

**CHALLENGING DEPRESSIVE GHOSTS IN THE HEGEMONIC CLOSET:
AN AUTOETHNOGRAPHY**

A Dissertation

by

DAVID LAWRENCE HUMPAL

Submitted to the Office of Graduate Studies of
Texas A&M University
in partial fulfillment of the requirements for the degree of

DOCTOR OF PHILOSOPHY

Approved by:

| | |
|-------------------------|---|
| Co-chairs of Committee, | George Patrick Slattery, Jr. Chance W. Lewis |
| Committee Members, | Robin Rackley Gwendolyn Webb-Hasan |
| Head of Department, | Yeping Li |

December 2012

Major Subject: Curriculum and Instruction

Copyright 2012 David Lawrence Humpal

ABSTRACT

The following autoethnographic study highlights the perceptions of a Southern, White male teacher, at times experiencing bouts of depression and anxiety, in the predominantly White rural high school community he both lives and works. The researcher- teacher utilizes critical reflection, self-imposed transportation theory, and arts-based research to unravel these perceptions and to enhance his autobiographical findings.

The intent of this research was to uncover one predominantly White Southern High School community's actions and thoughts through the eyes of someone not born and established in the community. Another intent was to give a White male further perspectives into his biography, his attitudes of racism, prejudice, and inequality, and further understanding into the underlying causes of depression that bound his experiences in one place.

The findings exposed and confirmed hegemonic control of the predominantly White rural high school community and attitudes towards new residents without established ties to the community. It also revealed evidence of isolated acts of racism and inequities within the rural high school community. Furthermore, the study revealed that critical reflection and self-imposed transportation theory, while at times dangerous for the teacher-researcher experiencing depression or anxiety, none-the-less, is effective for unleashing possible ties that bind both depression and anxiety to original perceptions made within the community.

DEDICATION

First, and foremost, to my wife Lisa, who through her unwavering support, provided the encouragement and balance needed to make this journey a reality. In my eyes, your accomplishments will always exceed the successes I have achieved due to the profound courage you exhibited throughout your lifetime and despite the hands you have been dealt. I am forever grateful for having you at my side.

To my children and stepchildren, who, while supporting my endeavor, reminded me daily of my role in their lives despite my long days in the high school classroom as a teacher, then at night as a graduate student. The experiences we have shared also continue to give my life meaning by bringing full circle the view of life from the perspective of a son and stepson to that of a father and stepfather.

To my parents who have passed, my mother and stepfather Lois and Gary Mulronev for whom I owe much credit for shaping the man I am today regardless of any latent experiences I cannot forget. Also my father Kenneth Humpal who I never had the chance to know, yet who went out of his way to help me during my undergraduate years and his final years of life while suffering from depression and alcoholism. I am beginning to understand the fortitude it takes to manage such pitfalls, the forgiveness it takes to open possibilities, and the peace needed to help create and navigate harmonic spaces throughout this world.

ACKNOWLEDGEMENTS

Every committee member has contributed greatly to my work, my understanding, and my awareness of what it means to be a compassionate scholar and human being focusing on social justice and equity for all. Dr. Patrick Slattery, my mentor, has taken me to many new heights by introducing and exhibiting how education is life, and life is autobiographical. He has reached out to me when I struggled over the past few years, and it is because of this and his own story, as well as the foresight to see my fears, I have been able to begin to understand who I am becoming. Dr. Chance Lewis, a remarkable scholar, taught me how to excel as a doctoral student by exemplifying the many successes that are possible through conscientious efforts to attain ones goals. Dr. Robyn Rackley welcomed me into her classroom as an English Language Arts instructor accentuating the finer techniques and models of learning in the ELA classroom, including specific rubrics such as website evaluation. Dr. Gwendolyn Web-Hassan, I welcome the insight and recognition of fear of other races that helped contribute to psychological healing and pushing praxis to new heights in the predominantly White high school community. I also want to thank Dr. Patricia Larke for holding high standards, introducing me to multicultural education, the hidden curriculum, postmodernism, and also for encouraging me to participate in a multicultural education conference. Dr. Carolyn Clark, I owe many thanks for demonstrating numerous qualitative research techniques, including transportation theory, and for also lending an ear and offering her encouragement to me to continue the pursuit of my research focus. I will forever be in your debt.

Finally, a thank you to my sisters and brother-in-law for their bravery in sharing

stories and insight into my autobiographical past. Your assistance has been nothing short of priceless.

TABLE OF CONTENTS

| | Page |
|------------------------------------|------|
| ABSTRACT..... | ii |
| DEDICATION..... | iii |
| ACKNOWLEDGEMENTS..... | iv |
| TABLE OF CONTENTS | vi |
| LIST OF FIGURES | ix |
| CHAPTER | |
| I INTRODUCTION/PROLOGUE | 1 |
| II REVIEW OF THE LITERATURE | 5 |
| Art-Based Research | 5 |
| Multicultural Education | 12 |
| Critical Race Harmony | 16 |
| Southern White Male Hegemony | 28 |
| Rural Education | 33 |
| Mental Health | 39 |
| Conclusion | 49 |
| III DEVELOPING THE STUDY | 51 |
| Statement of the Problem | 51 |
| Statement of Purpose | 52 |
| Research Questions | 53 |
| Operational Definitions..... | 54 |
| Design of the Study | 54 |
| Community of Study | 55 |
| Format of the Findings..... | 56 |
| Significance of the Study | 57 |
| Dissertation Structure | 58 |

| CHAPTER | Page |
|---------|---|
| IV | METHODOLOGY 60 |
| | Qualitative 60 |
| | History and Development of Autoethnography..... 63 |
| | Participant Observation..... 64 |
| | Life History..... 65 |
| | Autopoetics 64 |
| | Research in the Postmodern Society..... 66 |
| | Hermeneutics..... 68 |
| | Phenomenology 69 |
| | Place..... 71 |
| | Narrative Inquiry 74 |
| | Illness Narratives 76 |
| | Travel Writing 77 |
| | Data Collection 78 |
| | Reflexivity 80 |
| | Transportation..... 81 |
| | Analytic Framework..... 83 |
| | Analytic Process 84 |
| | Validity 85 |
| | Summary..... 86 |
| V | FINDINGS 87 |
| | The Move and the School..... 88 |
| | Coyotes 89 |
| | Good Fences Make Good Neighbors 90 |
| | Welcome to the Neighborhood..... 91 |
| | Taking Control..... 92 |
| | Patriarchy 96 |
| | The Kingpin..... 98 |
| | The Handshake 100 |
| | The Beer Barrel Polka..... 101 |
| | Lessons of Discord and Peace (From Animals) 102 |
| | My Heritage..... 109 |
| | Bearing a Cross..... 110 |
| | The High School..... 114 |
| | Dunbar High School 123 |
| | From Observation to Praxis 126 |
| | Saying Goodbye to September 127 |
| | Social Justice in the Predominantly White Southern Classroom..... 132 |

| CHAPTER | Page |
|---|---------|
| Discussion of Perceptions While Living in the Community | 135 |
| Colors of Depression | 136 |
| From “A Letter to My Racist Stepfather” | 149 |
| Depression’s Impact on Perception | 151 |
| Art-Based Research Results | 152 |
| Cosmological Signs | 152 |
| Simple Man..... | 153 |
| The Imperial Jewelry Box | 154 |
| Hands and Feet | 156 |
| Hey, Look at Me!..... | 159 |
| Nature’s Dinner | 165 |
| Hiding the Cross | 169 |
| Silhouettes..... | 170 |
| Discussion..... | 174 |
| VI CONCLUSION: THE VALUE OF MY STORY FOR OTHERS | 177 |
| Epilogue..... | 191 |
| REFERENCES | 192 |
| APPENDIX A..... | 213 |
| APPENDIX B..... | 214 |
| APPENDIX C..... | 215 |
| APPENDIX D..... | 216 |
| APPENDIX E | 217 |
| APPENDIX F | 218 |
| APPENDIX G | 219 |
| APPENDIX H | 220 |
| APPENDIX I | 221 |

LIST OF FIGURES

| | Page |
|--|------|
| Figure 1 Imperial Jewelry Box | 154 |
| Figure 2 Job Finder's Receipt | 156 |
| Figure 3 Oldest Daughter's Handprint | 157 |
| Figure 4 Youngest Daughter's Handprint | 157 |
| Figure 5 My Card Without Handprint | 157 |
| Figure 6 Record of Birth With Footprints and Embossed Cross Stamp..... | 158 |
| Figure 7 Junior High Report Card | 160 |
| Figure 8 Junior High Awards | 160 |
| Figure 9 High School Awards | 161 |
| Figure 10 Mom on the Cycle..... | 163 |
| Figure 11 Top Police Cadet | 164 |
| Figure 12 My Grandparents' Farm | 165 |
| Figure 13 Seashell Necklace..... | 168 |
| Figure 14 Mom's Quilt | 169 |
| Figure 15 Dad's Communion Certificate | 170 |
| Figure 16 My Kindergarten Silhouette | 171 |
| Figure 17 My Third Grade Silhouette | 171 |
| Figure 18 My Silhouette Today..... | 171 |

CHAPTER I

INTRODUCTION/PROLOGUE

My stepfather called all Blacks, “the n-word” and hated people of any color when I was growing up in a small Iowa community. The interconnectedness of past and present merge into incessant weeping on cue two days after my preliminary exam, and after I finished Earnest Gaine’s (1993) book “A Lesson Before Dying,” and as if on cue, I cried and relapsed into darkness only for all hell to break loose once again. But this time, I am Jefferson’s teacher. I stuff the disdain for my job in the closet, figuring that ignoring the problem by moving far away from home would alleviate my worries. For some reason on that day, frightened of the dark as if sleeping with my light turned off for the first time, like the six or seven year-old boy after watching the flying monkeys in “The Wizard of Oz” (1939), I bravely pulled on the closet door, slowly releasing depressive and anxietyal ghosts.

Based on my past research, I know prejudices need to be reduced in my community, cultural content needs to be integrated into the school’s curriculum and classroom instruction, students need to be taught how to construct knowledge, and most importantly, I know I must act. Often I am just as dysfunctional as the system, perceiving my students’ needs through a medicated lens of a White male teacher with Major Depressive Disorder (MDD). Now I find myself in a postmodern vacuum, a denial of a scientific rationale challenging the relationship between nature and culture, and viewing the dichotomous relationship between myself and the unjust society in

which my students and I live. I just would like to clean out the ideas from my vacuum, place them in my closet, throw away the key, and smile again.

I was the primary research instrument, a 51 year-old White male teacher who has lived in a Southern, predominantly White rural high school community for the past five years, and who has knowingly suffered from diagnosed MDD periodically for approximately 13 years. As an autoethnographer, I was a participant-observer, the “subjective knower” and only source of reality (Lincoln & Guba, 1985, p.93) who was thoroughly involved in the phenomena and thus cannot make detached observations of the culture being analyzed and interpreted (Erlandson, Harris, Skipper & Allen, 1993; Atkinson, 1994; Hughes, 2008). I have observed and reconstructed subjective, and at times contradictory understandings and explanations of social phenomena within a predominantly White high school community in Texas “with as little disruption as possible” (Merriam, 1998, p. 5).

For most of my life, I have stuffed many of my anxieties in that closet like unwanted toys, feelings for my stepfather included. But that closet has become particularly packed over the years, thanks to pharmaceutical corporations that tell my doctor what to prescribe, master narratives hinging on bioethical discussions on the use of antidepressants, my critical understandings of becoming White, and melancholic acceptance of my idealistic envisions of a high school free of prejudice and standardized tests. As my teaching career progressed, I began to perceive the school as its own cultural system “with a specific set of values and norms, an ethos, and shared meanings” (Banks, 2004, p. 20). I did not like what I was experiencing in my environment...a

dysfunctional educational system that was not effectively addressing the academic inequities and prejudices so characteristically familiar.

Each August, my colleagues and I head into our classrooms seemingly without public or administrative concern for our mental health. Most of the times we are of “sound mind and body.” Remember, the district certified us as “Highly Qualified.” Though navigating through the day-to-day darkness is quite difficult as we are sucked into an anxietal or depressive vacuum riding out time in a hegemonic culture (Freire, 1984) that historically fabricates medicalized disorders as gendered, raced and classed, yet also provides a primarily White teaching population with cash, car, food, and a home. However, medical science, biotechnology, pharmaceutical corporations, and research, strongly influences societal perceptions and our identities of mental illness as biological, sometimes environmental or cultural regardless of our pedagogical intentions in the high school classroom.

