

The Use of Paulo Freire's Methods
with Residential Life at a Midwestern University

Master's Thesis

Submitted to the School of Education
University of Dayton
in Partial Fulfillment of
the Requirements for the Degree
Master of Secondary Education

By

Domingo Antonio Gomez, Jr.
School of Education
University of Dayton
Dayton, Ohio
May, 2000

APPROVED BY:



(Faculty Advisor)

© Copyright by
Domingo Antonio Gomez, Jr.
All rights reserved
2000

ABSTRACT

THE USE OF PAULO FREIRE'S METHODS WITH RESIDENTIAL LIFE AT A MIDWESTERN UNIVERSITY

Gomez, Jr. Domingo Antonio
University of Dayton, 2000

Advisor: Dr. Thomas Oldenski

Application of Paulo Freire's methods, specifically, "open dialogue," reflection, action, critical consciousness, and humanization. Using Freire's methods with the University of Dayton's Residential Programs proved especially valuable with nine Resident Assistants who were under my supervision as Resident Coordinator. A contrast was drawn with the first year as Resident Coordinator, using a more authoritarian, leadership style, and the second year in which Freire's "freedom of expression" and "culture of silence" were addressed. Specific influences arose from researching Freire's *The Pedagogy of the Oppressed* as well as his other major works and recent dissertations employing his methods with university life and students. "Open dialogue" led to the use of improved monthly reports, agendas, service programs, one-on-one meetings, e-mails, and finally, evaluative questionnaires. Limitations did exist, as criticisms from the review of literature demonstrated, but implications for future applications of Freire's methods to other institutions seemed appropriate.

ACKNOWLEDGMENTS

I would like to thank Dr. Thomas Oldenski for his advice concerning this thesis. I would also like to thank Margaret Frey for her constant evaluation of my thesis. Thanks also to Professor Gary Mitchner for his support and to St. John's Home for Boys for giving me "life."

TABLE OF CONTENTS

ABSTRACT	iii
ACKNOWLEDGEMENTS	iv
CHAPTER:	
I. INTRODUCTION	1
II. INTRODUCTION TO PAULO FREIRE	7
III. METHODOLOGY	42
IV. APPLICATION OF PAULO FREIRE'S METHODS	72
V. CONCLUSIONS AND IMPLICATIONS	96
APPENDICES	
Appendix A.	102
Appendix B.	103
Appendix C.	104
Appendix D.	105
Appendix E.	106
Appendix F.	107
Appendix G.	108

Appendix H. 109
Appendix I. 110
Appendix J. 111
REFERENCES 112

"I speak only old things, and I don't represent intellectual processes."

-Friedrich Nietzsche

"There are things I tell to no one.
Those close to me might think
I was sad, and try to comfort me, or become sad themselves.
At such times I go off alone, in silence, as if listening for God."

-Galway Kinnell

CHAPTER I

Introduction

Paulo Freire, a Brazilian educator, wrote about his experiences and his educational philosophy in ways that immediately attracted me to his methodology. The more I studied his concepts the more I began to see his relevance to my involvement in Residential Programs at the University of Dayton. Beginning as a Resident Assistant (RA) and then moving into a more administrative position as Resident Coordinator (RC) enabled me to see how Freire's philosophy could definitely be applied to my work.

Initially, I found his concept of "open dialogue" to be the most relevant to my duties in Residential Programs. I already had the experience as a Resident Assistant so I knew what was expected of the five Resident Assistants who were under my charge during my first year as the RC. In my first experience as the RC, I found that I operated as an authoritarian figure, because I believed that that method of operation was what was expected of me. I had my expectations, and the university had its expectations. Little "open dialogue" was actually created during that first year as the RC.

Initially, as a child, I specifically remember when Archbishop Romero was killed; I recall the controversy. My mind was confused, because I could not understand why a priest had been killed. I had

heard about free-minded priests and their concerns with the poor during the Sixties and Seventies. Then when the film *Romero* starring Raul Julia came out, detailing Romero's struggles in El Salvador, I became involved in what liberation theology was all about. When I entered college, I first encountered the name *Paulo Freire* in connection with the liberation theology of Gustavo Gutierrez. Since Freire was an educator who focused upon the education of the oppressed classes, I wondered how these oppressed peoples could become liberated. I took a class at The University of Dayton on educational philosophy that introduced me to the text: *The Pedagogy of the Oppressed*. During the second year when I continued as the RC, I found the need to begin to develop a different mode of operation, because by that time I had done extensive research into Freire's methods. His challenge of the authority model intrigued me. On the other hand, I was not willing to accept everything that Freire set forth. Many authors had offered to me certain criticisms of the Freire method that I had to experience and then address. These criticisms, at least, gave me a more realistic approach to my study.

When I was given my own area to administer during the second year as RC, I chose to use Freire's methods of "open dialogue," and consequently, became a different type of leader. I decided to become a RA all over again to relate to my RA's; Freire says the teacher must become a student and vice versa. The RA's needed to know my

responsibilities so that they could help me accomplish my goals just as I could help them accomplish theirs since I had been a RA. Freire's use of dialectic also impressed me, because I had seen certain tensions present when I had operated as an authoritarian figure. The RA's would merely sit there and wait for me to give instructions; they did not want to take charge and take responsibility. Freire refers to this mode as a "banking system" of education where information is merely deposited. The AC expected the RA's to create programs for their own residents. Instead, the RA's conducted their own programs without thought of consciously developing them, thinking that they were only administrative requests.

Secondly, I have always been concerned about oppressed people, having volunteered on various occasions for the elderly, the homeless, the "marginalized," and specifically for a year, in the Marianist Volunteer Service Community. Freire definitely emphasizes his work with the oppressed, and I began to see some of the group dynamics with the Residential Programs as being parallel. Of course, these college students were not "oppressed" in the traditional sense, but as their "authority" figure, they could be called "oppressed" by the rules and regulations that I was expected to hand down. In Freire's model "the culture of silence" develops in undeveloped countries where the elite make all the decisions and the oppressed people are unable to contribute, not able even to discuss because they do not have the tools to change society. The RA's

are similar to the "culture of silence," because they are expected to follow my directions just as I was expected to follow the Area Coordinator's (AC) directions. When I applied Freire's methods, I was able to use "open dialogue" to make the RA's feel that they had a voice with me although, of course, I was still expected to carry out certain duties "take actions" as were they.

Another aspect of Freire's method that attracted me was his concern about freedom of expression. I began to see that a successful RC enables his RA's to express themselves and to ask questions as well as to question authority. Freire developed this notion as he explored Marxist implications upon liberation theology. I was drawn to the political implications of Freire's methods and began to see connections with the bureaucracy of the university as a whole and more specifically student development and then in turn Residential Programs. His educational philosophy developed along these lines of inquiry to improve literacy programs. Education he had seen was modeled on the "banking system," providing the learners with no challenge, no change. The dialogue, reflection, and action present in praxis made sense to me as a model for Residential Programs. Because The University of Dayton values the Marianist involvement in creating communities, I found Residential Programs to be the perfect place to put into action Freire's emphasis upon the hope and humanization necessary in any community. When

the community is able to reflect about the "dialogue" and the required actions for change then "critical consciousness" arises. In Residential Programs, I found that engaging in critical dialogue with my AC and with my RA's that I was able to motivate them to take action and move toward this "critical consciousness" that Freire explored.

All of these notions – from "open dialogue" to "critical consciousness" – requires everyone to attempt to bring about a transformation of the appropriate worlds in which we exist. The oppressed must be given the tools to deal with their worlds; the RA's must be given the notions that will enable them to create better communities with their residents; and I had to use "open dialogue" with my supervisor and my RA's to bring about a transformation different from the world that I had created as an authoritarian figure during my first year as an RC. My assessment of all these aspects was reinforced by my use of certain tools, such as weekly staff meetings, bi-monthly and monthly reports, e-mails, one-on-one appointments, and a final evaluative questionnaire. These tools will be included in the appendices of this study.

What form, then, was this study to take? I realized that my strength was in the narrative quality of my experience with Freire and Residential Programs and in the philosophical aspects of education. I knew that my experiences with the nine RA's during my second year would not yield a quantitative study but would be based upon personal testimony, living

with and among the students and RA's, research, and evaluation. Like Margaret Mead in her *Coming of Age in Samoa*, I decided that living among the RA's, knowing what they experienced and what I had experienced as an RA would enable me to write a qualitative study worthy of my new notions about Freire and leadership. Of course, I learned of the limitations of both the Freire methods as well as the applications of these methods to Residential Programs, but the study also enabled me to see wide-ranging implications for other institutions.

CHAPTER II

Introduction to Paulo Freire

In this chapter, the researcher will introduce the reader to the biography and educational philosophy based upon the writings of Brazilian educator Paulo Freire. The extensive scope of Freire's output has been summarized to include the most important aspects. In addition, the researcher will examine The University of Dayton Professor Thomas Oldenski's study *Liberation Theology and Critical Pedagogy in Today's Catholic Schools: Social Justice in Action*, because it applies Freire's methods to American Catholic schools as the researcher wants to apply those same methods to the Residential Programs at The University of Dayton, also a Catholic institution. Finally, the researcher must address Freire's emphasis upon the act of reading and literacy, because those aspects of Freire's educational philosophy are essential to an understanding of how his methods must be attempted.

Paulo Freire saw the light of the world in Recife, Brazil, in September 19, 1921. Born in a country where the majority of the people live in poverty, Paulo Freire by the time he reached manhood would transform, or at least try to transform, the educational system of Brazil.

It would be a good idea first to look at the history of Brazil and the role it plays on the stage of Paulo Freire's background. Since "no man is

an island," the economic, historical, and social conditions in Brazil during Freire's birth need to be examined in order to make sense of the development of Freire's educational philosophy.

Brazil is a former colony of Portugal. For over a period of three hundred and fifty years, the kingdom of Portugal controlled and exploited Brazil's economy. The land, rich in mineral and natural resources, was an asset to the Portuguese aristocracy and the big-time traders. The native population was quickly subdued, just as the Spanish had done in other regions of the Americas. The native population was enslaved and treated badly. After the brutal submission of the native population and the increasing death rate of these people, the Portuguese decided to import African slaves to replace the shortage of manual labor in the fields and mineral mines of Brazil. The three cultures of Brazil will forever haunt the history of these people. The whites, the natives and the Africans, made up the bulk of Brazil's true melting pot. However, for the years to come and right into the present, Brazil has not been able to shake the past from its shoulders. Right from the moment of discovery, Brazil's history has been in the process of very slow change. Throughout its history, Brazil has undergone a lot of struggles: from issues of race, inequality, sexism, machismo, and finally to the economic and educational disadvantages that have kept Brazil from truly developing its potential as a mentor to

other nations around the world. Freire would later on attempt to transform as a teacher and learner these disadvantages.

With the end of the Portuguese imperial power over Brazil in 1822, Brazil was able to take responsibility for its own economic and political development. During this time, nations around the world recognized Brazil as a free nation, the United States being one of the first nations to recognize it. Great Britain followed, and then Portugal itself recognized its former colony as a sovereign nation. But a new imperialism led by the United States, quickly became a reality for Brazilians. At first, this American/Brazilian economic partnership was healthy. A lot of investors came to Brazil, and trade became a major source of income to the new nation. Nationalistic forces against this paternal relationship with the United States became a constant reminder of the power struggle between the American supporters such as Brazilian industrialists and those against them such as the Nationals who wanted a free Brazil away from foreign influence. Nationalistic Brazilians, according to Burns (1993) "accused the foreign investors of imperialism, and since the North Americans were the principal foreign investors, the United States bore the brunt of the attack on imperialism."

However, another problem kept Brazil from becoming a player in world affairs, and it was its internal political instability. The political processes of Brazil were always in question. People were not all eligible to

vote; there was fraud in many of the elections; over throwing of an unwanted government often ended in violence; and the exile of former political leaders occurred. The norm was instability. Power-hungry politicians became President just to purge the government of its money. All of this kept Brazil in a primitive state when it came to political matters. Political compromise was unheard of which, in turn, has hurt Brazil up to the present day.

Although Brazil imported and exported goods to different parts of the world, only the very rich aristocrats savored the benefits of Brazil's wealth. There was still no land reform, where the poor would have obtained land for their own use and profit. Peasants were moving to the big cities such as Rio de Janeiro and San Paulo in search of better living wages; however, there was none. And if there had been better wages, the workers would still have to work in the most horrible working conditions.

It was during this kind of environment that Paulo Freire was born. Among these oppressive and authoritative atmospheres Paulo Freire came to develop and construct his world view and shape his philosophical ideas about education and the oppression of the masses by the very few. About the time Paulo Freire was born (1921), Brazil was doing well economically. Burns (1993) states that "the volume of industrial production doubled during World War I and tripled by 1923" (17). This prosperity was among the upper classes not the peasants or the poor city

dwellers. Brazil is one of Latin America's wealthiest nations but the wealth has never been shared nor balanced. The gap between the rich and the poor is unbearable.

Paulo Freire came from what Collings (1977) called a "middle class but suffered financial reverses so severe during the Great Depression that Freire learned what it is for a grade school child to go hungry" (44). It is this environment that shaped Freire to be what he was to become in his later life. The Depression affected nations all over the world, and Brazil was not immune to this reality. Foreign investment was now leaving the country due to the stock crash--and WWII would make it even harder for Brazil. Between 1930-1945, Brazil's local companies faced little competition from foreign nations. During this time, Brazil had a paternalistic form of government. There was very little mass organization among the people. Only in some urban areas could one find labor unions. The peasants in the countryside, as usual, were relatively quiet.

Paulo Freire's educational development started, as any young man should expect during those days. According to Freire himself, he knew how to read and write before entering primary school. It was during these years in primary school that the Depression hit and his family was displaced economically. He even faced academic problems and had problems being accepted into a secondary school. His father died when he was very young, which made it even more difficult for the family to

make ends meet. By 1939, things were improving. The economic situation of the country was improving, and also his academic record improved. When Freire was twenty-one years old, he became a secondary teacher and at the same time attended law school. After getting his law degree, he became more interested in the philosophical and sociological foundations of education. How he got interested in education was due to his marriage to Elsa Maia Costa Oliviera, a Catholic elementary school teacher. It was under her influence that Freire became deeply devoted to changing the educational system in Brazil. He went on to write his dissertation on the state of education in Brazil. Not long after, the University of Recife (UR) gave him a teaching job in the institution.

The military coup and its anti-left ideas made Paulo Freire a political menace. He was expelled from his teaching job at UR; he was arrested and jailed for seventy days and eventually was forced to go into exile not to come back for another fifteen years. Freire eventually ended up in Chile, where he worked with the Department of Education, helping to implement some of his ideas in that country. He also found out some insights into some of the fallacies in his educational ideologies. He even traveled to the United States where he taught at Harvard in 1969. It was in the United States where he saw that poverty and racism were not only ills that the developing world experienced, but also global issues that needed to be addressed by all nations that cared for its people. The late

1960's in the United States were filled with angry protests about the involvement of Americans in Vietnam. Also, the issue of Civil Rights was the political issue of the day. Paulo Freire learned first hand the realities of the situation in the United States. For him, all nations have "marginalized people," the economically and socially disadvantaged. For about fifteen years Freire was away from his homeland. During this time he traveled extensively helping and transforming educational systems all over the world. In 1980, under political amnesty, Paulo Freire was able to return to his beloved Brazil.

Let us turn now to an examination of several works that not only set out Freire's educational philosophy but also practical applications of that philosophy to other educational situations. For example, Freire and Oldenski present very strong arguments against authoritarian styles of teaching, against teachers as oppressors, and against the dominant culture that dehumanizes and marginalizes as well as present strong arguments for critical pedagogy, dialogue, and conscience.

Education for Critical Consciousness (1973), for instance, is divided into two essays: "Education as the Practice of Freedom" and "Extension or Communication." Freire seems to believe in "Education as the Practice of Freedom" that a "militant democracy" (Karl Mannheim's term from *Freedom, Power, and Democratic Planning*, 1950) fosters trust not fear among its people, discounts privilege, structures education in a non-rigid

way, and raises "critical consciousness" instead of irrationality. In "Extension or Communication" for Freire, "the extension of knowledge" either to the student or the farmer or the peasant dehumanizes them since reflection is de-emphasized, no "practice of freedom" truly exists, and that omission can never give rise to true liberation. In Thomas Oldenski's *Liberation Theology and Critical Pedagogy in Today's Catholic Schools: Social Justice in Action* (1997) he uses the premises of "liberation theology" and "critical pedagogy" to investigate how these issues exist or can be used to improve Catholic education as has been attempted at Vincent Gray Alternative High School in East St. Louis, Illinois. Freire's *Pedagogy of Freedom* (1998) touches upon all aspects of the educational system. It relates to what constitutes the ideal way to teach students by first respecting them. There has to be a humanist outlook toward the betterment of poverty and economically disadvantaged societies. Once dialogue occurs the education cannot stop there. One has to "expose" the student to the social and economic conditions of the country at hand. Eventually, the student will make the connection that the conditions that he might be experiencing are not local only but also global as well. Once this connection is achieved, an equal economic system will exist. Poverty, hunger, and disease will be eradicated. No longer does just the oppressors' (i.e. political rulers, the wealthy, landowners, ultimately, teachers) agenda of "food, jobs, and shelter"

become the only concerns for the poor. The more important problem that should be addressed is the cultural freedom and participation of all members of society. The poor, of course, need "bread" but not just that alone. Finally, *Pedagogy of the Heart* (1998) presents Freire at his most personable as he discusses his views about the world, politics, and his values. He returns to his childhood, reiterates his educational philosophy, addresses technology, social injustice, and politics before he returns to the renewing solitude "under the mango tree," the book's original title.

When one attempts to compare and contrast these four books, the similarities rise to the surface. They all address the distinctions between teaching and learning, education and pedagogy, and the politics of marginalized populations such as the poor, African Americans, and generally those in urban centers. They all address Freire's effective use of dialogue to bring about social justice in action and a respect for and conscience about the oppressed. On the other hand, they contrast in the ways that they set up their methodologies, their practical applications of theory, their use of anecdotes in research, and the introduction of liberation theology into the mix.

Freire, fundamentally, makes us see that the point of all his pedagogues is the relationship between the teacher and the student. His concern revolves around the teacher who is an authoritarian figure in the classroom; students, on the other hand, must be seen as possessing

knowledge. When the teacher and student get together, there must be mutual understanding and trust. Each brings something into the educational process, instead of an emphasis upon the teacher as the know-it-all and the student as a repository. All of these notions come into place with a continual comment upon authoritarian governments and totalitarian politics though Freire and Oldenski do address these situations in a broader context, because they do affect the educational processes; we can never forget the "world" as Freire shows. For instance, Freire in *Education for Critical Consciousness* (1973) says "... the center of gravity in Brazilian private and public life was located in external power and authority. Men were crushed by the power of the landlords, the governors, the captains, and the viceroys. Introjecting this external authority, the people developed a consciousness which 'housed' oppression, rather than the free and creative consciousness indispensable to authentically democratic regimes" (24). Further, he points out that "One subverts democracy (even though one does this in the name of democracy) by making it irrational; by making it rigid in order 'to defend it against totalitarian rigidity' ..." (58). We have been raised to respect the adult, and the educational system has duplicated that hierarchy. These books challenge that traditional pedagogy. In *Pedagogy of the Heart* Freire (1998) says: "Administrative structures at the service of centralized power do not foster democratic behavior. One of the roles of democratic

leaderships is precisely overcoming authoritarian systems and creating the conditions for decision making of a dialogic nature" (61). Instead, they "level the field," so to speak, to offer dialogue and the notion that the student brings knowledge and experience to the classroom. Their minds are not open just to receive information, the "banking" system as Freire names it. He says: "An educator's authoritarianism is also manifested in his or her narrow understanding of the teach/learn equation, within which the learners are restricted to the mechanical memorization of what the educator deposits in them. That is the 'banking educator,' as I termed him or her in *Pedagogy of the Oppressed*."

In addition, the idea of reflection becomes the most human aspect of every teacher and student relationship. The essence of Freire's position gives the student, the farmer, or the administrators the notion that they must reflect upon their experiences. Once one is given a time to reflect then that person can become his own conductor, developing the freedom to act. Freire (1998) in *Pedagogy of the Heart* says, for example: "To come under the shade of this mango tree with such deliberateness and to experience the fulfillment of solitude emphasize my need for communion. While I am physically alone proves that I understand the essentiality of to be with. It is interesting for me to think now how important, even indispensable, it is to be with. To be alone has represented for me throughout my lifetime a form of being with" (29). In

addition, Oldenski in *Liberation Theology and Critical Pedagogy in Today's Catholic Schools: Social Justice in Action* (1997) emphasizes that the "open dialogue" must lead to the action that will change the reality of the student's world. He quotes a student named Washington who says: " 'I'm trying to change from bad to good ... Since my friend got killed, I wanted to change my life... I consider myself better now than when I had been in school last time' " (134). The action will lead us into the marginalized world of a place like East St. Louis; Freire's pedagogical notions are then taken into the world to change the situation. What develops from the dialogues is a mutual respect among everyone involved. For example, in *Education for Critical Consciousness*, Freire (1973) says: "Radicalization involves increased commitment to the position one has chosen. It is predominately critical, loving, humble, and communicative, and therefore a positive stance. The man who has made a radical option does not deny another man's right to choose, nor does he try to impose his own choice. He can discuss their respective positions. He is convinced he is right, but respects another man's prerogative to judge himself correct" (10). In Freire's (1998) *Pedagogy of Freedom*, he breaks many of these notions into dictionary-like fragments, which give an overview of his outlooks on everything from "methodological rigor" to "teaching requires curiosity." This book offers the novice either an introduction to his pedagogical concerns or a

reiteration of what one may have already encountered in his other books. Oldenski uses these notions in applying them to an African American and Catholic alternative high school. He says: "The key issue for me here is this: Is it possible to apply the critical theory languages of critique and possibility – namely, the discourses of liberation theology and critical pedagogy – to Catholic education in the United States? Can these two critical discourses benefit Catholic education now and in the future as Catholic educators plan for Catholic schools and struggle with their identity crisis" (30). His answer, of course, is yes; these critical discourses as they have developed from Freire are very essential for the future of Catholic education.

After I studied these four books, I began to become wary of what almost seems a cliché with Freire – the emphasis upon dialogue. Yes, I can see the importance of this notion in revolutionizing the educational process, but his continual emphasis becomes repetitious. Anyone coming to Freire for the first time will not think this way and when I first read Freire his ideas on dialogue impressed me. In the introduction to *Pedagogy of Freedom* he even mentions that one might notice his continual preoccupation with the same concerns. Freire (1998) says: "To those who may read this book, I ought at the outset to make clear that since this theme is a permanent preoccupation of mine as a teacher, various aspects of it, discussed here, will have been discussed in my earlier books"

(21). This, in my mind, is not a criticism but a point that needs to be understood as an essential aspect of Freire's educational philosophy. When this dialogue methodology is put to practical use as it is in Oldenski's *Liberation Theology and Critical Pedagogy in Today's Catholic Schools* (1997), one can see the necessity of Freire's passion about dialogue. He demonstrates this attitude in the appendix of his book *Education for Critical Consciousness* when he says in his "Second Situation: Dialogue Mediated by Nature": "Now, confronted by this second situation, the group is motivated to analyze dialogue, interpersonal communication, the encounter of consciousness; motivated to analyze the mediation of the world – as transformed and humanized by men – in this communication; motivated to analyze the loving, humble, hopeful, critical, and creative foundation of dialogue" (65). That's passionate. As Oldenski (1997) says: "The students, teachers and administrators of Vincent Gray Alternative High School gave me a way of understanding how critical discourses describe school practices, and their voices helped me start to understand how these critical discourses can describe, evaluate and influence those practices" (8).

