academic experience at Mānoa, a majority of the respondents replied positively: 65% rated their experience as "good" and 11% rated their experience as "excellent." Only 2% considered their experience as "poor." Those students in 2002 rating their experience

as "good" and "excellent" represent a 3% increase from 1990 ratings.

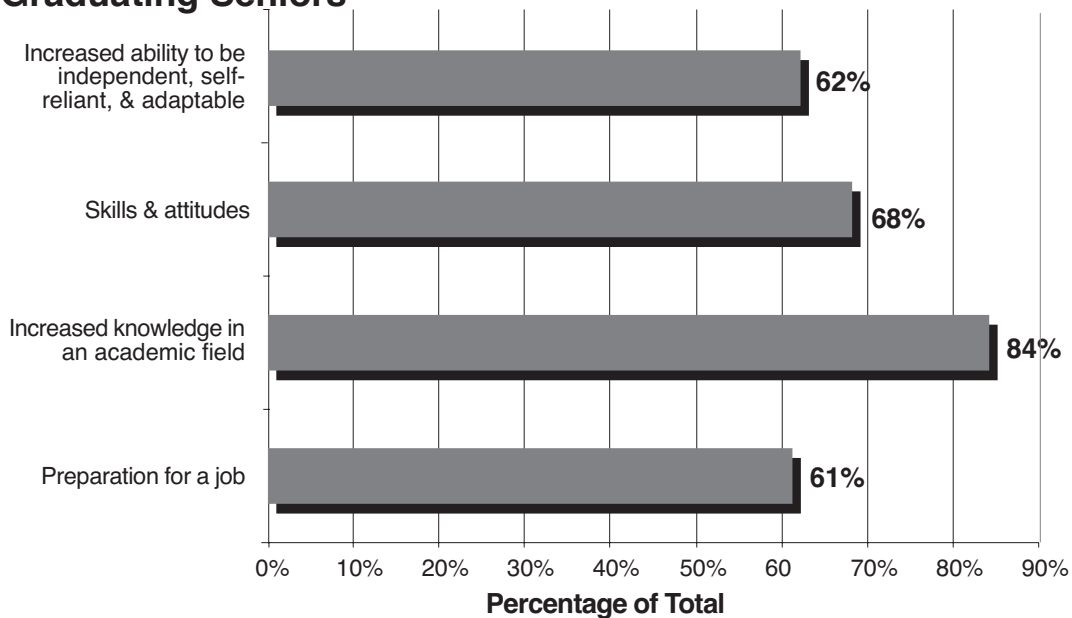
Comparison of Academic Expectations with Actual Experience. Comparing their academic expectations with their actual experience, nearly three fourths (70%) of the students generally felt it was what they expected, 16% believed it was better than expected, and almost 14% said it was worse than expected. Of interest is the increase from 1990 in the percentage of respondents stating that the quality of their academic program was "better than expected" (+3%).

Number of Faculty Members Known Well. More than half of the students reported that they had gotten to know three or more faculty members well, while about one fifth said two or more.

Fig. 6. Average Hours Worked Per Week, 2002 Graduating Seniors



**Fig.7. Single Most Important Gain from college (Top 4), 2002
Graduating Seniors**



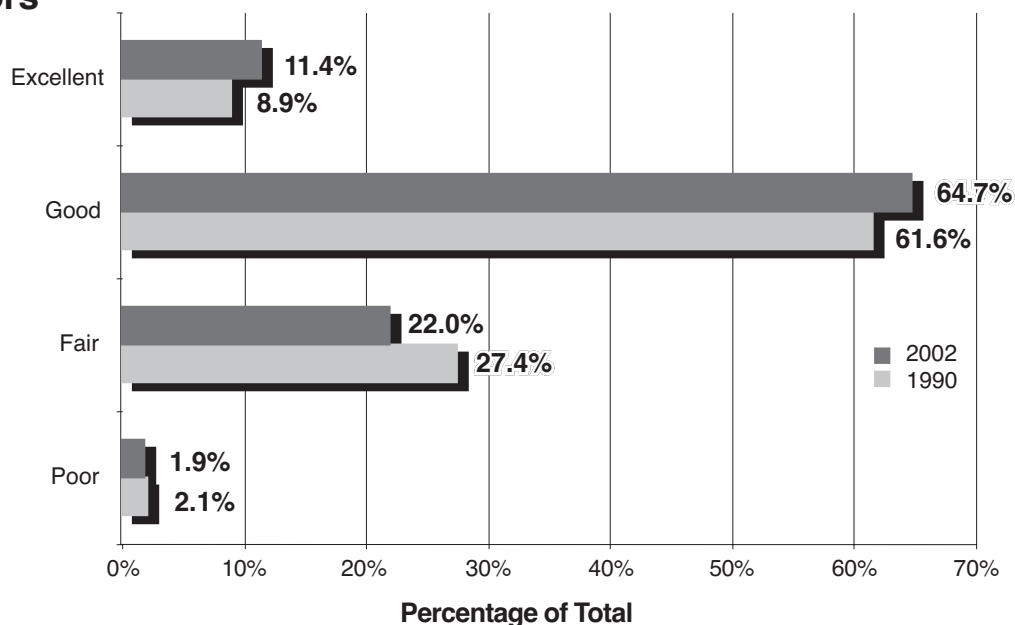
Since 1990, there has been a steady increase in the proportion of graduating seniors getting to know three or more faculty well, perhaps because the new

general education core program implemented in fall 2001 calls for every freshman to have a faculty mentor following his or her freshman year (University

of Hawai'i Office of the Vice President for Policy and Planning, 2002).

Quality of Instruction to Improve Writing Ability. A

Fig. 8. Overall Academic Experience at Manoa, 2002 Graduating Seniors



majority of the respondents stated that the quality of instruction to improve their writing ability was “excellent” (23%) or “good” (51%). This represents a 17% increase from 1990 ratings.

Quality of Instruction to Improve Critical Thinking. Evaluating the quality of instruction to improve their critical thinking ability, over three fourths of students rated it “excellent” (25%) or “good” (52%).

Quality of Instruction to Improve Math Ability. Less than half (44%) rated this instruction positively: “excellent” (10%) and “good” (34%), while over half (56%) rated the quality of instruction as “fair” or “poor.”

Quality of Instruction to Improve Knowledge of Other Cultures and World Affairs. Asked to assess such instruction, a majority

responded positively: “excellent” (24%) and “good” (43%).

Quality of Instruction to Increase Appreciation of Literature and the Arts. Over half of the students rated this instruction positively: “excellent” (16%) and “good” (40%). This represents a 9% increase since 1990.

Quality of Instruction in Core Courses. Over half (56%) of the respondents evaluated this instruction positively: “very satisfied” (8%) and “satisfied” (48%).

Adequacy of Core Courses as Preparation for Upper Division Study. Forty-four percent rated this item positively: “excellent” (5%) and “good” (39%).

Quality of Printed Information About Their Program of Study. Sixty-three percent of students, an increase of almost 20% since 1990, responded positively:

“very satisfied” (13%) and “satisfied” (51%).

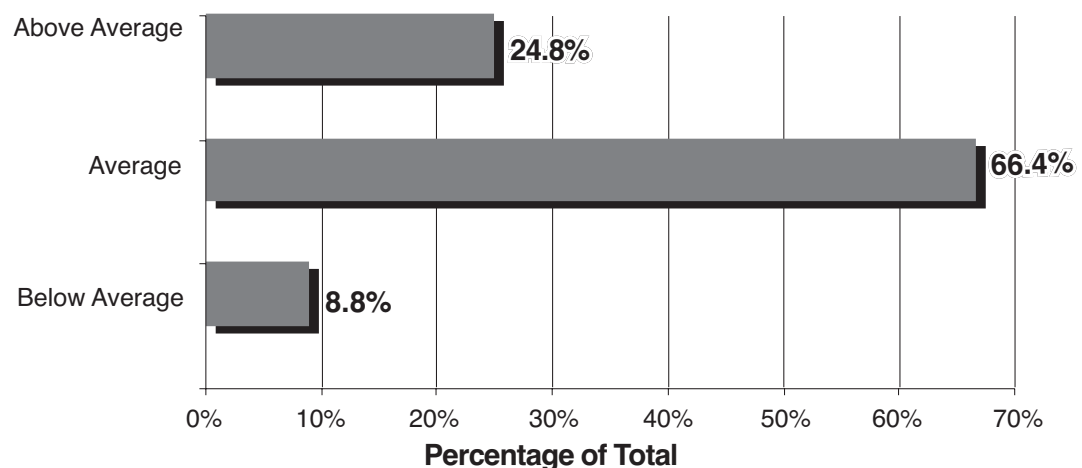
Availability of Courses in Major Field of Study. About half of the respondents assessed this item positively: “very satisfied” (14%) and “satisfied” (35%)

Organization of Curriculum in Major Field of Study. A majority of students responded positively: “very satisfied” (16%) and “satisfied” (40%).