Teachers do not have to live in small Southern towns to narrate their own personal and critical understandings through autoethnographic research. I just happen to live in the small Central Texas town of Big Falls (fictional by name only), where in a cruel Melvillian (1856/2009) way I am seemingly trapped in the absurdity of my hue, wanting to raucously scream disdain for social injustices of inequity and prejudice. I would rather visit hell some days like contemporary critical autoethnographers who utilize tools in new ways and without much input from others so I can construct my account of this community. Yet, I feel an emerging sense of Whiteness and place while seeking a broader public awareness of intersecting perceptual boundaries of illness, race,

gender, and class within the Southern, predominantly White, rural high school classroom (see Foley and Valenzuela, 2005). Big Falls is my current place, and Big Falls is my story.

CHAPTER II

REVIEW OF THE LITERATURE

Art-Based Research

There is something fascinating about science. One gets such wholesale returns of conjecture out of such a trifling investment of fact. (Twain, 1883/2004, p. 88)

If people can seek out these perspectives ‘consciously and critically, and for meanings to be perceived from the vantage points of persons awake to their freedom,’ then perceptive encounters with works of art can bring human beings in touch with themselves. (Greene, 1978, pp. 123-124)

To imagine is to generate images; to see is to experience qualities. (Eisner, 1991, p. 1)

Shaun McNiff (1998) suggests using art-based research, entails using “the arts as objects of inquiry as well as modes of investigation...[and] like art itself, may often include carefully calculated studies but the truly distinguishing feature of creative discovery is the embrace of the unknown” (p. 15). It is this very notion, Patrick Slattery (2001) presents Carolyn Ellis’s (1997) discussion of the “crisis of representation” which notes a postmodern challenge to researchers to doubt the very notions of scientific truth and the “loss in faith in the theory of language” for which it is based (p. 382). It is in these rigid notions between social and natural sciences, humanities, and the arts, that “undermine any social science research devoid of intuition and emotions” (p. 382). To grasp art based research, one must have an understanding of

the relationship between the scientific (objective), and interpretivist (subjective) paradigms and Hans-Georg Gadamer's (1975) (as cited in McNiff, 1998, p. 14) concept of the hermeneutic circle, for it is this co-defining relationship whereby arts-based research comprises both introspective and empirical inquiry.

While crossing the objective-subjective split, Merleau-Ponty (1968) argued that all our knowledge of the world, even our scientific knowledge, is gained from our human point of view, "from some experience of the world without which the symbols of science would be meaningless" (Greene, 1978, p.17). Additionally, Thomas Kuhn (1996) notes that, "Like artists, creative scientists must occasionally be able to live in a world out of joint" (p. 79).

However, Maxine Greene (2007) points to the significance of tension, or "split" which arises from phenomena "grasped by a consciousness" up against an objective world and comes to understand it through acts of imagination, perception, belief, and judgment (para. 2). These processes fuse a person's subjective reality to the objective world, and extends Jean Paul Sartre's tension through what he noted as the living human "'being-for-itself' and an object, a 'being-in-itself,' permanently fixed and impervious to change except from without" (para 2).

McNiff (1998), arguing from an arts-based therapy inquiry standpoint, suggests that such art-based research usually involves integrated methods of inquiry, or binaries that oppose one another, such as qualitative versus quantitative, subjective versus objective, heuristic versus phenomenological, and art versus science. But it is the art-science relationship whereby he argues there is more commonality than one may think:

Science and art have always been closely allied and they share a common commitment to innovation and the creative imagination. Creative scientists are more likely to view themselves as artists than as technicians following prescribed procedures. It is scientism which has distanced itself from artistic inquiry through efforts to extend control over research and professional practice. (pp. 49-50)

McNiff further adds that science alone cannot be used to accurately describe the data.

While arguing against the sole reliance of science to legitimize ourselves, yet not dispelling the field altogether, he argues for a combination of science and art inquiry that “involves thorough and systematic study while the artistic component offers ways of communicating information and methods of investigation” (p. 51). Rather, it is the inextricable tension and gap between expressions of the known and unknown lies “the most basic energy of the creative spirit, and I see no reason to resolve or bring closure to the tension” (p. 31).

Nineteenth century writer Mark Twain clearly questions the reliance of science’s objectivity and sees the necessity of McNiff’s paradigmatic tension to accurately depict the history of the Mississippi River:

To say that De Soto, the first White man who ever saw the Mississippi River, saw it in 1542, is a remark which states a fact without interpreting it: it is something like giving the dimensions of a sunset by astronomical measurements, and cataloguing the colors by their scientific names;--as a result, you get the bald fact of the sunset, but you don't see the sunset. It would have been better to paint a picture of it. The date 1542, standing by itself, means little or nothing to us; but when one groups a few neighboring historical dates and facts around it, he adds perspective and color, and then realizes that this is one of the American dates which is quite respectable for age. (Twain, 1883/2004)

In Twain's case, experiences on the river as a young steamboat captain and later in life are captured in autobiographical form in "Life on the Mississippi" (1883/2004). Raw data alone was not sufficient for an experienced riverboat captain whose name itself reflects the scientific name for depth of the river. "'Mark Twain' (meaning 'Mark number two') was a Mississippi River term: the second mark on the line that measured depth signified two fathoms, or twelve feet—safe depth for the steamboat" (University of California Berkeley Library, 2007). Twain's autobiographical novel serves as an introduction to the hermeneutic circle and the interpretative role experience plays in art inquiry noted by Greene (2007):

The artist...cultivates resistance and tension to achieve a unified experience (self-harmony)...by contrasts, although the scientists, like the artist, are interested in problems, she always seeks to move onto the next problem. Yet both artist and scientist are concerned with the same materials, both think, and both have their aesthetic moments. (para. 7)

Aside from experience and nature's own canvas, French existentialist and philosopher Jean-Paul Sartre saw an unspoken relationship between the public and the artist called "gift appeal," which is the focal point of Sartre's aesthetics. As Thomas Flynn (2006) notes gift appeal "serves as the model of disalienated social relations...the example for relations that do not treat humans as mere things or instruments, but as value in themselves" (p. 17). Picture consciousness becomes part of Maxine Greene's theory of aesthetics education. It is Greene's idea of aesthetics that not only becomes a major part of art inquiry, but also a part of curriculum in the post modern era whereby "the arts are the heart and soul of teaching, pedagogy, and human growth" (Slattery,

2006, p. 243). The education of aesthetics entails “the intentional undertaking designed to nurture appreciative, reflective, cultural, participatory engagements... by enabling learners to notice what is there to be noticed, and to lend works of art to their lives in such a way they can achieve them as variously meaningful” (Greene, 2001, p. 6).

While some researchers insist on a joint venture of scientific inquiry, many post modernists insist on qualitative models that rely heavily on the aesthetic experience and hermeneutic inquiry’s encouragement of interpretative assumptions. Postmodern approaches have also become debatable because of a major tenet of its inquiry that there is more than one meaning or rational for reality (Lather, 1992), and that art and artifacts open the door for contextual, ironic, conflicting, and political interdependent voices (Slattery, 2001). The researcher can fully search for understanding through post structural critiques that “problematize notions of self-formation, multicultural understandings of difference, the politics of recognition, and autobiography—as well as proposals to advance the notion of autoethnographic research” (Slattery, 2001, p. 374; Moustakas, 1990, as cited in McNiff, 1998; McNiff, 1998).

When it comes to educational research, the challenge has been, as Elliot Eisner (1997) argues, a presentation of our consciousness in a form that can be understood in the public realm, and that which best represents a researcher’s experiences. It is in the “fluid” intersections of social sciences, humanities and trends in experimental research presentations that “provide legitimization and support for scholars who pursue arts-based autoethnography” (p. 382). McNiff (1998) accents this legitimization as a “primary element of our profession” by arguing such data is “potentially rich” and

therefore should include one's experience with art (p. 30). As such, educational research approaches that channel through and from the "visual, literary, psychoanalytical, musical and theatrical" such as McLeod's (1987) use of words, images, numbers, and sounds, and Lawrence-Lightfoot and Hoffman Davis's (1997) blending of portraiture, aesthetics, should be "encouraged and legitimized" (as cited in Slattery, 2001).

Art-based research focuses on "a partnership between the materials of expression and the researcher" and the impact they have on us. Heuristic research studies appear to be more "self-involved" (McNiff, 1998, p. 54). Art-based research makes good use of heuristic self-dialogue and also includes the study of external phenomena and dialogue with the object. (p. 55). When we involve objects of expression as co-participants and partners in the process of inquiry, these materials elicit new responses from the researcher when they engage Derridian demystification or deconstruction of text. Deconstruction takes binary oppositions in text and then reverses, displaces, and takes them apart "to reveal the assumptions about relationships and power" in the researchers context (Slattery, 2001, p. 376). Critical education researcher Patti Lather (1992) suggests that "the goal of deconstruction is to keep things in process, to disrupt, to keep the system in play, to set up the procedures to continuously demystify the realities we create, to fight the tendency for our categories to congeal" (p.96).

While it is difficult to separate art from art education, many postmodern researchers and educators have countered Western notions that focus on individual improvement by contextualizing art education as a cultural force in dismantling gender,

race, class, and religious oppression particularly from “hegemonic forces” (Fehr, 1993, Slattery, 2001). Historically, art education does not begin in Western culture, however it is throughout the aesthetic study of cultural literacy, philosophical literacy, and critical theory, that “subtleties of oppression” have been found (Fehr, 1993, p. xvi). Cultural literacy involves the analysis of books, music, and “objects of art,” primarily for the elitist benefit of placing White males “on a cultural level equal to that of their European counterparts” (p. xvi). Philosophical literacy involves studying the ideas of “great thinkers” in our culture. Critical theory, as applied to art involves “the study of values underlying sociological assumptions, identifying which group magistrates the line separating ‘fine’ art and ‘popular’ art, which determines what ‘good’ art is, who is excluded from these processes, and how the dominant value system is maintained” (McNiff, 1998, p. xvi).

The focus of how we view the world to the study of the self through art and aesthetics can be experienced through William Pinar and Madeleine Grumet’s (1976) synthetical moments. Synthetical moments occur within the curriculum theory known as *currere* when there is a reconstruction of the self and an experience of solidarity of the intellect, the body, the spirit, and the cosmos, as well as the intrinsic coherence of time, place, and meaning” (p. 242). *Curerre* combines a “practical-theoretical reasoning” that is “best understood as an extension and reconfiguration of theory in the humanities and the arts (including arts-based research), and is equally informed “by social and autobiographical theory” (Pinar, 2004, p. 25). Autobiographical theory then

is key to social analysis because of an inextricable and co-defining interrelationship between a person's experiences with the social.

Multicultural Education

J. A. Banks (2004) tells us that specialists concur that changes in schools and other educational institutions must be made so students from diverse cultural groups "experience educational equality" and are given "an equal chance to experience educational success and mobility" (p. 3). These are the major goals of an education movement known as multicultural education. The focus of my discussion lies in the historical development of this movement from the times of its inception, through the tested times when subgroups of the movement were taking root and searching for their own identity, to the approach of the field today, including its implications for rural schools. As Banks argues a historical perspective is necessary "to provide context for understanding the contemporary discourse in multicultural education and to restructure schools, colleges, and universities to reflect multicultural issues and concerns" (p. 7).

In the early 1800's, prior to the initial phase of the movement, African American educators began their own schools because of widespread discrimination experienced in the first public schools located in the North. In the South, however, separate schools for African Americans were started after the Civil War and were segregated by laws created by White legislators. Control under these Southern White lawmakers meant unequal funding, control of school boards, textbooks, and curriculum.

The initial phase involved educators and researchers who focused on history and the culture of minority groups who sought individual and institutional changes that

would utilize ethnic studies concepts into school and teacher curriculum. During the early 1900s, Woodson and Wesley sought integration of school and college curriculum with African American content. Carter Woodson (1919, 1968) promoted the study and teaching of African American histories that found their way into African American high schools and colleges. W.E.B. DuBois (1935) and Charles C. Wesley (1935), were also important scholars who played initial roles in knowledge construction used for the development of teaching materials for schools and colleges (Banks, 2004) .

During the years following World War II, the “intergroup education” movement sought to reach many groups, as opposed to the focused attention on African Americans in the prior ethnic studies approach. This movement, in large part, was essential when many African Americans, Mexican Americans, and Whites living in rural areas migrated to Northern and Western cities looking for work in war-related industries. But racial tensions ensued while both groups fought for jobs and housing. The intergroup movement grew as a result of this tension. Within this movement, seminal publications were published describing ways to set-up intergroup relations centers, and curriculum, objectives, and methods for schools.