If there is one aspect that connects each of these books, it is what I like to call Freire's *opus magnum*: "the open dialogue" discussions. All of Freire's books and also Oldenski's study in East St. Louis show us how essential it is to speak freely in the "world." To have or achieve

consciousness, one has to be free to develop faith and care; a lot of love surrounds and permeates these books. Dialogue determines freedom. It brings people to feel good about their selves and their lives. They feel part of the great process of decision-making. No longer, one hopes, does oppression keep the people from realizing their dreams. Reality becomes reachable. Dialogue is put into action. And oppression, once replaced by openness, fulfills the need of the people (students) to achieve their potentials.

Again, the notion of oppression, just as with dialogue and the broader political context, continually appears in Freire's arguments. In *Pedagogy of Freedom* (1998) he states:

What ought to guide me is not the question of neutrality in education but respect, at all costs, for all those involved in education. Respect for teachers on the part of the school administrations, whether public or private. Respect among teachers and students. And respect between both. This respect is what I should fight for, without ceasing. For the right to be respected and for the duty I have to confront those who belittle me. For the right that you, the reader, have to be who you are, but not ever for the rights of this colorless, tasteless thing that is neutrality. What is my neutrality, if not a comfortable and perhaps hypocritical way

of avoiding any choice or even hiding my fear of denouncing injustice. To wash my hands in the face of oppression (101).

We must be aware of the blacks and the women who are historically marginalized, as are the economically disadvantaged. Oldenski (1997) says: "Ideally, this understanding will affect the practices of Catholic and public schools, and lead to improved schools for all students -- but particularly, for those students marginalized by the dominant culture on the basis of race, class and gender" (215). In addition, Oldenski (1997) points out that "Both liberation theology and critical pedagogy integrate these concepts of equity, justice, freedom and a democratic community by according voice to the many others who were and are oppressed by Eurocentric metanarratives" (9). In the beginning, Freire was most concerned about these groups, but as he developed his pedagogy, the oppressed are not the only ones who are marginalized, but in the classroom everyone who needs to become aware of the necessity of dialogue. If one cannot speak, if one cannot address his own issues, then he is oppressed. Every student who is not able to relate becomes the oppressed. The teacher must become an agent of that dialogue that enables everyone to address his reality and make changes in his world. Freire in *Pedagogy of the Heart* (1998) says: "A dialogic relationship is the mark of a gnoseologic process: it is not a favor or kindness. Dialogic seriousness and surrender to a critical quest must not

be confused with babbling. To dialogue is not to babble. That is why there may be dialogue in a professor's critical, rigorously methodical exposition, to which the learners' [sic] listen as if to eat up the discourse, but also to understand its intellection" (99). Although the oppressors could be anyone, these four books stress that often the teacher is the initial agent for oppression. Historically, the teacher has been patriarchal in the sense that the father knows all, the "father knows best."

Omnipotent people in charge feel the need to deposit their valuable knowledge in the mouths and minds of the poor student who is in need of capital. As long as the educational system allows this banking to take place then the oppressors are victorious. As Freire in *Pedagogy of the Heart* (1998) points out: "...the methodological rigor indispensable to the theoretical context may be twisted, leading one to operate mechanically in that context. The banking model of educational practice is of this kind" (96). When we are able to overcome this paradigm then the oppressed reach a certain amount of freedom in choosing their education: "Within such political vision, the permanent development of educators will adhere too much to the banking model" (Freire, 1998, 96). But one must point out that the most dangerous thing that becomes a reality occurs when the oppressed then becomes the oppressor. This notion certainly exists and has been around most recently in George Orwell's *Animal Farm* when the oppressed pigs become the new oppressors. This fiction,

however, is very much a possibility. Freire warns against such a development. In *Pedagogy of the Heart*, Freire (1998) explains:

Contrary to what the irresponsible may think, the language of those who are immersed in our contradictory reality moved by the dream of making it less perverse is the language of possibility. It is the restrained language of those fighting for their utopia, those impatiently patient. It is not the discourse of those who boast a power they do not have, threatening the whole world. It is the talk of those who are certain of the ethic rigor of their fight and their dream against the perversity of a society of inequality such as ours, those who do all in their power to mobilize and organize the popular classes and other segments of society toward the democratic institution of a fair government. Such a government would represent a party that accepted the alternate nature of democracy and, as a result, was continually exposed to popular judgment. Such position demands a fundamental sort of learning: that of humility, which requires that one respect adverse judgment from the people and, at the same time, that one not be able to doubt the utopia of democracy (59-60).

Liberation sets in when the dialogue develops and people take charge of their own lives, their own educations. Administrators become

more susceptible to drastic changes in the educational process, keeping in mind that not everyone will be satisfied. Similarly, Oldenski (1997) discovered that "The interviews with the administrators differed greatly both in tone and in content from the student interviews. The administrators tended to focus more on the institution and the history of its current problems" (162). Ultimately, however, the liberation and its ideal outcome develop into a sense of release. Freire, on the other hand, is not naïve enough to believe that there might not develop a sense of chaos, also. My one criticism of the Freire pedagogy is his lack of development of such a possibility. "Open dialogue" can also develop into meaningless banter. Oldenski (1997) shows that the students, the teachers, and the administrators are open to limitations as well as possibilities. He states: "The teachers and administrators do not consciously use the language of liberation theology and critical pedagogy, however, they do express some elements of these two critical discourses as developed in the integrative model. They explained how they had experienced some aspects of this integrative model in their own lives, and how they had perceived the students experiencing aspects of the model" (213). After all the research, the interviews, and the analysis, however, political and community consciousness still eluded the school: "The teachers and administrators appear to need more awareness of the experiences and histories of the students from the perspectives within the African American

culture of East St. Louis. The administrators and teachers need to explore ways to influence and change the larger community and to associate themselves more with the political and racial issues of East St. Louis, after deconstructing the many negative images of the city the dominant white culture continues to construct and maintain" (Oldenski, 1997, 212-13). In addition, he points out that "Not all of the students expressed hope or possibility for changing conditions as they discussed East St. Louis, but some raised the possibilities of changing their own lives" (1997, 118).

Awareness must exist of the wide scope, the overview of one's environment. This awareness extends to one's own individual situation in life. For example, the farmer finds his place in life and his position as a farmer as meaningful, because he is a producer of food and a contributor to the well being of his society. In the classroom, on the other hand, the student does not only learn the three R's but he must learn to connect the knowledge that he gains to his daily life. Freire in *Pedagogy of Freedom* (1998) says: "...to teach right thinking is not something that is simply spoken of or an experience that is merely described. But something that is done and lived while it is being spoken of, as if the doing and living of it constituted a kind of irrefutable witness of its truth" (42). Once these goals are achieved there is a critical attitude that must develop where the student questions, where he does not naturally follow the position which has been given to him, but now he must experience the role he has

assumed in the classroom. Taking in information only will not enable him to be concerned about his environment or to come in conflict with his teacher. He must develop a conscientiousness to become fully human, "teaching adults how to read in relation to the awakening of their consciousness" (Freire, 1973, 43). When teaching adults to read, Freire knew his goal: "To acquire literacy is more than to psychologically and mechanically dominate reading and writing techniques. It is to dominate these techniques in terms of consciousness" (1973, 48). Freire in *Pedagogy of the Heart* (1998) further makes this point very clearly:

The process through which humans became erect, produced instruments, spoke, developed understanding, and began to communicate with one another represents tasks that involve solidarity and, simultaneously, imply cause and effect due to the presence of humans and their invention of the world as well as their domination over life support. To be in the world necessarily implies being with the world and with others. For those beings who are simply in the life support, their activities in the life support represent a mere meddling; in the world with its social, historical, and cultural context, human beings interfere more than just merely meddle with the world (33).

People must be given the benefit of the doubt; people must behave according to The Golden Rule. The farmer and the student must

be treated fairly and equally as well the agricultural administrator and the teacher. Once the teacher trusts that the student also brings knowledge to the classroom just as the teacher does (and this notion applies to the father/son, mother/daughter, government/citizen, teacher/student, administrator/teacher relationships) and this trust is acknowledged, adopted, and achieved then the worry and anxiety fall away, leaving a simple state of kindness, an utopia of trust. Oldenski quotes Yvonna Lincoln (*Theory into Practice*, 1995) upon this point:

“ ‘the major contribution of critical theory to this search for student voices is the focus on helping students examine the patterns in their lives in such a way as to discern the nearly-hidden structures that shape their own and others' lives’ ” (1997, 117). Freire in *Pedagogy of Freedom* (1998), on the other hand, states it this way:

It is in this sense that both the authoritarian teacher who suffocates natural curiosity and freedom of the student as well as the teacher who imposes no standards at all are equally disrespectful of an essential characteristic of our humanness, namely, our radical (and assumed) unfinishedness, out of which emerges the possibility of being ethical. It is also in this sense that the possibility of true dialogue, in which subjects in dialogue learn and grow by confronting differences, becomes a coherent demand

required by an assumed unfinishedness that reveals itself as ethical. For this reason the lack of respect or even the denial of this ethical basis of our unfinishedness cannot be regarded as anything other than a 'rupture' with 'right thinking' (59).

One of the reasons people do not trust each other comes from lack of knowledge about each other, in other words, a lack of education in a broad sense. In Freire's philosophy (*Pedagogy of Freedom*, 1998) when this trust is assumed, it will lead to love and faith, or as he says: "Hope is something shared between teachers and students. The hope that we can learn together, teach together, be curiously impatient together, produce something together, and resist together the obstacles that prevent the flowering of our joy" (69). Of course, "open dialogue" will bring about all of these ideal situations. He elaborates: "My openness to caring for the well-being of my students has to do with my openness to life itself, to the joy of living" (Freire, 1998, 125). In Spanish, we have the saying: "Hablando se entiende la gente" ("Talking is how people come to understand each other"). This philosophy must be tried out, experimented with. Freire has conditions for these dialogues. Actions must be taken; one cannot just talk *ad infinitum*. Of course, how one shapes the dialogue and the actions will be important. He shapes them this way: "Dialogism must not be understood as a tool used by the educator, at times, in keeping with his or her political choices. Dialogism is a

requirement of human nature and also a sign of the educator's democratic stand" (Freire, 1998, 92). One cannot assume center stage; the leader must be a servant leader, leading by example: "...this is the way to facilitating the exercise of epistemological curiosity. Without that, the progressive educational practice deteriorates" (Freire, 1998, 97).

Faith enters the picture when all parties agree that human beings are more than just objects. They are not animals; we are animals that know, understand, question, talk and have histories. We cannot just be domesticated like animals, but we must live in this world as other than objects. Without the faith that the oppressed must have finally (in a very Christian way), the dialogue will not develop nor will the trust. Everything becomes mechanical without the faith and love. Freire in *Pedagogy of the Heart* (1998) says: "When I defend unity within diversity, I am thinking of unity between those who live their liberating faith and those who do not have it, regardless of why" (103). My criticism of all these notions centers on the utopian quality of all of this; the reality shows us that people do not come to agreement; they talk without goals in mind; an authority usually takes over and no one questions the information which is distributed (and I use that word purposefully). Freire, of course, thinks that this state can be avoided if we just develop a critical pedagogy or as Oldenski adds: liberation theology. Oldenski *Liberation Theology and*

Critical Pedagogy in Today's Catholic Schools: Social Justice in Action

(1997) elaborates the influence:

I have already suggested the indebtedness of both liberation theology and critical pedagogy to Freire's work, and Medcalf (1995) points out that liberation theology was 'influenced by [Freire's] thought and in turn influenced him.' Freire rooted his pedagogy of the oppressed and liberation theology in Brazilian experiences of the 1960s. As Freire developed the practice and theory of a liberating pedagogy while instilling literacy among the poor of Brazil, numerous Church leaders in Brazil were developing the pedagogy of Christian-based communities. Freire based his articulation of a pedagogy of the oppressed upon what he saw happening in his own work with indigenous people. At the same time, liberation theologians began to articulate what was happening among these same people from a theological and spiritual perspective (68).

This statement sums up well the various comparisons among Freire's and Oldenski's work as well as pointing out how important liberation theology is to an approach for changing Catholic high schools. It also shows the contrast that develops between Freire's more theoretical and abstract work and Oldenski's practical application to a specific school.

The comparisons and contrasts among these four works have shown me that educators have a lot of work to do. The reformation of education is colossal. Freire's pedagogical and critical dialogues are revolutionary, but they *are* being used in American society and education today. Oldenski also demonstrates how these dialogues can be used in contemporary research such as the one demonstrated in this study using Resident Assistants as subjects and Residential Programs as the context. One just hopes that there will be a generation of educators willing to apply to young people as well as all the oppressed the principles which Freire and Oldenski have shown us.

Before I turn to the details of my study of the Residential Programs and the assistants, I will discuss one other aspect of Freire's educational philosophy, namely his emphasis upon the act of reading and literacy because these concepts essentially underlie any worthwhile and practical application.

Freire addressed the Brazilian Congress of Reading in Campinas to set out his theories about reading. First, before one even knows how to "read" texts, he knows how to "read" the world around him. When we are children, we can look at a mango tree, see its fruit and the development of the mango from being green to being ripe, and thus those things become our "texts, words, and letters." Then we go to school to learn the actual texts, but his teachers did not just make the students

"devour" the book, but rather understand the underlying significance of the things themselves. When he was a teacher, he provided the students with texts by Portuguese writers from both Brazil and Portugal and proceeded to show them the political and rhetorical differences in these two worlds, showing them the importance of their own worlds. The students first learned about their own worlds, and then came to understand what they were reading. In addition, he would provide pictorial representations in his adult literacy program so that the adult learners would see first words from their own worlds before expecting them to know words foreign to them. For example, he would show bricklayers pictures of bricks and houses built with bricks. Reading this way causes fears and terrors to diminish since a real understanding comes from a "real" reading. This methodology does not imply a sloppy way of reading; rather it must be combined with seriousness and intellectual discipline to make the text one's own. All these points, Freire says, have to be understood as political and creative acts. The teacher does not just fill empty heads; he facilitates the learner's own creativity and responsibility. He stated that "Reading the world always precedes reading the word, and reading the word implies continually reading the world" (1983, 5).

His speech which became an essay in his "A Importancia do Ato de Ler em Tres Artigos que se Completam" (1983) began with an in-depth look at his memories of "reading" his childhood and adolescent worlds.

He describes in great sensual detail the trees and light and animals to illustrate how one "reads" his own world before the word invades his consciousness; the act of reading thus was for him already important before he began his schooling. Before his teachers showed him texts, he was already literate. His metaphorical sense of the world was developed into a theory of reading. He actually speaks of the text, which he is holding as he reads it to the audience. His design then illustrates at the same time that it explains. From these memories of first reading the world, he develops his theory of adult literacy.

As a teacher himself, Freire not only uses his childhood memories of reading the world and the word, but he also uses his own experiences with his students to show how to teach the underlying significance before the student learns a mechanical list of rules. The workers in the adult literacy programs also become his subjects in this study of how to teach reading and writing. He mentioned bricklayers as well as his parents and his teachers to show the importance of stressing the student's world before stressing the word.

His methodology is a poetic one: sensual awareness, vivid description, abstractions, and memories. From these he draws out his theory from the actual practice. Rather than lecturing the audience about theoretical concerns, he evolves his theories through his memories and experiences into a coherent rationale for teaching reading and

writing in a different way, in a way in which his teachers taught him. He does tend to repeat his points several times, but that just reinforces the importance of what he is setting forth.

Freire (*Boston University Journal of Education*, 1983) explained his conclusion as an attempt at the "archaeology of [his] understanding of the complex act of reading in [his] own existential experience" (9). He concluded that all of his teaching was a political act, a creative act. The learner must learn to transform his world through learning the word. This method at least brings about "critical perception, interpretation, and re-writing what is read" (Freire, 1983, 15). Finally, he said that his own being and his experience have enabled him to write his speech and essay in the first place.

I find that knowing that Freire viewed the act of reading in this philosophical way points me toward the many sides of his educational theories. His emphasis upon the political act and the masses who need to learn to read and write from their own worlds leads me to be able to take his more specific examples and apply them to an understanding of his childhood and its importance upon the genesis of his theories.

Freire believed that truly to teach literacy not only involved the function of the education but also must include the illiterate's knowledge of his environment. Literacy does not become a function to better one's life, for example, getting a good job, but it becomes a tool for which to

become critical of the society which oppresses him; once this realization occurs the learner becomes free -- politically, socially, economically. In more specific terms, one cannot take academic words that have no meanings to the learners and assume a certain stupidity because of the lack of knowledge. Words ought to be used from their own lives in order for the literacy training to become relevant. For example, if an African American uses the word *soul* that might connote something different than if a white person used it. Different connotations exist because of their historical experience, the current environment in which they live. There is the notion that "director societies," or the First World, can dictate to the underdeveloped countries of the world. The end result will be that the illiterates' lives will be affected. They forget that these people have lives and that they can become or already are critical beings. Education is not a "deposit" in which one can expect to get something back. A dialogue should develop between the teacher and students; the teacher is not a know-it-all, but the student can respond and be critical. Learning and knowing are not just knowing how to read and write, but knowing is to be aware of one's environment, to be critical, and to accomplish all these things, there must be a dialogue between teacher and student.

The design of the study in "The Importance of the Act of Reading" that Freire published in *Boston University Journal of Education* (1983) falls into two parts: how "every educational practice implies a concept of

man and the world" and "the adult literacy process as an act of knowing" (10). These parts enabled Freire to introduce and explain the situation that could be considered ideal as compared to what exists, a system of education where people are treated as products. In turn, they became as their oppressors wanted them, passive and uncritical. In the second part, he takes his study of teaching reading and writing with the peasants, the underclass, the poor of the cities to see that the education is not just about reading and writing but about learning how to be critical of their environment, to question their lives, so that they develop consciousness to unveil the oppressors, "thus leading to the 'conscientization' of the situation by the poor classes" (Freire, 1983, 15). Freire examined texts for the teaching of literacy and found them unrealistic and unrelated to the lives of those attempting to learn to read and write. The examples are irrelevant, because they do not express the learners' reality or their environments. He questioned the authors' intentions and the methods that they use to teach literacy. This examination led him to describe the marginality of the poor who want to learn. This knowledge is essential for re-designing the educational process.

The subjects whom Freire showed interest in are the outsiders, the marginal ones, who exist on the edge of society. These people are underclass, city dwellers, and peasants in the rural areas. They are not poor because they want to be. Who decides to be poor? Someone

wakes up to consider himself marginalized? Freire would ask who wants to live in this shanty? The workers who need to learn to read and write are those mostly affected by this inadequate system of education. Freire realized that these Brazilians are not specific to South America, but that they represent those who can be found in any big city or in any rural area. Although his subjects are Brazilian, his thesis is not limited to one educational system but rather to all people whom the elites considered marginalized. His concerns apply to people everywhere who are oppressed by the system in which they dwell. Educational systems attempting to teach people literacy suffer from the same inequities and irrelevancies.

These realities required Freire to examine the educational processes of his society. He concluded that people were not learning anything; that if they did learn anything it was merely memorization, mere facts, and a passive way of understanding. He set out to show that these people needed more than passivity; they needed to be addressed from where they were living, from where they worked so that they would critically know their situation which, in turn, would motivate them to do something about it. Passive learning only kept people oppressed. He looked at education as a "digestive" concept where people were fed material they did not need. In the end, they either learned what to digest or they did not, and they remained illiterate. Society emphasized that if these

learners knew what they had been taught then they would receive good jobs. Therefore, the idea of the educational system was not to learn to think but to learn in order to lay a brick. Why should these people become critical thinkers? If they learned to think critically then they would ask why do I need to lay this brick? With Freire's ideas, they would learn to challenge the political system, which had established the educational system in the first place; exactly what the establishment would not want. His methodology consisted of looking at the texts that perpetuated the oppression of his people. His own experience, also, contributed to his philosophy. Examples from the texts such as the sentence structures, the denotations and connotations, the situations described in the examples – all these led him to believe in the irrelevancies of the materials.

Freire concluded that the first barrier that needed to be broken was between the teacher and the student. Students could not be viewed as objects but as subjects; they were not there to learn and recite what they had "digested," but were to be seen as contributors to their education. The teacher was not in "the high chair" but rather a collaborator who facilitated if necessary the students' learning. For example, the educator had to look for words that pertained to their lives. The facilitator could not say "holiday" or "Labor Day" since these words were not relevant; the workers also did not congregate in the main square to discuss their labor problems so the entire passage was not understandable to them. In

addition, the most important aspect was to teach the learner to be critical of his environment and society. The examples given were totally outside the learners' scope. The students needed to be asked about something that stood for their own language and their world. Freire would ask a question that required the learners to "speak a word," meaning that something was implied in a human action. The culture of silence could then be broken if they learned to speak the words of their environment. A picture might be shown then that illustrated the relevancy of the word that had been spoken. This method, in turn, enabled the learner to understand the language, the word. Finally, Freire concluded that if they could connect with these words, they would take the words beyond their environment to see the connection to something more powerful that might control them. They could look at the educational process as holistic and not fragmentary. For instance, when the peasants were learning the word water, they could relate it to their village, to the water they washed with and drank, and even an incidence when the water was filled with locusts. This extension of the word and the relevancy to their lives enabled them to begin to read and to begin to think critically of the language and their place within that language.

Reading this primary source has enabled me to understand the examples that he used to illustrate his points. In addition, social awareness and social injustice, the political implications that Freire challenged, the

educational system which oppresses, the bias of the "director society," and the concern for the poor – all these will lead me to research in depth the genesis of Freire's notion that critical education would be the solution to these people's struggles. Investigating this genesis of Freire's educational philosophy offered me clear insights into how a Brazilian such as Freire could put forth to the world such a radical re-examination of some of the basic tenets of Western education. Because these philosophies represented those that he first published in the United States, I am even more convinced that my study will be important since my own educational philosophy evolved in similar ways.

CHAPTER III

Methodology

The purpose of this chapter is to describe Paulo Friere's methodology as understood by the researcher. In this chapter the researcher will describe his interpretation of Freire's methods as he understands them. The chapter will survey the relevant literature already published. In addition, the researcher will provide the methodology, a description of the participants, the setting, and the data collection and analysis as he applied Freire's methods to Residential Programs at the University of Dayton.

Paulo Freire's ideas are multi-dimensional. They range over all fields, from philosophy to sociology to education itself. Freire saw that the human being was defined in two terms—humans as objects, and therefore, adaptable; the other, as humans as subjects—free and able to create the world. Consciousness, he believed, has three levels: magical, naïve, and critical. In "magical consciousness" people tend to be passive, expecting things from a superior force. They are not very critical about the world to which they belong. In "naive consciousness" humans become aware of the world around them but do not make connections to the outside world beyond their environments and the role it plays in their lives. Finally, in "critical consciousness" people who reach this point

don't look at the things that are happening in the world as simply accidental. They critically make the connections and comprehend contradictions within the societies to which they belong. Freire also examined the notion of "oppression." He looked at oppression in general terms—he was very anti-authoritarian—when oppression ends, people will re-create themselves. Another of Freire's ideas is about what he called "cultural invasion." In this notion, a nation is always being invaded by another nation, and the invaded people are subdued or influenced to do what the invading nation implements whether culturally or politically. This "invasion" will lead the people to be alienated from their own culture.