Overall Quality of Instruction in Major Field of Study. Two-thirds of the students were satisfied with the teaching they received in their major: “very satisfied” (22%) and “satisfied” (47%).

Perceived Quality of Baccalaureate Degree. The vast majority (91%) perceive their degree from Mānoa positively: of “average” quality (60%) and of “above average” quality (25%).

Fig. 9. Perceived Quality of Baccalaureate Degree, 2002 Graduating Seniors



Adequacy of Library Collections Related to Major Field of Study. A little more than half of respondents rated this positively: “very satisfied” (15%) and “satisfied” (38%).

Quality of Laboratory Facilities Related to Major Field of Study. Since 1990, students have become more satisfied with the laboratory facilities available to them: “excellent” (11%) and “good” (36%), representing an increase of 13%.

Quality of Campus Life. Comparing their expectations with their actual experiences regarding the quality of campus life at Mānoa, a majority felt it was what they expected (68%), and one-tenth felt it was better than expected (11%). Since 1990, the percentage of students indicating that the quality of campus life is better than expected has decreased by 6%.

Out-of-Class Time Spent on Campus. About half (49%) of respondents indicated they spent 10 hours or less of such time on campus, 27% indicated between 10-20 hours, and 12% said 21-30 hours. About 12% of students spend 31 hours or more on campus.

Student Living Situations. Half (50%) of the respondents indicated they resided at home, 8% resided on-campus, and 35% resided off-campus. Since 1990, the percentage of students living

on-campus has decreased by 7%.

Quality of Information About Services and Activities. As in 1990, forty-seven percent of students rated this positively: “excellent” (5%) and “good” (42%).

Student Ratings of Selected Campus Programs and Services. The services used by students and rated satisfactory by large majorities were: bookstore (86%), registration procedures (86%), cashier’s office (83%), admissions procedures (78%), academic advising (64%), and student employment (47%). Services used by significant numbers of students but which were not considered satisfactory were: food services (37%) and on-campus housing (20%). Services that students knew about but did not use were: tutoring services (66%), campus security (64%), career placement services (58%), on-campus housing (56%), social/cultural/art programs (53%), recreational/athletic programs (53%), organizations/clubs (48%), and student health services (47%).

Generalizations and Implications for Teaching and Learning at Mānoa

Discontinuities. There are basic demographic variations between the student body and the faculty that have remained virtually unchanged since 1990. These

differences continue to have a significant impact on the educational experience of students and influence faculty teaching and student learning styles. Differences include verbal and nonverbal communication, evaluation of academic performance and interest, reaction to authority, status, and discipline, willingness to disclose information—particularly personal information, familiarity of examples used in class discussions, concepts of time, and concepts and experiences of sexual or racial harassment. As in 1990, most of the undergraduate students who enter Mānoa from local public high schools (53%) find the faculty dramatically different from the faculty in their high schools. While a majority of public school teachers are female, of Japanese ancestry (39%) or Caucasian race (26%), the Mānoa faculty are predominantly male (62%) and Caucasian (67%).

In addition, the ethnic mix of students in the public school K-12 classroom may be very different than a class at Mānoa. Hawaiian and Filipino students comprise the majority (48%) in Hawai’i public schools which contrasts to the proportion they comprise at Mānoa (19%). For students underrepresented at Mānoa, particularly Hawaiian and Filipino students, feelings of being alone or being different are not uncommon.

Aside from gender and cross-cultural issues among students, differences in age are also emerging. Since 1990, the number of nontraditional students (over the age of 25) has steadily increased, comprising approximately 35% of graduating seniors in 2002. Many older students attend school part-time, relate to their instructors and fellow students differently, and spend their time differently while on-campus or on academic work.

Despite differences in gender, ethnicity and age, the majority of undergraduate students have family or work responsibilities, live off-campus, take longer than 4 years to graduate, and spend less than 10 hours of week on campus. These characteristics may explain in part why the four most commonly recommended changes to undergraduate education by graduating seniors include: “review and change core requirements” (27%), “improve campus services/ programs” (14%), “improve quality of instructors and faculty” (13%), and have “better guidance and advisors” (9%). Recommendations have been taken into consideration and subsequent changes are forthcoming. In Fall 2001, a new, overhauled core curriculum that offers more options and flexibility, provides undergraduate mentoring, and moves undergraduates through the

system in four years was implemented. It is expected that these changes will lead to more students taking courses that they feel are more interdisciplinary and job oriented, more students spending more time on campus, more students graduating in less than five years, and more students feeling satisfied with the number of courses required, the use of teaching assistants, and the relevance of general education courses to their lives.

Cognitive and Affective Benefits of the Undergraduate Experience. As it was a decade ago, the most frequently mentioned benefit identified by the graduating seniors was a cognitive gain, “increased knowledge in an academic field.” It was also their single most important gain. In addition, three of the other most frequently cited college benefits reported by the students related to affective growth and development: *understanding of people*, self-reliance, and job preparation. It is very likely that these benefits are obtained not only in, but also outside, the classroom where students spend most of their time during their college years. Students, like other adults, are multidimensional complex individuals with needs and aspirations beyond cognitive and academic interests. Academics is just one part of the total life of students

during the undergraduate years. Given this fact, Mānoa has a responsibility to meet the changing needs and aspirations of students and to enhance student satisfaction with their educational experience, establish community and identity with academic and campus life, and celebrate diversity.

Progress Towards a More Diverse Campus Community

Since 1990, Mānoa has made great strides in responding to one of its important challenges: celebrating diversity. Research has demonstrated that diversity in a college’s student body, faculty and staff is important to fulfilling its primary mission: providing a quality education. In addition to enriching the educational experience, diversity promotes personal growth and a healthy society because it challenges stereotypes, encourages critical thinking, and helps students learn to communicate effectively with people of varied backgrounds. It also strengthens communities and the workplace by preparing students to become good citizens in an increasingly complex, pluralistic society; it fosters mutual respect and teamwork; and it helps build communities whose members are judged by the quality of their character and their contributions (National Association of State

Universities and Land Grant Colleges, 1998).

Evidence has also emerged linking academic excellence to diversity efforts. A 1996 study of 300 campuses found that racially-mixed student populations have positive effects on retention, overall college satisfaction, college grade point average, and intellectual and social self-confidence (Chang, 1996; Humphreys, 1998). In the last decade, Mānoa has made significant progress in the various dimensions of diversity in higher education, including representation, campus climate and intergroup relations, education and scholarship, and institutional commitment to diversity.

Representation, the most common dimension of diversity, addresses the inclusion and success of previously underrepresented groups. Mānoa is one of the most ethnically diverse institutions of higher education in the nation. In 2000, Mānoa ranked among the nation's leading producers of minority graduates in many advanced degrees: seventh in the nation in awarding master's degrees and sixth in the nation awarding doctorates to minority students. For advanced degrees awarded to Asian/Pacific Islanders, UH ranked first for the number of master's degrees and second for doctorates

(University of Hawai'i Office of the Vice President for Policy and Planning, 2002). In the last ten years, the proportion of Hawaiian and Pacific Islander students in particular has increased while the percentage of Japanese, Chinese, and Caucasian students has decreased (OVPPP, 2002). Despite measurable success in the recruitment and retention of minority students, Mānoa continues to work hard at increasing the representation of Hawaiian, Filipino, Pacific Islander, and African American students.

To increase representation, Mānoa offers a number of programs and services for minority students. Many of these programs are offered by the Office of Student Equity, Excellence and Diversity (SEED), and are geared toward the benefit of ethnic groups that have traditionally been underrepresented on campus. Since 1990, Mānoa has increased and improved campus services designed to support these students, including the following:

1) the Office for Native Hawaiian Student Development Services (*Kua'ana*) provides advising, tutoring, and financial assistance to Native Hawaiian students; 2) the Office of Multicultural Student Services does the same for students of Filipino ancestry and other students of underrepresented

ethnicities, including African Americans, Pacific Islanders, and Southeast Asians; 3) the International Student Services Center assists foreign students with visas and other concerns; and 4) the College Opportunities Program recruits disadvantages Hawai'i residents from underrepresented backgrounds who were originally denied entry to Mānoa because of lack of academic preparation. Other recent accomplishments include the establishment of the Women's Center and the Office for Lesbian, Gay, Bisexual, Transgender and Intersex Individuals, and improved services for students with disabilities through the KOKUA Disability Access Services Office.