DuBois, Woodson, and Wesley soon found that adding such curriculum in schools was not adequate in itself to result in reforms that would benefit and respond to the needs of students of color, nor would help all students “develop more democratic racial and ethnic attitudes” (Banks, 2004, p. 13). Hence, the second phase sought structural and systematic changes in the school’s approach to “increase educational equality” (p. 13). This renewed interest in ethnic studies emphasized pride, racial

harmony, ethnic attachment, and empowerment of students of color, including Mexican American, Puerto Rican, American Indian, and Asian American students (Reed, 2010). Within this phase, multiple writings describing group experiences of various ethnic groups also helped to expose victimization by institutional racism and discrimination (Reeder, 2010).

The third phase involved the merging of groups self-identified as “victims” of society and schools, such as women and people with disabilities. These groups sought inclusion of their historical and cultural voices in the school curriculum and structure. The fourth and current stage of the multicultural education movement broadened its research agenda, theory development and praxis to incorporate intersections of race, class, and gender (Banks, and Banks, 2003; Grnt & Sleeter, 1986, as cited in Banks, 2004). During the 1970’s, scholars and researchers in the multicultural education movement found support from professional teacher organizations, such as the American Association of Colleges for Teacher Education (AACTE), the National Council of Teachers of English (NCTE), and NCSS which issued position statements encouraging curricular integration of the movement’s content that included “understandings about different ethnic groups” (Banks, 2004, p. 13). The movement has also garnered support from professional journals that published guides, professional associations, school districts and teacher’s guides integrate multicultural content into curriculum. With the movement well in hand, the process of knowledge construction as presented in research and literature continues to challenge major canons and schools of thought published in

mainstream literature, such as U.S. history and social science textbooks, that describing and conceptualizing people of color (Banks, 2004)

In the waning years of the 21st centuries' first decade there was an increased call for multicultural education in rural schools (Reed, 2010) that noted personnel of all-White school districts, including school administrators, were not seeing the significance of multicultural education (Ayalon, 1993, Yeo, 1999). Researchers found negative attitudes among rural school principals differing based on school-size differed from their colleagues in urban and suburban communities (McCray, Wright, & Beaucham, 2004). But countering the differing attitudes was an increase in population of racial and ethnic populations in the rural areas considered homogeneous (Harmon, 2001, as cited in Reed, 2010). Further complicating recognition of the movement in rural education is the idea that "diversity is limited to race matters" (Reed, 2010, p. 15). Nieto (2004) argues that a limited definition fails to consider the diversity of social class, sexual preferences, physical ability, and other human differences that exist in all societies such as the culture of rural...overlooked in the definitions of diversity" (as cited in Reed, 2010, p. 16).

While the movement sought prejudice reduction and equity through curricular and instructional efforts by seeking relationship building across cultural differences when tensions rose. The argument then lies in the idea that cultural conflict does not exist in rural schools (Ayalon, 1993; Harmon, 2001; MCGray, Wright, & Beachum; Yeo, 1999). Furthermore multicultural education is seen as "a race or language matter without consideration to other characteristics that represent diversity (Reed, 2010, p. 16). Geneva Gay (2001) suggests that multicultural educators agree as to the value and

“importance of ethnic and cultural diversity in shaping lifestyles, social experiences, personal identities, and educational opportunities” (as cited in Reed, 2010, p. 16). Gay (2010) further argues that teaching is most effective when the following tenets are implemented by teachers: ecological factors (such as prior experiences), community settings, cultural backgrounds, and ethnic identities of teachers and students” (p. 22).

Critical Race Harmony

The feeling that one belongs within the human circle, as Native Americans say, should not be seen as privilege for a few. Ideally, it is an unearned entitlement. (McIntosh, 1990, para. 14).

During our family get-togethers at our grandparent’s house, we all knew what to expect come dinner time because of the not-so-rocket science planning involved. Sometimes mom would fix all of the salads and desserts, other times she would make the turkey, sweet potatoes, and green bean casserole. The food usually was not the problem at family gatherings though, it was the post dinner conversations that were unpredictable. I vaguely remember much disagreement. They may have talked about Betsy Sleinholder or someone else from their home town who recently passed or was ill, but we rarely argued within the family. The ladies would clean up the post dinner mess, while grandpa would smoke on his pipe, and I would hide from the licorice-scented tobacco burning to avoid gagging. After the cleanup, the adults and my older siblings would usually pull out the cards and play gin rummy. There was just that unspoken “understanding” that any conflicts were put aside when family gathered together. In a

romantic sense I just knew, while we are all family, we all had our differences ranging from race and class, to religion and politics. Idealistically we would not experience the many conflicts, but realistically the discords would occur, only to subside with the peacefulness we sought as aging siblings and our parents long gone.

Theorists have discussed the historical and reflective desire for harmony throughout many industrial societies in the world, but in a day and age where rapid economic growth consumes life through what Han (2008) calls “shortsighted, sometimes even self-destructive development and sheer greed,” industrialization has taken a heavy toll” on its people and environment (p. 145). Uneven economic development, pressed to-the-limits human resources, health conditions, employment, social security, wealth distribution, education, health care, housing industrial safety, crime prevention, and public safety has an impact on people’s lives” (p. 144). But not everyone can agree on how to work toward improving these conditions.

Globally, theorists have talked about the historical and reflective desire for harmony throughout many industrial societies in the world, but in a day and age where rapid economic growth consumes life through what Han (2008) calls “shortsighted, sometimes even self-destructive development and sheer greed,” industrialization has taken a heavy toll” on its people and environment (p. 145). Uneven economic development, pressed human resource conditions, health conditions, employment, social security, wealth distribution, education, health care, housing industrial safety, crime prevention, and public safety “has an impact on people’s lives” (p. 144).

Using China as his backdrop, Han (2008) suggests a relevant guide to all corners of society by suggesting a social harmony comprised of three components: a collection of social values from individuals and groups, social infrastructure or the mechanism to realize social values, and individuals and groups” (p. 150). . . .” Social harmony depends on these components and is realized in the reciprocal interactions among them. “Individuals have to navigate the network in their daily lives if they desire harmony” (p. 150).

While it may be inherent in countries world-wide, industrialization seems to be diminishing harmony. For example, while Chinese reformation has seen technology and natural sciences receive higher priority than “philosophy, social science, and the humanities, scholars have not been successful in persuading its society of the importance of harmony in economic development (Han, p. 152). Louis Graham, Shelly Brown-Jeffey, Robert Aronson and Charles Stephens (2011) suggest in multiracial religious societies, harmony secures itself to frequently overlapping and mutually supportive assumptions, worldviews, and frameworks such as critical theory, critical race theory (CRT), the postmodern perspective, feminist theory, queer theory, and disability theory.

Decades after the Civil Rights Movement in the U. S., the idea of racial harmony seems to be heard of less often than racial discord. Some citizens assumed after the first African American, Barack Obama, was elected U.S. president, discord would subside, yet a growingly extreme right-wing conservative party, a dominative conservative cable news and talk radio, and U.S. and state lawmakers would fight to ensure this president would not see another term. Numerous state legislatures would pass changes in voting

laws that would discourage and disenfranchise African American and Hispanic voters, and immigration laws such as Arizona's otherwise known as the "papers please" law found partial victory in the U.S. Supreme Court. In the nation's high schools, standardized tests, No Child Left Behind, lack of academic achievement and rigor, high drop rates, poor funding, teacher shortages, and apathy amongst educators are signs of broken system. Add to this cultures with omitted, distorted, or added curriculum through formalized, systematized subjects produced from a hegemonic center and controlled by corporate, political, and technological interests that are promulgated by a White, Eurocentric hegemonic view of U.S. history (Banks, 2004; Pinar, 2004; Giroux, 2005; Slattery, 2006).

Numerous academics, including historians and researchers, have written of racial discord throughout this country's history including narratives discussing the "supreme irony" of two races living side by side for centuries, then having "the sin of race pride [come] between them ...[creating] an abyss so deep that few held out hope for reconciliation" (Goldfield, 1990, p. 1). From the post-Civil War South's forced discrimination, etiquette, and segregation to "old-liners" using the Truman administration and judiciary as foils forging and broadening the base of White solidarity Southerners could see the battle ahead. Later successes in the Civil rights movement would be offset by discord, such as the Supreme Court's ruling against state laws requiring segregated seating on interstate busses in 1946, failed attempts by Southern leaders in 1948 at the Democratic Party National Convention to ask delegates to

“repudiate” Truman’s civil rights package, Blacks voting in record numbers and a more active NAACP. (Goldfield, 1990; Patterson, 2001).

Supreme Court rulings in the 1950’s seemingly quelled the discord. The historic *Brown v. Board of Education of Topeka* of 1954 that outlawed state-sponsored racial segregation in American schools elated not only the likes of Justice Thurgood Marshall, to the writer Ralph Ellison who noted “this means the beginning of the end of the dual society in American life and the system...of segregation which supports it” (as in Patterson, 2001, p. xiv). Furthermore, the ruling stifled Jim Crow laws which had supported state-sponsored and constitutionally protected systems of racial discrimination that stigmatized and cut-off nearly 10 million Blacks from “avenues of opportunity, and in most cases confined them to inferior social, economic, and political status” (p. xvi).

Striving for racial harmony is inexplicably tied to sociology and education and is embedded under the broad umbrella of multicultural education which originally challenged inequities of students of color in schools and society. But theories of difference as analyzed by critical theorists and postmodern educators would challenge how we approach the study of race (Ladson-Billings, 2004).

Critical race theory (CRT,) through the initial ideas of Derrick Bell and Alan Freeman in the 1970’s, is seen as “a paradigm used to generate insights into the contemporary racial predicament, exposing how racial stratification is more powerful or enduring than is initially apparent,” and within it, “not only treats race as central to laws and policies,” but “dares to reject beliefs that racial stratification can be eliminated by encouraging everyone to “just get along” (Degaldo & Stephanic, 2004, p. 58).

Furthermore, CRT espouses to “a critique of liberalism, the use of storytelling, the influence of structural determinism, and examination of the intersections of race, sex, and class, a debate between existentialism and anti-essentialism, a perspective of cultural nationalism/separatism, and the need for a critical pedagogy” (Ladson-Billings, 2004; Delgado and Stefancic, 1993, as in Graham, Brown-Jeffey, Aronson & Stephens, 2011, p. 81). It also sees official knowledge of the school curriculum as a “culturally specific artifact designed to maintain the current social order” (Ladson- Billings, 2004, p. 59; Apple, 1993) by hiding the stories of people of color, women, and anyone challenging it. Even so, the critical tradition is always changing, evolving, and attempting to avoid too much specificity since there is room for disagreement (Kinchole and McLaren, 2005).

While Delgado and Stephanic (2000, 20002) acknowledge CRT’s rejection that racial stratification can be “eliminated” if everyone is encouraged to “get along,” other critical theorists have considered calls from social science scholars seeking to move beyond law and legal studies. Social science scholars see the benefits of applying the paradigm to underrepresented areas of life and through greater understanding of social institutions (Brown, 2008, Graham, Brown-Jeffy, Aronson, & Stephens, 2011), by critically analyzing the significance of health and social life,” including the historical problems of illness, power, hostility, and social struggles” (Graham, Brown-Jeffy, Aronson, & Stephens, 2011, p. 9). Kinchole and McLaren (2005) combine critical theory with social theory. They see critical social theory as not only concerned with issues of power, justice and economy, but also with race, class, and gender, ideologies, discourses,

education, religion, and other social institutions, and their interactive construction of a social system (p.90).

Within their analysis of the paradigms, Norman K. Denzin and Yvonne Lincoln (2005) found that “axiology, accommodation and commensurability, action, control, foundations of truth and knowledge, validity, voice, reflexivity, and postmodern textual representation” can be used to forge an “intellectual, theoretical, and practical space for dialogue, consensus, and confluence” (p. 197). This potentiality for fusion and incorporation of multiple perspectives increases with a useful, seemingly “richness-enhancing bricolage” p. 197).

Other researchers have added to Denzin and Lincoln’s fusion of perspectives. John Heron (1996) and Heron and Peter Reason (1997) have suggested a participatory/cooperative paradigm (as in Denzin & Lincoln, 2005, p. 192). Paraphrasing Heron and Reason’s (1997) cooperative postmodern and critical paradigm model, Guba and Lincoln (2005) claim that Laurel Richardson’s idea of paradigms are ‘fluid, indeed what should be a category keeps altering, enlarging’ (as in cited Denzin & Lincoln, 2005, p. 197). Particular interest centers on meaning-making activities of social constructivists that “shape actions (or inaction)” that can “be changed when they are found to be incomplete, faulty...or malformed” (p. 197).