"False consciousness," the notion that women are less than men, and therefore, made to believe that their place in society is only to be domestics, also permeated his ideas. All of these notions are taught from a very early age, and society encourages this thinking. Linked to the other oppressed groups, the society becomes a "culture of silence" because of all this factors.

Freire's educational philosophy consists of raising the level of consciousness to bring "a cultural action for freedom." The teacher in the classroom exists as a student, and the students are teachers. A "two-way street" exists where both teacher and students encourage "open dialogue." The subject and the object are not just one but instead always moving. People then are able to speak for themselves. Everyone has

something to contribute. Culture is created through "praxis"—reflection and action, practice and theory, thinking and doing. The "banking" style, where the teacher deposits knowledge "into" the student, does not provide for an "open dialogue" between the teacher and the student. No two-way communication exists. Students in the present system instead memorize and become "containers" which the teacher fills. The right way, Freire believed, was for the student to ask questions about the how's and the why's. Dialogue becomes essential. In this new educational dialogue the teacher poses a problem to solve rather than just giving information. The teaching material comes from the students themselves. They use their own insight to solve whatever the problem may be.

In addition, poverty, one of the most problematic facts about Brazil, concerned Freire. Brazil, a country of large wealth, had not shared the economic prosperity with all. In Brazil, Burns (1993) stated " . . . unemployment and underdevelopment plagued the adult population. The peasants lived in rude clay huts with dirt floors, without illumination or sanitary facilities" (29). The owners of the majority of the land are still the descendants of the Old Portuguese aristocracy. A few powerful individuals control all of the decisions that the government makes. The new industrialists or technocrats are part of the upper class, and the political power of the country is hardly shared with the majority of the lower classes. Freire believed that it is the responsibility of conscientious

human beings to educate the masses. But not just education for the sake of getting a good job in the future, but education to make them aware of their economic and political situations. This awareness or "conscientization" will make the lower classes active individuals and eventually enable them to take charge of their own lives.

Another aspect to look at is Brazil's treatment of the lower classes and their unfair treatment of women. Voting rights during the 1960's was still very restricted to the very lucky few. As Burns (1993) pointed out, even though in 1932, a "kind of" liberal electoral was passed, the code still "... denied the vote to the illiterate" (25). Freire's campaign to teach the lower classes how to read and write was also to push them to vote and become active citizens. All of these reforms would lead to social change, he believed, enabling the peasants to develop a critical analysis of their environment. Brazil would become more democratic for the good of all Brazilians. Remember that Freire was confident that this idea of education for liberation was applicable for any nation with social ills and extreme inequality. As for nations that believed that their country was immune to inequality, he would suggest to them to look at the marginalized people of that given society, which every country has, so that the question becomes not only real but also impossible to avoid. All nations need to work for the betterment of the people at large.

Since the masses were restricted from voting because of their lack

of education, Freire found it essential that the poor classes be educated. For him, it was the only way for the poor to make it out of this unfair treatment that they were enduring. This education became the only vehicle the poor had to move out of misery. The emancipation of the masses from the oppressive political and economic system that had kept them from fully developing would enable them to become critical thinkers about their world, an education not just to read and write, but education for freedom and awareness of their environment.

For Freire it was important to develop pedagogy as the instrument to encourage society at large to change the political system to make the electorate machinery work for the people. This change, in turn, would make the society more modern in the sense of getting away from old ideas that traditionally had kept people marginalized. To form this new "consciousness" would require education.

Freire's involvement with the Catholic Church also shaped his thinking. During the 1950's, there were certain groups within the Church who were liberal-minded who claimed that in order for a human being to become fully human, he needed basic living conditions, e.g. food, housing, and education. Freire developed educational programs that he took directly to the people. He believed that people were already critical. All they needed was guidance and mutual, two-way dialogue between the teacher and student. Also, using words and situations from

their own environment, the poor would be able to become aware of their realities. For example, if you show a brick to a group of construction workers and ask them what it represents, then they will be able not only to answer but also to criticize and become aware of their own environment.

The political consciousness of the masses will come after society is educated. Freire's literacy method would transform, up to a point, those who came in contact and experienced his method of teaching reading and writing. Freire felt that in order for peasants to become emancipated from their daily condition, it was important for them to know the force that manipulated their every decision-making. His pursuit to awake up the peasants' critical thinking became a life-long dream. Freire established literacy programs where he implemented some of his ideas. Peasants and working class people in both the inner city and the countryside were amazed by how well they did when they tried reading and writing. But more surprised they were when the tools that Freire taught them became a way critically to challenge the status quo. They became participators and began to ask questions about social conditions and political oppression. Eventually this promising literacy program was stopped by the *coup d'etat* of 1964. The main point to remember about Freire's literacy program is that the masses became critical of their environment. Not only were reading and writing important but also more essential for the working class to become critical subjects of their own worlds.

Education becomes practical and not just an intellectual activity. The people will see the results of becoming literate not by getting a good job as it is now the custom in most educational systems around the world, but literacy becomes a tool to improve the conditions to challenge governments to become responsible for what they promised in their political campaigns. The citizenry becomes aware of the political manipulations put upon the masses. The transformation of the capitalist view of the "banking" of education becomes a "deposit" where people look at themselves as persons who create and produce in a given society. The apathy of the learner is shredded to pieces once he realizes how practical education really is. That it's not just words on a page; it is a world that matters to their daily lives, to break away from traditional conformism, to ask questions and challenge. The people are the makers of culture. Their daily lives are not the manifestation of a metaphysical being, but it is a condition created by men who oppress other men either by political, economical or social manifestations. Once literacy is accomplished, it is not the reading and writing that matters but the political consciousness that is open for them to experience.

The act of teaching and learning – which are dimensions of the larger process of knowing – are part of the nature of the educational process. There is no education without the teaching, systematic or no, of a certain content. . . . One who

teaches, teaches something (content) to someone (a pupil).

-Freire, *The Paulo Freire Reader*,

Eds. Freire and Macedo (1998)

Here the content will be relevant to not only what Freire has said but also what others have written. The reader becomes the "pupil" just as the Resident Assistants became the "pupils" in this study.

First, the researcher will provide a short background to Freire's own writings and then a review of dissertations that have recently multiplied as Freire enters educational discussions all across the Americas. Freire's own publications began as early as 1970 and the dissertations are as recent as 1999.

One of the first articles that Freire published in this country appeared in the *May Harvard Educational Review* (1970). He outlined his theories about adult literacy as a form of cultural action leading to freedom; in fact, he called it "The Adult Literacy Process as Cultural Action for Freedom." Freire believed that truly to teach literacy not only involves the function of the education but also must include the illiterate's knowledge of his environment. Literacy does not function to better one's life, for example, getting a good job, but it becomes a tool for which to become critical of the society which oppresses him; once this realization occurs the learner becomes free —politically, socially, and economically. In more specific terms, one cannot take academic words that have no

meanings to the learners and assume a certain stupidity because of a lack of knowledge. Words must be used from their own lives in order for the literacy training to become relevant. Education is not a "deposit" in which one can expect to get something back. A dialogue should develop between teacher and students. Learning and knowing are not just knowing how to read and write, but knowing is to be aware of one's environment, to be critical, and to accomplish all these things there must be a dialogue between teacher and student. In this initial article, one begins to notice that Freire frequently repeats himself, and this review of the literature will show many of these repetitions.

In August 1970, Freire published another article in the *Harvard Educational Review* entitled "Cultural Action and Conscientization." Here Freire begins to distinguish between what he called "existence in and with the world." He believed that only "open" beings could attain a state of consciousness that would enable them to transform their worlds. His emphasis upon "with the world" incorporated this concept. He further discussed how "historical conditioning and levels of consciousness" must be understood to provide learners with active participation in their worlds to overcome the "culture of silence" which now exists. He connected historical facts about Brazil with the state of education and adult literacy training. He (Freire 1970) says: "In the transitional process, the predominantly static character of the 'closed society' gradually yields to

a dynamism in all dimensions of social life" (207). Obviously, he wanted his theories put into practice which would not only enable the peasants to prosper with their education but also that those educations would open up all of society. From there he moved toward "cultural action and cultural revolution" to present his ideas about how the people need to be the essential part of any revolutionary movement. He criticized the Right that uses violence to institute a "culture of silence" instead of encouraging education. His example of Che Guevara as one whom truly gave leadership to the revolution through his dialogues with the people supports his notion of a people-centered education. He concluded by stating that the two paths which education can follow will lead to either "critical consciousness or irrational consciousness." He also recognized that the transformation of the educational system must take into consideration technological developments. Technology, he acknowledged, is a natural part of man's development and cannot be ignored by the revolutionary action. Finally, he emphasized that cultural action and revolution must be carried out with the people as subjects who hope to transform reality.

In the *Harvard Educational Review* (1981) he wrote "The People Speak Their Word: Learning to Read and Write in Sao Tome and Principe" in which he applied his practical experience teaching adult learners to read and write to his political philosophy. He found that by using what he

called "Popular Culture Notebooks" and the learners' own words and terms that he could accomplish great strides in getting the learners not only to read but also to think critically about their social and political situations. He developed what he referred to as "cultural circles" to function as a context for the learners. Along with "picture codes," he enabled the learners to think about their situations at the same time that they were learning to read and write. He felt that ultimately "the people will speak their word."

One of the first critical articles about Freire's work appeared in April 1986: Alfred S. Alschuler's "Creating a World Where It Is Easier to Love: Counseling Applications of Paulo Freire's Theory," *Journal of Counseling and Development*. Alschuler applied Freire's "magical conforming," "naive reforming" and "critical transforming" to his counseling work. He took his clients through these various stages to move them from passive to active recreators. The assessment of the subjects' situations proved the most valuable. The subjects became increasingly critical as they moved from passivity to "role[s] of collaboration in actively creating situations that are more just, liberating, and loving" (Alschuler, 1986, 492). Just as Freire wrote about "banking education" in which teachers deposited knowledge in students, this counselor criticized client-centered counseling as being "bankrupt" because the clients were not actively participating in their solutions. Freire's six attitudes for dialogue to occur: love, humility,

faith, trust, hope, and critical thinking, became also necessary or effective counseling.

In 1987, Freire along with Ira Shor, a professor at the College of Staten Island, published, "What Is the 'Dialogical Method' of Teaching?" in the *Journal of Education*. They discuss "dialogue" as a method to involve students in their own educations by offering them activities, which transform their social relationships in the classroom to show them how these methods could be transferred to society at large. This mutual learning process predates what we know call "the learning process" rather than the lecture process. This excerpt from their book *A Pedagogy for Liberation* (1987) is structured like a Platonic dialogue between Freire and Shor. Many of their concepts such as empowerment have been incorporated into other theorists' platforms that began to transform educational philosophy in the 1980's. Their application of empowerment to social and political concerns also enabled them to broaden their concepts to include education and adult literacy as well. Their notion that the teacher is an "artist" follows their belief that the teacher merely helps the students in their process of formation, their growth.

The collaboration between Freire and Shor discouraged me a little since I found Freire's statements diluted by the other professor. While Freire emerged from exile in the 1980's, for some reason he began to collaborate with others and his ideas did not seem as clear and strong as

before. This article demonstrates the problem: the co-author dominates and Freire's thoughts seem to be lost when he is discussing them with someone else.

A more recent appraisal of Freire's work has had a feminist slant to it. Cathleen Weiler has lead the way in her article "Freire and a Feminist Pedagogy of Difference" in the *Harvard Educational Review* of November 1991. She applies Freire's emphasis upon oppression to the oppression of women and finds that Freire often fails to address "the contradictions and tensions within social settings in which overlapping forms of oppression exist." However, she is not ready to reject his pedagogy since his points have some validity for the oppression of women. Her concern is that "a more situated theory of oppression" be formulated. The brevity of her objections makes this article only minimally useful; however, she expands her objections in another article more developed.

Before I examine her more elaborate feminist criticism, I must mention Freire's Fall of 1995 article "A Dialogue: Culture, Language, Race" published in the *Harvard Educational Review*. Here Freire in dialogue with Donaldo Macedo, a University of Massachusetts, Boston, professor, discusses more recent criticisms of his work by addressing gender and race in his theory. He admits that many of his educational philosophies have been misinterpreted. First, he clarifies the difference between a teacher and a facilitator, saying that he never advocated giving up his

"teacher's" position just to facilitate that he sees as also being authoritative. Then he attempts through this dialogue to demonstrate that dialogue cannot become too pedagogical thus losing the students just as more traditional approaches have. The dialogue method is not just a lesson plan but rather must ultimately raise the curiosity of the learner; it cannot become mere "formalism." Much of the dialogue, though, is spent addressing the criticisms of others who question that Freire cannot assume who the oppressed are; he flatly believes that the oppressed are easily identified and to belabor that point loses the impact of his "pedagogy of the oppressed." Again, the discussion centers solely around Macedo's objections and questions thus not enabling Freire to express truly his concerns; I found the dialogue to be less than satisfactory in addressing the real concerns of Freire.

In John W. Higgins' profile of Freire published in *Peace Review* (December 1997), he provides a quick background of Freire's work among the illiterate poor in adult literacy classes. The value of this profile lies in its biographical background. He does offer some review of the criticisms of the work as well as offering his own doubts concerning the unrealistic view of societal change. His criticism is based upon his own social work. His concern about social change he finds in Freire's work, but the vision is often re-directed away from the appropriate goals.

Finally, Cathleen Weiler's extensive "Myths of Paulo Freire" in

Educational Theory (Summer 1996) continues her feminist criticism of Freire's work. She begins with her observation that there are a few critical appraisals of his work or life. For example, there is no critical biography. She constructs her own "review of the literature" from works that lionize Freire to works that discuss the abstract quality of his theories. His broad generalizations often involved only the male pronouns. In addition, she looks at his use of the male peasants in his studies of adult literacy, questioning how complete his picture of the oppressed really is. She questions his actual practices and their validity. However, she finally admits that his compassion, humanity, and instinctual concern for those who suffer make him a valuable, educational philosopher.

Freire has also sparked a plethora of doctoral dissertations. I have researched these because I was interested in the latest research. Of course, many of these were not relevant to my study and my emphasis upon his methodology and Residential Programs at The University of Dayton. The recent publication of many of these dissertations has provided me with an updating of much of the previous research that I have carried out about Freire. Specifically, I researched those dissertations that were relevant to Freire's methods and university students. Those provided me with insights into how I could apply new ideas using Freire's basic methods into the RA's experiences.

For example, Cipriano (1982) has shown that the basis of Freire's method is communication. With this foundation, one can see the connection between communication and dialogue and the essential quality of an equal exchange. His dissertation explores the ways that Freire tells teachers to know their students' daily lives before requiring more sophisticated linguistics. Cipriano's conclusion, however, shows that Freire was not able to accomplish his ideals, or at least, that Freire did not reach his goals in the ways that he described. This researcher discovered the same problem that will be discussed further in his study.

Further research revealed that Burns (1985) dwells in his dissertation upon the social inquiries into communities and their changes. Freire believed that true social progress would only come when people opened up through talk and then reflected upon their communities. These dialogues would make each person's world opened to another and from there the progress would occur. This writer found that notion to be extremely true.

On the other hand, Barnes (1987) speaks of the changes that must come about through political awareness and social changes within people before their perceptions of themselves can develop. Barnes writes specifically about developing critical consciousness within the university community. The undergraduate years allow great potential for the development of consciousness and the possibility of change. Freire's

methods work well with this population as this researcher found within Residential Programs.

From a political point of view, the research showed that Ferry (1991) emphasized in his dissertation the influence of Marxism (specifically Christian Marxism, or liberation theology) upon the transformation of the communities through social and political revolution. This metamorphosis can render people more human, but Ferry points out that an educational philosophy developed within a Latin American context may not be transferable to America. Further, he criticizes any program that uses only parts of Freire's philosophy, because that fragmentation will also cause the results to be disoriented. This writer kept that in mind as he applied these methods to his experiences with Residential Programs.

In addition to using these methods with Residential Programs is the great benefit of employing these methods in counseling students as well as directing RA's. Cavalcante (1993) investigates the application of Freire's methods to counseling and guidance in our schools. She uses a case study method to examine the implications of some of Freire's methods upon school guidance and counseling. She, of course, found the implications extremely relevant. She goes as far as to say that his framework for educational philosophy could become the framework for counseling and guidance.

Of course, working with undergraduates always involves some counseling, but Gibson (1995) critiques Freire, stating that he has become such an icon in educational philosophy that his methods are no longer relevant. He believes that Freire's notion, especially those concerning the unity of educational, political, and social concerns, is filled with contradictions. Gibson blames a part of these problems upon Freire's idealism in contrast with his "mechanical materialism." Again, he believes as does Ferry that appropriating only parts of Freire's methods leads to uncritical simplicity.

As the research revealed even more up-to-date applications of Freire's educational philosophy, the criticisms increased but the emphasis also shifted to potential for leadership skills learned from Freire. For example, Collyer (1996) proposes that Freire's methods can develop leadership qualities within one who reflects upon the self. The social structure has a lot to do with "critical consciousness" as it leads to leadership forms. In addition, he questions the role of technology in the break-up of community. This writer's intent is to show how the use of e-mail, on the other hand, can encourage broader communities.

Further research revealed that Fossen (1997) identifies those aspects of a curriculum that will develop "heart and soul" as essential materials of one's personal identity. The development of the inner self, the humanization of the person, fits perfectly into a Freirean framework. He

asks, "How does one educate a leader to have 'heart and soul,'" those elusive qualities that humans respect and need, and more specifically, how does one develop a curriculum for this education? For this writer, these qualities became the most important ones as he attempted to break down the barriers between administration and student workers, between the Residence Coordinator and his Resident Assistants.

Interestingly, the research also revealed that Freire's methods could empower the mental states of the students. For instance, Hulme (1997) inquires into the learning styles of students who find happiness with very little "burnout." She wants to know if there is a correlation between what she sees to be experiences of hope and despair and the desire to learn. The emphasis upon how college students develop relative to their progressive educations is explored. This researcher found that notion to be especially relevant to students who were also involved in working for the university in Residential Programs.

In addition to the political and educational implications of Freire's methods, a religious angle also exists; since The University of Dayton is a Catholic university, this writer found the next dissertation relevant. Walz (1997) attempts to define how liberation theology influences Freire to develop a pedagogy that offered oppressed people ways to participate in their own destinies and in democratic processes. The "culture of

silence," one of Freire's basic concepts, can be overcome through dialogue, thus, of course, threatening the cultural elite.

A review of the literature also identified many case studies. For example, Mayol (1999) uses a case study of five graduates to explore how parental guidance and teachers influence student success. The principles of the study were based upon Freire's model. The students attempted to identify those factors that lead them to a readiness for college work.

This review of the literature on how Paulo Freire's methods can be applied to many diverse situations revealed effective ways to connect the methods to Residential Programs at a university. The connections between theology, politics, education, curriculum, counseling and guidance are all relevant to what this researcher attempted to study as he worked with Resident Assistants as their Residence Coordinator.

Transferring Freire's methods to my experience with Residential Programs proved complex. When I realized that I would not be performing my duty as Residence Coordinator in the same authoritarian manner that I had previously, I began systematically to structure the methods differently. I would attempt to apply what my research had told me about Freire's methods using "open dialogue, reflection, critical consciousness, and action" to my own practical concerns as Residence Coordinator. First, during the second year, I had to work with nine Resident Assistants. I have removed their names from all materials to

maintain anonymity. These Resident Assistants ranged from juniors to seniors, were five females and four males, who consisted of six Caucasians and three African Americans. The diversity of the participants was important to the researcher to match more truly Freire's experiences. At the end of the study as revealed in the evaluative questionnaires, apparently some of the Resident Assistants were convinced by Freire's methods and some were not. Of course, I would continually ask these Resident Assistants whether the "open dialogue" method was effective for them. In fact, the researcher had hopes that these nine Resident Assistants would apply the Freirean methods of "open dialogue, reflection, critical consciousness, and action" to their own residents but that aspect was not meant to be part of this study. These Resident Assistants worked in their own buildings with approximately forty-five student/residents; they were there to be servant leaders, mediators, community builders, and disciplinarians. For the purposes of this study, though, the researcher was interested in transforming only these nine undergraduates' experiences as Resident Assistants. These participants came to my central office in Garden Apartments for various reasons, including "one-on-ones" that I will discuss later, and I would question them about their residents. In addition, when the student/residents came to my office for everything from disciplinary actions to roommate conflicts, I would not only send them back to their Resident Assistants to let them do

their jobs and to have an "open dialogue" but I would also ask them questions about how their Resident Assistants were using "open dialogue, etc." with them. Sometimes, I would even meet the Resident Assistants in their rooms or in their buildings. Our staff meetings were generally held in the student lounge near the main office of Garden Apartments. In addition, I would encourage the Resident Assistants to attend various, relevant functions, lectures, and workshops on campus. "All-Staff" meetings would be required for all Resident Assistants so I would relate to them there as well. With their mailboxes in the main office, there was constant interaction among us.

With these Resident Assistants, I began by discussing "open dialogue" and how the meetings would be conducted, placing the responsibility upon them for the direction of the discussions. A consensus would have to be reached about any decisions that the group made; often they would look to me for the final decision, but I refused and asked them for a consensus, signing forms only after that consensus. Each program would have to be discussed by everyone; that proved difficult for the Resident Assistants since I stayed out of the discussion, only facilitating the group to decide. I found that action difficult, because I would not always agree with the programs selected. Every week the staff meetings would occur, and I would ask them to evaluate the programs and everything involved with their jobs. In the one-on-ones when they

could be more open and honest with me, I would also ask them to tell me how the program progressed, who attended, and what were the outcomes. I tried to raise their consciousnesses in these meetings to consider whether the open dialogues were working. Nothing was forced; the programs and meetings were set up because they were essential, not required.

I have emphasized "programs" in this study, because the reader should know that Freire's "action" was mostly manifested in these programs; of course, everything that we did was part of the methodology. After these programs and evaluations, I would ask for a time of reflection: did the programs work, were they doing their jobs, were they doing their best, were the student/residents satisfied, were they attending the programs, and what could I do to help them? I would inquire about their schoolwork and their lives in general. We would reflect about everything that affected them, from the job to their families. This period of reflection was essential if continual improvement was to take place.