In addition to serving college students, the Office of Multicultural Student Services and *Nā Pua No'eau* provide outreach services to encourage immigrant and Native Hawaiian students in the public schools to pursue higher education.

Programs in other departments, schools and colleges at Mānoa offering recruitment and retention services include the following: 1) the Native Hawaiian Leadership Project, a federally funded program, seeks to encourage and assist Native Hawaiians to attain undergraduate, graduate and doctorate degrees

through financial support, counseling, mentoring and community service projects; 2) the *Haumana* Biomedical Program provides ethnic minority students with high quality laboratory experiences in the biomedical and health science fields for two years and seeks to increase the number of ethnic minority students who choose to pursue doctoral degrees and careers in the biomedical field; 3) the Minority Access to Research Careers Honors Program strives to enhance the academic and research skills of honors minority undergraduates so that they can be admitted to graduate schools at highly ranked institutions, thereby increasing the number of minority students in PhD programs; and 4) the Task Force on Recruitment and Retention of the College of Education, which was created to develop a recruitment and retention plan for the college concerned with the preparation and professional development of teachers from underrepresented minorities. Recruitment efforts have focused on high school students, college freshmen and sophomores, community college students, and post-baccalaureate students. In addition, the Gaining Early Awareness and Readiness for Undergraduate Programs (GEAR UP) Federal grant

program with the College of Business Administration and the SEED Office provides college access information to low-income schools.

Another dimension of diversity, *campus climate and intergroup relations*, addresses the impact of the collegiate environment on institutional and student success. There are four primary entities that monitor campus climate and intergroup relations linked to diversity issues. These are the Mānoa Commission on Diversity, the systemwide Commission on Disability Access, the systemwide Commission on the Status of Women, and the systemwide Commission on the Status of Lesbian, Gay, Bisexual, Transgender, and Intersex Individuals. These commissions promote programs to enhance diversity as well as look into complaints filed by minority students and provide advice related to civil rights. In addition, there are also various groups devoted to campus climate and ethnic diversity issues including the systemwide Rainbow Network, *Pamantasan* (for Filipino students and faculty), *Kuali'i* (Native Hawaiian students), and task forces on African American, Samoan and Pacific Islander, and Southeast Asian issues. In Fall 2003, Mānoa will implement the first formal campus climate survey that will determine undergraduate student

experiences with diversity and student attitudes and actions relative to diversity issues, and explore ways to improve the campus climate for diversity.

The third dimension of diversity, *education and scholarship*, targets the impact of issues of diversity in the curriculum, on teaching methods, and on scholarly inquiry. The new general education core curriculum, effective Fall 2001, helps students acquire knowledge, skills, and ways of thinking that provide a foundation for lifelong learning. These new curriculum requirements at Mānoa reflect the depth of its Hawaiian assets and the breadth of its multiculturalism. The general education curriculum gives students a global sense of human diversity while paying special attention to the heritages of Hawai'i, Pacific and Asia.

The fourth dimension, *institutional transformation*, addresses comprehensive institutional commitments to diversity and their effects on students. Included in this category are the role of visible leadership, mission statements, faculty and staff diversity, and student's own self-reported perceptions that diversity is taken seriously on campus. Toward this end, Mānoa continues to affirm its commitment to diversity. In Fall 2001, Mānoa initiated a strategic planning process that resulted in a strategic

plan that endorses core values, goals and action strategies that directly and positively impact diversity and equity. In Spring 2003, a complementary plan has been drafted by the four diversity commissions to address systemwide core commitments specific to diversity. Annually, through a competitive grant program entitled the Diversity and Equity Fund, \$100,000 is available for projects at Mānoa and at other campuses that advance diversity. In addition, the EEO/AA Office, the Office of the Civil Rights Counselor, and the Office of the Gender Equity Counselor regularly monitor faculty and staff diversity, and student experiences with various diversity issues.

The above types of programs, services and resources help make Mānoa a campus that embraces the concepts of diversity, equity and social justice. Although we have yet to accomplish more in the areas of access, campus climate, curriculum change and comprehensive institutional transformation, we have made progress in the last decade. It is clear from the progress that has been made that Mānoa continues to reach out and make a conscious effort to build a healthy and diverse learning environment appropriate to our mission. We continue our efforts to meet the changing needs

and aspirations of our students and to enhance student satisfaction with their educational experience, establish community and identity with academic and campus life, and celebrate diversity.

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Openness

Dewi S. Sosa
Bachelor of Social Work

As a student here at UH-Mānoa, I've encountered a number of teaching styles. From my personal experience, I have found that the best style of teaching is a comfortably interactive one. This refers to a situation where the teacher and students can speak their minds to each other without worrying about feeling ashamed or maybe feeling dumb. In my opinion, a comfortably interactive class allows the student and the instructor to feel more confident. Students don't feel pressured to always be correct, and an instructor gets useful feedback. A comfortably

interactive classroom allows for greater communication between student and instructor. This leads to solutions for problems; for what can one do, if one doesn't know?

When students feel more adept at speaking, it is advantageous for everyone. When students are informed about certain topics, they bring more information and depth to a topic. Personally, I find that a comfortably interactive class is more relaxed, and that a relaxed class is more stimulating to the mind. I find that my mind is better suited to a classroom situation that isn't pressured or rushed. I feel more confident when the class can communicate with the instructor.



The theme of openness is connected with so many other important themes, and the effects of openness appear in various forms. Students express the desire for openness in the teaching methods, and in the teacher's approach to students and their diverse cultures and points-of-view. The students are suggesting that openness, when practiced in a variety of ways, almost seems to form the shape of the classroom itself, in the sense that it expands what happens within the classroom. It extends, enlarges, amplifies; the teacher becomes more effective, the student develops skills and abilities, the course grows more meaningful.

"A favorite teacher conducted her classes like a discussion session. She treated all of her students fairly and individually. She was open minded, not biased towards anyone's ideas, and as a result, we were more open in our discussions with one another, and more open to one another's ideas."

It is within the teacher's province to initiate openness in the classroom. Some do it through their very "being"; it is a quality that they themselves seem to embody and it affects the whole character of the class.

"My favorite teacher was always smiling and cheerful when we came to class. She would talk to us informally before class. She encouraged students to voice their own opinions, listened seriously to them, and seemed to appreciate our thoughts! She had one-on-one conferences to help us with our papers, and let us work in groups to let our peers proofread and help with their ideas."

A Zoology student.

"She had a firm point-of-view, but was very open-minded, loved discussion and arguing."

David Tanaka, Pre-business.

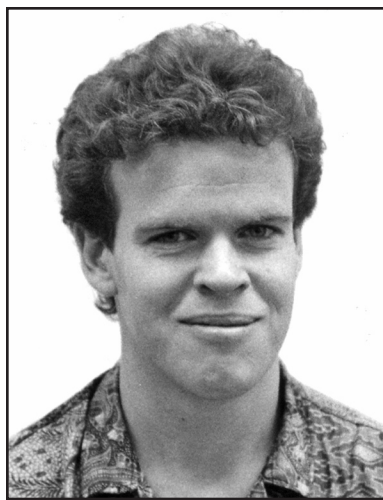
(My favorite teacher) "was approachable about all topics and showed empathy toward (student's) difficulties. She was open-minded and conducted class as an open discussion, open to all ideas."

Kristi Hayashi, Political Science.

Openness is not only valued as a quality in the personality of the teacher,

but also by the practices by which they conduct the class. Openness is a decision that the teacher has made about how to treat ideas and students.

"Students express the desire for openness in the teaching methods, and in the teacher's approach to students and their diverse cultures and points-of-view."



Justin J. Heard
Philosophy & Political
Science
Undergraduate

The first thing a professor should realize is that students are not

dumb. Students can very easily comprehend when a professor isn't giving 100% in a class. For example, I have had several professors that only attend school on their teaching days and when I ask them if I can meet them on other days, they request I meet them on pay-day. Another example of what students experience is the professor who will use class notes from several years ago. This type of complacency is easily recognized by students. I like to see the professor preparing for a class by not completely concentrating on what he or she wants to teach but also on what the students want to learn. When this type of openness starts in the beginning of the semester, it can continue throughout the class. Openness is the key.

I appreciate the professor who, when a student is doing really badly in the class, tries to find out if the problem is the course work or if it goes beyond the classroom. Once a student realizes the professor really cares, trust will grow.