Any agreement as to what is valid research has been argued by Lincoln (1995) as arising from community stake-holder relationships that could include “negotiations regarding what will be accepted as truth,” or agreements that may emerge as a result of dialogue and argumentation of participants toward “a communal test of validity” (as

cited in (Denzin & Lincoln, 2005, Bernstein, 1983; Polkinghorne, 1989; Schwandt, 1996). A community narrative that could result in such a test would itself need to consider the temporal and historical conditions that led to the community, and as Schwandt (1989) argues, the discourse “should be bound by moral considerations...in emancipatory narratives of the critical theorists, the philosophical pragmatism of Rorty (1979), the democratic focus of constructivist inquiry, and the human nourishing goals of participatory and cooperative inquiry” (as cited in Lincoln & Guba, 2005, p. 205).

Thomas S. Kuhn (1996) argues that cooperation is possible among competing paradigms within a single community depending on what the community does and upon group values. But, of course he was speaking in terms of whether or not competing groups saw something as important unless it was seen as a crisis:

A revolution is for me a special sort of change involving a certain sort of reconstruction of group commitments. But it need not be a large change, nor need it seem revolutionary to those outside a single community... [Values] are more widely shared among different communities than either symbolic generalizations or models, and they do much to provide a sense of community to natural scientists as a whole...Importance emerges when the members of a particular community must identify crisis or, later, choose between incompatible ways of practicing their discipline. (pp. 180-185)

Geneva Gay (2004) reiterates research that claims teachers are not culturally sensitive to the needs of students of color, but also adds “Ignorance of people different from us often breeds negative attitudes, anxiety, fears, and the seductive temptation to turn them into ourselves” (p. 24). Banks (2004) explains teacher understandings of

such conditions that are reflective of people in positions of social, culture, and power, can only occur “through acknowledgement of the knower’s specific content” (p. 14). Furthermore, multicultural education advocates that educators teach students knowledge construction, including the formation of their own interpretations of reality in school communities where the dominant group imposes “one man’s choice,” or values on another (Freire, 1921/2012).

In its infancy, multicultural education challenged such power relations as racism, “and for some power remains a central concept,” but it is often “displaced with more comfortable concepts such as tolerance” (Sleeter & Bernal, 2004, p. 242). Other scholars add that the socially responsive teacher would see dehumanizing content from the dominant culture (Larke, 1990, p. 5; Landsman & Lewis, 2011; Pinar, 2004; Slattery, 2006) and would then, along with the students, examine “people and conditions that cause exploitation and devise strategies to end that exploitation” (Guttek, 2009, p. 417). Individuals also can find a democratic voice grounded in Freirian (1984) dialogical engagement in communication that rejects authoritarian imposition of knowledge, yet sees equality of everyone else’s beliefs. Sleeter and Bernal (2004) suggests both voice and dialogue “act as tools for uncovering whose ideas are represented and whose ideas have been submerged, marginalized, or left out entirely” (p. 242).

Critical theory beckons considerations of scientific objectivity to areas of action, art and phenomenology by urging educators to work subjectively as activists or cultural workers “through a genuine democratization of one’s interiorized elements, none of which gets deported (projected in psychosomatic terms) to the bodies of others who then

become “others.” This requires researched knowledge of global, pluralistic, and hegemonic histories and ways teachers can deconstruct hidden curriculum as an artifact, then construct, and reconstruct it into a new model in which they can enact change (Freire, 1984; Banks, 2004; Giroux, 2004, Kornhaber 2004; Sleeter & Bernal, 2004; Pinar, 2004; Slattery, 2006; Gay, 2010; Landsman & Lewis, 2011).

Within the American classroom, pedagogical methods involving equity beyond “equal treatment,” such as culturally responsive pedagogy (CRP), have come into existence because of researched approaches, theories and interventions designed to help students who are members of low status population groups to increase their academic achievement” (Banks, 2004; Joyce, Weil, & Calhoun, 2004; Ladson-Billings, 2004). Several multicultural education theorists agree with Gorski (2011) that securing justice for all and the elimination of educational inequities, can only happen through “comprehensive school reform” (Sleeter, 1996; Banks, 2004). Geneva Gay (1992) has noted that CRP utilizes “affective, humanistic, and transformative” means that promote a dialectal relationship so students from diverse racial, ethnic, and social class groups can experience educational equality” (as in Banks, 2004, p. 3; Gay 2004; Gay, 2010).

Gay (2004) further argues that for CRP to reach its ultimate value of human emancipation, researchers and educators need to “expose contradictions in culture, explain how conventional curriculum and instruction perpetuate the socioeconomic exploration and subjugation present in society at large, and create more egalitarian schools and societies” (p. 31). Critical theorists have extended CRP to that of a culturally responsive curriculum leader who, as an empathetic role model, focuses on CRP, views

“curriculum as an artifact,” and then deconstructs, constructs, and reconstruct it, and then enacts it in the classroom.

CRP offers multicultural education the development tools for critical reflexivity, ideology, and the concepts of voice, culture, and power (see Freire, 1984). Ideology, or formation of individual consciousness within society (Apple, 1979), while not often used in multicultural education, can offer a “powerful” tool by using individuals to enact and locate principles and structures that mediate between the dominant society and the everyday experiences of teachers and students” (Giroux, 1983, p. 161; Kinhole & Steinberg, 1997). Giroux (1985) claims some progressive and multicultural education discourse previously ignored change by “reduc[ing] power and domination to misunderstandings” that he claims “can be corrected by providing accurate information” (p. 31).

Furthermore, critical pedagogy offers tools to see beyond “simplistic conceptions” of culture that are “narrowly read as the final property of particular groups based on ethnic origins, or seen commonly by teachers synonymous with ethnicity” (Sleeter & Bernal, 2004, p. 242). Within this conception of multiculturalism is an “Otherness” that cloaks Whiteness and racial struggle and “takes for granted boundaries of race, ethnicity, and power” (Giroux, 1992, p. 117, as in Sleeter & Bernal, 2004, p. 242). In essence, this view poses the question of whose cultural conception will dominate the discourse, and whose gets left out. But Sleeter and Bernal (2004) tell us of Darder (1995) and McCarthy’s (1998) claims that “hybrid” cultural identities can defy such fixed and essentialized definitions of culture (p. 242). Other critical researchers

extend this argument by claiming that when dominant cultures are contextualized within relations of power, “they can be examined with much greater depth” (McLaren & Mayo, 1999).

Sabina Vaught (2011) suggests a nuanced approach to CRP that is “multiracial, multigenerational, multi-institutional, and explicitly transformational,” and challenges schools and systems “that are collectively failing children of color—and because change will not come from the goodwill of those immersed in and benefiting from structural racism” (p. 200). She argues school educators, administrators, and activists could build a CPR community (Reddick 2006), “much like critical pedagogy (Freire 2000; Giroux 1997; hooks 1994)—but embracing the tenets of [CRP]” (Ladson-Billings & Tate, 1995), and the social justice charge of multicultural education to give students knowledge of their world and to foster the tools to put that knowledge into action (Banks 2001; Sleeter 1996). Leaders would be responsible for ensuring community members understood the system, including racialized components, the “school would be accountable to a larger consortium of institutions, and that locates knowledge not only in the school, but also equally in the community” (p. 201).

Theoretically, Han (2008) tells us racial harmony is possible. However, with increased recognition of multicultural forms, expanding methodologies, and contested spaces fighting for social justice, such victories, even those successes in American schools, are short-lived and seemingly few as one can see just by watching the nightly news. Ladson-Billings (2004) asks, “What, if anything can be done about the fissures and fractures?” (p. 63). In response she suggests scholars should respond to postcolonial

and multiple discourses by incorporating “heterogeneity, hybridity, and multiplicity and be more tentative in its assertions” (p. 63). This means multicultural scholars and educators will have to be more flexible, open to conflict and change, and innovation “as is true of any culture and cultural form if it is to survive” (p. 63).

Southern White Male Hegemony

I never imagined I would still be living in Texas after moving here over 25 years ago for a television reporting job in Corpus Christi, and living here may not have seemed a big deal at first, but once I left that profession for a teaching career in the South, this region would not seem as friendly as it first did. The “y’alls” and references of a Midwestern “soda” as a “Coke” would always be part of the culture I would jest at, but there were serious “learnings” in store for me about the Southern U.S., particularly when I heard of the “hidden” curriculum that omitted or distorted a sordid past of hegemony, racism, prejudice, subjugation, objectification, exerted through predominantly White males.

Hegemony was never a part of my vocabulary, nor did I see myself as racist as Peggy McIntosh once posited (1990), but as I began to venture into the hidden curriculum, I quickly found out what it meant. Hegemony is a process of cultural, political, and economic control, a process of domination through “consent” of the oppressed (McLaren, 1989) “whereby moral leadership and state power” are tied to learning (Giroux, 2005, p. 163). Giroux (2005) further tells us Antonio Gramsci “redefin[ed] popular culture and advanc[ed] its pedagogical importance as a site of both

struggle and domination,” and pointed to the complexities in which consent is organized through pedagogical means in everyday life (p. 163, as cited in Giroux, 2005).

Tim Wise’s (2010) autobiographical look at race in “White Like Me: Reflections on Race From a Privileged Son” extends race and the weight and power of hegemony to also include class, gender, sex, ability (as opposed to disability), and religion:

These other forms of privilege, and the oppression experienced by those who can't manage to access them, mediate, but never fully eradicate, something like White privilege. So I realize that, socially rich Whites are more powerful than poor ones, White men are more powerful than White women, able-bodied Whites are more powerful than those with disabilities, and straight Whites are more powerful than gay, lesbian, bisexual or transgendered Whites. The fact remains that when all other factors are equal, Whiteness matters and carries great advantage. (p. ix).

Speaking from an accepted, privileged White female perspective, Peggy McIntosh (1988) outlines men’s “unwillingness to grant that women are disadvantaged” despite claiming they work for equity, while at the same time denying their inability to lessen their own equity that in the end “protects [their] privilege from being fully acknowledged, lessened, or ended” (para. 1). She further suggests, while growing up, males are not taught of White privilege, yet describing White privilege “makes one newly accountable...What will I do to lessen or end it?” (para.7). In other words, in unconscious oppressiveness, Whites are taught that they are average. As a young boy in Iowa I remember being taught our country was a “melting pot” of which McIntosh refers. While discussing the incomplete nature of which Whites think of equity today,

McIntosh (1990) claims “most talk by Whites about equal opportunity...is about trying to get into a position of dominance while denying that systems of dominance exist” (para. 19).

McIntosh (1995) further argues that simultaneously we are not taught of White privilege growing up, “males are taught not to recognize male privilege,” yet describing White privilege “makes one newly accountable...what will I do to lessen or end it?” (para.3). In other words, in our unconscious oppressiveness, Whites are taught that we are average, having been “drilled with the melting pot theory of our country's racial composition...that we are all one happy family” (para. 3). While discussing the incomplete nature of which Whites think of equity, McIntosh (1995) claims “most talk by Whites about equal opportunity...is about trying to get into a position of dominance while denying that systems of dominance exist” (para. 31). I was assigned Peggy McIntosh’s (1995) “White privilege: Unpacking the Invisible Knapsack” as a reading in my final doctoral course.

The concept of resistance takes on significance (Apple, 2000; Gramsci, as cited in Giroux, 2007; Wise, 2004) in that marginalized groups representative of race, class, gender, sexuality, and other markers shield themselves from the hegemonic center by forming pockets (Slattery, 2006, p. 202). In hegemonic cultures curriculum is omitted, distorted, or added through formalized, systematized subjects produced and controlled by White, Eurocentric corporate, political, and technological interests (Banks, 2004; Pinar, 2004; Giroux, 2005; Slattery, 2006). Schools thus have become one these pockets of “coerced constituency” at keeps the hegemonic center from complete control.

Therefore, critical theorists argue it is up to educators to act (hooks, 1994; Apple, 2000, Gay, 2011).

Giroux (2007) extends Gramsci's view by arguing that while seeking to "open up their own spaces," subordinated cultures are unaware they are consenting to the dominant group, and therefore are unlikely to confront them, so they "negotiate and compromise" around resistance and affirmation (p. 164). The subordinated cultures are then left to historical contexts that define the meaning of their expression. In essence, Giroux (2007) tells us that "there is no popular culture outside of the interlocking processes of meaning, power, and desire that characterizes the force of cultural relations at work at a given time and place in history" (p. 165).

Within discussions of hegemony, contemporary White identity studies seek to move beyond "essentialized," or "static identity-nation-states" seeking confessionals of Whites as upper-middle classed" that support an authentic "White homeland" and lead some White scholars to believing they could be called a racist (Scheurich, 2002, in Jupp & Slattery, 2010b, p. 471; Jupp & Slattery, 2010b, p. 471). Critical White studies see revelation of White identity through class or privilege (Landsman, 2011) for truth's sake as presuming an individual's racism, or if one resists race, they might be seen as resisting intervention. Furthermore, Dixon and Rousseau (2005) discuss Crenshaw et. al.'s (1995) view of color blindness, "as an assertion that the ignorance of color tends to promulgate racial "insubordination" (p. 15).