Next, I would attempt to make them aware that what they were doing should be thought about critically. Of course, not everyone has the same critical capacity to analyze what they had done or had the capacity to develop Freire's "critical consciousness." This aspect proved the most difficult. A few Resident Assistants could see that their actions had affected everyone on campus, in their communities, and within

ourselves as a staff. Out of the nine Resident Assistants, only three had the ability to think beyond themselves and critically analyze what the impact had been upon the broader community. These three were able to make connections, to see that their involvement affected the synergy of the entire group, and that the responsibilities went well beyond their apartment settings. The entire notion seemed too profound for most of the group. For example, during the faculty dinners (a program in which the Resident Assistant would ask a faculty member to dinner to relate to their student/residents outside the classroom), I could observe that the attendance, the involvement, and the effectiveness of the discussion indicated how much "open dialogue" the Resident Assistant had had with their residents throughout the year. This observation became my way of assessing the Resident Assistant's involvement. At other dinners, there would be no lively discussion, perhaps the faculty member would not appear, and the Resident Assistant would begin to make excuses. The responsibility began to be placed elsewhere beside where it should have started. The "critical consciousness" was not apparent at these times. These observations proved to me that everyone did not immediately possess Freire's "critical consciousness" and might require a more intensive training to develop this aspect.

After the "open dialogue, the reflection, and the critical consciousness," I would ask the Resident Assistants to consider what

actions needed to be implemented. They had to take charge and take responsibility. In the example of the faculty dinners, for instance, if the attendance was low, they had to find out what they needed to implement to improve the attendance, or whatever needed to be improved. The discussions might not be that effective so what actions would need to be instituted to make that correction. Had there been effective communications with the residents, with the faculty member? These questions would prove essential to show them that if they had tried to their best ability then they had nothing to worry about their actions. When they realized that they had not done everything possible to make the faculty dinner a success then "critical consciousness" began to develop.

To make this study possible, I had to keep very detailed records, everything from agendas to e-mail messages. First, though, I had to be very thorough about every step in the process of being a Residence Coordinator. One cannot imagine how many documents determine everything from the Residence Coordinator's job description to the roommate agreements. For instance, the Resident Assistants had to be made aware of the information in the Student Handbook. Here the Residential Programs and its philosophy are described. In Appendix A, I have included pages from the Student Handbook; here the University says: "As a residential campus, the University is committed to maximize the

opportunities for growth and development in the residential experience of students. To this end, there are expectations that students will become involved in their personal growth and development." The Resident Assistants had to embrace this philosophy to be effective.

Then the Resident Assistants had to be made aware of their position description just as I the Residence Coordinator had to know my responsibilities. In Appendix B, for example, I have included these position descriptions, because when they understood that a Resident Assistant must address counseling, administration, programming, discipline, duty and rounds, and finally, special coverage issues then they know the scope of their involvement. As Residence Coordinator, I knew that I would be responsible for: supervision, advisement, counseling, administration, programming, discipline, duty, rounds, and finally, special coverage. When the Resident Assistants were made aware of the similarities between our responsibilities, they could understand how necessary it was that we all worked together.

In addition, the Resident Assistants had to see that the "roommate agreement" was the initial contact that they would have with their student/residents. Various questions about the roommates' living and studying habits would have to be answered by all the residents. Thus, the Resident Assistants would need to learn about the residents' personalities and their living conditions to be able to draw up effective agreements. In

Appendix C, I have included a copy of that agreement. When roommate conflicts did arise, I would ask for that agreement and determine whether the Resident Assistants had done an effective job of drawing up these agreements.

Of course, the Resident Assistants would not be expected to handle all of these concerns without training. In Appendix D, I have included several examples of training schedules. These demonstrate the complexity and thoroughness of the University's commitment to effective training and development both for the Residence Coordinator and the expectations for the Resident Assistants. I was able to refer to these training sessions when the Resident Assistants had questions or concerns about their jobs.

To insure that there was continual assessment of everything that occurred, Residential Programs required monthly reports that I would write, evaluating the Resident Assistants. These reports would then be turned in to my supervisor, the Assistant Director. In other areas, they would be reported to the Area Coordinator. In Appendix E, I have included my monthly reports to demonstrate the evaluations that were required, involving community programs, bulletin boards, and general assessments. Again, the names have been deleted for anonymity. But a quick glance at them will show how the Resident Assistants were always under observation and my supervisor could spot potential problems.

In Appendix F, I have included a sample sheet that the Resident Assistants had to fill out before the one-on-one meetings that I had with them. Often these proved to be the most effective tool for helping them improve. I would have an open dialogue with them about their programs, their student check-ups, their team building ideas, and their community concerns. As always, I would extend the Freirean methods into these meetings, not using an authoritarian approach. Again, continual improvement was essential.

Just as the one-on-ones were important, our staff meetings were just as important, for they afforded us the opportunity to get together as a community. I always constructed an agenda to include as much "open dialogue, reflection, etc" as possible. In Appendix G, I have duplicated many of these agendas to show the extent of the topics and how our staff meetings were structured to maximize the involvement and the community building. For example, we always used an icebreaker that the Resident Assistants originated. Of course, routine business and announcements would be necessary, but we would spend as much time on the "open dialogue" as on anything else. These agendas also enabled me to build in concerns that are more personal as well as the business of everyone's job.

As evidence of the actions that the Resident Assistants implemented, I have included in Appendix H certain fliers that were

produced to announce various programs. The diversity of the programs is evidence of the many community-building activities that everyone accomplished. We had programs about everything from food and clothing drives to marches for Martin Luther King, Jr. These program fliers demonstrate that the Resident Assistants were actively involved in both the University's mission and Freire's concerns.

All of the above had to be accomplished with a lot of effective communication. I found that electronic mail was an effective tool that everyone could partake of. The e-mail messages that I have included in Appendix I show the extent of the vital communication that occurred even at one in the morning. This new form of communication provided especially important ways to keep everyone abreast of my concerns as well as the University's.

Finally, at the end of the study, I administered a questionnaire, asking the Resident Assistants about the effectiveness of my newfound methods from Freire to conduct the business of Residential Programs by cutting down on the bureaucratic obstacles. I wanted to know how "open dialogue, reflection, etc." had worked for them, what had hindered them in their jobs, and whether there were drawbacks in these methods. They provided honest answers. In Appendix J, I have not only included the blank questionnaire that I administered but also their responses to each of the questions and topics. In addition, one of the

talented workers in the office provided me with Illustration #1 that shows an open dialogue and Illustration #2 that shows the more authoritarian method. I hope that these illustrations will demonstrate visually what I attempted to do in my job, year one compared to year two as Residence Coordinator. In conclusion, these responses helped me to see where I would improve the program and my methods as well as applications and implications for other institutions.

Even as extensive as these appendices have proved to be, they are not comprehensive. I have attempted to provide a representative sample of everything that I did that involved my job as Residence Coordinator and the Resident Assistants' contributions. A more detailed discussion of the applications and implications and limitations will be found in Chapters IV and V.

CHAPTER IV

Application of Paulo Freire's Methods

Coming to the University of Dayton, I had no idea what the Residential Program (see Appendix A) was, what a Resident Assistant (RA) was or did, nor what a Residence Coordinator (RC) (see Appendix B) was. The beginning of my sophomore year when I transferred into The University of Dayton from Sinclair Community College, I moved into the Garden Apartments with three strangers. My first contact with a Resident Assistant came when he asked us to write room agreements (see Appendix C). There and then, I realized that an RA was an arbitrator – that was my first impression, someone who asked us to compromise with each other in this new living environment, and someone who helped us establish a community among ourselves. Let me give you the scenario of this first encounter with the University's Residential Programs and its mission to create a community, a very Marianist philosophy (the religious order called the Society of Mary that founded The University of Dayton).

In the room agreement there were details about who would clean, who would do the dishes, would visitors be permitted to sleep over during the weekends, how would we manage noise, how we would share our possessions, and what would happen if someone touched our property, e.g. our computers. With the agreement, we became aware that we

would have to live together for the next nine months so we had to describe how we would accomplish that. That is when the RA's role began to be clarified in my mind. After the RA administered this roommate agreement, we only saw her again when a conflict might arise. For example, it happened that the women upstairs from us complained about the loud Latin music that they could hear blasting all the way to their apartment. The RA at the moment made us aware that not only were we as roommates a community but also that we existed in a larger community, referring to the building in which we all lived. By the middle of the semester, we came in touch once again with the RA because of this noise problem. Our differences with the women upstairs became apparent because the noise and the complaint about the Latin music that I played were out of their realm of their experience. The notion of diversity became essential to this particular problem. In this instance, the women upstairs reported us to the RA; the RA reported the problem to us and that was only the second time that I had seen this RA. The point here is neither the problem of the music nor the diversity of the community, but the appearance of the RA at the outset and then not until a problem existed. This is initially what I thought a RA's job was, to interfere whenever there were any problems. When I became a RA, I discovered that my job was more than just setting up roommate agreements or intervening in problems – something more.

I finally ended up moving out of this situation, because when I had a conflict with one of my roommates over cleanliness, there was no one to talk with about it. The RA was not around and so I voluntarily decided not to build up the confrontation with that particular roommate. No open atmosphere existed where the RA was available to help us with our problems. My roommate was Jewish and sloppy; I was Catholic and neat. He was intellectual; I was political. Neither of us would back down in an argument. I decided to move to Marycrest, a dormitory, for the next semester, because there seemed to be no room for "open dialogue."

At the same time that this experience was occurring, I met Jose, a Puerto Rican student, who was an RA. He was the RA in the next building so he was the one with whom I talked over my problems. He told me though that the RA in my building was the one who was responsible for talking to me about those problems concerning me. Jose was one of those RA's who wanted his students to become involved in their communities – all communities: the Garden apartments, the other dormitories, the UD community, the community services in Dayton – he was socially conscientious and so wanted to somehow influence his residents to do the same. Before Jose graduated, I received a letter inviting me to be an RA. He had obviously suggested me as a leader and as a potential RA. That is when my relationship with UD's Residential Programs began. When I moved to Marycrest, my second RA was an

African-American who kept his door open and had attached a pad of paper for messages, but otherwise he was not around until a crisis occurred. A student was arrested for selling drugs out of the dorm and the RA, of course, had to talk with us, those on that particular dormitory floor, about our concerns, questions, and the rumors, but that was the only time that he became communal with us.

From these two experiences with RA's, I decided to accept the challenge and become an RA, because I thought it would be a learning experience, and I would challenge myself to be more productive than I had witnessed with the two previous RA's, teaching me more about how to help out, and, of course, I was influenced by how Jose had done his job. As a previous volunteer for the Marianists, working with the homeless, I saw Residential Programs as a logical extension of my work within my community service framework and activism. My idea that the success of the Residential Programs depends upon the character and personality of the person involved began to develop at this moment in my experience. I wanted to feel, to know, and to change, giving me the desire to be a better RA than what I had seen as role models.

When I actually became an RA, I discovered that the RA had a great influence upon how the students behaved within their communities. I learned that the RA had to help the students build their community by being involved in many ways. It was also very easy for me to just shut my

door as the other RA's in my experience had done and separate myself from the residents. Through the training process (see Appendix D), basically a two-week intensive workout, RA's are introduced to the notion that they are the fingers and arms of the university just as much as anyone else, that they represent the university; that they also exist within the ladders of bureaucracy present at any university. Yet, our supervisors encouraged us as RA's to know our residents by name, to establish a community where the students can be involved in the greater community. Programs about alcoholism, safety, Marianists, socials, and service programs encouraged the students to think and become involved within our community, yet these programs were very "mechanical." Those aspects could have been the only avenues that the RA's could follow; yet, I learned that there were other necessities. Other concerns became clear to me as my job took shape, because I had a character and personality that were concerned, because I had read Paulo Freire. I had to be a leader who established a relationship with my residents that allowed them to contact me more openly. I became like a teacher, a friend, a resident, and a student. This situation developed out of respect and my own personality when both of our objectives were made clear and the expectations were defined. On the other hand, there were times when the residents treated me as an authority, their boss, a "cop" who was there to reprimand them; this was something of a struggle at the

beginning. That situation was clearly not what I wanted, but I had not read Paulo Friere enough yet to know how to handle this situation. As the RA, I felt the responsibility upon my shoulders; there were residents always knocking on my door; yet I was a student also with my own problems and I began to feel overburdened, wanting to escape. I began to ask myself why am I an RA? At this time, I turned to my Residence Coordinator. An RC is supposed to be there for the RA's, checking on their responsibilities, willing to discuss problems, and to be the immediate voice for the RA's. She was there to hear about my problems, but I was also not that comfortable in telling her, "my boss," that I was tired and ready to escape, to even quit. She was a graduate student with her own situations. We were all in this together, and there did not seem to be an openness that would allow either of us to be very honest and to have a dialogue where we both felt comfortable. What was an RC supposed to do? How much involvement should there be between an RA and an RC? Didn't the RC have more responsibility than an RA? Should the RC be responsible for making the RA more comfortable even though the RC was also caught in the bureaucracy with its own restraints? Should the RC be more "on target" as to what the RA's were up to?

When I finished my first year as an RA, I looked back over what I had accomplished. I tried very hard to know each of my residents, walking around the apartments, handing out leaflets, and making jokes so that we

all felt at ease. Obviously, part of my personality came through in my job, but I also consciously tried not to be the RA who only appeared during a crisis. When I designed programs, often no one showed up. I learned that I could not force anyone to join in these programs unless they were actively involved themselves. This frustration and misunderstanding often came down to the fact that they were students themselves with their own deadlines and social calendars. I began to see that the programs had to be generated by the students' own concerns and only then would they show ownership of the service programs. Even that was challenging, because they could not make their own decisions; often they wanted me to make the choices.

Another problem arose when past relationships with friends whom I knew before I was an RA would become evident as residents would break university policy. The RA ultimately had to "write up" students who broke the rules. The notion that RA's could get the students "in trouble" did not contribute to an "open dialogue." As an RA I had to learn how to balance the authority with the desire to be open and fair. The residents would always be ready to test the RA's responses to see how far they could go, and how far the RA would go to reprimand them. In the end, everything became situational. The RA could not place himself in situations (e.g. at parties where alcohol was present or at bars) where her residents would be present because the administration had trained her to

make responsible decisions against those residents who broke the rules and violated policies. Yet RA's are students also with their own agendas and sense of philosophy. Basically, the RA was walking a fine line between being an authority figure and being involved with her residents. The responsibilities were many and often frustrating. Yet I learned through the experience exactly how to balance authority and responsibility. The ambivalence often created a discomfort that ultimately brought about unhealthy worries. The training sessions taught us that there were certain uncomfortable situations that the RA's might find themselves in. This job was to confront the students in these situations. Residential Programs created different questions RA's ask when in a conflict situation. Should I leave when a resident of mine showed up in a local bar? Should I even go to a party because I might see a resident of mine? After all, The University of Dayton is a very small place, and one cannot begin to be anonymous. Yet, I was aware, on the other hand, that a small community may accomplish great things with the right atmosphere and the right goals.

When I finished my undergraduate degree with my RA experiences now behind me, I contemplated becoming a graduate student in the School of Education, and the opportunity of being an RC myself was presented to me. I had to decide to stay at The University of Dayton for two more years or to go elsewhere to study. Could I handle being a

supervisor of RA's? Could I do a good job and at the same time pursue my graduate degree? Could I do a better job as RC of understanding my Resident Assistants? When I looked back upon my experience with my RC, I remembered the discomfort that I had felt. Would I feel that same way with my RA's? I also thought about my relationship with the Area Coordinator. Would I get along with him or her? I finally decided that I knew what an RA was since I had performed as one for a year, and that my duties as an RC would be challenging.

As the supervisor of the RA's, I realized that the expectations that I had for them had to be communicated very clearly. I had to become the link between the RA's and the AC who, in turn, was my supervisor. I had to offer support to the RA's to be able to carry out their jobs as the AC expected. I was the liaison for both the AC and the RA's. My AC expected me to have monthly reports (see Appendix E), which I had to compile from what my RA's told me, and what I observed. If their reports were too vague or even non-existent then I would look inadequate to the AC. I could tell the RA's that they needed to be more detailed in their reports, but then they were put on the spot to produce more than they realistically could give all their course work. The bureaucracy of the reports had to be handled. I began by setting out clear expectations for the RA's so that I could even do my job. We both had to work together to

defeat the restraints of the process. When we did, everything became easier.

I used my experience as an RA to show myself that I would need to go to the RA's to understand what they were experiencing. The two-weeks' training that I received for being RC involved being aware of our duties and responsibilities to the RA's, the university's policies, and resources for assistance. Of course, I began to reflect over my experience as an RA. I experienced a revelation, an "a ha" when I learned what was expected of the RC and how the RA's helped to contribute to the RC's duties. I discovered what my RC had done and had not done. In addition, the AC did set out his expectations but he proved a little "laid-back," not too concerned about the details. Therefore, I developed this attitude toward authority. I was new to the job so I began to expect perhaps too much from the RA's. Because of the AC's openness, I was a little less concerned about what I was really doing. I began to draw the line with my RA's because I noticed that the AC's indecisiveness forced me to be more decisive. I was not used to this ambiguity about the rules. When I was an RA, the Area Coordinator would often get upset, causing gossip and rumor to expand; she often created problems that were not actually present. So this new AC's style was a contrast to that style. I felt caught in the middle between one attitude that caused more problems than solving them and another attitude that was less directive. This

dilemma caused me to re-evaluate how I would act as a RC. I decided to ask the AC what he wanted me to do. If he asked nothing, I did nothing. I became his "Yes" man although I did not always agree. I asked his approval for everything that I did; I was new as an RC. Since he was new to the university, since his style was an open one, more "laid back," he adapted to the youth culture of the campus. We both wanted to "do the right thing" but with different styles.

During my first year as RC, I was also simultaneously an RA for my floor in Virginia Kettering Hall so I had empathy for the RA's as well as for my new duties as an RC. Although I was the supervising RC, many RA's would also report to the AC with their questions. I found my authority undermined; he found additional duties that were not his responsibility. Once I brought this situation to his attention after that then the RA's reported only to me. I still needed to do my job. His social openness backfired because it created more work for him. I was seen as the strict one so the RA's overburdened him. The other RC and I began to realize that the AC's job was being compromised. The AC came to the realization that he needed to delegate to the RC's what was actually their responsibility. Once my "authority" was established, my task became as an advocate for them at the same time that I set out my expectations. I needed agendas, serious commitment to the meetings, but I soon knew the RA's as individuals – some super RA's (meaning very "into" their jobs

and forgetting that RA's are not "cops"), some more indifferent, but since I had been a RA, I knew that the expectations were realistic. The RA's would discuss among themselves what other RA's were doing and not doing, and this approach became very frustrating for me, because they were not assuming a communal responsibility; they were looking only at themselves as individuals, doing a job, not as a team.

I found myself extremely busy trying to keep up with all of these goings-on; I would walk from hall to hall to check out their bulletin boards. I would try to keep track of their planned floor programs, trying even to attend every one of them. These were all initially my idea of support for them. Obviously, I was going about this new job the wrong way. I needed to discover a more democratic manner of supervising. The RA's missed the point; I was not going to their programs to check up on them; I was attending to help support them. All of these comings and goings became counter-productive. Their excuses became elaborate; I began to see that excuses were not necessary, because everything must be part of the continual improvement process. Everyone must be treated equally; everyone must know the expectations; everyone must see that improvements are always necessary ("Nothing is written in stone" as I always said to them). Of course, I had discovered none of this during my first years as RC.

Part of the job as RC was to conduct one-on-ones (see Appendix F) with the RA's. There were, of course, staff meetings, but in the one-on-ones, I became aware of them as individuals. At first, I wanted to see what job that they were doing, but as these developed, I discovered that these one-on-one meetings, in contrast to the staff meetings that were structured, offered me the opportunity to see my staff as individuals. I attempted to relate to them on a more personal level while maintaining my role as their supervisor. Sometimes I was amazed about how much they began to share with me, though, of course, one RA was not willing to open up at all. Even he, though, began to develop a more opened relationship after a while. I was not there to ask about their personal lives; I was goal-oriented and asked about their programs and their activities, but I was also willing to discuss other issues besides the requirements of the job. I went to their dorm rooms for these one-on-ones, and I found that this was less threatening than meeting in my office. Often I also had lunch with them. All of these tactics were used to make both of us comfortable in our professional roles. Once these boundaries were established and our expectations were clearly set out, only one RA had to be reminded to complete certain aspects of his job. At the same time, I knew that I was the RC and they were the RA's. That boundary could not be violated.

The University of Dayton prides itself on developing communities in every arena that it enters. The Marianist Brothers' idea is that universities

should be communities where everyone knows his neighbor, celebrates diversity, and everyone, including the RC's and RA's who are associated with the university, should be advocates for this view. My duty, therefore, became one in which I, as the leader, must be sure that the RA's are establishing communities on their floors. Yet how can one accomplish this task without being burdened, without being task-oriented? By being this way, is one killing the incentive to open up to our residents, even to have pizza parties or floor activities where friendship and community are encouraged. Residential Programs, of course, strongly suggested that everyone become part of this community, yet disappointment set in when no one attended these programs. Was that good enough? The Area Coordinator felt that this was a concern. Perhaps, though, the programs were not properly promoted. So the problem became very complex, nothing was in black and white. Responsibility became counteractive when, on one hand, I was the supervisor, and on the other hand, I was trying to be understanding.

Ultimately, to be an AC, an RC, or an RA there has to be a commitment to affect people's (students') lives. The complexity of situations such as suicides and alcohol abuse, roommate conflicts, problems with parents, homesickness, and of course, school work – all of these issues are important to students. Nothing comes easily. One has to be honest as an RA and as an RC, because these situations will come

about every time, every year. One is hired to take on these responsibilities and to be responsive to human needs. A great demand is placed upon the RA, but at the same time one must recognize the RA as a student, also. The RC's job then involves maintaining the RA's sanity and levelheadedness. Keeping all of these aspects in mind, one must not become a slave to that structure that would render the situations operatic, a machine-like environment. There must be adaptations, flexibility, and realism. Care and love must go hand in hand with the responsibilities of the job. One has to love students; one has to care, feel.

When I began to read Paulo Freire's *Pedagogy of the Oppressed*, because I had started researching Gustavo Gutierrez, a liberation theologian, and liberation theology, and because Jose, the RA, had mentioned Freire's work to me, and because Brother Phil, a Marianist brother, knew that I would be interested in Freire -- I came to the realization that as an RC I was an oppressor. After I read *Pedagogy of the Oppressed*, I began researching Freire and his theories. I learned his vocabulary: education as a "banking system," "open dialogue," oppression, "see-judge-act," and "consciousness." I read *Pedagogy of the Heart*, *Pedagogy of Freedom*, and *Education for Critical Consciousness*. In my second year as an RC, when I started training for the job, I was taking a class in Philosophy of Education and one of the selected texts was *Pedagogy of the Oppressed*. At this moment, I began

to make the connections between Friere and my job as RC, remembering that I was a "control freak" the first year as a novice Resident Coordinator and keeping in mind that it was logical to use Freire's methods within this experience. During the second year, Freire influenced me to attempt something else. I realized that ultimately people should be free to work at their tasks without the oppression of an authority figure always checking on them.

Previously, I had bought into the notion that education was like banking. The professor would make deposits into my mind, and I would reap the investments when I took the test by providing him with all the information that he had provided in the first place. But Freire says that's what is wrong with education today. People are not open vessels to be filled up. Facts are not given so students can pass tests. Students are already filled up with their own lives, experiences, concerns, and dreams. The teacher must meet the student where the student presently exists. As an RC I was given certain information that I needed to deposit in the minds of my RA's. Did I lecture them with these facts, or did I discuss with them what my responsibilities and theirs were? I had to stop thinking of my job as being one of "bank telling" and depositing information. I could not just be the all-knowledgeable "boss." Everyone could have read the RA Manual. Of course, the authorities could be questioned, but first the RA's had to realize that I would not be giving them all the answers. As

students themselves, they were used to having the information to pass the test, so to speak. They knew what was needed to be a "good" RA. I changed my role from banker to facilitator of the "open dialogue," not willing to tell them that their service project would be at St. Vincent's or that they would work for Habitat for Humanity. We would all be bankers, sharing our experiences and backgrounds, willing to deposit our knowledge and concern to determine how the entire group would make investments, and share responsibilities – "open dialogue" became our motto.