What I find effective is when the teacher tells the class on the first day where he or she is coming from. For example in humanities courses it is difficult to wade through all the biases that professors feel they must hide. If the professor would just stand up and say, "I am a Marxist or a Platonist," it would help immensely. For some reason the professor is afraid that the student will know an argument that will defeat his or her position and therefore doesn't want to disclose his or her position. One can easily see how this stifles the class, for the student has to do more than just study the material; the student has to first try to figure what the underlying assumptions are.

An open and honest approach is the best approach. Don't try to enter the course with

too many plans; let the course direct itself. And never forget that the student is smarter than you may realize.



Openness is at the heart of the course itself, in such a way that it becomes the operating principle of the course. In this method of teaching students see respect for cultural diversity and for ways of knowing and seeing the world that differ from the teacher's. It also implies a commitment to recognizing the student and their value to the course.

"The teacher needs to be open minded about what they are teaching...to regard a student's views with respect and encourage discussion even if it is contrary to what the teacher believes. These are skills that convey: Does this person really care about what they're teaching? Do they genuinely want their students to learn?"

"My favorite teacher at UH is open to suggestions, understanding, yet is knowledgeable and firm."

*Alec Beck, Travel
Industry
Management.*

One of the challenges of conducting a classroom openly is to be open to questions that are directed by student interest rather than just by the teacher's lecture.

"New faculty and teachers should know that students are eager to learn. Just because they ask a lot of questions doesn't mean they want to slow down class time so that the syllabus is not on schedule! Or to "squeeze" answers out of them (just) to get better grades."

*Jocelin Yamamoto,
Zoology.*

*"It is within
the teacher's
province to initiate
openness in the
classroom."*

Probably even more difficult for the teacher than getting behind schedule is the possibility of a whole line of questioning being opened in which the teacher's expertise is not relevant! This can and will occur. One of the opportunities that is presented by an open classroom dynamic is that the teacher may begin to draw upon students for their knowledge in the area of discussion. The very act of doing this is consistent with the openness that permitted such questions to emerge in the first place. By following the questions and discussion, the possibility of bringing the relevance back to the classroom context is

extended. It makes the class material more relevant to the students, it makes the student's knowledge more central to the class, and it makes the teaching situation more reciprocal.

"My description of a favorite teacher is one I respect in every way. It is not necessary for the student and teacher to have a one-to-one relationship to acquire this respect...it's the way the instructor conducts the class. My ideal teacher is one who has the quality of being flexible and open-minded. This is essential. To be able to facilitate and moderate a class discussion openly without favoring one student over another, because that is offensive to everyone."

Esther Savusa

The expectations of both student and teacher can be very high when a classroom is conducted with openness. The demands to communicate and to understand are high. As one student put it, "TAs should know that students need very open lines to communicate. I guess communication and understanding one another is the key." It is the means whereby the teacher has a grasp of the students understanding; they know and can see when "the light goes on."

Enthusiasm

“The **really** good teachers can make even a “boring” subject come alive and make you want to learn something about it, even if you don’t expect to like it or to get a particularly good grade. Students are able to see how much a teacher actually cares about teaching and that transfers over to the attitudes of the students.”

Edwin Chung, Accounting.

Students are particularly sensitive to signs of a teacher’s passion for their subject, and perhaps even more so, for teaching itself. Whether the teacher is lecturing to a large hall with hundreds of students, or in a small seminar setting, being able to sense that their teacher loves their work acts as a catalyst for them. As one student puts it, “We are eager to learn, but we can’t enjoy it if you don’t! Be enthusiastic and enjoy your subject, and we will too.”

Students seldom realize that they equate enthusiasm with specific personal qualities in the teacher. They have a more complex view of what constitutes enthusiasm than simply equating it with “high energy.” The image of a teacher energetically leaping around the classroom, and around the topic, just doesn’t appear in their statements. Although they do like to experience unconventional styles of teaching, particularly since they sit many hours a day in one class after another in which one lecture seems to run into another, they talk about enthusiasm as an experience that the **teacher** is having. As such, it works more as a verb than a noun, as an act rather than a quality. They are allowed entry into the experience of this subject or that, through the pleasure that the teacher takes in it.

“Through his love of the subject, he made the information seem as if it was so important we couldn’t live without it. He had a basic respect for students, and related the importance of the material to us.”

Dwight Jackson, Math.

"My favorite teacher taught art history with a lot of verve; we could tell he just loved his work and knew everything about it. His knowledge of the subject is conveyed to his students - it grows on us and makes us equally as interested and fascinated."

"I enjoy teachers who exhibit an enthusiasm for teaching their chosen subject. It is obvious when teachers themselves show no interest or enthusiasm for the respective subjects. I don't understand how we can be expected to learn anything."

And on a more sardonic note:

"We have to suffer through the course as well as you; (so), make it interesting for yourself as well as for us. (A student) can tell when a teacher is bored and operating only on the incentive of the next pay check."

*Angela Diulio,
undergraduate.*

Angela's comment raises the issue of what is conveyed when enthusiasm is not. When students encounter teaching in which the teacher shows boredom, or disinterest, it is extremely difficult for them to become motivated intellectually. Despite a general cynicism within education about students, students persist

in envisioning teaching and learning as activities that are pleasurable to both the teacher and the student. Even when compelled to take a required course, they look

"We are eager to learn, but we can't enjoy it if you don't! Be enthusiastic and enjoy your subject, and we will too."

to see that while it is required for **them**, that it means far more than that to the teacher. It suggests the possibility that they look to the teacher not to just tell them "about" the subject, but to make real to them why it **matters**. When teachers reveal their own passion for what they do, it conveys to the student two possibilities: a reason for their own bit of participation in that class; and perhaps more significantly, the importance of finding something that matters to them and that will compel them to do their own work at the university.

The other focus that the theme of enthusiasm takes has to do with the desire of the teacher to work directly with students.

"My history professor is warm, highly intelligent, and extremely interested and involved with her students. She is always interested in ways in which she might improve the learning experience for her student and incorporates suggestions into her class material. She is very clear about what she expects from her students and gives more than she gets."

*A graduate student
in History.*

"A professor's attitude is the key to effective teaching. My favorite teacher enters each class day with great enthusiasm; his lectures are really thoughtful debates and discussions involving the entire class. He seems to look forward to what we will say."

"The teacher who loves to teach and gets great gratification from it; reaches out to me and makes me learn and experience things. She lets me feel free to express myself and I know she is always there if I need her. She relates things learned in the class to our real-life knowledge and experience."

*Grace Chang,
Journalism.*

"My English professor has been one of the most important teachers for me as a student. She has gone out of her way to be extremely helpful with my writing and has inspired a joy for writing and for reading. Thus, she has influenced my decision to major in English."

*Robin Kobayashi,
English
undergraduate.*

The importance of how teachers influence their students cannot be overstated. It can influence whether or not they decide upon a major; whether they will learn the joy of writing, or of reading poetry, or doing math calculations; whether or not they even stay in school when things are difficult for them. These are direct results of the desire to work

with students, to show them that what they do matters to you, and ultimately to assist them to the point where they generate their own reasons, their own enthusiasms, their own teaching.



Kimberly M. Kaya
College of Business
Undergraduate

The ultimate form of learning has been through the process of teaching myself. This is what I retain. Otherwise, the information abandons me the moment I walk out of the exam. To present a series of facts and expect us to memorize them is informative but often nothing else. We will simply reiterate what was absorbed and receive an "A". We triumph but lack a sense of accomplishment. This is easily forfeited. Memorization is the simplest form of learning, rationalization goes a step beyond.

When I am presented information and allowed to deduce my own conclusions, then express them without judgment, the void is filled. There is utmost satisfaction in knowing I have created an answer, not necessarily **the** answer, but a recognized, legitimate answer. The emphasis is in the thinking process.



One of the In Celebration of Students discussion groups. Clockwise, from the upper left of the picture, Matthew Crabbe, Healani Chang, Michelle Boyes, Kathleen Kane (editor), Nahua Patrinos and Leilani Kaanehe.

Fairness

Grades were mentioned far less than the processes that produce them: the conditions that prevail within the classroom dynamics, the relation of teacher to student, and the kind of experiences that they and other students have throughout all their classes. Grades and fairness were always rooted in other themes, but while students recognize their own course work to be central to their grade, the theme of fairness emerges as an individual affront. Perhaps it is because of the intensely personal, or private, nature of fairness.