For the White U.S. teacher/researcher reconstructing identity beyond the recognition of social inequalities, "false consciousness" can prove difficult because of

resistance in exposing the elements of privilege that comes with Whiteness (Landsman, 2011). Construction of White identity involves challenging teacher's restrictive views of equity as "equity of treatment" rather than academic achievement of students of color in their classes" (Dixson and Rousseau, 2005, p. 14), deficit thinking and race resistance rather than structural understandings of race, and denial of color blindness instead of acknowledgment of difference (Sleeter & Bernal, 2004; Dixson & Rosseau, 2005; Jupp & Slattery, 2010).

Furthermore, "ideology can also serve as a reflexive tool of critique when multicultural education itself is conceived as a field of discourse" (Lei, 2001). The concepts of hegemony and identity formation take on significant interest in critical discourse. Both Gramsci's (1971) idea of hegemony, which was formed to denote the "worldview" of the elite, and Freire (1970) who extended the hegemonic concept while studying lives of Brazilian peasants, "reflect critical theory's attention to the role of elite ideology in shaping meanings that support the domination and oppression of the lower social classes" (Knapp & Wolverton, 2004, p. 660). Furthermore, critical theory is supported by social and autobiographical theory, which "is key in social analysis" and which "power is implicit reproduction of the self (Kinhole & Steinberg, 1993, p. 300; as cited in Slattery, 2006, p. 25).

University of North Carolina history professor David R. Goldfield (1990) discusses how through slavery, emancipation, and segregation "an elaborate etiquette evolved to govern race relations, primarily Black behavior, "employment, housing, social services, education, and the legal system" (p. 6). In effect, community control, as

such, promulgated White supremacy. Goldfield discusses William Faulkner's character of a White grocery store owner in "Intruder in the Dust" who "expressed fondness for Blacks even though he knew they cheated him occasionally." All he requires, Faulkner wrote, is "that they act like the n-word" (p. 3, as cited in Goldfield, 1990). "Among other things, 'sir' and ma'am averted eyes, preferably a smile, never imparting bad news, never discussing other Whites, always exhibiting a demeanor that would make a White feel comfortable in believing that this differential mien was not only right, but the way things out to be" (p. 2). Local control and segregation left little choice and little support except with the foundational institution of the church where Blacks could rely on not only religious support and education for their children, but increasingly as a backbone for their fight for civil rights.

Wise (2004) and other researchers such as Goldfield (1990) and Arthur Remillard (2011) discuss Southern White narratives, including autobiographies that describe persistent hegemony of the Southern White male. This persistence "poisoned a region and its people" yet as some seek redemption of their sins, Southerners are "groping for guideposts, hoping against backsliding, but above all remembering" (Goldfield, 1990, p. xv). And it is this course of remembering that provides a backdrop for their own narratives of redemption.

Rural Education

The advent of American common schools, a decline in special academies in the 1870's and 1880's, and a transformation of the U.S. from an agrarian to urban industrialization helped push the public high schools as the dominant secondary school.

Farming became a family business in rural areas where children shared work with adults to maintain its existence, and thus, with industrialization led the high schools to “became an intermediary between the worlds of the child and adult” by promoting vocational competency (Gutek, 1995, p. 465).

Even though he was successful for initiating American common schools, Charles Mann was an Emersonian transcendentalist who believed people could attain a “communion with the mind...through intuition, introspection, and detachment from materialism” (Gutek, 1995, p. 458). While hegemonic in nature, this transcendental perspective would give the common schools a moral significance and means for “creating a purer and personal and social reality” (Gutek, 1995, p. 458). Such views were evident in the early half of the 1900’s in Big Falls.

Back in the early 1800’s, proponents of universal education believed “civic competency” required an educated citizen electorate that could make decisions, and along with the push for a nationalistic identity with shared beliefs and values, initiated the common school movement (Gutek, 1995, p. 454). But the common schools were designed to prepare trained workers, and were seen “as a means of social advancement” (p. 454). Social control theorists argue, the English-speaking and Protestant dominant socioeconomic group of the time saw the common school as a way “to impose beliefs and values on immigrants and the lower socioeconomic classes” thus ensuring a safe, educated means for securing their status and property (p. 454). Gutek does qualify this by noting the common school did promote literacy and create economic mobility among more people, but also adds the dominant group shaped the school’s curriculum.

Credited with winning support for the common school, Horace Mann, a Unitarian lawyer and Brown University graduate liberal in nature, reached a compromise with Protestant ministers to “cultivate a common Christian morality in the schools advanced as nondenominational Protestantism” (Guttek, 1995, p. 458). Yet recognizing the school as a “training ground for public responsibility,” Guttek (1995) claims Mann believed social reform could exist in the Protestant framework and pushed the ideas of a common school that would protect property rights in an age when “the masses would be educated to respect property and encouraged to acquire it” (p. 459).

It was at first hard to get Big Falls High School students to leave their farms to attend before the first modern high school was built (Karlik, 1972). A lack of transportation did not help things. Even with the compulsory attendance law, the few students who were able to attend high school did not graduate. The school started with a teaching staff of six in 1923 offering just the basics. In 1930, I housed 144 students (Freshman letters, 1950). By the latter 1920’s, Big Falls schools were reportedly ranked in the top 17 quality schools in Texas (p. 80).

The philosophy was that students were to receive an education for college, preparation for the workforce as laborers, ranchers, farmers, teachers, engineers, bookkeepers and stenographers, or as housewives (reading list). While in 1923 few electives were offered, subjects such as Czechoslovakian, shop, music, shorthand, bookkeeping, typing, and agriculture were added over the next 15 years. Students could follow a “general course” track which met minimum state requirements, but not for college entrance or a “liberal arts” track which met college entry requirements. During

the Great Depression, home economics and science course expanded and called for additional classroom space (Kraemer, p.2)

With enrollment continuing to grow, the young district's cultural and curricular needs began to be reflected by the types of additional buildings available to students and 16 teachers. Between 1937 and 1956, school enrollment grew from 183 students to 311 (The Trojan Yearbook, 1956). In the late 1940's and early 1950's growth continued in Big Falls, and that meant more students. Over the next decade, nine school districts with 8 grade common schools consolidated with Big Falls designated as high school. In 1947-48, a shop building was constructed out of an old C.C.C. Barrack from Ft. Hood donated by the United States Government. The district increased in size to 103 square miles in 1950, and with more students school busses were purchased to bring them to me... "[s]ix of the busses... for White children, [and] two for the colored children" (Fish Reading List, 1950).

Up until the 1950's, electives such as shop, bookkeeping, shorthand, typing, music, Czechoslovakian, and home economics were offered to students. An increase in popularity of band students called for the new band hall, and an increase in popularity of athletics called for a modern gym.

Decline of comprehensive high schools in urban areas and populations of particular high schools were based largely on socioeconomic class or race (p. 495). This "could divide American society into two radically separated groups without a core of common values. In large cities, socioeconomic segregation was caused by "de facto racial segregation, which further aggravated the situation" (Guttek, 1995, p. 496). In

“Slums and Suburbs” (1961), former Harvard University president James B. Conant noted the contrast between wealthy suburbs and impoverished slums by comparing college preparation curriculum in suburban schools to the inadequate vocational programs in economically deprived slum high schools. Only in moderately-sized cities and consolidated rural districts did the “genuinely comprehensive high school remain” (Gutek, 1995, p. 495). But with decline of comprehensive schools, “populations of particular high schools were based on largely on socioeconomic class or race” and the idea the educational ladder could increase an individual’s chances of mobility became endangered (p.495).

What has been challenging for myself and other rural teachers who actually see the need to involve the outside world in their community, is a renewed emphasis in teaching controversial topics due to an increasingly multicultural society. Hess (2008) tells us “it is highly unusual to find schools or school districts that have infused controversial issues in the curricula in a systematic way that ensures that students will have multiple opportunities” in subject areas throughout their high school career (p. 124). Although Banks (2004) has argued for a regeneration, and modification and restudying of misguided research of racial attitudes and interventions because of the lack of support in this area (p. 22), research of White multicultural education has either focused on urban schools, teacher interventions, or rural White teacher narratives discussing racial equity and interactions with students of color. Researchers do not need to remind me of the need to infuse curriculum with controversial issues mainly because of perceptions our students need to tackle such issues so they can become more effective

participants in a democratic society (Rossi, 1995; Hess, 2002; Washington & Humphries, 2011).

But what is deemed “controversial” varies amongst teachers and community norms. The ability to discuss controversial subjects within the rural high school classroom, can be hampered when issues of race and class diminish student participation (Hemmings, 2000). Washington and Humphries (2011) problematizes the discussion of controversial topics with Hess’s (2008) and Camica’s (2008) idea of open or closed issues through the application of Gladwell’s (2000) notion of “the tipping point” in characterizing larger societal issues as controversial and reflective of the school curriculum. The characterization of issues as controversial lays in the context of “power relations and ideological stances” (p. 302, as cited in Washington & Humphries, 2011). Hess further argues such discussions should answer, “controversial to who, where, and when?” Hess (2008) points to Campbell’s (2005) study finding an inverse relationship between exposure to controversial issues and racial diversity in a class (as cited in Washington & Humphries, 2011). The study also found greater participation in discussions of race amongst African Americans and Anglos when classrooms are racial homogeneous.

Many teachers ponder whether they should disclose personal views or steer clear because of possible kickback from students, parents, and administrators (Hess, 2002). At least, Niemi and Niemi (2007) found in a case study that teachers will go to the extent of using “sarcastic and cynical comments” for political figures, politics and current events (Niemi & Niemi, 2007, as cited in Washington & Humphries, 2011). I would like to add

that many times teachers like myself are either too tired to squeeze the material into a test-oriented curriculum, my colleagues are apathetic, or let's face it, some should not be in the classroom. But, as long as our school district is rated "Acceptable," twice rated "Recognized," we do not need to be evaluated. I am still waiting for my first evaluation after five years. Yet, I am one of the few teachers at Big Falls, if any, willing to delve into dangerous subject content because it is considered too controversial, anything supported by liberal democrats. I like to integrate discussions about race, class using contemporary and traditional literature, and yes occasionally, non-Fox News related news clips.

Mental Health

Madness need not be all break down. It may also be break- through. It is potential liberation and renewal as well as enslavement and existential death. (Laing, 1967, p. 110)

Dear Mr. Vernon, we accept the fact that we had to sacrifice a whole Saturday in detention for whatever it was we did wrong. And what we did was wrong. But we think you're crazy to make us write an essay telling you who we think we are. (Hughes, 1985)

I understand the need to eat healthy and stay physically-fit. I also understand the need to stay mentally-fit. What I would give to be mentally healthy. But for a good part of my adult life I have been navigating through my world mentally struggling at times to find my emotional place of comfort. I am not sure if it is biological as the master narrative of depression says it is, or if environmental or cultural. It is in the subjective negotiation of "passages through social systems and structures," (Greene, 1978, p. 48)

the crossing of borders (Freire, 1984) in a hegemonic wilderness whereby traditional empirical research of class and gender tends to ignore such discussions that intersect historically with male teacher illness narratives. McIntosh (1990) tells us that race and sex are not the only advantaged systems at work. “We need similarly to examine the daily experience of having age advantage, or ethnic advantage, or physical ability, or advantage related to nationality, religion, or sexual orientation” (para. 15).

I do know that I am one of the estimated fifty-eight million Americans, ages six to adult, labeled as having a depressive disorder (Finch, 2011). At the same time, I foresee greater emphasis of mental health as opposed to mental illness. Nassir Ghaemi (2011) tells us psychoanalysts find the concept of mental health almost meaningless “because most of us are abnormal” (p. 204). Furthermore, if neurosis is defined “as unconscious emotional conflicts...we are all more or less neurotic” (p. 204). For example, he argues against Sigmund Freud’s claim normal people are “only approximately normal,” and Anna Freud’s teachings “normal” adolescents, “if defined as being free of crisis and conflict, will grow up to become an abnormal adult” (p. 205). If the Freud’s were right, then, Ghaemi argues, there is no ideal scientific standard. In this case, the Freuds had it right. No ideal standard of mental health works scientifically” (pp. 204-205).