It was a drastic change for me and for the RA's, because from the beginning I tried to instill in them that their responsibilities and my responsibilities were the same at the end of it all: to do our jobs. We needed to work together. During the first year, my colleagues perceived me as strict and inflexible; I had been known as a "dictator" in the training sessions, but now I had a different approach. I became more faithful to their capacities as leaders, giving them trust and the benefit of the doubt. They could legitimately "care" for their residents. As their facilitator, I put it into my mind that I was not there to make their jobs difficult; they had become RA's for their own reasons, and I needed to find out what those reasons were so that they could perform well. If earlier, I had not let them "slide" within their responsibilities, now I let them know that their performances were reflections upon them; they had to take the initiatives

and the consequences of their actions. Of course, they could make changes nothing was rigid. If we could not meet at the assigned time, we would change the meeting. They had the freedom to express themselves, voice their opinions, and let the group know of their fears. No one would criticize them, because the group could not grow with restraints. We established that the first day. Of course, I let them know how I had been in the past. I asked them what they had heard about me so we began with "open dialogue." I built Freire's principles into the first agenda (see Appendix G).

Freire calls for an "open dialogue" in any educational situation. I was not going to lecture to the RA; there would be a two-way communication. I was not going to be the RC who told the RA's what to do without input. I could not and would not do all of the talking during our meetings. Freire says we are all contributors to our situations; we all bring something to the table, always. The student becomes the teacher; the teacher becomes the student. The RC becomes the RA, and vice versa. In any community, the leader and the people must interact in the same manner. My RA's began to see this methodology. Chaos resulted, because we all were not used to this way of being open. Everyone wanted to talk; we had been afraid to talk; now everyone wanted to add something. The quietest in the group became the most vocal, showing his anger when it appeared. Everyone began to take risks. Of course, we

had to complete the staff meeting; there were responsibilities; there was information to impart and release. Everyone had to agree upon everything. We all decided as a group what was important. My role became one of facilitating. We all took out our calendars and planned everything together. The meetings became longer because in the past I could have presented the information in an hour; now everyone contributed. None of us were used to this involved process. We were all wondering where all of these new processes were taking us. Freedom was now part of the process.

Once we all settled into this decision to change, we began to function well. If a barbecue was planned as a community-building activity, then we all decided upon the date and time, and, of course, everyone could be there. The commitment was more definite. The programs began to become a concern. Ultimately, the RA's had to learn to take these methods to their own residents. They had to have "open dialogues" with their residents to know when and where the programs would work. The transference of these methods from the staff meetings to the actual halls of the university was the ultimate goal. Everyone began to work more openly. Change was beginning to occur.

"Open dialogue" let everyone become part of the decision-making process. The oppression that they felt about the mandates from Residential Programs was transformed into their own decisions. The

agendas moved us from the systematic approach to our tasks to more discussion. The RA's could not at first handle the lack of order. Often we would spend a long time on points one and two whereas in the past I would quickly move through the points. Even they were oppressed by the agenda. I, of course, had been given agenda items by my supervisors. Perhaps there were requirements that oppressed me. We began to see the rituals, the habits, and the traditions that oppressed us because we had always followed the plan. How one goes about the job affects his conscience. If the RA's were expected to follow what the RC set out and the RC had to follow what the AC mandated then the balance was often precarious. If I am told to do something that I believe goes against my RA's then I must walk a fine line between the administrators and my care for the RA's. Freire says that one must walk among the poor to be able to be their advocate so I saw myself walking among the RA's to know that they are people worth talking and working with. Here the "open dialogue" works most effectively to override the oppression.

After the "open dialogues" freed the RA's and me from the oppression of the agenda, the unnecessary habits, we still needed to put our new responsibilities into action. Two forms of action will serve as metaphors to illustrate this point: a barbecue and service learning projects.

For example, when the RA's decided to offer a barbecue for about four hundred of the residents, they began to realize and I began to understand exactly how Freire's principles would work more effectively than if I had dictated who would do what. As a team, we decided that someone would need to plan everything from who flipped the hamburgers to who brought the ice to who cleaned up the trash. The teamwork enabled us to understand that an "open dialogue" would get the work accomplished. Everyone, of course, had to first buy into the concept then assume responsibility, but I was not there to say you do this, you do that, but to facilitate. Slowly, everything began to come together. Not only was I the facilitator but I was also the DJ, the disk jockey; I was an RA all over again. Of course, I was involved in many other aspects, but eventually I had to let everyone know that with all of us there, the RA's began to see what needed to be done. No one felt overworked or slighted, because even though some of them had classes to attend, they knew that ultimately everyone had a role to accomplish. They took the responsibility to make the barbecue a success without waiting for me to tell them what to do. The entire notion serves as a metaphor for me to see how Freire's principles can be put to practical use. No boss needed to be present to make sure that the work would be carried out; thus community responsibility and a sense of fun existed together.

As far as service learning projects went, the RA's concern was to involve the residential community into the greater community's life of the university. This Marianist principle matched nicely to what Freire advocated. The staff planned how they would be involved in the greater community. As their notions evolved, two areas arose as interests of the group: the Dayton Humane Society and a clothing drive. The RA's had to decide how to get the university involved. Fliers (see Appendix H) were designed and distributed; activities and transportation were planned. In other words, someone had to take action before the project could become a success. I was not particularly interested in this service-learning project, but my personal views had to become secondary to the group just as anyone else opposed to the program had to abandon his objections. With the clothing drive, everyone knew that the group would have to convince the university residents to contribute. The RA's could want this project to succeed but they had to convince others to take the time to become involved. Eventually they were successful with the drive, but I began to realize that another important concept from Freire was at work in their success.

"Consciousness raising" was an important component of the dedication of the RA's caring. How does one cause others to be conscious of the needs of the community? When does the caring become an action? The RA's could put up fliers asking for donations to

the clothing drive, but the RA's had to become conscious of their involvement in the service project. The RA's had to ask themselves questions about why they were involved before others could be convinced. Connections had to be made with the world, not just with the university community. They knew their sense of responsibility would help them convince others, but that would not be enough. Once the connection that one's actions were directly related to others, the RA's developed an awareness of how to transfer their excitement and concern to their residents. The entire staff had known since the beginning that the RA's were responsible for each other and the greater success of all their endeavors. Constant evaluation of the need for improvement drove the staff to change what did not work. The "open dialogue" with e-mail (see Appendix I) and constant word of mouth contributed to their consciousness-raising. They all became players.

How could we evaluate these two ventures? Should we ask how many students were involved or what was the quality of the programs and their outcomes? In the past, I would have been disappointed if only a few students were present. Now, with Freire in mind, my assessment shifted from quantity to quality. The RA's felt the same way. We were raising our consciousness about the various communities that we were involved with; we were talking out the responsibilities that we all had; and we were

eliminating the oppressive measures that had kept us from growing into concerned residential supervisors.

To conclude for the moment, I realize that human beings need to reflect upon all of the above actions to assess as they look back for areas of improvement. Have the tasks been completed? Are we satisfied with what we have done? If one is not completely satisfied with the dialogue, the actions, critical consciousness, or the oppression, then changes can be made after the reflection. New plans are necessary when the old way does not work. Change is always the objective when the old ways are not effective.

CHAPTER V

Conclusions and Implications

I ended up asking myself how would one apply the Freire methods to other settings? Other programs besides Residential Programs could benefit from using Freire's dialogues and reflections. Any organization that depends upon group dynamics could incorporate what I learned from working with Resident Assistants. Community centers, Alcoholics Anonymous, literary groups, literacy councils, university divisions and departments, crisis centers, hospitals, churches – all institutions could greatly improve how they treat their clients and how their clients feel about the institutions. Any cooperation, any collaborative effort that depends upon positive interdependence, face-to-face interaction with individual accountability of that person's social skills already works well with what Freire valued. Whenever one must reach a consensus by helping his team and its individuals to take responsibility for their actions is playing upon the principles of "critical consciousness" and "action." Of course, the old saying "we sink or swim together" is applicable here. We must also praise each other so that individual accountability will not be threatening.

Yet one who has used Freire's methods cannot but help to know the limitations of his premises. As the RA's pointed out in their

questionnaires (see Appendix J), too much freedom can impede the group's progress. His methods will not work with all people, because some will not "buy into" an undirected approach. Working with the RA's, however, provided me with ample time to develop the dialogue method, because the RA's wanted to talk a lot. Still, in their questionnaires, they pointed out that often the Freire methods were not practical, that they were too ideal, and that as their RC, I needed to be more realistic about a lot of their duties. They felt that the methods were often careless, not detailed enough to give them instructions, and that when programs and services did not go well; there really was no "punishment," no reprimands for mistakes. In any institution certain rules, regulations, and requirements are necessary so "open dialogue" will not always be effective. Working with many RA's who were also seniors, I discovered a certain amount of "burn-out" among them. Perhaps because of that state, we often did not have the same goals. I had to institute deadlines for some aspects and still some RA's were lax with their duties. For example, on campus the university wanted to make students aware and conscious about hate crimes. The various residential areas throughout campus from freshmen dorms to senior dorms were asked to create a program or method for this consciousness-raising. My staff of RA's decided to create an activity to engage our residents in the "Stop the Hate" program. We brainstormed and came up with many ideas, always a result of the Freirean "open

dialogue." Still we decided upon a large puzzle-like poster that the RA's would take to their residents. On the puzzle pieces of various colors the RA's, after explaining the university's "Stop the Hate" program, would ask their residents to sign the piece in support of the consciousness-raising. The RA's were to return the pieces to me a week later to put them together in order to post them. Unfortunately, two of the pieces out of the nine were not returned to me even though I had kept the dialogue open through e-mail and face-to-face interaction in the office. For me, this "puzzle" became symbolic of the limitations of all of the methods from Freire that I used. No matter how much dialogue, no matter how many expectations were expressed, limitations always arose.

Looking back over my research and experiences incorporating Freire's methods into Residential Programs, I find definite implications for the future of these programs at The University of Dayton as well as any other universities that have student development. First, the entire process needs to be more individualized, more personal. When that occurs, there will be more involvement and a willingness to discuss and act. Additionally, more communication must be established among all the parties involved. More fliers, more programs will not necessarily establish effective communication; the university needs to find ways to open up the dialogue and the channels of communication. Using Freire's methods would provide the universities with new means for letting the students

know its expectations as well as giving the students more of a voice that is more authentic than just symbolic. Routine meetings would become places for many voices to be heard. The relationships between RC's and RA's would be broken down so that role reversals would enable RA's to become RC's and vice versa, the students to become the teachers as Freire would have desired. Out of these changes would arise new leadership styles that could move the university forward because many of the old styles have not worked. A new synergy would be created that could not only empower the university but also everyone else involved. The leaders from top to bottom would become followers, and the followers would become leaders. With the present situation, many crises arise that could be handled more effectively. The learning environment would become more conducive to true learning where everyone would have the freedom to communicate through open channels.

The professional development required in any Residential Programs is the one aspect of my experience that has offered me a certain maturity. One must start with clear intentions leading to essential initiatives that will make differences. It is well and good to know Freire's theories about education but putting them into practice this past year has enlightened my approach. The "big picture" opened up for me, and I began to see how my own professional development evolved around Freire's methods. The role of the RC, as I have stated, does not necessarily

require one to see the RA's as objects but rather as humans in important mentoring roles. I learned to know the RA's as human beings not just "staff" with their own individual status, and we mentored each other. The RA's needed to be reminded to take care of themselves so that they would be able to take care of their residents. The "oppression" that they might have felt in another system freed them to be responsible to themselves and their residents. And among all these concerns, one must maintain a sense of humor, and I know that the RA's respected me for keeping myself relaxed and willing to make fun of myself as well as injecting humor into the most mundane aspects of the agendas that we were responsible for. In addition, the RA's through the open dialogue found ways to justify doing things that they might not have liked to carry out, but Freire's methods helped especially here. For example, not making every program obligatory gave them a certain freedom to commit themselves to what they actually liked doing; that, in turn, showed them that sometimes they would have to attend something that they did not find especially valuable to them.

Keeping the RA's focused upon their tasks was my priority. They could not see the entire RA experience as only a step on their career ladder. They had to be committed to their residents and their colleagues. I did not want them to think of the RA position as only a job. This commitment was my prime goal in getting them involved. With this focus

came their own development and motivation; they learned as they acted as RA's. The opportunities opened up for them the more they became involved. Everyone whom they interacted with on an interpersonal level became part of their plan for development, from me their RC to their own residents. They were creating their own professional development plan without really knowing it. For me, that was the most rewarding aspect of working with these nine individuals who just happened to be my RA's.

APPENDIX A: RESIDENTIAL PROGRAMS FROM UNIVERSITY OF DAYTON

STUDENT HANDBOOK 1999 - 2000

Associate Dean of Students/Director of Residential Programs

Carol Cummins-Collier

233 Gosiger Hall 229-3321 Zip 0962 www.udayton.edu/~res-prog

Christine Hollow, Associate Director: Residential Programs, First Year Experience

John Govednik, Assistant Director, Residential Programs, Training and Staff Selection

Debra Monk, Assistant Director: Residential Programs, Student Neighborhood

Kelly Eikleberry, Area Coordinator: Stuart Complex

Kim Owens, Area Coordinator: Virginia W. Kettering Complex

John Zajac, Area Coordinator: Marycrest Complex

Domingo Gomez, Area Coordinator: Garden Apartments

Rachel Wagner, Residence Coordinator: Founders Hall

Dawn Norris, Residence Coordinator, The Campus South

Randy Clark, Residence Coordinator, North Student Neighborhood (Woodland/Chambers)

The University of Dayton recognizes that education continues to take place outside the classroom experience as students continue to grow and develop in their personal living

choices and experiences. As a residential campus, the University is committed to maximize the opportunities for growth and development in the residential experience of students. To this end, there are expectations that students will become involved in their personal growth and development.

Community living in a university residence is one of the most educational experiences a student can have at the University of Dayton. Residential community living provides students with a wonderful opportunity to gain insights into their likes and dislikes, make decisions about their lifestyles, and be active contributing members in the community in which they live.

Students can find educational possibilities by participating in residential student organizations and programs. The residential programs staff is available for consultation and advice, and growth often occurs through the interpersonal relationships that will develop. Respect for the rights of others and a willingness to contribute to an atmosphere of cooperation and mutual respect provide for a successful residential experience.

The University recognizes the college experience as one in which students will make decisions regarding their personal lifestyles. This is a time of growth and experimentation for university students. The residential structure at the University of Dayton allows for students to take more responsibility for their lifestyle choices and consequences as they progress through a variety of living facilities. The privilege of living in a less structured living environment is earned and is not a right. Students must demonstrate their maturity and ability to make appropriate decisions to live in a residential facility that allows for more independent decision making and lifestyle choices. Individuals who do not demonstrate this maturity through their behavior may not be allowed to participate in the assignment process which permits their living in facilities that afford a more independent, less structured living experience.

The staff of each residential area has the responsibility of assisting the residents in creating an atmosphere appropriate for group living. The Area Coordinators, the Residence Coordinators, the Resident Assistants, and Student Neighborhood Fellows strive to maximize the total development of each student and to personalize the student-staff relationships. Residence Coordinators, Resident Assistants, and Fellows live among the student residents and each is responsible for a specific living community. They work with the Area Coordinator and Assistant Directors in planning and implementing the residential living program. They are available to answer questions and aid in difficulties that might arise over the course of the year. There is a staff member available 24-hours-a-day in each residence area. The residence hall staff members on duty are available in their rooms or offices, or always can be reached by contacting the main desk. Each apartment building has a Resident Assistant or Residence Coordinator who is a staff member in residential programs and reports to the Area Coordinator for Garden Apartments or to the Residence Coordinator of The Campus South.

The Residential Programs staff is available to assist students. All persons are expected to cooperate fully and all students are expected to adhere to University and Residential Programs procedures and policies. Uncooperative behavior, verbal and/or physical abuse is not acceptable by any person and is subject to disciplinary action.

APPENDIX B: POSITION DESCRIPTIONS OF
RESIDENT ASSISTANT AND RESIDENTIAL COORDINATOR

RESIDENCE COORDINATOR



A. Qualifications for a Graduate Residence Coordinator

1. Bachelor's Degree.
2. Successful completion of interview process.
3. Acceptance into a Graduate Program at the University of Dayton.
4. Acceptable disciplinary standing.
5. Enrollment in no more than 6 semester and/or 8 quarter hours.
6. Acceptable academic standing.
7. May not hold an outside position.

B. Responsibilities

The Residence Coordinator (RC) is responsible for the student development concerns of the residential area in which he/she is assigned in conformity with University expectations. The RC maximizes the full development of each resident and personalizes the resident-staff relationship. This is accomplished through several areas of responsibility for which the RC is accountable to the Area Coordinator/Assistant Director (AC/AD) and through him/her to the office of Residential Programs. The RC assignment is a professional position. As such, the RC is expected to behave accordingly while maintaining all RC related responsibilities:

1. Supervision

The RC establishes and maintains a close relationship with each Resident Assistant/Fellow (RA/Fel.). To facilitate and enhance this relationship, the RC may be required to have on-going meetings with staff members. At the discretion of the AC/AD, the RC may be expected to supervise staff, students, and other Residential Programs employees via delegation, time management, and advisement. In addition, RCs are expected to facilitate training programs for Residential Programs staff.

2. Advisement

The RC may be expected to advise area student governing boards. This may involve assisting in the recruitment of other staff to co-advise the board, coordinate the recruitment of candidates for elections, publicize and inform residents of opportunities to run for positions, train and orient newly elected leaders to the responsibilities of their positions. The RC must attend meetings and programs to offer continued advise and feedback with the residential student leaders. The RC must keep the AC/AD informed on topics discussed by the residential leaders pertaining to current student issues in the area.

3. Counseling

The RC establishes and maintains a close relationship with each resident in his/her area. He/she advises students within the limits of his/her capabilities in academic, social, personal, and financial matters. The RC should be aware of student problems and concerns including adjustment, homesickness, roommate conflict, etc., and be interested in student goals and values. The RC should be sensitive to his/her students to recognize potential problems and work with them. The RC should keep the AC/AD abreast of resident/staff concerns.

POSITION DESCRIPTION



4. **Administration**
The RC fosters an atmosphere that is conducive to academic growth and assists students in the development of community living standards. The RC must be familiar with campus policies and procedures, and must direct students to the proper University office or official as necessary. In the absence of the AC/AD, the RC is expected to perform the duties of the AC/AD. The RC should complete necessary paperwork which will assist the professional staff to respond to student needs and issues. The RC is expected to represent Residential Programs on and off campus and behave in accordance with Residential Programs policies with staff and students. The RC is expected to perform other duties as deemed necessary by the AC/AD.
5. **Programming**
The RC will advise, plan, and involve students in the development of programs. The programs in the areas of community development, Marianist, Service, and Faculty Relations will assist the total student development in the residential area. By establishing a working relationship with area students, the RC will involve students in the ongoing development of the community. The RC should identify and encourage potential leaders within the area to take their own initiative in planning programs. The RC will advise and guide the progress of RAs/Fels. in their programming capacity.
6. **Discipline**
The RC will be expected to help students to understand the limits and guidelines in the Student Handbook through the education of students. RCs will confront students who are unwilling to abide by those established rules and regulations. RCs have an integral part in the discipline process, and they have the authority to sanction any resident in the area with adequate documentation and follow-up in the absence of the AC/AD.
7. **Duty, Rounds, and Special Coverage**
The RC may be required to be reachable by telephone, ringing the building call bells, or pager, as specified by the AC/AD. Rounds of the area may be made several times during the duty hours to insure that there are no problems and that the area is generally secure. RCs may be required to provide special coverage as assigned for University holidays and recesses including Fall Opening, Labor Day and Columbus Day weekends, Homecoming, Halloween, Thanksgiving, Christmas, Martin Luther King weekend, Presidents Day, Spring Break, St. Patrick's Day, Easter, and Spring Closing. There may be times when an area staff or the Central Staff anticipates an increased amount of activity on campus. On such occasions, staff availability or visibility may be required.
8. **In addition to the areas described above, the RC is responsible for the following::**
 - a. To report to the AC/AD any student needs, concerns, and problem areas.
 - b. To act as liaison between students and the AC/AD and Assoc. Dean of Students.
 - c. To report long absences, sickness, accident, or unusual behavior to the AC/AD.
 - d. To be in attendance at all Staff In-Service Training Programs.
 - e. To assist with the opening and closing activities of the Residential Area.
 - f. To abide by the policies established for the specific residential area of placement.

Failure to meet the above expectations could result in disciplinary action or termination.

RESIDENT ASSISTANT



A. Qualifications and Conditions for Resident Assistants:

1. Be in good academic standing (2.5 GPA).
2. Be in good disciplinary standing.
3. Have demonstrated leadership ability through active participation in formal and informal community or campus organizations.
4. Successful completion of the interview process.
5. Successful completion of the Resident Assistant Course.
6. Be enrolled in no more than 17 hours a semester.
7. May not hold an outside position.

B. The Resident Assistant is the University representative in the living group, which includes broad responsibilities extending into all aspects of the student's physical, social, educational, and emotional well-being. The Resident Assistant experience provides many opportunities to observe and correct undesirable behavior, to orient students to University life, to aid in their emotional and academic adjustment, to develop certain social skills, and to make residence hall living an integral part of the out of class learning experience. Resident Assistants are expected to show initiative and responsibility in addressing these areas.

1. Counseling

The Resident Assistant establishes and maintains a close relationship with each resident in his/her area. He/she is to advise students within the limits of his/her capabilities in academic, social, personal, and financial matters. The Resident Assistant should be aware of student problems and concerns including adjustment, homesickness, roommate conflict, etc., and be interested in student goals and values. The Resident Assistant should also be sensitive to his/her students to recognize potential problems and work with them.

2. Administration

The Resident Assistant fosters an atmosphere that is conducive to study and assists students in the development of community living standards. The Resident Assistant must be familiar with campus policies and procedures, and they direct students to the proper University office or official as necessary. Additionally, Resident Assistants complete required paperwork related to student needs and issues.

3. Programming

Open communication is the key to successful programming and the Resident Assistant shall work to maintain open communication between student, staff, and the University. By maintaining open communication, the Resident Assistant will help advise, plan, and involve students in the development of programs. The programs in the areas of community development, Marianist Service, and Faculty Relations will assist the total student development in the residential area. By establishing a working relationship with area students, the Resident Assistant will involve students in the ongoing development of the community. Also, the Resident Assistant can identify and encourage potential leaders within the area to take their own initiative in planning programs.