Jo Ann Sakaguchi
Political Science
Undergraduate

When I first entered the University of Hawai'i, I never imagined I would encounter discrimination. Everything was going just great until I had to miss a class in order to present my speech for my debate class at Campus Center. I gave the instructor a one week notice that I would have to miss his class for that day. After hearing my request, he gave me his consent and told me that I was responsible for finding out what I had missed.

When I returned to my class the day after my speech, I walked up to the instructor, to ask him for the hand-outs he had distributed the day I missed. Right next to the instructor, on the opposite side of me, stood a tall young man, a student from the mainland. The instructor told me to hold on for a minute and began talking instead to the young man. As I stood there, I overheard the young man telling the instructor he would be missing two weeks of class because he was an athlete and would be playing basketball. The instructor told the young man

it was fine as long as he turns in all the assignments when he returns to class. The young man agreed to do so and left. Then, the instructor asked me what I wanted to talk to him about, and I asked for the hand-outs he distributed in class. He became upset and said I shouldn't have missed his class to do a speech presentation for another class. Although I was furious at him, I explained to him I had to do my presentation for a grade, and was unable to reschedule my presentation. His response was that I would be penalized for missing a class. At this point I asked him if the young man would also be penalized, and the instructor told me the other student was not going to be penalized because he was an athlete!

Besides the arbitrary change in the agreement I had made with this instructor, I felt it was unfair to discriminate against me and in favor of a male athlete, and that it was based on gender and race as well as athletics.

This experience initially discouraged me from pursuing this major; but after taking another course that I enjoyed, I decided to major in it. I believe

that instructors must treat all students equally and refrain from favoring specific individuals.



In the case of a grade, it belongs to no one else. The grade is the mark, literally and figuratively, of the final authority of the teacher over the student; the culmination of the degree to which the student feels that they have been valued or not, recognized or not, respected or not. Students want fairness, precisely because absolute objectivity does not exist even when sought, and students know that.

"It is important to treat your students with respect. It is a "given" that you as the teacher have the power to hand out grades... but do not abuse that power."

Jody Helfand,
Political Science.

Students recognize the relationship between teacher and student as a relationship of power, not as a relationship of objectivity. Objectivity exists more as an idea, or as a gesture made towards addressing the reality of an unequal relation, and students don't ask for that. In asking for fairness, they are asking for a set of practices that respond to the inevitability of the position of being subject to another's power.

It is interesting to note that from the teacher's point-of-view, it is common to view the teacher-student

relationship as one of trust. This word was never raised by students in any of their essays or comments. It may be that from their point-of-view, trust follows the themes that they raised, rather than **preceding** it.

"It is a "given" that you as the teacher have the power to hand out grades... but do not abuse that power."

"We don't want to be treated unfairly or discriminated against."

"A favorite teacher is flexible and fair about the work load...he doesn't expect quantity, he values quality!"

"Grade fairly. Don't make tests with tricky questions, or extremely difficult calculations that the teacher may be able to do in time, but for a student under the stress of a test, would be nearly impossible."

"She is very understanding, her teaching methods are fair and effective...and this has helped me with my writing skills and my self-confidence."

"The students at UH want to be treated equally and fairly...use consistent grading."

"Tests should not be used to trick students or to intimidate them in any way."

Testing and grading; these are the areas where the students find expression of underlying disrespect or disregard on the part of the teacher. But there are other ways in which fairness is considered. Bryan Odo, in Fashion Merchandising, says, "Teachers should follow their syllabus more, avoid stating that things will be one way and then do them another. Texts need to be clear and concise, and not include questions that are far-fetched, outside the reading and lectures. Grading should be done equally; we need fairness, not favoritism."

Amber Shimamura, in Pre-Pharmacy states: "A good teacher respects all students and shows no favoritism. Give responses to the work (that all) students submit... Class size does limit the amount of student/teacher contact, but it is vital!" Roger Fong, in Civil Engineering writes that, "A good teacher is one that talks to the students at their level, who appreciates that not all students have the same strengths in a given subject, and who is willing to make time to help all students. A least favored teacher is one who teaches at one level and tests at a

higher level where it is barely possible to do the problem without knowledge from another class.”

It would seem that fairness binds the many aspects of the teacher-student relationship. While there are some specific and common themes in the student’s ideas of what constitutes fair (don’t use trick questions; test us on what’s important in the material, not what’s trivial; use consistent grading), there is also a sense that students see fairness as working best

when it is informed by a consideration of the students in the first place...who they are, why they see the world in the ways that they do, what else besides school is important in their lives, where their other obligations and duties lie, what it means to them that they are here at UH. Considering fairness within the context of each of the other sections may lead to a deeper insight of the importance of fairness to UH students.



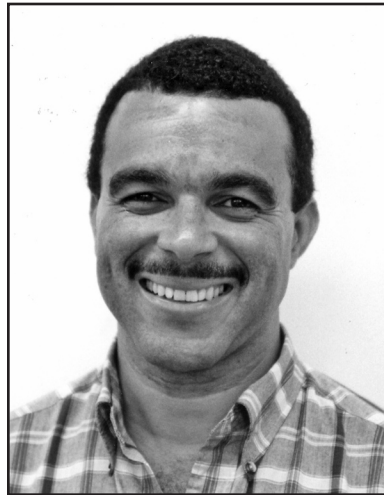
Alan Leitner giving an impromptu critique in his Art 113 “Introduction to Drawing” class.

Teaching Methods

In this section, students discuss some specific methods or ideas that teachers have used that worked well for them, and that they would like to suggest to new teachers.

Some suggestions augment conventional and widely practiced teaching methods; these may act as a reminder of things that might be forgotten by a teacher, but which a student finds extremely important or helpful. There are also suggestions of how teachers might extend themselves beyond some of the conventional methods of organizing and conducting courses. Some of these ideas will be familiar from other sections of the volume, but they are included here when they focus on the specifics of classroom and teaching methods.

As an introduction to this section, some ideas about what students feel constitutes good teaching is presented:



D.C. Campbell
Economics
Graduate student

The challenge that I feel our new teachers face is in helping our students develop critical skills that would assist them in predicting the feasibility of social programs. One yardstick that I would recommend is what I call the human factor.

Any plan to improve the human condition is doomed to failure if the recipients of that plan are not given increased decision-making powers over their own lives. The key is human empowerment with responsibility. Anything less destroys human dignity, the very basis for self-motivation. An unspoken but glaring assertion in our country is that the general body of people are too stupid to make basic decisions for their own lives. What is not needed is an elite class of political and business gurus endowed with the intellectual powers to solve the everyday problems of the masses. True power comes when people are empowered to engage in a dignified struggle to improve their own welfare. In this, our faculty have a noble mission in enabling students to live in the 21st century as active and engaged participants.



As D.C. and other students see it, the key to active and engaged students lies in the extent to which teaching produces thoughtful students. Tina Holmes, an undergraduate in Elementary Education says: "The teacher who challenged students and encouraged them to use their minds (also) treated students as intellectuals." Or as several students say, the good teacher is:

"...one who listens to student's opinions and lets students formulate their own ideas."

"...he who challenges his students to think for themselves."

Although these are considered basic principles of teaching, students find that they disappear in the pressure to convey information. Steve Camara, an undergraduate in Political Science, appreciates the teacher "who conducts forums of thought exchange in class...who moves away from the academic drudgery of memorization and recall. A good teacher is one who stimulates the conceptual thought process rather than simply offering knowledge which will be forgotten after the final."

In the other sections of this volume, emphasis has been placed on the significance of an open and friendly classroom environment, and a one-

to-one sense of teacher-to-student relations. But some students emphasize that these two need not be synonymous:

"The job of a teacher is to teach students how to think. I feel that having a teacher that one can connect with is nice but not necessary. Good teachers are fully versed and competent in their fields and at the same time elicit continuous input from students. Students are not in school to simply regurgitate information but to learn, reason, and become independent thinkers."

Students in the sciences encourage teachers to follow these principles when teaching. Lori Tungpalein, an undergraduate in Chemistry speaks of her teacher who "is understanding of the needs and ideas of students and is very supportive, yet demands a lot from us... he makes us think, not just repeat or memorize." Carl Pettiford, an undergraduate in Electrical Engineering, speaks of his Physics teacher who "pushes us to understand the meaning behind the formulas, and how to problem-solve. His class isn't easy, but you can do well in the class by learning how to apply what you learned beyond it."

What the students want from their teachers is the opportunity to do what may not be encouraged in any

other aspect of their lives; to engage in thought and to be taken seriously for having done it. It is a promise of education that students take seriously, and would like fulfilled.