Mental illness has grown globally with an estimated fifty-eight million Americans alone, ages six to adult now affected by depressive disorders (Finch, 2011). Currently the Center for Disease Control (CDC) estimates one in ten Americans meet the criteria for Major Depressive Disorder (CDC, 2010), up from an estimated one in 15

Americans in a 2001-2002 study (CDC, 2010). Furthermore, depression is the leading cause of disability in people ages 15-44, and because I am middle-aged I am more likely than my younger neighbors to be diagnosed with it (CDC, 2011; World Health Organization (WHO), 2011). The CDC (2010) report also shows the nation's poorest region, the Southeast, to have the greatest incidences of depression with higher populations of people suffering chronic conditions associated with MDD, such as obesity and stroke. Of the southern states surrounding Texas, three of the four, Oklahoma, Arkansas, and Louisiana reported rates of all types of depression higher than Texas, but the state did record moderately high incidences (see Appendix A).

Even though causes of most mental illnesses are unknown, a complex mix of genes, biological factors (e.g., brain trauma), psychological factors (e.g., stressful events), environmental factors/sociocultural factors (e.g., poverty) are claimed by scientists to cause many mental disorders such as MDD and Generalized Anxiety Disorder (GAD) (American Psychological Association, 2011; American Psychiatric Association, 2000/2010; CDC, 2010; Mayo, 2011). But research also shows sociocultural forces have historically constructed an appearance of devastating mental illness that lead us to see depression as biologically occurring in women by a two to one margin over men, slightly higher among Blacks (non-Hispanic and other races), but is treatable with psychotropic drugs (Fracassa, 1999; Nissam-Hibat, 2004; CDC, 2010; Pilecki, Clegg, & McKay, 2011). Dependency on this historical view leads men, women and children struggling to find effective treatment and to reform our identity (Moncrieffe, 1997; Radden, 2004).

Critical and postmodern research and discourse challenges the Western biomedical foundations of illness that have been supported by biological assumptions of nature as male-female and as White-Black problematizes individual understandings of depression and anxiety that are guided by paternalistic psychiatry and clinicians, psychopharmaceutical corporations, biotechnology, and research (Moncrieffe, 1997; Radden; 2004). Postmodern psychiatric discourse also claims that the “concealment” of mental illness management under the guise of objectivity and neutrality of science is promulgating a medical (biological) hegemony of mental illness through searches for organic causes that “side-steps” challenges implicit in deviant behavior (Moncrieffe, 1997).

Yet a 2001 U.S. Department of Health and Human Services “Report of the Surgeon General,” finds disparities for minorities in mental health services and underlying knowledge base has a powerful significance for minority groups and for society as a whole. A major finding of this report suggests racial and ethnic minorities bearing “a greater burden from unmet mental health needs and thus suffer a greater loss to their over-all health and productivity” (p. 3) (see Appendix B).

In public, and in the classroom as a rural public high school teacher, I am not afraid to admit I have MDD or GAD, or mention at times I have become dependent on psycho-pharmaceuticals. I cannot compute the amount of money I have spent on medication and mental health treatment. I just know my MDD and GAD keeps coming back, and my meds only work for so long, despite what my health insurance company and pharmaceutical corporations tell my doctor what to diagnose me with or what to

prescribe next based on their mental health bible, the Diagnostic Statistical Manual of Mental Disorders (DSM-IV).

Andre Bishay's (1996) study of motivation and job satisfaction found a mean depression scale score (known as CES-D) among 75 Los Angeles teachers of 15.6, twice the mean found in community surveys and close to the CES-D score of 16 or higher indicating increased risk for depression (Schonfeld, as cited in Bishay, 1996). More recently, The National Survey on Drug use and Health (NSDUH) Report found 8.7 percent of adults aged 18 to 64 employed full-time in education, experienced a Major Depressive Episode (MDE) in 2007 (SAMHSA, 2008) (see Appendix C). MDE as defined by criteria stated in the 4th edition of the Diagnostic and Statistical Manual of Mental Disorders (DSM-IV), as an event in a period of two weeks or longer someone has either experienced a depressed mood or loss of interest or pleasure and at least four other symptoms reflecting a change in functioning: including problems with eating, energy, concentration, sleeping, and self-image (APA, 2004, p. 349).

A review of contemporary research into the mental health of teachers also reveals a reliance on quantified symptoms and causes of pedagogical depression based on self-reporting and telephone surveys of mostly female, pre-service, regular teachers. World-wide, studies of pedagogical depression and anxiety tend to list possible causes, relationships, and impacts; such as job dissatisfaction, anxiety, stress, burn out, self-esteem, alcoholism, withdrawal, and negative teacher performance (Bowers, 2004; Howard & Johnson, 2004; Moriana & Herruzo, 2005; Pillay, Goddard & Wilss, 2005; Hakanen, Bakker, & Schaufeldi, 2006; Zhong, You, Ghan, & Zang, 2009; Yu, Syu, &

Chen, 2010; Steinhardt, Jagers, Faulk, & Gloria, 2011). Other research finds association between professional burnout, the impact of mastery, teacher workload, requirements of new information and skills, technological innovations, and dealings with students, parents and the community (Pillay, Goddard & Wilss, 2005).

In a study of 100 teachers, a high correlation was found between Type A Behavior pattern and psychological disorders such as anxiety and depression, Moriana and Herruzo (2005). People with Type A behavior Pattern have highly successful or overachieving lifestyles, are at high risk for heart related health problems, and experience stress, eating, sleeping, anxiety, and depressive disorders (p. 77). Type a behavior can also manifest certain emotional ideas, beliefs related to overachievement, including “the fear of failure, the unrelenting urge for recognition, talking rapidly, fidgeting, facial grimaces and excessive gesticulation...commonly associated with burnout” (p.p. 77-78). The relationship between the behavior pattern and disorders could “indicate an effective point of intervention, permitting the early detection of individuals who have a higher probability of experiencing these disorders...given that onset is gradual, and mediated by environmental factors, in this case the occupational setting” (p. 81).

The flaws in such research can best be exemplified with a recent study of female high school teachers (Steinhardt, Jagers, Faulk, & Gloria's, 2011) that primarily surveyed award-winning female high school teachers from a university-based research facility, then relied on them to survey other teachers. The researchers initial selection of award-winning teachers makes the findings of a small, but significant relationship

between stress and depression slightly generalizable to the general population of teachers.

In another study, the impact a depression has found to correlate with a teacher's job performance and satisfaction. Bishay (1996) argues that "students seem to recognize the effectiveness of teachers who are satisfied with their teaching performance" (Peck, Fox, & Morston, 1992). Rothman (1981) suggests that this association exists "because teachers serve as more than just educators; they are role models" (as in Bishay, 1996). Bishay's study further found that teachers with higher levels of responsibility, may also lead to higher levels of job satisfaction and "comes closer to Csikszentmihalyi's (1990) description of flow attainment, or increased levels of job satisfaction "because of greater job involvement, challenge, and control". this pleasurable state, can, in fact be controlled, and not just left to chance, by setting ourselves challenges-tasks that are neither too difficult nor too simple for our abilities" (as in Bishay, 152) "Although job satisfaction seemed to be more associated with personal factors, the influence of the environment cannot be ruled out"...such as support or the burdens of certain tasks, such as paperwork for teachers...."May also be "teachers describe themselves and their work differently from the way they actually feel on the job" (Bishay, 154) "It may be necessary to look beyond the school walls, particularly to questions of esteem and support networks to identify higher order needs" (Bishay, 154).

Other studies have looked into teacher responsibility towards their performance in the classroom and the impact it may have in the community. Hagger and Malmerg (2011) warned that with increased expectations of today's teachers being "self-directed,

effective” and responsible for their own professional development, it is increasingly important to recognize early in a teacher’s career...but also, “concerns which might undermine motivation, inhibit actions and forethought, and hamper wellbeing” (p. 598). Gardner (2010) suggests inconsistent findings create “potentially serious consequences for the community, including teacher education” (p. 21) and infers an increased call for teacher education in mental health since it is suggested that the purpose of teacher education is to continually prepare and develop throughout their career (Dyson, 2005).

Some theorists have suggested applying critical race theory to mental health in epidemiology, etiology, and social construction of psychiatric disorders and psychological problems. Brown (2003) suggests critical theorist approaches could investigate relationships of race to mental health and mental health problems with the goal of “improving sociologists’ understandings of relationships between racial stratification and mental health” (p. 295, as cited in Brown, 2008). Brown suggests such studies could investigate the link between social conditions associated with social stratification and poor mental health, a critique of standard indicators of mental health status, the construction of mental health disorders, and an examination of unique manifestations of mental health problems produced by racial stratification.

Similar to adult populations, mental illness in children continues to rise. Any given year it is estimated that 10 percent of children will suffer from mental illnesses that cause some level of impairment, and “only one in five receives any treatment” (Perring, 2004, para. 6). Furthermore, the WHO (2011) estimates that childhood

neuropsychiatric disorders will rise over 50 percent by the end of the current decade (para. 6). Another sign of future problems is indicated in one study that showed that children and young adults are more anxious than their counterparts in the 1950s (Twenge, 2000 in Perring, 2004, para. 6).

A sign of childhood depression is seen in the increased numbers of children taking psychotropic medications. The current estimate of children taking at least one psychiatric drug involves approximately 5 million children in the United States (Diller zoo1 in Perring, 2004, para. 7). Other findings of increased use of medications include a 700 percent increase in production of Ritalin between 1990 and 1998, and prescriptions for antidepressants to children increased from 300 to 500 percent from 1988 to 1994 in the United States; Prescriptions for SSRI medication, such as Prozac increased 19-fold (para. 7).

There has also been dissatisfaction among critics of the DSM's, often cited for its importance is a 1966 publication on disorders of children "stressed the intermingling of normal development within a spectrum of normality and pathology, as well as the multiple meanings of symptoms" (Schowalter, 2000 as in Perring, 2004, para. 28). Other contemporary criticisms point to suggestions that ADHD is over-diagnosed, and that "boys are by nature hyperactive" (para. 28).

Critics of childhood and adolescent mental disorders point to numerous reasons for the current mental health crisis in schools, such as untreated youths due to the absence of social workers or psychiatrists (Mowbray, Megivern, & Strauss, 2002), school funding, or inappropriate treatment (Perring, 2004). Crundwell and Killu (2010)

suggest mental disorders can go unchecked by teachers because essential features of depression in adults, with similar criteria, are found as well in youth” (p. 46). The researchers further claim irritability is more common in depressed youth than adults. Symptoms like sad moods are more internal and subjective than externalizing disorders such as Attention Deficit Disorder (ADD), and few ask for help because they think no one cares (p. 47). It is estimated that one in ten U.S. students go untreated, are not treated properly...are drugged up (Diller as cited in Perring, 2004)...[and] negatively impacts academic achievement (Mowbray, Megivern, & Strauss, 2002).

Impacts of depression on achievement show, that in contrast to students with other disabilities, 45 percent of students with emotional disabilities have the lowest high school completion rates, failed more courses, earned lower grade point averages, and missed more days of school than children with other disabilities (Mowbray, Megivern, & Strauss, 2002). Furthermore, transitions from high school to college have been shown to be challenging for emotionally disturbed students with approximately 25 percent enrolled in post-secondary school between three and five years after high school (Mowbray, Megivern, & Strauss, 2002). That figure compares to students without disability with postsecondary enrollment rates of 68 percent (Mowbray, Megivern, & Strauss, 2002).

Schools have seen an increase in governmental regulation concerning student mental illness since the passage of the Rehabilitation Act in 1973. Section 504 of the act requires a “free and appropriate public education (FAPE) for every child with a disability in the United States” (University of Washington (UOW), 2008, para. 2; U.S.

Dept. of Educ., 2012). This legislation mandated better identification and treatment of disabilities and guaranteed families due process (para. 2). The law also allowed for the government to give financial incentives to “entities” that ensured compliance with federal disability laws (para. 2).

Through 1990, some individuals struggled to receive the services free from discrimination. Later that year, Congress passed the Individuals with Disabilities Education Act (IDEA), which specifically details rights of students with disabilities, and required an Individualized Education Plan (IEP) for such students with disabilities. Several amendments followed in 1997, allowing for greater student participation in the assessment, review, and developments of the IEPs (UOW, 2008, para. 3; U.S. Dept. of Education., 2012). Within the realm of protection, Section 504 and ADA covers all precollege students who are also covered by IDEA. But not all students covered under Section 504 and ADA are covered in IDEA (para. 5). Additionally, the Americans with Disabilities Act of 1990 (ADA) and its subsequent amendments in 2008, guarantees protection against K-12 students with disabilities from discrimination.

Conclusion

In this chapter, I reflected upon autoethnography as a necessity for framing perceptions of a White teacher’s interactions with students, school personnel, and residents in a predominantly White community, Big Falls, Texas. Arts-based research was first discussed as a contributor to the understanding of art as a source of knowledge formation or meaning-making. This chapter next presented the development of

multicultural education and its connection to rural education. Next, contemporary challenges to a historically Southern hegemonic discourse were discussed by carefully unpacking theoretical presumptions and more nuanced approaches leading to harmonic possibilities in discussions of race in the predominantly White rural community. Following this, an historical view of rural education was then visited to lay context for this study. Finally, Major Depressive Disorder was discussed due to the impact the illness had on the researcher's perception of the predominantly White rural school community.