POSITION DESCRIPTION



4. **Discipline**
The Resident Assistant will be expected to help students to understand the limits and guidelines established through the education of students. Resident Assistants will confront students who are unwilling to abide by those established rules and regulations.
5. **Duty and Rounds**
Resident Assistants are required to assume duty responsibilities in their buildings. This requires that the staff member be available in the building over the entire period assigned. The R.A. must always be reachable by telephone, ringing the building call bells, or pager, as specified by the Area/Residence Coordinator. Rounds of the building may be made several times during the duty hours to insure that there are no problems, the doors are locked and that the building is generally secure. Duty will vary from area to area; specific expectations are at the discretion of the supervisory staff.
6. **Special Coverage**
R.A.s may be required to provide special coverage as assigned for University holidays and recesses including Fall Opening, Labor Day and Columbus Day weekends, Homecoming, Halloween, Thanksgiving, Christmas, Martin Luther King weekend, Presidents Day, Spring Break, St. Patrick's Day, Easter, and Spring Closing. Also, there may be times when an area staff or the Central Staff anticipates an increased amount of activity on campus. On such occasions, staff availability or visibility may be required.
7. In addition to the areas described above, the Resident Assistant is responsible for the following:
 - A. To report and consult with the Area Coordinator and/or Residence Coordinator regarding student needs, concerns, and problem areas.
 - B. To act as liaison between the student, the Residence Coordinator, and the Area Coordinator, Assistant Director, and the Associate Dean of Students for Residential Programs.
 - C. To report any cases of long absences, sickness, accident, or unusual behavior to the supervisory staff.
 - D. To attend all staff in-service training programs, general staff meetings, and course sessions.
 - E. To assist with the opening and closing of the residence hall.
 - F. May be assigned limited other duties as deemed necessary by the Office of Residential Programs.
 - G. To be an active member on an appointed/chosen cross-staff committee.
 - H. To uphold the role model qualities which accompany the Resident Assistant position (including role as student and person).
 - I. To share a Catholic perspective in discussions regarding sexuality, consequences of sexuality, and sexual orientation.

Failure to meet the above expectations could result in disciplinary action or termination.

APPENDIX C: ROOMMATE AGREEMENT

ROOMMATE AGREEMENT

Suites, Apartments, and Houses

The following contract will be completed by residents in the room with the assistance of the Residential Programs Staff.

PLEASE COMPLETE THE FOLLOWING QUESTIONS AS THOROUGHLY AS POSSIBLE.

SECTION I - STUDY AND SLEEP

1. What time(s) on what day(s) will studying most often occur in our room/apartment/house?

2. What will be the time(s) of day when sleeping will most often occur?

3. Will TV/music be left on or off during study hours, sleep hours? Discuss possible problems.

SECTION II - GUESTS AND ENTERTAINMENT

4. In accordance with University of Dayton regulations, how will late/overnight hours and the entertainment/lodging of guests be handled? What if a roommate has a concern?

5. The living room will be used in what manner (studying, social, overnight guest)?

SECTION III - CLEANING, SHARED ITEMS

6. Who, when, and how often, will the main room be cleaned?

7. How and when will the bathroom and kitchen be cleaned? Define what clean means. Will there be a schedule? Where will the schedule be posted?

8. How will mail, messages, computer use, and phone line access be handled? Will a spot be designated to pick up messages?

9. What food and supply purchases will be shared? How will TV, stereos, etc. be shared? How will the money/payments be reconciled, for example, food, phone, and other bills?

SECTION IV - SMOKING AND MISCELLANEOUS

10. Do you smoke? Will smoking be allowed in our room? By guests? How will it be handled?

11. Discussion: The one thing I need from my room/suite/housemate is... (must list at least one concern)

12. In addition to contacting staff, I should do the following (call parent) in case my roommate has an emergency...

13. If any of the terms above are violated, how will other roommates bring it to their attention?

SIGNATURES OF RESIDENTS:

Date

Should roommate issues continue after the negotiation of the contract, the individual(s) who violates this contract will be reassigned.

SIGNATURE OF RESIDENTIAL PROGRAMS STAFF MEMBER

Date

We will reevaluate this contract on:

Date

WHITE: Staff Member

YELLOW: Room

APPENDIX D: RESIDENTIAL COORDINATOR TRAINING
AND FULL STAFF TRAINING SCHEDULES

RESIDENCE COORD. TRAINING

Call Sheet

1st Day of Training

1999 Fall Training

Crew Call: 2:45

Shooting Call: 3:00

Day: Wednesday

Date: 8/4/99

Set Location/Time	Scene Description	Actors
Morning/Afternoon	On-Location Prep.	Location Supervisors
3:00pm KU 331	Introductions and Welcome Activity	Rachel Wagner Domingo Gómez
4:00pm KU 331	General Overview, Training Overview	Carol Cummins- Collier, John Govednik
5:00pm KU Ballroom	Student Development Retreat Dinner	Student Development Staff
Evening	On-Location Training	All Casts

Special Instructions:

Wardrobe for the dinner is "business casual" - no shorts please.

Advance Schedule:

Tomorrow will be an all-day retreat at Sugar Camp. You should have read the Characteristics of Marianist Universities book.

Wardrobe will be "business casual" - no shorts please.

RESIDENCE COORD. TRAINING

Call Sheet

2nd Day of Training

1999 Fall Training

Crew Call: 8:45

Shooting Call: 9:00

Day: Thursday

Date: 8/5/99

Set Location/Time	Scene Description	Actors
8:30am Sugar Camp	Continental Breakfast	Student Development Cast
9:00 Sugar Camp	Student Development Retreat	Student Development Cast
Evening	On-Location Training	Location casts
	Dinner is on your own	

Special Instructions:

Wardrobe for the retreat is business casual, no shorts please

Sugar Camp is the seminar and education complex for NCR, located on Schantz Road. From Ben and Jerry's, head south on Brown St. facing AWAY from downtown Dayton. Drive past the post office going towards Oakwood. Turn right on Schantz (two blocks up at the first stop light). Drive through the Main St. stop light, staying on Schantz. Sugar Camp is on your right as you get to the top of the hill.

Advance Schedule:

Review the staff manual, and bring your questions to each day of R.C. training.

RESIDENCE COORD. TRAINING

Call Sheet

3rd Day of Training

1999 Fall Training

Crew Call: 8:45

Shooting Call: 9:00

Day: Friday

Date: 8/6/99

Set Location/Time	Scene Description	Actors
9:00am KU 310	Energizers	Dawn Norris, Tekeia Auster
10:00am	The Role of the R.C.	Carol Cummins-Collier
10:30am	Navigating the Channels	Rachel Wagner, Chris Hollow
11:25am	Break	
11:35am	Supervising R.A.s and Fellows	John Zajac, Tekeia Auster, Melissa Gonzalez
12:30pm	Lunch	
1:30pm KU 310	Addressing Poor Work Performance	Debra Monk
2:30pm	Break	
2:40pm	Purchasing Paperwork	Linda Thomson, Dawn Norris
3:30pm	Training Discussion Group Facilitation	John Govednik, Rachel Wagner
4:30pm	Training Energizers and "Q&A sessions"	Dawn Norris, John Govednik
5:00pm	Evaluation	John Govednik
5:00pm	On-Location Training	Location casts

Special Instructions:

Wardrobe for today is casual, no cut-offs please

Advance Schedule:

This weekend we will be in the McGinnis Center for both days.

If it is available, read the Student Handbook sections on the Code of Student Conduct and the Judicial Process tonight.

FULL STAFF TRAINING

Call Sheet

13th Day of Training

1999 Fall Training

Day: Monday

Crew Call: below

Shooting Call: below

Date: 8/16/99

Set Location/Time	Scene Description	Actors
Early am	Report to your meeting location for service	All casts
2:30pm VWK Main	Service Day Reflection	Tekeia Auster, John Govednik
3:30pm	Marianist Picnic Activity Groups	Domingo Gómez, John Govednik
6:00pm Marianist communities	Marianist Picnics	All Casts and other University students and staff
Evening	On-Location Training	All Casts

Special Instructions:

Wardrobe: Appropriate attire for your service project.

Picnic Wardrobe: Casual, no cut offs or tank tops please.

Advance Schedule:

Familiarize yourself with the alcohol policies and the judicial process for tomorrow's discussion.

FULL STAFF TRAINING

Call Sheet

14th Day of Training

1999 Fall Training

Crew Call: 8:45

Shooting Call: 9:00

Day: Tuesday

Date: 8/17/99

Set Location/Time	Scene Description	Actors
9:00am VWK Main	Cast Call	All Casts
9:15am	Student Development Division Alcohol meeting	Student Development Administrators
11:30am	Lunch	
12:30pm VWK Main	Alcohol Education	Carol Cummins- Collier, Chris Hollow, John Zajac
2:25pm	Break	
2:30pm	Sexual Assault Response Education	Carol Cummins- Collier, Chris Hollow, John Zajac, Sarah Rhea
4:30pm	Evaluations	All Casts
5:00pm	On-Location Training	All Casts
<u>Special Instructions:</u>		
Wardrobe: Casual, no cut offs or tanks		
<u>Advance Schedule:</u>		

FULL STAFF TRAINING

Call Sheet

17th Day of Training

1999 Fall Training

Crew Call: 9:45am

Shoot Call: 10:00am

Day: Friday

Date: 8/20/99

Set Location/Time	Scene Description	Actors
10:00am McGinnis Center	Training Evaluation	All Casts
10:00am McGinnis Center	Awards Ceremony and Staff Party	Carol Cummins-Collier, Debra Monk, All Casts!
12:00 noon	Lunch	
1:00 Location TBA	First Session of the R.A. Class	All R.A.s who have not attended before.
2:30	On-Location Prep.	All Casts

Special Instructions:

Wardrobe is casual. Let's celebrate!

First R.A. class session is mandatory for all R.A.s who have not taken it before. Fellows may register or take the class as an option. Typically the class meets Mondays at 7:10 in St. Joe's 233. Your lab group for the class will meet at a different time.

Advance Schedule:

FULL STAFF TRAINING

Call Sheet

18th Day of Training

1999 Fall Training

Day: Saturday

Crew Call: below

Shooting Call: below

Date: 8/21/99

Set Location/Time	Scene Description	Actors
Morning	First Year Areas Open	All Staff
11:30am (optional) VWK Ground Meeting Rm	Latin-American Student Reception	Diverse Student Populations
4:30pm (optional) VWK Main Meeting Rm	African-American Student Reception	Diverse Student Populations
7:00pm - 9:00pm	Floor Meetings for First Year Halls	FYE staff only
9:00pm	Party in the Plaza	FYE staff definitely, all staff are encouraged to be a presence and welcome students

Special Instructions:

Wear your new staff shirts and name tags today.

Advance Schedule:

For the next few days, you are expected to assist with orientation activities as instructed by your AD.

APPENDIX E: MONTHLY REPORTS

Domingo Gomez

MONTHLY REPORT FOR AUGUST AND SEPTEMBER 1999

COMMUNITY

WHAT IS THE GENERAL ATMOSPHERE IN GARDENS?

I can honestly tell you that things are going well here in Gardens on Stewart. The first days of the semester were as always very busy. Students were moving in, resident assistants old and new were getting to know each other and it seems to me that they were really bonding somewhat quickly. Floor meetings went fine. I got the opportunity to introduce myself to every building. I talked about my expectations from everyone. I told them to be responsible about their own behavior and to have a good time and a good year. I explained that Garden is a great place to live and that they should be glad to be living here. I also said that I had lived here my second and last year of school. The floor meetings were a great start. Students got to see who I am and it also gave me a feel for the whole Garden area.

WHAT IS GOING WELL, WHAT IS NOT GOING SO WELL?

After the first weeks of the semester were out of the way, it was time for the "real world." Staff meetings with my RAs started great. We decided as a team to have our meetings every week in each of our individual apartments. I also told them that the last Tuesday of every month we will have a meeting together with the Upper class experience, the Neighborhood. So far the meetings are going well. At the beginning they went a little long but I am getting better. It is always a challenge to let my RAs know exactly what I want. I try my best to be fair and honest with them. We have agreed that all of us will have an open dialog between each other. I encourage them to be open and to say what is on their minds. I cannot read minds, I told them in my first meeting with them.

At the beginning I had a couple of challenging things to deal with. The whole issue with bulletin boards and my expectations for them to be ready by opening day was not being met by some of my RAs. I kept on it until they all got it done. With an extra push RAs who are procrastinators can accomplish a lot. The RAs are doing fine so far. My returning RAs have experience and this brings great knowledge into the team. The new RAs are learning fast and are very excited about their jobs.

If I were to say what is still challenging today, I would say the entire programming issue. The challenge is to decide if we are doing too much, too many programs every week, or if we are doing okay; it just takes time to decide because we are working as a team.

COMMUNITY GOVERNMENT

WHAT EVENTS HAVE THEY DONE, WHAT ARE THEY PLANNING?

The Garden President Council had its first meeting Tuesday, September 7, 1999. They had a pizza party and gave information about how to join and how to make a difference in our community. They talked about the coming elections. Three of the RAs, [REDACTED] are required to go to each of the meetings and report to the rest of the staff about what goes on in each of the GPC meetings. I spoke to [REDACTED] the president of the council, and talked about ideas of how to get people involved. It was a chance also to get to know him. He said that this might be his last year as president and that a search for a new president will be the focus for the next couple of meetings. Also, he said that elections would be held for officers that could represent every building in the Gardens area. Of course, he said that this might be challenging since last year very few residents joined.

Some of my RAs have already spoke to me about some of their residents being interested of joining GPC. I speak to my RAs in every staff meeting to encourage residents to get involved in GPC. I told them that it is they who can, and should, inform residents about GPC. That without their support residents would not join.

WHAT ISSUES ARE THEY DEALING WITH?

So far since we do not have a representative from each building, we do not know what the issues are. One idea has surfaced and that is to have the Flyer Express in every laundry room. We hope to have elections soon, but since [REDACTED] mother died this week, we hope to have the meeting the first week of October.

COMMUNITY STAFFING

[REDACTED] One of the new RAs in the Garden staff, [REDACTED] is quiet and intuitive. She is learning the job fast, and she is one of the RAs who can actually follow directions. I have often times during staff meetings had to stop those staff members who are verbal so [REDACTED] can actually speak. Once she does speak, she brings a different perspective to the group. She is concerned that since most of her residents are juniors it is more challenging reaching out to them. [REDACTED] does express that her residents are getting along well. That they communicate well with each other and that they are coming out of their apartments more and are beginning to socialize.

[REDACTED] This is one guy who is energetic. [REDACTED] at first started slowly with the job but he soon got into it. I try to keep on top of him to do things for example the paperwork. He has really surprised me. Instead of slacking off, he has really tried to get rolling. I let him know what I expect of him and he follows my advice. [REDACTED] unfortunately, is having some problems with his registration and I talked about this with you, [REDACTED]. He is really trying to get that problem solved. Otherwise [REDACTED] is doing what he is supposed to so far. He is a social RA and gets along great with his residents. He says that residents are finally settling in and that so far he does not know of any residents' personal achievements but that they are going to class and getting used to the whole thing of school.

Another of my RAs who is an introvert, is one good RA. He is kind of a perfectionist and likes things to be done right. I am happy to have him on staff because he is one of those RAs who get things going and does not just talk about it. He can easily become frustrated during meetings but hangs in there and contributes good comments and participates as asked. He says about his floor that right now what he tries to do is to be visible with his residents. He informs me that he has a quiet building and as of now does not have any noise issues.

Friendly and with a good sense of humor, is a delight. She is always willing to help others. She has a great relationship with her residents and that shows by the way they interact with her. She lives in the building next to mine. is a new RA but she is doing a fine job. Her flyers are creative and her door tags at the beginning of the year were one of the best. She says that the alarm in her building goes off quiet often, and so, residents mingle out in the courtyard. Her residents are happy, she reports, and they are extremely busy. She says she usually gets to see her residents at night when they are all back in the apartments.

Logical and precise, brings to the group the "get to the point" behavior. She gets into the job and is one of the only RAs who is actually doing the connection log idea. She makes and has dinner with an apartment in her building every Sunday. Unfortunately, ran into trouble right at the beginning of the year when she lost her keys. She was put on probation, and she worked up an agreement with you, and . As of now, she is doing fine. I have to keep on her for handing in paper work on time. seems to have a good relationship with her building.

An engineering student, claims to be always busy. But on top of all this, gets her job done. She had her bulletin boards done at the beginning of the year, and her door tags were up before anybody else's. She takes things too seriously sometimes, and she can get upset easily. She does not like the paper work but she gets it done. She had some difficulty at the beginning with a group of residents (1D) but this problem has been solved, and she says they are opening up to her. During meetings often times takes leadership and is very out spoken, which is good, but sometimes I have to keep the balance so everyone has a say. She claims to be a little stressed but she is doing fine. I have to keep reminding myself that she is an engineering student but at the same time keep her on track with administrative (RA) duties.

The poet of the group, brings a charm and an absolute attitude to the team. She is a team player and a compromizer. She is not afraid to ask questions which I like because that way we understand each other. A new RA, is doing a fine job and is learning very quickly the mechanics of the job. She says that at the beginning of the year her building was really looking like a community and that residents were leaving their doors open and were watching TV and playing video games together. But lately they rarely leave their doors open. She says that the guys in 2A are rarely at home while 2D is always home. is part of the newsletter team, the Gazette, and she is really into that activity.

Quiet and friendly, is what we call in Spanish "un alma de Dios," a soul of God. He is a calm person and he brings to the team a relaxed attitude. He works in the Army Reserve and some weekends he needs to be away to accomplish his duties. He claims that most of his residents know each other and that they are friendly. got into some hot water with the whole issue of the parking ticket. and you, have spoken to him, and he feels very sorry about the whole incident. brought some of his residents to Merengue Night and had a good time with them. is a second year RA and knows what he is supposed to do. As of right now, he is doing a fine job. One of his building concerns is that his residents seem to leave the doors to the building propped open. He keeps reminding them not to do that because of safety reasons.

A third year RA, is one guy who is always willing to help. Another of my engineering students, he is always busy. He plays for the UD Band and seems to enjoy doing it. At the beginning the year I had some trouble with Mike and the bulletin board issue. I was very surprised because is a third year RA and by now he should have known better. I spoke to him on a number of occasions and told him about the matter but eventually he got it all done after many tribulations. has a very strong personality and it shows at the staff meetings. He has one way of doing things and it is very difficult for him to compromise. But the other staff members are honest with him and let him know that he belongs on a team. He has two buildings to look after and he says that there is already interaction among the residents. is helping out with Gazette and seemed to really like doing it. knows the job well but I just need to keep him on track when it comes to paperwork.

A perfectionist, brings order into the office. At the beginning it was a little hard for us to get to know each other's way but after that beginning, all is well. She helps me out a lot and we constantly talk to see how we can improve things around the office. Sometimes I have to remember that although and I are similar in some of the ways we work, is a conservative and I a liberal so sometimes we get into that political sphere, but I quickly get out. But without the office would be chaos. The desk/student workers are also very helpful, and I often times speak to them and they help me out on a few things now and then.

As far as I am concerned, things are going great with. At the beginning of the year with RAs moving in and the whole thing of getting the building ready for the residents, everybody was a little edgy. Eventually things calmed down, and I got to speak to and thank her for all her help. The maintenance lady, left us. She got another job in Cincinnati. We had a going away party for her and we also went out to lunch. will definitely miss her. Eva was a great worker. a temporary maintenance guy, has replaced her, and we are all hoping that he turns out to be great.

DISCIPLINE/STUDENT CONDUCT:

Statistics

Domingo Gomez

Monthly Report for October 1999

Community

What is the general atmosphere in Gardens?

It has been wonderful. Things are working out well. The RA's are comfortable in their positions, and there is a general atmosphere of friendliness among each other. Nothing really major has happened here at Gardens. Students have been really great. And I am proud to say that there hasn't been any crisis here at Gardens, so far.

What is going well, what is not going so well?

As you know, there have been a few instances where my RA's have had some trouble. I have talked about these instances with you. As of right now, my RA's are doing ok. Last week, some of them had their midterms, and they are glad they are over. Things are going well, because the fact is that my RA's are a get-right-to-business type of group, which is good. We try to get the staff meeting done in a timely manner. Afterwards, they plan the coming programs. This strategy is working out well so far.

Community Government

What events have they done, what are they planning?

Last week, Garden elected their new president. His name is [REDACTED] from 345-1C. He is very enthusiastic about his new role. I had a meeting with him and

that I have visited. [REDACTED]'s residents have nice things to say about him. As you know, I try to visit one building each week. I do this to keep in contact with the residents. [REDACTED] is doing fine.

[REDACTED] Amanda is still great. She is full of life and creativity. She is new blood who brings enthusiasm to the group. She is having a Halloween decoration door contest with her residents. She goes out of her way to help out. I have nothing to say but great things about Amanda.

[REDACTED] found the missing keys that she lost at the beginning of the year. She found them hidden inside her living room couch. Linda is doing ok. She from time to time has dinner with her residents. [REDACTED] is a social RA, and she likes what she is doing.

[REDACTED] a good RA. She takes herself too seriously at times. She is the only one struggling. She says that her classes are very hard. At one time this month, she mentioned even not doing the RA job anymore. I talked to her about it and tried to support her the best that I could. As of right now, she is doing ok and seems to have gotten over of some of the frustrations at the beginning of the month.

[REDACTED] No complaints from Joi. She is doing ok. At the beginning of the month I got to go with [REDACTED] and [REDACTED] to a community program at the House of Bread. Got to know [REDACTED] a little more. She is hard working and so far she is doing a fine job.

[REDACTED] is doing well. From time to time [REDACTED] goes away to camp. He belongs to the Army Reserve. As a RA, [REDACTED] is so far exemplary. He had that problem with the parking pass but ever since then he has kept himself out of trouble. [REDACTED] is a team player.

[REDACTED] has come a long way. At the beginning he was a little late doing his bulletin boards but he has fixed that so far. [REDACTED] is a great help. He is always doing something. He took the initiative to take pictures of the staff as [REDACTED] requested. There was concern among the RA's about [REDACTED] doing all the program planning. We worked something out where the RA's take turns when doing the program planning. [REDACTED] is fine with that.

[REDACTED] takes care of the office without fault, it seems. We work great together. So far I have no complaints. She lets me know what's going on in the office, and I do the same, informing her about what I know. We are doing fine. Knock on wood.

[REDACTED] We try to have lunch together at least once a month. During lunch we talk about all that needs to be done. We have a maintenance person named [REDACTED]. He is a great help. As far as I am concerned, he is a temporary replacement. We all work great together.

Domingo Gomez

MONTHLY REPORT FOR NOVEMBER AND DECEMBER 1999

COMMUNITY

WHAT IS THE GENERAL ATMOSPHERE IN GARDENS?

Getting ready to close up for the Christmas break is challenging and exciting. People are coming and going. A lot of students are actually moving out of their apartment and moving to the neighborhood. I see them before they leave to make sure they are not leaving for trivial reasons. Things in Gardens are fine. There have been incidents like [REDACTED] stalker business. And the most serious problem was the one the girl who was threatening her own life. A few roommate problems have arisen according to the RA'S but, they all mostly have been resolved. My staff is a little stressed out about finals. We are having a party this December 15, 1999, in Caryn's apartment. It should be fun.

WHAT IS GOING WELL, WHAT IS NOT GOING SO WELL?