Clarity and organization rate very highly on the practical concerns of the students. Practically speaking, it is essential for the student to have prior knowledge in order to anticipate the workload and teacher expectations.

"I like a teacher to describe in the beginning of the course what will be taught and how it will be taught; as if we were learning it at a new job or being taught a new sport, from person-to-person."

*Mark Mourey,
Liberal Science/
Environmental
Studies.*

"One teacher I particularly liked provided an outline at the beginning of each class, and provided the basis of the lecture of that day. This helped us understand the overall picture of the material we would cover. She also encouraged questions and actually considered the things we had to say!"

*Erin Dolly,
Psychology.*

Providing organization and clarity allows students to situate themselves inside

the course from the outset. These concerns relate always to their own sense of agency, as to whether they are able to act with competence and with confidence. It is not a matter of liking things to be taught in a linear fashion; it is a matter of wanting to be able to be more involved in the process.

"I like teachers who explain the test material thoroughly. It benefits me by making me confident in my knowledge of the subject; consequently, I did well on exams."

S. Kelly, Family Resources.

"As a student, I like things to be made clear so that I am more competent throughout."

A Fashion undergraduate.

Kelsey Buell, an undergraduate in Psychology, says that she appreciates a "well organized and informative course; yet with humor and a lively manner of teaching. I enjoy teachers with creativity in their style of teaching." But clarity and organization can relate to something beyond preference and enjoyment. It can very well be a matter of survival for students.



Nu N. Au **Human Nutrition** **Undergraduate**

My name is Nu Au. I am originally from Vietnam. I have been educated in the USA and learned English as one of my second languages. It is a disadvantage to be a second language speaker. Whatever I do, I must work many times harder than the native speaker. Sometimes it's very depressing that even when I work very hard I am still not able to earn satisfaction. At other times I do feel satisfied with my hard work.

There are several important things I want to emphasize that have been very helpful to me over the past 4-1/2 years at the University of Hawai'i at Mānoa.

One thing that really helps me a lot in lecture is when the professor uses some big vocabulary words and then follows with an easier phrase. For example, once my professor used the term "concomitantly" and then explained this meant "continuously." This makes it easier for me to understand what the professor is saying.

Another thing I find useful is when the professor has a descriptive outline for the course to follow. This way I am able to skim the syllabus and see what will be covered in the lecture. This helps me to prepare for class. A good syllabus helps to keep students informed.

It's also very useful to go over the exam with the class and pick out some good answers from students and have them read their answer to the class. After the exam, it's good to have an evaluation sheet and ask students for comments about the exam. This way you're being open to students and are able to get immediate feedback. The professor should be flexible and listen to student comments and

perhaps adjust their lecture if necessary.

Please don't always use the same exam for years and years. Keep things up-to-date. Revise exams as needed.

If you use an overhead projector, remember that most of the time students tend to copy everything that is on the overhead rather than listening to the main points. If you have a complicated overhead, give the students a handout with the same information on it. Then students can listen to your lecture thoroughly.

Many students are very shy, including me, partly because of the way they are brought up. Yes, they are shy, but they're very diligent, so if you have a class discussion, it's important to get to know your students and know who you can call on for answers and who not to call on.

In conclusion, things described above are the experiences I like best in my classes. You're the new professor or TA and it's good to use your judgement for your class. Whatever you do, it's nice to show some concern for your students.



If students are international students or if English is their second language, it is critical that they are able to anticipate the course requirements and expectations. And yet American students are concerned with clarity and organization as well. As one student says, "A good teacher conducts the class in an orderly fashion, making sure that students understand before moving on and discussing another topic." The ability to know when students are left behind in a class is highly valued. Sarah

Fishman, an undergraduate in Fashion History, writes:

"I've had two very good teachers. Both taught large classes; in one, there were more than 300 students. They both loved their subjects and got excited about what they were talking about. They were both very aware of the class "feeling". They looked for confusion and for understanding on the students' faces, and acted on that."

And a student in a Korean language course speaks about the teacher who "attempts to consider each student's ability before he continues on with the lessons; also he covers all aspects of the Korean culture, to help us better understand the language. He tells us stories and lets us discuss the language in our own terms."

In classes in which labs are taught, students have suggestions for both the TAs and the professors. Alean Cook, a biology major, says, "My favorite professor was very organized and prepared for lectures. He was genuinely excited about the materials and passed this on to us. He was also **present in the lab** and always available for questions. He continually reached out to the students and asked, 'What can I do to help you understand?' " Elgin P. Arquino reiterates these sentiments, "My Chemistry TA and my

World Civilization TA are great teachers; they are enthusiastic and very learned in their field. And they present themselves at a personable level. But, the professors who lecture should visit the labs in their respective classes to help us relate to them as well."



Thuy Tran
Chemistry, PhD just
granted
TA in Chemistry for 12
semesters at UHM

Teaching effectively is an art. While it comes naturally to some and not to others, I believe that any teacher with a good knowledge of and a true love for the subject matter that he or she teaches could successfully give students a productive and enjoyable learning experience.

I will limit my comments here to the teaching/learning environment with which I am familiar: laboratory courses. The clear advantage of such an environment to both teachers and students is that it is designed for active participation (in contrast to the passive type of learning

in large lecture courses). It will become obvious on your first day teaching at the University of Hawai'i that many students here are reluctant to raise their hands or to speak out. However, this is not a major problem in laboratory courses; while doing their experiments, students can actively participate without the fear or nervousness that usually accompany public speaking.

To keep laboratory sessions running smoothly, I would like to suggest a few recommendations:

- Discuss and practice safety precautions. After covering all the details regarding safety on the first day of class, you, as a teaching assistant must follow the rules that you have set for your students. For example, if you ask the students in your Chemistry lab to wear safety goggles, you must also wear them.

- Circulate among students. Throughout the lab period, be sure to go from one lab bench to another and check with each and everyone of your students to see if they have questions or need assistance. Avoid sitting at your desk and doing other things such as reading, grading reports, etc. Devote your complete attention to your students for the entire duration of the lab period. It is also important to divide your time and attention equally among all of your students.

- Set reasonable office hours and encourage students to use them. To discourage students from doing their lab reports at the last minute, avoid setting your office hours immediately prior to the lab period.



Mixed Plate:

The following is a plate lunch selection of ideas.

Kristie Shiroma, a Communication student suggests that teachers use a "variety of teaching tools in the classroom, such as videos, guest speakers and group discussions."

Because local students may feel intimidated by their professors they ask that teachers "keep office hours consistently, because one never knows when a student finds the nerve to come to talk." Another student calls attention to the importance of the teacher stopping at the end of the class period because, "the next class is in 10 minutes and is clear across campus."

Numbers of undergraduate students suggest that with classes of 30 or less it is wise to seat students in a circle and base the class on discussions. Another student

suggests that "participation be graded not only on active verbal attempts, but seen through written assignments as well. Some people are just not talkers."

A psychology student, requests that comments on written assignments be long and specific. Sandy Chu, Liberal Arts, suggests that grammar is stressed in writing assignments, but that grades not be based on it (except in Writing Intensive classes).

Many students call attention to the importance of returning papers and tests on time. Marcia Grey, an undergraduate in Biology, says: "Promptness with papers and tests is valuable when trying to keep students involved in the class."

Jim Modico, a Geology and Geophysics undergraduate, suggests that teachers might "monitor student interests at several intervals throughout the

semester, and work on strengths and weaknesses in the course as they occur." In reading assignments, students suggest that teachers do not assign a whole book to read if all of it is not relevant or useful.

Natalie Perez, Pharmacy, says: "Teach slowly, ask for and encourage questions. Talk to the students during lectures, not the chalkboard."

L. Miyashiro, among others, suggests that new teachers "consider the Socratic Method; ask probing questions that generate the class without intimidation; it seems most effective."

In the next section, students speak about the kinds of innovations they have appreciated from their teachers.



Doctoral candidate, Kumar Udayarkumar's Political Science 110 class, "Introduction to Political Science".

Innovative Teaching Methods

Students express a desire for a change in teaching methods that would reflect a change in the relations between teacher-and-student **and** student-and-student. Rina Romero, an undergraduate student in Travel Industry Management, says,

“Because everyone is here to learn, make it a **team** effort.” A student in Microbiology speaks about his teacher who “not only lectures, he also uses a reciprocal method of teaching and discussing. This helps us learn more because we think about the situation. His class is based on the Medical School model of teaching - problem based learning. The students work out solutions and the teacher guides us.”