CHAPTER III

DEVELOPING THE STUDY

Statement of the Problem

Against the wake of No Child Left Behind (NCLB) which have resulted in lower graduation rates and gaps in academic achievement because of standardized testing, multicultural and critical scholarship and research has advocated action of “true change and equity” merging race with gender, class, and language (Banks, 2004; Pinar, 2004; Gay, 2010; Jupp & Slattery, 2010; Ladson-Billings, 2011; Landsman & Lewis, 2011). Aside from the negative impact on students, teachers continue to leave their classrooms no longer able to serve the student even in the name of academic equity and racial harmony.

There has been little qualitative inquiry into increased teacher mental wellness research, pre-service teacher mental health training, and interventions to help treat teachers marginalized and stigmatized by society as psychotic, insane, or out of touch with reality, despite high rates of pedagogical depression. Furthermore, contemporary research linking depression and anxiety to social demographics are mixed, in part due to a concept of culture generally eliciting “simplistic conceptions” from some educational researchers that too often are “narrowly read as the final property of particular groups based on ethnic origin” (McCarthy, 1998, in Sleeter & Bernal, 2004, p. 148; Sleeter & Bernal, 2004). Increased mental wellness research becomes particularly important when depression usually lies quietly boxed in the closets of critical theory and multicultural

education research, as illness, disability, and sometimes “other” (Sleeter & Grant, 1999; Banks & Banks, 2001; Jupp & Slattery, 2010b).

In the very practice of avoiding a “vacuum of the self” (Wise, 2004) claims the notion of lens-forming called on by qualitative researchers seemingly is deemed complete once the researcher’s identity of race, gender, class, and sometimes language, is revealed to the reader. These simplistic conceptions further problematize the importance of individual White male voices considered part of a hegemonic class who may have genetic and biological links to mental illness not necessarily caused alone by environmental and sociocultural factors, yet who are needed in predominantly White classrooms to enact academic equity and racial harmony. This call beckons classroom research that Henry Giroux (1992) says transcends borders, and in what Geneva Gay (2010) calls “affective, humanistic, and transformative” ways (p. 39), by helping teachers and students explore new landscapes of learning, and making individual choices and relativity within the global community (Greene, 1978).

Statement of Purpose

In my research I did not attempt to exalt my own working-class Whiteness, maleness, claims of catharsis, or oppressive treatment because of my mental disorders. Nor did I try to causally link Major Depressive Disorder (MDD) and its possible negative impact on a teacher/researcher’s perception of equity pedagogy and prejudice reduction in rural White hegemonic high schools. With the emerging findings of this study, I attempted to infuse future explorations and complications of mental illness through critical and postmodern discourse, and the perceptions and practices of White

male teachers, who as role models attempt equity and prejudice reduction while “becoming” in the Southern hegemonic school culture (Jupp & Slattery, 2010a).

My reflections may also provide insight into how we can better prepare ourselves, future teachers, school administrators, and other stakeholders on the critical nature of mental health support for teachers so that they can better serve students of color, class, gender, who suffer from mental illness. In what may seem selfish to some readers, it was hoped that my research may lead to catharsis, or a healing of my own illness and abuse through a transformative purging of depressive thoughts into a logical order that creates “wholeness” (Frank; 1995; Pelias, 2004) during my White becoming..

Research Questions

Situated primarily in the literature of arts-based education, critical theory, critical White theory, rural education, and mental health, and driven by a critical theory framework, the following questions guided my research:

- 1) What are the experiences of a Southern White male teacher in a predominantly White rural Southern high school community?
- 2) How does depression and anxiety inform and color the experiences of a White male high school teacher interacting with students, teachers, parents, colleagues and administrators?
- 3) How do the arts inform and reflect the autobiographical experiences of a White male high school teacher in a predominantly White rural high school community?

Operational Definitions

The following definitions are provided to ensure uniformity and understanding of these terms throughout the study. The researcher developed all definitions not accompanied by a citation.

Mental illness and mental disorders are used interchangeably in this study to describe “a broad range of mental and emotional conditions...to one portion of the broader ADA term mental impairment, and is different from other covered mental difficulties, such as mental retardation, organic brain damage, and learning disabilities” (Center for Psychiatric Rehabilitation, 2011) as are described in the American Psychiatric Association’s Diagnostic and Statistical Manual of Mental Disorders (DSVM-IV) (2000/2010).

Racial identity is described by Helms (1990) as the “belief system that evolves in reaction to perceived differential racial group membership” (p. 4). Identity development is considered an ongoing, non-linear process whereby individuals move to varying degrees depending on motivations and experiences. For this study, White will be defined as “a person having origins in any of the original peoples of Europe, the Middle East, or North Africa” (OMB, 2012).

Design of the Study

This research study is a form of qualitative inquiry known as autoethnography. Autoethnographies, while autobiographical in nature, positions me, the autoethnographer, as the researcher, participant, and also narrator as written in first person tense. It is essentially a study of one’s self, an introspection and self-analysis

while immersed into a context. Therefore, my study is reliant on personal observations and interpretations of shared encounters and interactions that took place with colleagues, students, parents, and the residents of Big Falls from August 2007 through May of 2012. I will develop the qualitative research method of autoethnography further in Chapter III.

Community of Study

The community of my autoethnographic study is Big Falls High School, located in Big Falls, Texas, fictional by name, but in reality located in the northern half of the state. The high school's student enrollment is approximately 500 students according to Texas Education Agency (2012) data. While teaching at this school for the past five years, I have noticed standardized testing scores and enrollment in advanced programs show achievement inequities within the school. The school's students are predominantly White at about 86% of the student population, about 12% Hispanic, and approximately 2% African American.

The U.S. Census (2008, 2011), The U.S.D.A. and other governmental entities tell me what it means to be rural. In some cases, people could be living on a tract of land and they would be labeled as rural. But all I have to do is look west across the interstate two blocks from my house, through hazy February skies to see open plains dotted with one or two subdivisions, and a few ranches, or I can look east toward the large grain mill elevators peaking above the Catholic church across the street. If I take a drive in town I would drive along roughly-paved streets named after people of significance or power who sought to avoid feeling like a small fish in a big pond only to stay in the town they

grew up in. I would pass a few restaurants, city hall, the local newspaper, and a few bars. If that is not enough, I could take a 14 minute drive north or south, or 20 minute drive across the main street tracks in our Dodge Ram pickup until I would arrive at a town larger than ours. Big Falls is rural, if you ask me.

While the bigger towns are a little ways away, we are not without our challenges. Our largest employer is the school district, aside from the large mill, and we have had to face budget cuts just like everyone else, but no need to worry. Once you are employed with the district, you are here until you are planted in the ground. Who cares if you cannot teach. You may get talked about during gossip sessions at lunch or in the hallways during passing periods, but, hey, if your kids pass the mandated test, you're a good teacher.

Format of the Findings

This study is a subjective personal account of a White male teacher working at a predominantly White rural high school from August 2007 through August 2012 while at times suffering from medically diagnosed MDD. The study is told mainly through the lens of the first person "I" with a polyvocal subtext deciding when certain characters have agency to "speak." All efforts will be made to clearly acknowledge and discuss creative uses of voice within the context of the creative nonfiction, especially if creative use of voice involves dialogue embedded within oral and written narratives and acquired recorded family history.

What the reader should realize is that the rhetorical presentation of my findings in their final form is in no way an attempt to exalt my own working-class Whiteness, maleness, mental illness, or other experiences of injustice. For there has existed for decades, revolutionary scholars and writers in these fields. Nor is it meant for entertainment.

Emerging from past and current critical examinations of my findings are blends of narrative structures, such as creative nonfiction within ethnographic poetics as described by Denzin (1997). Readers could also call the final form a personal, academic quest that blends autoethnographic elements adapted by Pelias (2004) and Frank (1995) with that of the travel guide, described by Carl Thomson (2011) as “narratives that seek to interweave the inner and outer worlds, mixing ostensibly factual, objective description of the people and places through which the traveler passes with a more openly subjective account of the traveler’s own thoughts and feelings over the course of the journey” (p. 98). Within travel writing scholars and students have found the genre to be representative of cultural, historical, and political discussions, and is linked to the spread of ‘postcolonialism’, or ‘postcolonial studies’.

Significance of the Study

I am attempting to infuse future explorations and complications of mental illness through critical and postmodern discourse, and the perceptions and practices of White male teachers who as role models, attempt equity and prejudice reduction in the Southern hegemonic school culture. It is also hoped that this study’s reflections may

provide insight into how educators can better prepare us, future teachers, school administrators, and other stakeholders on the critical nature of mental health support for teachers so that they can better serve students of color, class, gender, who suffer from mental illness.

Dissertation Structure

The dissertation is divided into seven chapters. Chapter I is the Prologue of my study. It describes the initiating events that I experienced as a teacher that led to this study. In Chapter II I summarize foundational background in the areas that impacted my study, arts-based research, Southern White male hegemony, critical race harmony, rural education, and major depression. Chapter III includes the statement of the problem, statement of the problem, statement of purpose, research questions, definitions, design of the study, format of the findings, significance of the study, and a summary of the dissertation structure. In Chapter IV I present and discuss Research Methodology of the Study. My story continues in Chapter V with my findings that address my three research questions. This chapter contains approximately 29 vignettes with some analysis, written in a form intended for later use in a postmodern travel guide to the South, yet written as such to meet requirements for this presentation. Chapter VI is the analysis of my autoethnography, where I try to make sense of the story, discuss recommendations that have implications for the Southern White male teaching multicultural education in the predominantly White Southern rural high school classroom, and discuss the potential value my story has for others and future research. Chapter VII consists of an Epilogue

that presents a parting message in light of the study presented to the reader. I have also included an appendix that consists of a limited number of documents, including art, which are of evidentiary value.

CHAPTER IV

METHODOLOGY

To say all research is a first-person narrative is not to say that all research is about the heart. The heart pushes the self forward to places it doesn't belong...I don't want to go to places where the heart is not welcome. Such places frighten me. 'Are you frightened by the truth?' would come the rejoinder. 'No, I'm frightened by what poses as the truth.' (Pelias, 2004, p. 8)

We do not believe that criteria for judging either reality or validity are absolutist...rather they are derived from community consensus regarding what is 'real' what is useful, and what has meaning." (Guba & Lincoln, Denzin, Lincoln, 2005)

Qualitative Research

Qualitative inquiry has the potential to create Greene's wide-awakeness (p. 253) which allows me to see myself as a holistic part of the local landscape and global awareness of the historical event so I can continue the process of healing and understanding (Atkinson, 1994, p. 131; Frank, 1995, p. 63; Lincoln & Guba, 1985, p.120). Based on the awareness of self-identification of race, gender, and other constructed groupings, in my case, a White male, I do not question whether I have used my "full freedom." I have not become this or that. I am becoming. This requires moving beyond coded identifications of Whiteness to an even more reflective, personally chosen identification based on my personal biographical past and present and future interpreting the perceptions before me in this community.

As such, my study draws on literature from and research conducted in the fields of autoethnography, arts-based research, multicultural education, rural education, critical race harmony, Southern White male (hegemony), and mental health, and is informed by critical perspectives and postmodernism in qualitative research. Qualitative inquiry is an interpretive epistemology grounded in sociology and education, covering many interpretive forms that allow us to understand, construct, and explain meanings of social phenomena while interacting with the community of study with as few disruptions as possible to the natural setting (Merriam, 1998). Schwandt (2001) describes it as the “life-world as it is lived, felt, undergone, made sense of, and accomplished by human beings that is the object of study” (p. 84).

Merriam (1998) categorizes qualitative research into five common types, namely, basic, ethnography, phenomenology, grounded theory, and case study. Denzin and Lincoln (2005) further describes major movements within the evolution of qualitative research. They mark qualitative research in North America into eight historic phases, beginning with the traditional period between the early 1900’s until World War II.