Things most of the time go really well here in Gardens. The RA's know my expectations and I try to be helpful for them and at the same time I keep trying to encourage them to a good job. The usual occurs like I have to remind them from time to time to keep handling their paper work on time. I also asked them to check their mail every day. [REDACTED] is the only one who really takes offense to my supervisory duties. As you know she will be leaving us at the end of the semester, so I guess it really does not matter. But it was something that was bothering me. I try to be fair but at the same time I have to do my job. Most of the other RA'S don't take offense. They just do it and go on.

Carol came to one of staff meetings and she talked to the RA's and thanked them for their job. It was nice to see her and she shared with us some things that she had in mind. She talks about a possible prayer service for the Gardens.

COMMUNITY GOVERNMENT

WHAT EVENTS HAVE THEY DONE, WHAT ARE THEY PLANNING?

For the last couple of weeks we have been trying to get a President and to get students involved in the Gardens president Council. The one guy who was doing it quit on us last month. We are hoping that next semester we can get someone else to take his place and get things going. All semester GPC had pizza parties to get students interested. Right now the whole thing is static and I am really hoping to get it going again.

COMMUNITY STAFFING

[REDACTED] and I are planning a Christmas party for the whole staff. She has been really helpful in getting that going. Even though [REDACTED] is a fifth year senior she has been an essence of the staff. She has insight and practicality. She is doing a fine job. Every time she has a question and a concern, [REDACTED] is one to share it and find the support she needs. She tells me when residents are having roommate troubles and she seemed to give the right advice when necessary.

[REDACTED] had come a long way. He has constantly kept me informed of his school progress. Since he was late registering, Aaron had to work very hard to catch up. As a RA he has really come around. He initiated an e-mail distribution list to communicate with his residents, and he is very happy that at the end all worked out for the better. Aaron has a roommate who is a senior, who will be graduating in December. I guess Lewis really gets along with this guy and he is going to miss him.

[REDACTED] Still the funny and sarcastic crew member. [REDACTED] is one of the most interesting and committed of the staff. He does the paper work on time and tells me when I am pushing too hard. He keeps me informed of what is going on with his residents and I appreciate his honesty and interest. He

comes out with great ideas for staff morale and although he is quiet he keeps us smiling when he speaks out.

[REDACTED] is doing great. Always doing interesting flyers, always connecting with her residents. Amanda is what an RA should be. So far she is doing a great job. She has community programs for her own building and she is still very enthusiastic about the RA position. In the last couple of weeks the whole incident with Beth really shook [REDACTED] up. The situation has been resolved, at least for the finals week, and Amanda is doing ok. It was a very interesting month for all of us.

[REDACTED] As I mentioned at the beginning of the report [REDACTED] was stalked and her door vandalized. At the end of it all it was decided that she will be removed and possibly move to where [REDACTED] is the RA now. This is not yet finalized and we are waiting to see what happens. Hopefully it will all work out for the best. Linda is doing ok. I have to really keep on top of her to get some things done. She usually waits for the last minute but gets them done. Most of the RA's had their faculty dinner in which I attended. I did not attend Linda's because she waited for the last minute. Apparently she had [REDACTED] and all seemed to have gone well, according to her.

[REDACTED] As you know [REDACTED] leaving the RA position at the end of the semester. All through this semester she has been struggling with the job. Always saying that she was too busy to do anything, at the end it caught up to her. Being engineering major and working as a tutor took a toll on her. When I will bring up things like picking up her mail, she would become streamly defensive. I would communicate to her that I was just making sure the mail is picked up. She is moving on. Next semester, apparently, she has an internship to do.

[REDACTED] Always trying to do a decent job. [REDACTED] an achiever. She helped me set up my own e-mail distribution list for the rest of the RA's. She seemed to like being an RA and said that next semester she will have more time to spare. Her classes apparently were very challenging this semester. She did a community builder for her building. Some people participated. She's still enthusiastic and can wait to finish the semester.

[REDACTED] is in the army reform. He will not be able to attend the January's rejuvenation because he has duty that day with the Army. Other wise [REDACTED] doing well. He recuperated from the whole incident with the group of women who were accusing him a thief. He says he has a good relationship with them once again. He reported that there was a force of entry in one of the other female's apartment. He called public safety and the troubleshooter and all was taken care of. There is a possibility that [REDACTED] and Linda might switch buildings. This is not yet decided.

[REDACTED] interesting person. As I have said before he is a third year RA and I was expecting him to be on top of things. At the end, he gets things done but it is only after much supervising from me. But that is fine with me. At least he takes responsibility for his actions when I bring any concerns to him. Once [REDACTED] is engaged on a task, he does a good job. I just need to keep on top of him. He had an apartment on his building that was having some difficulty, a room mate conflict of some sort. He said he took care of it. Mike is fifth year senior. He informs me that he might not come back for another year as a RA.

[REDACTED]: I got nothing to say then good things about these people. We work well together. Whatever needs to get done, gets done. [REDACTED] and I although different, work well together. I have no problems on this area [REDACTED] and I keep in touch from time to time about what is going on around the gardens area concerning maintenance. When she has something to tell, she just calls. No problems on this area. New bulletin boards were installed in [REDACTED] and [REDACTED] building. Our maintenance guy, who temporary to start with is no longer working here. We have another temporary maintenance person until the end of the break. I don't know when we will get a permanent one.

DISCIPLINE/STUDENT CONDUCT:

Domingo Gomez

MONTHLY REPORT FOR JANUARY 2000

COMMUNITY

WHAT IS THE GENERAL ATMOSPHERE IN GARDENS?

I can honestly tell you that things are going well here in Gardens on Stewart. Students came back from break with no problems. Resident assistants old and new are doing ok. [REDACTED] is now on our staff, doing a fine job. At the beginning of this semester I talked to the staff about getting ready for this, our last semester. Let's get motivated, I told them. Garden is a great place to live and work.

WHAT IS GOING WELL, WHAT IS NOT GOING SO WELL?

After the first weeks of this semester, we were having some difficulty establishing our staff meetings time. Staff meeting is now Sunday @ 7pm. We decided as a team to have our meetings in the staff lounge. If you can remember, last semester we had it in each of our apartments. So far the meetings are going well. It is always a challenge to let my RAs know exactly what I expect of them. I try my best to be fair and honest with them. Open dialog among everyone is still my objective as a supervisor. I encourage them to be open and to say what is on their minds.

COMMUNITY GOVERNMENT

WHAT EVENTS HAVE THEY DONE, WHAT ARE THEY PLANNING?

WHAT ISSUES ARE THEY DEALING WITH?

GPC is a problem that won't go away. Residents say they want to join but nothing comes of it. They never make it to the meetings. Plain and simple, students are not participating. We will keep trying. Linda says there might be some residents in her building who are interested in joining GPC.

COMMUNITY STAFFING

[REDACTED] is quiet and intuitive, still. She learned the job fast. At the beginning of the semester [REDACTED] got really sick. She had the flu or something. Her residents are getting along well. She says that they communicate well with each other, and that they are coming out of their apartments and seem to be getting along fine.

[REDACTED] Considering all he went through at the beginning of the year, [REDACTED] did well in his classes and with his residents. He is still a social RA and gets along

great with his residents. He gives me insight into how other RA's are doing, which is good.

[REDACTED] and I walked in the MLK March together. He is a senior and he's thinking about what he is going to do next year. He told me in our One on One that he and his girlfriend broke up but that they are still friends. His residents are fine, he says.

[REDACTED] Very early in the semester [REDACTED] told me that the weekend of the RA workshop, she would not be able to attend. This was due to one of her classes. I talked to [REDACTED] about it and [REDACTED] was excused from the meeting. [REDACTED] one great RA. She hands in her paper work on time, and her residents like her. She seems to enjoy being an RA. Last semester, as you know [REDACTED] had the suicidal student in her building. She is glad all that is over.

[REDACTED] is having some problems following directions. Twice she came late to the staff meetings. She says she is sorry but I keep after her about this. I think she has a lot in her mind. The whole thing about [REDACTED] not being in her apartment is a little strange. [REDACTED] knows about the situation. In other things [REDACTED] does well. She says her residents are ok and that she likes them a lot. [REDACTED] just needs to get into the "swing of things." I can work with her about coming late to the meetings. Nothing big, it is workable.

[REDACTED] New to the team [REDACTED] is doing great so far. I asked her to have a meeting with her floor so she can meet her residents face to face for the first time. She had a pizza party and it turned out ok. I was a little concerned about [REDACTED] and her living together, since [REDACTED] had such a bad experience last semester. I asked Jennifer that if she had any questions she should ask me. I took this suggestion after talking to [REDACTED]. I was concerned about [REDACTED] getting bad influences from [REDACTED]. So far that is not the case. [REDACTED] asks questions and the team seems to like her.

[REDACTED] [REDACTED] doing ok. She says she has an exciting semester ahead of her. Her residents are doing ok and she communicates well with me. I had to remind her the other day about her One on One; she was late. I called her and she came. Otherwise, all is well with her.

[REDACTED] Again, in our first One on One [REDACTED] told me about police officers wanting to put him in an uncomfortable position. I let Central Staff know about this issue with the police. [REDACTED] thinks it is not fair that the Campus police are pointing him out like that. [REDACTED] is doing great as an RA. He is trying really hard to do a good job. His family asks a lot of him, and he is dealing with that. So far [REDACTED] and his residents are getting a long fine.

[REDACTED] is ok. He seems more relaxed, but he is still getting the staff on the edge at times. At the beginning of the semester, the whole staff meeting time

Domingo Gomez

MONTHLY REPORT FOR FEBRUARY 2000

COMMUNITY

WHAT IS THE GENERAL ATMOSPHERE IN GARDENS?

Going well. Since it is almost the end of the year, the RA's are getting a little anxious, especially the seniors. But we are keeping our area up. No major problems, thank God. Spring Break is around the corner, and we are getting ready for that. Some of the RA's will be staying during the break and some are going away. We all are looking forward to the break before finals come around.

WHAT IS GOING WELL, WHAT IS NOT GOING SO WELL?

Things are very positive here so far. The whole RA section thing was very much anticipated. Some of RA's who are returning next year wanted to know where they are going to be placed next year. I kept telling them to hold on, that the answer would come. Not going well is that [REDACTED] is very disappointed about her placement next year. But I knew she was going to be so....

COMMUNITY GOVERNMENT

WHAT EVENTS HAVE THEY DONE, WHAT ARE THEY PLANNING?

WHAT ISSUES ARE THEY DEALING WITH?

GPC, if you ask me, is dead. No action from students whatsoever. We encourage students to come and nothing comes of it. The RA's in charge of this area are tired of inviting people but we will keep trying.

COMMUNITY STAFFING

[REDACTED] doing ok. She is a senior and is trying to keep up with all of the stuff she needs to do before graduating. Her building is having some problems when it comes to damage to the walls and stuff. The building is going to be fine for the damage.

[REDACTED] always tries to help out a lot. He is also graduating, and he is always in contact with his residents. One group of students in his building has been involved in several instances this year. One of the instances involves placing garbage outside the hallway. The problem has been addressed. It is much better now.

[REDACTED] a senior. He is one of the best RA's I know. He keeps a good relationship with his residents and hands in paper work on time. As you know, he broke up with his girlfriend and he is dealing with that. They are still friends, he says. He says, school is great, just a lot of work to do.

[REDACTED] as a cold or something. Recently, I nominated [REDACTED] for the Riley Award. She deserves it. Let's see if she wins. Her building is doing ok, she says. [REDACTED] will be coming back to Gardens. She is happy about that.

[REDACTED] well. She is not happy about the whole Marycrest deal. I don't think that she will come back if she is kept in MC. I talked to her about it, and it is not too positive. I hope something can be done to help her out. Otherwise, she says all is well. Classes are challenging this year, and she hopes to get a 4.0.

[REDACTED] learning the job quickly. Recently, she won the best bulletin board contest. She did a fine job. [REDACTED] asks lots of questions. She also has been placed for next year. She asked me, but I told her to wait for the answer in the mail. At the beginning of the month in her building some students had some roommate conflict, but it has been resolved.

[REDACTED] always on time. Thank God. A fine RA. She says all is well. She had very positive results on her evaluations. Her schoolwork is going well. Family is ok, she says. Joi is also one of the RA's who will be going to Founders, first year area. I talked with her, and she has not heard from [REDACTED] yet about her placement; she might also feel negative about her placement in Founders. We will wait to see what happens.

[REDACTED] doing great. He is one of the few RA's who has a rapport with his residents through e-mail. He gets lots of responses from them. He says that his Army Reserve thing is going well. His building is doing fine. His family still expects a lot from him.

[REDACTED] well. Sometimes he complains a little too much, but he gets his stuff done. Some of his residents moved out last semester and moved to other places in the university. Mike is still a good RA; I have no complaints.

[REDACTED]: Recently [REDACTED] asked me about [REDACTED] work performance. I told her that everything is fine. I think [REDACTED] asked me, because she was doing Cheri's evaluation. All is well.

[REDACTED] called me a few times during the month of February to inform me about a few apartments throwing their garbage out in the hallway. Some of these residents had been warned before. I fined them with community service. Otherwise, all is well with [REDACTED]

APPENDIX F: ONE-ON-ONE MEETING SHEET

on Ones

ing Sheet

Staff Member:	
Date:	Building:

ams Completed tended? Where was it held? as it about?)	Individual Student Interactions (who, what apt.? Social? Counseling? Etc.)	Student Check Ups (Who, what apt? What happened?)
ams Planned ade? P.O.? Location?)		Follow Up with Individual Student Interactions from above
f Meeting Agenda Items	Team Builder Ideas	

Staff Concerns? (individual staff members or as a group)

it is going well with staff? (Individual staff members or as a group)

Community Concerns? (Individual students as well as groups)

What is going well with the community? (Individual student achievements as well as groups)

How are you academically?	How are you doing personally?	What can your supervisor do to assist you?
What is your supervisor doing?	What could be improved upon with regards to supervision?	Gardens Gazette Article
		Title: Attach article to form.

Supervisor Notes

APPENDIX G: AGENDAS

Agenda for 8.31.99

Icebreaker: Staff Morale: Sheyla, Patrick and Caryn

1. How are you doing? How is your building? Any concerns?
2. One on One this week: One on One forms
3. Reserve the lounge if you are planning a meeting
4. GPC and Gazette - Get going
5. BBQ 9.2.99, 5pm to 7pm, what are you doing? Shopping tonight, who can come?
6. Please make sure that if we are running out programming sheets, make extra copies.
This goes for any form.
7. Recycling – Let residents know about it
8. The garbage dumpster South side of Gardens, for the Law School ONLY
9. Judicial Hearing Board Positions- encourage your residents to apply
10. Make sure you get in contact with those residents that did not make your floor meetings
11. Duty starts @ 6pm until 8am the next morning
12. Crisis? Call administrator on DUTY
13. For those of you working: 1) No more than 10 hours 2) Letter to Carol: When and where are you working? 3) RA job suffers, then what? What's more important?
14. Check your mail daily
15. RA and roommates: Do roommates pay floor fines? YES
16. A letter to all sophomore students: two for apartment
17. Duty calendar
18. Thank you, Patrick, for the use of your apartment
19. Issues/ Questions/ Concerns/ Remember, I can't read minds
20. Keep smiling, everybody

Agenda for 9.7.99

Staff morale: P., S. and C.

1. How are you doing? How is your building? Any concerns?
2. Guys, it is important for me to know what goes on, you are my eyes and ears
3. Amanda and Sheyla 100% room condition forms: BRAVO!
4. Roll call awards
5. GPC and Gazette
6. Thanks to all of you for a great job on the BBQ
7. The mailman is a substitute, be nice
8. Room changes/Roommate agreements
9. Let us not all talk at once
10. GPC—a president for every building—get those leaders to join
11. Those residents that did not make your floor meetings, what of them?
12. Lunch with Eva @ 11:30am— a cake for her, Garden's office @ 2pm, 9.8.99
13. Tell your residents about US Mail, if they send something, it has to have a stamp
14. Keep different hats between RA/friendships
15. Reactions to the letter by the Second Year experience
16. When on rounds, come to meeting; finish rounds later
17. Issues that you feel strongly about, talk to me after meeting
18. Problem: John G's party(@3:30 VWK, Main room) and brick program, same time
19. One on One form—Aaron & Caryn & Mike, the perfect example
20. Marijuana smells on your floor?
21. Let us plan something we can do together: dinner, movie, Yellow Springs?
22. Keep up the good work and keep smiling
23. Programming, Humane Society, our next program?
24. Linda, thank you for the use of your apartment

Agenda for 10.5.99

Staff morale

1. How are you doing? How is your building?
2. Bulletin boards
3. Staff shirt
4. Cases of rape: Flyer News, Police
5. Gardens: computer network connected?
6. Public Safety rudeness?
7. Gazette
8. GPC
9. Staff morale
10. One on one
11. Homecoming
12. In-service
13. Discipline: Residents questioning
14. Paper in the office
15. Open agenda
16. You are all doing a fine job, thank you
17. Sheyla, thank you for the use of your apartment
18. Programming
19. Keep smiling

Agenda for 11.16.99

Staff morale: Cake

1. Father Ken's time
2. How are you doing?
3. How is your building? Any concerns?
4. I have only attended one faculty dinner
5. RA class
6. One on One
7. Reflections on the retreat
8. Study break kits
9. 150 hrs Community service
10. Christmas On Campus: forms: KU 307, x 3483
11. Chris, need to talk to you after meeting
12. GPC & Gazette
13. Bathroom paper
14. Evaluations coming soon: 90% (for those of you returning) or 75%(to keep your current job)
15. International Club Party: Saturday 9pm @The Pub
16. Meeting next Tuesday?
17. Open Agenda/issues/questions/concerns
18. Keep smiling
19. Caryn, thank you for the use of your apartment
20. Programming

Agenda 12.7.99

1. Who's who nominations by January 14, 2000
2. Residential Program's Party, who is going? You can bring a friend
3. RA Computer
4. Fines and residents carelessness
5. Evaluations by 12.10.99
6. Faculty dinners, good job!
7. Who can stay an extra day: need two
8. Patrick and Mike: Bulletin board
9. Party @ Caryn's
10. Remember tell residents to leave as soon as exam are over
11. One on One
12. Garden's study breaks
13. Security & Gardens
14. Good luck on your finals!
15. Tell your residents about Final Scream: Sunday @ 8:30pm Founder's Field

Agenda 1.23.00

Staff morale?

1. Greetings
2. Welcome Chris, a grad, from President's office
3. How are your residents?
4. Study kits
5. Evaluations to Debra?
6. GPC
7. RA interview workshop: January, 28 & 29, VWK Main meeting room, Fri, 2:45-5pm and Sat, 8:45-11am
8. Gazette
9. E-mail and your residents
10. Start thinking of faculty dinners
11. One on one
12. Caryn, need to talk to you after meeting
13. Put events in your calendars
14. Dinner as a staff (somewhere) it could be on a Sunday
15. Third year RA's need to speak with Carol, if coming back
16. Can all of you please show me your keys?
17. Open agenda
18. Programming

Agenda 2.13.2000

1. Welcome
2. Shannon: Sexual Assault Program
3. Black History Month: "Freedom Song" Feb. 27, 2000 @7pm
4. Riley Award: Juniors
5. Good News: NO ALL-STAFF FEB. 27
6. Thank you for the good job on the bulletin boards
7. Father Ken forgot some stuff
8. My e-mails: Carry out info.
9. Dinner as a staff: Carol might not pay
10. Jennifer what you want as reward
11. GPC & Gazette
12. Open Agenda
13. Programming

Agenda 3.26.2000

1. Happy birthday to Caryn
2. Greetings
3. How are your residents?
4. One on One
5. Paulo Freire questionnaire
6. Faculty dinners
7. Evaluations
8. Copier has been fixed
9. Open agenda
10. Programming

Agenda for 4.2.00

1. Hi
2. Faculty dinners
3. Residential Programs summer job
4. Pine Club
5. Residential Program's dinner May 4, 2000
6. Caryn and service program
7. Issues/questions/concerns
8. Programming
9. Keep smiling

APPENDIX H: FLIERS

1999 GARDEN'S CHRISTMAS FOOD/CLOTHING DRIVE

Has your heart found Christmas?

Help it along...

Look for the donation box in your building and fill it with the following items:

- **Non-perishable food items**
- **Old/New clothing items**
- **New toys**
- **Any wrapped or packaged gift you would like to donate such as gloves, hats, etc. (please indicate what is inside any wrapped items)**

All items will be donated to the St. Vincent Depaul Society

Please take that extra step and make this donation drive a success.



(thank you in advance for any and all donations, and remember, you rock Christmas)

FACULTY DINNER

When: Thursday, March 30th at 6:00PM

Where: McGinnis Center Meeting Rm. #1

Guest: English Professor Joseph Pici

Menu: Pasta and Garlic Bread (better than the usual stuff)

Sorry about it being in the McGinnis Center, but KU was booked and hey – it's not that much farther away. By then it will be nice and sunny out and we can all walk over together. I really need some people to go to this thing so just check and see if you can make it. I appreciate it if you can. *Sign-up on my door no later than March 27th*. Thanks.

PAINT A

BRICK!



WHO: Gardens Residents

WHERE: Curvus Courtyard
(361, 363, 365)

WHEN: Wed. Sep. 8th 6pm – 8pm
and Thur. Sep 9th 4pm – 6pm

WHY: Why not? Paint a brick that you can use all year long to prop your door open. Besides, how many people can say they've decorated a brick?

NOTE: Bricks and supplies will be provided by the Wonderful Residential Programs Staff. Please do not decorate bricks that are part of a building or sidewalk!

***MANDATORY
FLOOR
MEETING***

***WEDNESDAY, SEPTEMBER 1
9:00 PM***

***IN THE LOUNGE
(LOCATED DOWN THE HALL FROM THE OFFICE IN 343)***

***BRING QUESTIONS, CONCERNS, COMMENTS & IDEAS FOR
PROGRAMS***

MEET YOUR RA IF YOU HAVEN'T ALREADY

"Injustice anywhere is a threat to justice everywhere. We are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly affects all indirectly"



—Rev. Dr. Martin Luther King, Jr.

April 16, 1963

Letter from the Birmingham Jail

Join your RA's on January 19, 2000 as we

MARCH FOR MARTIN

Luther King , Jr.

Vans will leave from O'Reilly Hall, known as the ROTC building, between 10:00am-10:45 am going to the Fairgrounds area.

THIS IS NOT JUST AFRICAN-AMERICAN HISTORY, IT'S AMERICAN HISTORY, SO DON'T MISS IT!!!!