A collaborative and cooperative form of teaching and learning is considered by students to be more rewarding and compelling. They have experienced classes in which these principles guide the course, and are responding very positively. These methods are a challenge to new teachers, who may not have experienced them as students. But they are worth the perceived risk, when students respond so favorably to them.



Michelle Boyes
Political Science
Undergraduate

As students we bring with us many years of varying experiences. An advantage of these experiences, however diverse, seems to be a more rigorous sense of discipline and perhaps a greater curiosity, due to previous working knowledge of how the world interacts. I harbor a greater desire to succeed in my learning, a greater need to do well. We enter, particularly if we are non-traditional students, into a learning environment with a pre-established set of ideas of what we have come to know as right or wrong, only to find some of these ideas severely challenged. Thus, the difficulty resides in the relearning or the unlearning.

As the average age of those entering universities increases, we see changes in our school system, especially within our classes. An instructor prepared for these changes may encourage a more collaborative and cooperative learning environment where there exists a more mutual sharing of ideas. Students should be made to feel comfortable to contribute, regardless of opposing views of classmates. We would benefit most from being allowed an active role in learning rather than the more traditional stance whereby the students are seen as open but passive receptacles for information. The non-traditional student is not a mere open receptacle and often wants and needs feedback from the instructor as well as from fellow students. Active discussion often enhances our learning process. Of those classes in which I have actively participated, often times pitting my own beliefs, ideas, and goals against the learned objective, I not only received the most feedback, but I learned the most. Whether I agreed with what was being presented made little difference, I grew inside by having to analyze my own preconceived ideas.

Due to having years of experience behind me, I feel that I have learned more than I may have directly out of high school. I can honestly appreciate the time and effort the professors gave in aiding in my learning process. I reflect back in admiration at the ability of some of my professors to invoke in me a strong desire to often look further than the textbook in the struggle for knowledge. Those successful educators that I have encountered not only presented information, but presented this information in such a way as to challenge me to analyze and scrutinize my own long held beliefs, ideas, and goals. This skill may very well be one of the most valuable keys

necessary to open many minds for a brighter future.



What Michele and other students suggest is that good teachers motivate their students and are genuinely interested in assisting them to learn things which would not otherwise be possible." Karen Smith, an undergraduate, speaks of it this way, "The most educational and interesting classes and teachers I have had do not follow the traditional "banking system" form of education. I have found the traditional "canon" to be very limiting and not of much use in today's society."

Education thus becomes an act of depositing, in which the students are the depositories and the teacher is the depositor. Instead of communicating, the teacher issues communiques and makes deposits which the students patiently receive, memorize, and repeat. This is the "banking" concept of education, in which the scope of action allowed to the students extends only as far as receiving, filing, and storing the deposits. They do, it is true, have the opportunity to become collectors or cataloguers of the things they store. But in the last analysis, it is (people) themselves

who are filed away through the lack of creativity, transformation, and knowledge...¹

What students look for in reciprocal dialog is their own voice, contributing to an on-going conversation about what the world means. There is nothing so powerful as to have a thought, to hear oneself speak, and to have oneself taken seriously; to take part, to **participate**, to become an actor in the construction of that dialog.

Indeed, problem-posing education, which breaks with the vertical pattern characteristic of banking education, can fulfill its function...through dialog ...the teacher is no longer merely the one-who-teaches, but one who is himself taught in dialog with the students, who in turn, while being taught, also teaches.²

Problem-based education draws upon and generates creativity. For teachers, this is at the heart of learning. For many students, creativity lies at the heart of teaching.



¹Freire, Paulo, *Pedagogy of the Oppressed*, Continuum Publishing Corp. 1970, pg. 58.

²Ibid., pg. 67.



Barry E. Shibuya
Liberal Studies
Medical Sociology
Undergraduate

There are many pedagogical bridges that may narrow the gap, unite and increase intellectual development for all segments of the student population when I consider my professors, particularly those who have made a significant impact upon my intellectual as well as personal growth, each have had three distinct characteristics which stand out and make them exceptional professionals: They are 1) very personable and easy to identify with, 2) dedicated to teaching, and 3) willing to employ creative and varying pedagogical methods within the classroom. The first two qualities, I think, should be prerequisites to the teaching profession. In other words, if one is teaching at a university simply to do research, then I believe one should not teach because a disinterested disseminator of information clouds and inhibits the communicative process through which students are trying to learn.

The third quality - creativity - can be learned and shared amongst and between teachers and students at UHM, allowing

the students to become teachers themselves through group presentations, small group discussions, and group selection of guest speakers to break the monotony of daily lectures by the same professor.



Students recall teachers who used rather extraordinary methods in the classroom:

"My teacher conducted the class in a way I have never seen before. He acts out the event or time period that we are discussing at that time. He also gets the class involved whenever possible. This really helped me understand and to remember the material, as well as making class fun."

"My Art professor was so energetic and excited about his class. He tried not to show too many slides at one time, so that students wouldn't get sleepy, and faced the students rather than the slides while lecturing. He involved us by asking our opinions and feelings about the paintings. He took time to stop the lecture when he saw that we were getting tired and had everyone stand up, move around, yell and make noises! Some professors may not feel comfortable having students yell and jump, but I think that just

letting us stand and stretch will help tremendously. It only takes 2-3 minutes. This really got our energy level back up and we were able to learn better with a fresh mind."

*Linda Lee,
Graphic Design.*

Creativity can take a dramatic and energetic form, or it can be incorporated into rather normal teaching strategies. One student discussed the way in which

"My Literature teacher encourages class participation in choosing the deadlines for completion of work, because she felt that the quality of the work improved when the students set their own time limits."

Laura Kinkade, Pre-Med.

Another student recalled a teacher who "gave us take-home tests, so that we would learn to use resources with competence." Another speaks of a teacher who felt that the students' grades reflected whether he was a good or poor teacher; if his students did well, he had succeeded and if they did poorly, so had he.

Nursing student Rowena Ped, recalls a Microbiology teacher who:

"conducted classes on the basis of students asking questions. He gave numerous evaluations

throughout the semester, asking for student opinions about what they liked or disliked. He used this information to better conduct his classes. I learned so much more in his class than I have learned in any other class.”

What students find in teachers who conduct classes creatively is an image of themselves as creative thinkers. Creative risks taken by the teacher permits students creative risks. To be creative as a teacher is a generous gesture, and students recognize that. To demand creative and independent thought from students, while engaging only in conventional methods of teaching is a bad bargain. And not too many will take you up on it.

What comes through in listening to and reading the testimony of hundreds of students is **their** generosity. Not just in the time taken to respond to the questions for this volume, but in their willingness to put themselves in the place of the teacher while they considered what it is that you might want to know. This might be the bargain they would like to strike with you. Now that they have done it, would you care to do the same for them?



Stacey Paul
Microbiology
TA and Graduate Student

When I came to Hawai‘i from New York, I really looked forward to becoming a part of UH Mānoa. I had been a high school teacher and so was looking forward to working with college students as a TA. As the school year began, I found teaching college students as rewarding as my previous experiences. People here are usually friendly and approachable. The students I’ve encountered here are motivated and hard working. I like that there are so many different types of people here. I think that it stimulates the learning atmosphere.

Ethnic and cultural diversity of students in my classes was not entirely new to me; I had taught classes which included Vietnamese, Chilean and Czechoslovakian students as well as Native Americans. I felt then as I do now that we can learn a lot from one another through our diversity. Every culture had something to offer, and I learned new perspectives from many of my students. The diversity is comprised differently, but the need to really work at communication is just as important. It is helpful to

acknowledge the differences and then to look for ways of making connections between cultures by working with what you share; for example, the desire to do well in school.

Since the course I’ve been teaching is at the introductory level, the students have really had to apply themselves to get the basics and I’ve encouraged them to work together and ask a lot of questions. The students for whom English is a second language seemed to benefit from the classroom discussion, as we all did, because it allowed them to clarify their misunderstandings. This was a bit difficult for them to do at first, but they were willing to try and with time became more confident.

The same is true for me. It took me awhile to establish the methods I would use for preparation, assignments and evaluation, but with time, it became easier. I would say that it is very hard as a new teacher to structure your time and energy so that neither you, your students, nor your own academic pursuits suffer. That’s a tricky one! As you become more familiar with how things work in your department and around campus, this too becomes easier.

The most rewarding thing about being a teacher here is the look on students’ faces when they begin to understand what they are doing, and **especially** when they want to know more about the subject than is covered in the class! I have had that experience as a teacher here, and it makes me feel great to think that I can help someone else get excited about learning.