APPENDIX I: E-MAIL MESSAGES



FREE upgrade for Hotmail

Hotmail

[Home](#)

[Hotmail](#)

[People & Chat](#)

[Passport sign out](#)

[Inbox](#)

[Compose](#)

[Addresses](#)

[Folders](#)

[Options](#)

[Help](#)

Folder: **Inbox**



Subject: meeting

Date: Tue, 11 Jan 2000 08:58:09 -0800

MIME-Version: 1.0

Received: from [131.238.75.90] by hotmail.com (3.2) with ESMTP id MHotMailBA4483250059D820F3A583EE4B5A12F60; Tue Jan 11 06:03:18 2000

Received: from worf.udayton.edu (worf.udayton.edu [131.238.75.100]) by elwood.udayton.edu (8.9.3/8.9.3) with ESMTP id JAA21200; Tue, 11 Jan 2000 09:00:20 -0500

Received: from GOSIGER/SpoolDir by worf.udayton.edu (Mercury 1.44); 11 Jan 00 08:58:37 -0400

Received: from SpoolDir by GOSIGER (Mercury 1.44); 11 Jan 00 08:58:17 -0400

From gomezjda@worf.udayton.edu Tue Jan 11 06:05:54 2000

Message-Id: <200001111400.JAA21200@elwood.udayton.edu>

Organization: University of Dayton

Priority: normal

X-mailer: Pegasus Mail for Win32 (v3.01d)

[Reply](#)

[Reply All](#)

[Forward](#)

[Delete](#)

[Previous](#)

[Next](#)

[Close](#)

RA's, put yourself in my position. I go around and ask every body when they want to have the meeting, they all give me a note with all of the times they can meet. After much tribulation it is decided that Tuesdays @ 10pm is the best time to hold this meeting. Two days later, people are calling me that Tuesday is bad. "It is too late to have a meeting, Domingo". "The biggest game of the season its Tuesday, Domingo, can you please work something out".

It sounds crazy but that's what happened in the last two days. Tonight's meeting will cancelled. Have fun at the game. The meeting will be Wednesday @ 10pm, instead. Domingo.

P.S We need to talk, seriously.

[Reply](#)

[Reply All](#)

[Forward](#)

[Delete](#)

[Previous](#)

[Next](#)

[Close](#)

[Move to Selected Folder](#)

[Inbox](#)

[Compose](#)

[Addresses](#)

[Folders](#)

[Options](#)

[Help](#)



FREE upgrade for Hotmail

Hotmail

Home

Hotmail

Mail & Chat

Passport
sign out

Inbox

Compose

Addresses

Folders

Options

Help

Folder: Inbox

Message from Jorge A. Gomez <gomezida@worf.udayton.edu> Save Address Block Sender

Subject: Domingo

Date: Wed, 26 Jan 2000 12:23:10 -0800

MIME-Version: 1.0

Received: from [131.238.75.90] by hotmail.com (3.2) with ESMTMP id
MHotMailBA587978005ED82197A983EE4B5A0BDE0; Wed Jan 26 09:27:22 2000

Received: from worf.udayton.edu (worf.udayton.edu [131.238.75.100]) by elwood.udayton.edu (8.9.3/8.9.3) with
ESMTMP id MAA21056; Wed, 26 Jan 2000 12:26:16 -0500

Received: from GOSIGER/SpoolDir by worf.udayton.edu (Mercury 1.44); 26 Jan 00 12:23:34 -0400

Received: from SpoolDir by GOSIGER (Mercury 1.44); 26 Jan 00 12:23:17 -0400

From gomezida@worf.udayton.edu Wed Jan 26 09:27:58 2000

Message-Id: <200001261726.MAA21056@elwood.udayton.edu>

Organization: University of Dayton

Priority: normal

X-mailer: Pegasus Mail for Win32 (v3.01d)

Reply

Reply All

Forward

Delete

Previous

Next

Close

RA's,

How are you? I am concern about a few things:

1. Don't come late to my meetings (One on One)
2. Staff meeting: This is almost the end of January, which means

by now, you should be getting used to the new semester. Don't
come to the staff meeting late. Don't give me no excuses that you
forgot. Be there.

3. Keep up the integrity of the group. Some of you are slacking,
and I can see it a mile away. For the good of the group, do yourself
a favour, do your best. It shows when you don't. Believe me.

4. Keep challenging yourself. Don't become mediocre. Be
honest and open and be there for your residents.

5. Show concern for your staff members. Show you care and be
there and support them. As RA's, you know, that this job requires
support from our peers. Be there for each other. We work together,
but some times it is also good to keep a "good eye" on each other.
take care of each other.

These are some things to keep in mind. As you began the new
semester, try to keep your objectives open. Remember, you are you
here for your residents and for each other. Be civil and support
your fellow RA's. You guys area team. Don't lose you focus and
good luck.

Peace out, Domingo Gomez.



FREE upgrade for Hotmail

Hotmail

[Home](#) [Hotmail](#) & [Chat](#)

[Passport sign out](#)

[Inbox](#) [Compose](#) [Addresses](#) [Folders](#) [Options](#) [Help](#)

Folder: **Inbox**

[\[Redacted\]](#) <[Redacted]@worf.udayton.edu> Save Address Block Sender

Subject: [Redacted]

Date: Wed, 19 Jan 2000 18:16:28 -0800

MIME-Version: 1.0

Received: from [131.238.75.90] by hotmail.com (3.2) with ESMTP id MHotMailBA4F91820009D82197A083EE4B5A07AF0; Wed Jan 19 15:19:32 2000

Received: from worf.udayton.edu (worf.udayton.edu [131.238.75.100]) by elwood.udayton.edu (8.9.3/8.9.3) with ESMTP id SAA19749; Wed, 19 Jan 2000 18:19:04 -0500

Received: from GOSIGER/SpoolDir by worf.udayton.edu (Mercury 1.44); 19 Jan 00 18:16:49 -0400

Received: from SpoolDir by GOSIGER (Mercury 1.44); 19 Jan 00 18:16:31 -0400

From gomezjda@worf.udayton.edu Wed Jan 19 15:24:26 2000

Message-Id: <200001192319.SAA19749@elwood.udayton.edu>

Organization: University of Dayton

Priority: normal

X-mailer: Pegasus Mail for Win32 (v3.01d)

[Reply](#) [Reply All](#) [Forward](#) [Delete](#) [Previous](#) [Next](#) [Close](#)

Thank you for your effort today. You were all there at the Marianist celebration event. You all participated and I am glad for that. Give your self some credit. I heard a lot of good things about the houses you all made. Good job!

Please, let your residents know about not parking in the front of the Garden Apartments. Public Safety just call the office, and told us, they will start ticketing some time tonight those car they see parked at front. Let your residents know this information. It will take you five minutes to do that.

Returning RA's, when you write your letter to Carol about coming back next year for the RA position, make the letter look professional. Just don't write something out of the blue. Put some time into it. Just some advise from me to you. Carol do expect a professional product from you. I will put a few pages with the Garden Logo in your mail box, in case you want to use it. It will look very nice, believe me. If you want help with the letter, let me know.

Take care and thanks again, Domingo.

[Reply](#) [Reply All](#) [Forward](#) [Delete](#) [Previous](#) [Next](#) [Close](#)

[Move To](#) (Move to Selected Folder)



FREE upgrade for Hotmail

Hotmail

[Home](#)
[Hotmail](#)
[People & Chat](#)
[Passport sign out](#)

[Inbox](#)
[Compose](#)
[Addresses](#)
[Folders](#)
[Options](#)
[Help](#)

Folder: **Inbox**



elwood@udayton.edu Save Address Block Sender

Date: Fri, 7 Jan 2000 11:41:10 -0800

MIME-Version: 1.0

Received: from [131.238.75.90] by hotmail.com (3.2) with ESMTTP id MHotMailBA3F6B580054D820F3B083EE4B5A06D50; Fri Jan 07 09:20:30 2000

Received: from worf.udayton.edu (worf.udayton.edu [131.238.75.100]) by elwood.udayton.edu (8.9.3/8.9.3) with ESMTTP id MAA02922; Fri, 7 Jan 2000 12:18:20 -0500

Received: from GOSIGER/SpoolDir by worf.udayton.edu (Mercury 1.44); 7 Jan 00 12:18:53 -0400

Received: from SpoolDir by GOSIGER (Mercury 1.44); 7 Jan 00 11:41:17 -0400

From gomezjda@worf.udayton.edu Fri Jan 07 09:22:44 2000

Message-Id: <200001071718.MAA02922@elwood.udayton.edu>

Organization: University of Dayton

Priority: normal

X-mailer: Pegasus Mail for Win32 (v3.01d)

[Reply](#)
[Reply All](#)
[Forward](#)
[Delete](#)
[Previous](#)
[Next](#)
[Close](#)

Dear staff, I am looking for the beeper. I can't seem to find it. Please, if you have it, return it to me. If you have it, you can put it in my mail box. I'd decided to be on duty until Sunday, when we will all get together to do the duty schedule. Thank you.

One other thing, I am asking each of you to nominate a staff member (among our staff here at Gardens) for recognition. Basically, what I am asking is, who do you think is an outstanding team member, and, in your opinion, who among yourselves is doing a great job as an RA? Please, send me a name, and the person that comes up more frequently will be the nominee. The staff member's name will be mentioned Sunday @ Rejuvenation.

Lastly but not least, a reminder to you all, pick your mail up every day. It is very important to do this.

And my last thing, I promise, is, a lot of you have new residents. Make sure you meet them. Get to know them and be there for them. You need to do new roommate contracts in apartment that have these new residents. It is only fair for them to have a say on the matter of how the apartment should be run.

Any questions about any of these items, give me a call. Peace out and have a great day, Domingo.

[Reply](#)
[Reply All](#)
[Forward](#)
[Delete](#)
[Previous](#)
[Next](#)
[Close](#)



FREE upgrade for Hotmail

Hotmail

Home

Hotmail

& Chat

Passport sign out

Inbox

Compose

Addresses

Folders

Options

Help

Folder: Inbox



Subject: From Domingo

Date: Tue, 23 Nov 1999 16:01:57 -0800

MIME-Version: 1.0

Received: from [131.238.75.90] by hotmail.com (3.2) with ESMTTP id MHotMailBA044C740008D82197BC83EE4B5A09850; Tue Nov 23 13:05:05 1999

Received: from worf.udayton.edu (worf.udayton.edu [131.238.75.100]) by elwood.udayton.edu (8.9.3/8.9.3) with ESMTTP id QAA02824; Tue, 23 Nov 1999 16:03:08 -0500

Received: from GOSIGER/SpoolDir by worf.udayton.edu (Mercury 1.44); 23 Nov 99 16:02:05 -0400

Received: from SpoolDir by GOSIGER (Mercury 1.44); 23 Nov 99 16:02:04 -0400

From gomezjda@worf.udayton.edu Tue Nov 23 13:19:42 1999

Message-Id: <199911232103.QAA02824@elwood.udayton.edu>

Organization: University of Dayton

Priority: normal

X-mailer: Pegasus Mail for Win32 (v3.01d)

Reply

Reply All

Forward

Delete

Previous

Next

Close

Hello there!

Just wanted to take a minute to wish you a Happy Thanksgiving. May God bless you all. Make sure you DO have a good time during this small vacation. Don't eat too much, of course, my mother will probably disagree with that last statement. Have fun, take a moment to REFLECT, and remember those who are hungry during this recess. Remember the poor and the needy.

It is a pleasure both working and learning with each one of you. You each bring something different to the table and I appreciate that a lot.

Take care and peace out! Domingo.

Reply

Reply All

Forward

Delete

Previous

Next

Close

MOVE TO (Move to Selected Folder)

Inbox

Compose

Addresses

Folders

Options

Help

Get notified when you have new Hotmail or when your friends are on-line. Send instant messages. Click here to get your FREE download of MSN Messenger Service! To meet new friends at the new MSN Chat, click here.

APPENDIX J: QUESTIONNAIRES

Name _____

Paulo Freire Questionnaire

March 26, 2000

Now at the end of our year together, please look back. On that first day, we began to develop our interpersonal relationships, emphasizing open dialogues that often led to heated conversations. I began to incorporate Paulo Freire's methods into my resident coordinator's style, especially these: 1) dialogue method: open conversations for saying anything, positive or negative, so everyone had a voice; 2) reflection time: a period for pulling away from situations to be objective; 3) critical consciousness: asking why and seeing how one's part is effective or ineffective within the whole; why and how are we acting; and 4) action: implementing what has been discussed and planned; taking charge. As the year progressed, why did we become more comfortable or uncomfortable with these situations? Below, you will find questions that I have about the experience. Please provide me with your "gut" answers to these questions; there are no right or wrong answers. However, you will help me out a lot if you give specific details in your answers.

I am writing my MA thesis about these principles of Freire and how they can be applied with residential programs. Thank you so much for providing me with your assessments and evaluations.

1. **Has the open dialogue method worked well enough for you to perform your RA duties?**

For the demonstration of "open dialogue" See drawing #1.

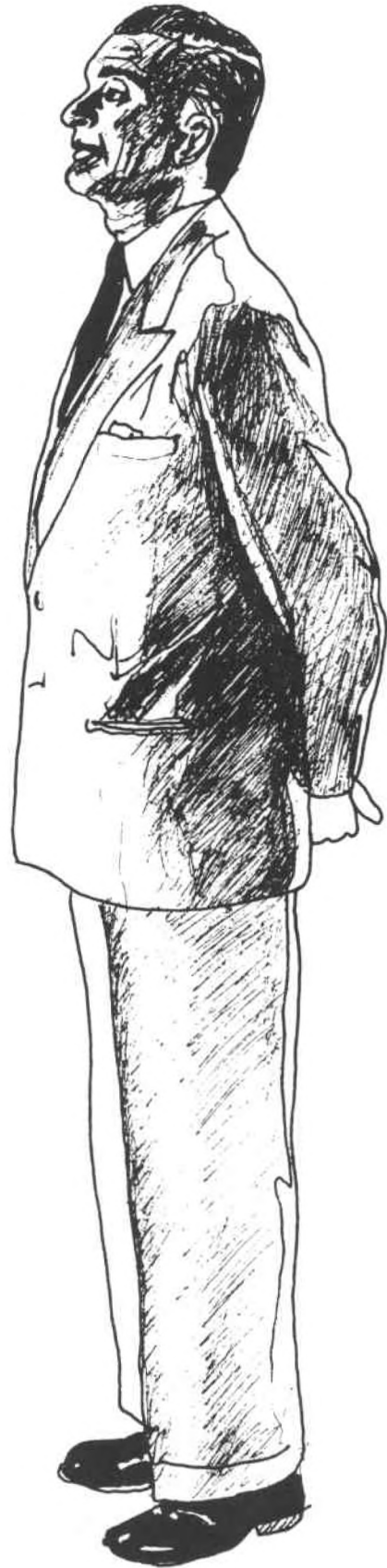
2. **Should I have been more authoritarian, handing down rules and regulations?**

For the demonstration of authoritarian, handing down rules and regulations. See drawing #2.

3. **Has my flexibility hindered you in anyway?**

4. **Paulo Freire emphasized dialogue, reflection, critical consciousness, and action; please comment upon how effective you thought that these concepts worked in residential programs.**





Name _____

Paulo Freire Questionnaire

March 26, 2000

Now at the end of our year together, please look back. On that first day, we began to develop our interpersonal relationships, emphasizing open dialogues that often led to heated conversations. I began to incorporate Paulo Freire's methods into my resident coordinator's style, especially these: 1) dialogue method: open conversations for saying anything, positive or negative, so everyone had a voice; 2) reflection time: a period for pulling away from situations to be objective; 3) critical consciousness: asking why and seeing how one's part is effective or ineffective within the whole; why and how are we acting; and 4) action: implementing what has been discussed and planned; taking charge.

As the year progressed, why did we become more comfortable or uncomfortable with these situations? Below, you will find questions that I

have about the experience. Please provide me with your "gut" answers to these questions; there are no right or wrong answers. However, you will help me out a lot if you give specific details in your answers.

I am writing my MA thesis about these principles of Freire and how they can be applied with residential programs. Thank you so much for providing me with your assessments and evaluations.

1. Has the open dialogue method worked well enough for you to perform your RA duties?

"I was able to voice my opinion, and as an individual, I felt better being able to express myself openly."

"Yes, it was a slow start to get used to, but I think our meetings ran a lot smoother because of it. I appreciate that everyone's opinions were heard."

"Open dialogue is a superior method to a more controlled situation in which restrictions are placed upon what can and cannot be said."

"Yes. I think that open dialogue has helped us to learn more about each other, and as a result, we know what we can say without hurting each other's feelings."

"Yes, it has made the job a whole lot easier by knowing in the meetings that I can discuss any and everything with you and the rest of the staff."

"Yes, I think listening to others and how they have reacted to certain situations has made me a better RA."

"Yes. It has allowed me to expand on my viewpoint and challenged my ideas. As a result, I have contributed more to the group."

"Not only has the method worked well enough for me to perform my RA duties, it has made it easier. I appreciate being honest and open with my supervisor in all aspects of my job."

2. Should I have been more authoritarian, handing down rules and regulations?

"No, I feel the open environment gave way to more productivity."

"Personally, as I have said before, there are times I believe that you need to be more authoritarian."

"I wouldn't have enjoyed myself; I believe the extra stress from authoritarianism would have only made things harder to work with."

"I was able to do most things I wanted to this year and still do my job."

"No, because the job would not be fun, and people like to help decide things that they have to do."

"Hard to say. I think that in certain cases, being more authoritarian would have been better, simply because there were times that we, as a group, couldn't come to a decision and needed someone to make decisions for us."

"For a group and its individuals to be most effective actions must be taken through free consent. However, when action does not seem to occur this way a more authoritarian method might be order."

"Sometimes I hoped that you would have stepped in when things were getting out of hand during our meetings, or at least when the conversations were getting repetitive."

"Yes, in some cases. It seems you should have been more authoritarian when it applies to rules and regulations for our group."

3. Has my flexibility hindered you in anyway?

"Your flexibility has not hindered me in any way."

"No, I like having options and challenges."

"Your flexibility has mostly helped our group."

"I think that personally I would have done better if you hadn't been as flexible."

"No, you were basically free to plan around our schedules."

"No, not at all; it has in so many ways helped."

"No, everything worked out."

"Not at all. It created a much more relaxing environment and allowed me to claim more responsibility for myself and my actions regarding my position."

"No, it gave me more room to do what I wanted to do and accomplish more."

4. Paulo Freire emphasized dialogue, reflection, critical consciousness, and action; please comment upon how effective you thought that these concepts worked in residential programs.

"Without open dialogue actions would be limited in fear of what may be said/done by one's superior."

"It created more of a learning experience (much more constructive hands-on and easier to recollect)."

"I don't get the reflection thing, but I have [not] been here that long to really reflect on much."

"I don't feel too strongly about reflection; people reflect in their own time and space."

"Although a timely process, I think this method kept us closer as a group."

"I think these concepts are great for an ideal Residential Program."

However, I believe that for the overall group (entire staff) that these ideals are just too time consuming."

"This is a pretty weighty question but I think on the whole these concepts are effective."

"I think that all of these concepts have made our staff more open and productive."

"The concept of dialogue works well because individuals can talk."

However, in Residential Programs you cannot openly talk because you will be heard and they will pick and choose your words against you."

REFERENCES

- Alschuler, A. (1986). Creating a world where it is easier to love: counseling applications of Paulo Freire's theory. *Journal of Counseling and Development*, 64, 492-496.
- Barnes, Nancy. (1987). *The uses of cultural anthropology in college teaching*. Unpublished doctoral dissertation. New School for Social Research, NY. (University Microfilms No. AAT 8721010)
- Burns, E. (1993). *A history of Brazil*. New York: Columbia University Press.
- Burns, Samuel Alexander. (1985). *Making the world available (community, change, participation)*. Unpublished doctoral dissertation. University of Colorado at Boulder. (University Microfilms No. AAT 8528468)
- Calvacante, Luciola Ines Pessoa. (1993). *Implications of Paulo Freire's ideas for guidance and counseling in Brazilian public schools*. Peabody College for Teachers of Vanderbilt University, TN. Unpublished doctoral dissertation. (University Microfilms No. AAT 9400790)
- Cipriano, William. (1982). *A critique of the role of communication in Paulo Freire's pedagogy*. Unpublished doctoral dissertation. Columbia University Teachers College, NY. (University Microfilms No. AAT 8304006)
- Collins, D. (1977). *Paulo Freire: his life, works and thoughts*. New York:

Paulist Press.

Collyer, John R. (1996). *Independent and inclusive leadership experiences in relation to critical consciousness and social structure*.

Unpublished doctoral dissertation. The Fielding Institute, California.

(University Microfilms No. AAT 9729093)

Department of Residential Programs. (1999). Graduate assistantship: residence coordinator. Dayton, OH: University of Dayton.

_____. (1999). Resident assistant application. Dayton, OH: University of Dayton.

Ferry, Christopher Joseph. (1991). *Liberation theology, Freire's liberatory pedagogy, and composition studies (Freire, Paulo, Brazil, pedagogy)*. Unpublished doctoral dissertation. State University of New York at Albany. (University Microfilms No. AAT 9203200)

Fossen, Terrence Hilary Selmer. (1997). *A curriculum of the heart: training the transformational leader (leadership)*. Unpublished doctoral dissertation. University of Alberta, Canada. (University Microfilms No. AAT NQ22983)

Freire, Paulo. (1970). The adult literacy process as cultural action for freedom. *Harvard Educational Review*, 40 (2), 205-225.

_____. (1970). Cultural action and conscientization. *Harvard Educational Review*, 40 (3), 452-477.

_____. (1973). *Education for critical consciousness*. New York:

Seabury.

_____. (1983). *The importance of the act of reading*. Boston
University Journal of Education, 165 (1), 5-11.

_____. (1998). *Pedagogy of freedom: ethics, democracy, and civic
courage* (Patrick Clarke, Trans.). New York: Rowman and Littlefield.

_____. (1981). The people speak their word: learning to read and
write in Sao Tome and Principe. *Harvard Educational Review*, 51
(1), 27-30.

_____. (1998). *Pedagogy of the heart* (Donaldo Macedo and
Alexandre Oliveira, Trans.). New York: Continuum.

Freire, Paulo and Macedo, D.P. (1995). A dialogue: culture, language,
and race. *Harvard Educational Review*, 65 (3), 377-402.

Gibson, Richard John. (1995). *The Promethean literacy: Paulo Freire's
pedagogy of reading, praxis, and liberation (social change)*. The
Pennsylvania State University. Unpublished doctoral dissertation.
(University Microfilm No. AAT 9518746)

Higgins, J. (1997). Peace profile: Paulo Freire. *Peace Review*, 9 (4), 571-577.

Hulme, Eulala Eileen. (1997). *A study of the nature of anticipatory
consciousness in college students and its relationship to the learning
process*. Unpublished doctoral dissertation. The University of Texas at
Austin. (University Microfilms No. AAT 9824969)

Mayol, Mark. (1999). *Bridges to college success: Latinos in the MESA*

- program at SJSU (California)*. Unpublished doctoral dissertation. San Jose State University, CA. (University Microfilms No. AAT 1396186)
- Office of the Vice President for Student Development, University of Dayton. (1999) *Student handbook 1999-2000*. Dayton, OH: University of Dayton.
- Oldenski, Thomas. (1997). *Liberation theology and critical pedagogy in today's Catholic schools: social justice in action*. New York: Garland.
- Residential Programs. (1999). *Staff manual 1999-2000*. Dayton, OH: University of Dayton.
- Shor, I. and Freire, P. (1987). What is the 'dialogic method' of teaching? *Journal of Education*, 169 (3), 11-31.
- Walz, Karen Mildred. (1997). *Paulo Freire: a pedagogy for liberation*. Unpublished doctoral dissertation. Tulane University, LA. (University Microfilms No. AAT 1384817)
- Weiler, K. (1991). Freire and a feminist pedagogy of difference. *Harvard Educational Review*, 61 (4), 451-455.
- _____. (1996) Myths of Paulo Freire. *Educational Theory*. 46 (3), 353-371.