The Reservoir

*The accompanying passage, reproduced here with permission, is excerpted from Does The Mo'o Live Here Anymore?, by poet and sculptor **Sam Ka'ai**. This work was part of the keynote address presented to the Third International Conference on Thinking, Honolulu, Hawai'i, 4 January 1987.*

Many look at these islands and see only a resting spot, a place to vacation for a time. So when I speak words like *mo'olelo*^{*}, and culture and history and tradition, you might conclude that Hawai'i doesn't have much to contribute.

If you were visiting the culture of Europe and wanted to experience high music, then you would be able to find a reservoir at Heidelberg University and out of this reservoir (perhaps shaped in porcelain or hammered from silver), out of this reservoir the Germans could serve you Beethoven and Bach, high opera, or if you wished for other things, then Luther, or even the very concept of science. In Europe their reservoir is intact, filled to the brim, overflowing.

But when you turn to find that reservoir in Hawai'i, you would find a graceful wooden bowl and beside it a kindly Hawaiian man who would tell you this story:

"Most Hawaiian bowls have round bottoms, you see. They are polite. Heavier weighted on the bottom, when tipped, they correct themselves.

"In spite of this quality, all manner of change, wind and tidal-wave, have swept over these islands—so many have come so quickly—in the past two hundred years that the bowl has been rolled over so many times that much of its content has been spilled out, or not cared for.

"Or perhaps in the spirit of *Aloha*^{**} it has been served out, again and again, in such generous proportions—each time a handful for each newcomer and stranger—with no one thinking to put something back in, until finally the content is gone. Perhaps, just a rich breath of the *Kena* and *Kamenene* left, a smear of moisture in the bottom of the reservoir.

"Out of that rich breath, we must draw again and fill the bowl. It is time for western institutions, strong in these islands, to ask themselves what laws support native resources so we can continue to draw the *Aloha* spirit from this same reservoir?

^{*} History, or the foundation of our thoughts. In oral tradition, the succession of talks.

^{**} Here, *Aloha* would suggest greetings, regards, kindness, and grace.

“When do native “species” unique to this area have a place with equal billing and equal financing. When meaningful answers are finally given, then these institutions, these newcomers will have reached a point where they can say, ‘I too am the keeper of Hawai’i nei, Hawai’i now.’

“But if your answers, in large proportion still come from foreign sources, then you are everyday picking the bud before the flower is even allowed to bloom. Pulling the petals off for their exploitive uses, rather than allowing it to full bloom so all can smell its essence and share well in its reflections. We must rededicate ourselves to things Hawaiian, for these are murmurs, older, measured, filled with more careful values from a time past.

“What do the endemic and the indigenous have to teach us? Do we want to hear their song? Are we willing to refill our reservoir?”

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Sakada: Filipino Adaptation in Hawai'i, Ruben Alcantara, University Press of America, 1981.

Shoal of Time: A History of the Hawaiian Islands, Gavan Daws, UH Press, 1974.

Sister Stew: Fiction and Poetry by Women, Juliet S. Kono and Cathy Song, Bamboo Ridge Press, 1991.

Sojourners and Settlers: Chinese Migrants in Hawai'i, Clarence Glick UH Press, 1980.

Strangers from A Different Shore: A History of Asian Americans, Ronald Takaki, Little Brown, 1989.

The Sandalwood Mountains: Readings and Stories of Early Chinese in Hawai'i, Tin-Yuke Char, UH Press, 1975.

Video and Film List

The following are a list of videos and films that relate to the themes of this volume and are available at Wong Audio-Visual Center, Sinclair Library, UH Mānoa:

American Indians in Hawai'i, Oceanic Cable Community Programming Center, 1987.

Brothers Under the Skin, Hawai'i Public Television, 1986.

Brothers Under the Skin, KHET, 1989.

Children of the Rising Sun, KGMB, 1985.

Faa Samoa: The Samoan Way, KGMB TV, 1988.

Faces of the Nation, Nā Maka o ka 'Āina, 1989.

Hale Mohalu, UH Peace Crew, 1985.

Half Life: A Parable for a Nuclear Age, Direct Cinema, 1986.

Hawai'i's Filipino Community, KHET, 1989.

Hawaiian Soul, Victoria Keith Video Productions, 1987.

Hawaiian Sovereignty and Self Determination, Nā Maka o ka 'Āina, 1988.

Hōkūle'a: In the Path of the Ancients, KGMB, 1985.

- Hōkūle'a: Ka Wa'a Kaulua*, Polynesian Voyaging Society, 1984.
- Hōkūle'a: Proud Voyage Home*, KGMB, UH-Mānoa, 1987-89.
- Hōkūle'a: The Rediscovery Begins*, KGMB, 1985.
- Hole Hole Bushi: Song of the Cane Fields*, KHET, 1984.
- Homelessness in Hawai'i*, KHON, 1990.
- Ho'oponopono: Problem Resolution*, Series: Nā Ki'i Hana Noe'au Hawai'i; Hawai'i State Department of Education, 1986.
- Kaho'olawe: RIMPAC 1982*, Nā Maka o ka 'Āina, 1984.
- Kalaupapa, the Refuge*, KQEB, 1981.
- Kū'īlioloa Heiau: pt. 2*, Series: Hawaiian Values Project, Hawai'i Foundation for History and the Humanities, 1977.
- Legacy of the Great Mahele*, Hawai'i Loa College, 1988.
- Local People*, Ethnic Studies Oral History Project, UH Mānoa, 1982.
- Mākua Homecoming*, Nā Maka o ka 'Āina, 1983.
- Maxine Hong Kingston: Talking Story*, Cross Current Media, 1990.
- Nā Kumu Hawai'i: Hawaiian Song Offerings*, Alu Like O'ahu Island, 1987.
- Nā Wāhine Hanohano 'O Hawai'i: A Look at Contemporary Hawaiian Women*, Alu Like O'ahu Island Productions, 1984.
- Nā Waiwai Hawai'i: A Program on Hawaiian Studies in the Public School System*, Alu Like O'ahu Island Productions, 1985.
- Nuclear Free Pacific*, Nā Maka o ka 'Āina, 1983.
- OHA Plebiscite: Defining Native Hawaiian*, KHNL, 1990.
- Pat Morita's Mixed Plate of Comedy*, KGMB, 1985.
- Pete Tagalog and the Ota Camp Struggle*, Leeward Community College, 1977.
- Picture Brides: Lives of Hawai'i's Early Immigrant Women from Japan, Okinawa and Korea*, Hawai'i Public Television, 1986.
- Pidgin To Da Max*, KGMB, 1983.
- Pidgin To Da Max Hana Hou*, KGMB, 1984.
- Pine Women*, Ethnic Studies Oral History Project, UH Mānoa, 1983.
- Plantation Memories*, KHET, 1986.
- Rap's Hawai'i*, KGMB, 1988.
- Sam Ka'ai*, A Presentation by, Nā Maka o ka 'Āina, 1991.
- Samoan Family in the Context of Change*, Hawai'i Committee for the Humanities, 1986.
- Samoans: Coming of Age in America*, Pacific Educational Network, 1984.
- Sand Island Story*, Windward Video, 1982.
- Scenes From the Sandalwood Mountains*, KITV, 1989.
- Seminar on Hawaiian Sovereignty*, Nā Maka o ka 'Āina, 1988.
- Sexual Harassment on Campus*, KHET, 1989.
- Sojourners and Settlers: Chinese People in Hawai'i*, KHON, 1989.
- Song of the Imin: A Hundred Year Story*, KHON, 1985.
- Source of All Things*: KGMB, 1988.
- Story of a Struggle of the Native Hawaiian People for Self-Determination*, Nā Maka o ka 'Āina, 1988.
- Story of 'Ewa: A Cane Sugar Plantation*, 1926.
- The Islands of Lana'i and Kaho'olawe*, Series: Nā Ki'i Hana No'eau Hawai'i, Hawai'i State Department of Education, 1985.
- The Struggle: Then and Now*, People's Fund Video/Film Collective Production, 1977.
- This is Pele's Appeal*, Nā Maka o ka 'Āina, 1989.
- Voices from the Hawaiian Nation*, KHET, 1987.
- Wai'anae Through the Eyes of Her People*, Nā Maka o ka 'Āina, 1985.
- West Beach Story*, Nā Maka o ka 'Āina, 1987.
- Women Who Have Changed Hawai'i*, Foundation for Hawai'i Women's History, 1989.
- Working People of Lana'i: Years of Struggle, Years of Change*, Hawai'i Public Television, 1983.