It was during this time, the “Lone Ethnographer” was a “lionized figure” that would travel into distant lands to return home with stories of “strange” peoples. Malinowski’s diaries, reflects this mage through a series of texts describing his “frustrating” and “isolated,” yet “provocative” field-work in New Guinea and the Trobriand Islands between 1914 and 1918 (Marcus & Fischer, 1986, as in Denzin; Denzin & Lincoln, 2005). Like other ethnographers, Malinowski’s accounts were structured by objectivity, a complicitivist imperialism, and a belief in, and creation of a

timeless, museum-like picture (p. 15). Historically, this marks the birth of classical ethnography, that would ultimately be “shattered” with claims of antiquity, but yet would ultimately and valuably inform and transform into what would later become autoethnographic, poetic and first-person texts in the late 1960’s, 1970’s and 1980’s (Denzin & Lincoln, 2005). Qualitative researchers at this time were known for their objective accounts of their field experiences evident of the positivistic scientist paradigm. Denzin and Lincoln also note that qualitative researchers of the time were “concerned with offering valid, reliable and objective interpretations in their writings” and their subjects, “the Other,” was “alien, foreign and strange “(p. 15).

As a participant observer, I use myself as a tool for collection of culturally significant experiences in the form of “rich descriptive narrative data” (Merriam, 1998, p. 8), so I can write, interpret, and/or perform my own narratives (Lincoln & Guba, 1985; Ellis & Flaherty, 1992; Ellis & Bochner, 1996; Crawley, 2002; Ellis & Berger, 2002). I have already begun to immerse myself into the culture (Atkinson, 1994) and have discovered that autoethnography could allow for a personal narrative of immersion into the high school and an understanding of the community’s cultural values and possible explanations created by critical intersections of race and equity. Jackson, Boostroom, & Hansen (1995) suggest that, “Classrooms can help us to sharpen our sense of identity and understanding of culture, and explore and internalize the issues of fairness and morality.” Furthermore, I see a “lack” of multiracial awareness beyond what argues, “constitutes effective teaching is partly dependent on the context of the school and its collective values” (Good & Brophy, 2008, p. 15). It is the “gap-filling” that has

been both a personal challenge and research challenge because of methodology and historical interpretation.

History and Development of Autoethnography

As a White high school English teacher seeking exposure of biases, and to lay a foundation of equity in a rural, predominantly White high school community, autoethnography allows for consideration of lived experiences from my childhood through my professional years as a son, husband, and teacher. It is the sense of what Giroux (2001) says, as rephrased by McKenzie and Scheurich (2004), that “schools are public spheres in which culture constructs and is constructed” (p. 435). As such, Giroux (2005) calls on teachers to become “cultural workers” by defending democracy with the “very authority vested in...schools to work against the grain of such authority (p. 71).

Autoethnography is part of the interpretivist paradigm emanating from within anthropology, social constructivism, and feminism, and is closely tied to hermeneutics and phenomenology, allowing the researcher to release multiple layers of consciousness, and provide alternative venues for marginalized voices (Denzin, 1997). In “Revision: Autoethnographic Reflections of Life and Work,” Carolyn Ellis (2009) describes her idea role as an autoethnographer:

As an autoethnographer, I am both the author and focus of the story, the one who tells and the one who experiences, the observer and the observed, the creator and created. I am the person at the intersection of the personal and the cultural, thinking and observing as an ethnographer and writing and describing as a storyteller (p. 13)

Susan Chase (2005) summarizes Denzin's (2003) goal of autoethnography as showing rather than telling and, "thus disrupt[ing] the politics of traditional research relationships, traditional forms of representations, and traditional social science orientations to audiences"(Chase, p. 660). Furthermore, Ellis (2009) adds that an autoethnographer writes from the first-person perspective about one's social and relational world in an emotional way... "a fusion of private and sociological introspection" (p. 99). This, she says is done through a constant reflexivity, in which we constantly analyze our experiences found "in dialogue with ourselves" and represented in field notes, narratives, participant observation, and interactive dialogue with others

Participant Observation

The researcher is the primary "tool" in the critical paradigm for collection and analysis of data acquired usually through fieldwork. I was a participant-observer, the "subjective knower," primary research instrument, and only source of reality (Lincoln & Guba, 1985, p.93) who was thoroughly involved in the phenomena and thus could not make detached observations of the culture being analyzed and interpreted (Erlandson, Harris, Skipper & Allen, 1993; Atkinson, 2006; Hughes, 2008). The dualing role of participant-observer is detailed by Brown's (1977) description of the perspective of the "outsider or stranger" and the "marginal man," when he states, "The participant side of participant-observation thus affords nearness, while the observer side lends farness" (as in Atkinson, 2006, p. 19).

I am a 52 year-old White male teacher who has lived in a Southern, predominantly White rural high school community for the past five years, and who has knowingly suffered from MDD periodically for approximately 13 years. As an

autoethnographer, I observed and reconstructed subjective, and at times contradictory understandings and explanations of social phenomena within a predominantly White high school community in Texas “with as little disruption as possible” (Merriam, 1998, p. 5). While autoethnography utilizes the lens of the first person “I” as a participant/observer, it is my intent to also present in creative fiction form a polyvocal subtext deciding when certain characters have agency to “speak.”

Life History

I do not consider myself to be a “lion-like” figure in a society similar to the jungles of New Guinea, yet I draw from an autoethnographic spirit attributed to ethnographers like Malinowski, and others such as Mead and researchers of the Chicago school with their concentration on life story and interpretive ethnography within a narrative life history approach eventually leading into the “researcher-as-author” and subject of the story. In the Chicago school’s use of sociological life history lays the classic example of “The Polish Peasant,” (Thomas & Znaniecki, 1918/1927) which was made possible by the Chicago School sociologists. In its second volume a “life record” of a Polish immigrant, Wladek Wiszniewski, was written by himself. These pages followed 800 pages of description of a disorganized Polish social life, as well as post immigration life in the United States (as cited in Chase, 2005, p. 653).

Anthropologists used life history to understand cultural facts by choosing to study people who they assumed were representative of the culture of study, and then

would allow them to interact and present an insiders' view of culture and daily life (Langness & Frank, 1981, p. 24); 2) as in Lewis' (1961) publication of life stories of one Mexican family in "The Children of Sanchez" (Langness & Frank, 1981, pp. 24-27, as cited in Chase, 2005 p. 654). Other studies followed with Chicago's life history approach, such as the early 20th century study of American Indian cultures, and anthropological use of life histories turned anthropological method with the publication of Radin's (1926) "Crashing Thunder" (Langness & Frank, 1981, pp. 17-18), the story of a financially strapped Winnebago man within his cultural context.

Autopoetics

The late 1990's was common for cultural anthropologists to converse in the experimental narrative tradition and be open to other forms, such as poetry, short stories, first-person narratives, and ethnographic dramas (Denzin, 1997). Denzin (1997) adds that "the unstable relationship between the ethnographer, the cultural subject, the ethnographic text, and cinematic and video representations cannot be avoided" (p. xix). But he further argues ethnographers should do more than place interpretive emotional tales of crisis, catharsis, or self renewal "on the shelf" for the sake of entertaining the reader. "Self-stories...should be a stimulus for social criticism and social action – a joining of the personal, the biographical, with the political, the social" (p. 200). Carl Leggo (as cited in Irwin & Springgay, 2008) also argues educators should take advantage of endeavors utilizing creative ethnographies because autopoetics are transformative:

Essentially pedagogy is all about transformation. I never want to be the same person two days in a row. I always want to be changing and experimenting and embracing new challenges...but many of us do live without the privilege of telling our stories, or the privilege of being heard. (Leggo, as cited in Irwin & Springgay, 2008, p. 9).

Research in the Postmodern Society

Within autoethnography, *currere* encompasses autobiographical reconstructions of reality that are centered on my understandings or perceptions of a multifaceted curriculum process. The postmodern curriculum theory of *currere* (Pinar & Grumet, 1976) strongly suggests a link of the education process to inquiry paradigms that include “understanding” and “emancipation.” Curriculum theory combines “autobiographical and theoretical truth-telling that articulates the inextricable interrelationships surrounding the educational experience of teachers and students as lived” speaking from “the subjective experience of history and society, experience” (Slattery, 2006, p. 25). As such, curriculum theory enhances and redesigns humanities and arts theory, including arts-based research.

In the private sphere of education, *currere* also leads critical educators from psychological “complicated conversations” with oneself to creating broader connections through engagement with his or herself and students in construction of an authentic “public sphere not yet born” (Pinar, 2004, p. 38). *Currere* includes four steps that bring forth a purposeful and engaged conversation between the public and private spheres of education: the regressive, the progressive, the analytical, and the synthetical. It is

through the process of *currere* one re-enters and reflects on his or her past “lived” experience but does not “succumb” it, instead focuses attention “to schooling, books, teachers, and other educational experiences and artifacts” (Slattery, p.63).

Hermeneutics

Kinchole and McLaren (2005) argue reconstructed perceptions of reality are “merely an act of interpretation” like all research (p. 311), and that it is my existence that relies on the method of interpreting text called *hermeneutics*. Hermeneutics and *currere* bind us to education through the use of accumulated experiences, and thus for “future possibilities” (Slattery, 2006, p. 254). Yet, hermeneutics paradoxically insists learning is possible because “we both know and do not know whatever we are learning” (Flynn, 2006, p. 119).

Flynn rephrases Gadamer’s explanation of what has become known as the hermeneutic circle as, “a method for discerning the meaning of an unfamiliar text, whether its strangeness be historical like an ancient inscription, or simply foreign to us, like the statements of one from another culture or even another profession” (Flynn, 2006, p. 119). Kinchole and McLaren (2002) tell me, that critical researchers see the hermeneutic circle as a “process of analysis where interpreters seek the historical and social dynamics that shape textual interpretation” and engage in a “back and forth” relation to study the relationship between “part and whole and whole and part” where no final interpretation is sought (p. 98). Nel Noddings (2007) refers the “back and forth” to “a practical bent...mak[ing] sense out of history and contemporary contexts without

tying either to rigid theoretical foundations” (p. 77). Most importantly, hermeneutics assumes linguistic expression or cultural object is embedded in a tradition that can either “impede communication or foster it” (Flynn, 2006, p. 121).

Critical researchers extend traditional hermeneutics and the postmodern tradition to doubt and reveal textual claims from authorities that express and “[enable] the production of authority” (Kinchole and McLaren (2005, 311). However, in general, qualitative researchers seek a more harmonious bridge between reader and text, “text and its producer, historical context and the present, and one particular social circumstance and another” (p. 311). In part, this is what Gadamer (1995) calls “a fusion of horizons” (p. 290).

Phenomenology

The postmodern philosophy of phenomenology involves the study of objects, both the what and the why, but in an aesthetic way that goes beyond “modern obsession with standardized interpretation, predetermined methodologies and styles for writing and researching, and universal metanarratives that can be applied to knowledge acquisition” (Slattery, 2006, p. 254). This means that the understanding of curriculum is ongoing, infinite, unfixd, and in this manner a “state of becoming” that postmodernists say “should be the focus of educational inquiry” (Slattery, 2006, p. 254).

Contemporary phenomenology, while credited with Edmund Husserl, finds its roots in Descartes with his famous dictum “I think therefore, I am” which infers a constituting subject, “a consciousness that shares in the construction of reality

(Noddings, 2007, p. 70). Through Husserl's bracketings and reductions of knowledge and truth, "human consciousness actively constitutes objects of existence" (as cited in Flynn, 2006; Kinchola & McLaren, 2005, p. 327).

Yet in rural Texas, unexplainable forces are guiding my fight for academic equity and prejudice reduction, including students and teachers who view the world through a depressive and anxietal lens. A son, husband, father, and teacher...anxieties emerge from all directions of my life. Sometimes they head simultaneously on a collision course, but particularly when I witness acts of racial, gender, and class prejudices in the community. Ironically, the very mental disorders I must manage prevent me from helping the people I most care about, by turning the narrative thoughts inward. The thought of being labeled "unmanly" or as a "sicko" does not help my self-esteem. Vandenberg (1979) says such losses, such as my loss of self and belongingness "disclose the conditions for overcoming estrangement from oneself and alienation of other people," and the "loss of world reveals the need to regain the primordial access to the world that belongs to authentic existence" (p. 169).

Postmodern forms of my personal interpretations are emerging within the social context, blurring the disciplinary boundaries of ethnography and autobiography. I am much like critical autoethnographers who Foley & Valenzuela, (2005) see as a "mere culture-bound [mortal]" inking historical standpoints of race, gender, and class" abandoning the positivistic fallacy for detached, "more intuitive or subjective ways of knowing" (p. 218).

But “Uncle Walt” (1855/2011) must have been on to something, for I found ways to “sound my barbaric yawp”:

The spotted hawk swoops by and accuses me, he complains
of my gab and my loitering.

I too am not a bit tamed, I too am untranslatable,
I sound my barbaric yawp over the roofs of the world.

(Whitman, 1855/2011 “Leaves of Grass,” p. 66)

The release of such angst through illness can be felt through such narratives as discussed by Frank (1995), academic life narratives as discussed by (see Pelias 2004), and the creative, progressive reformations of White identity as discussed by Jupp & Slattery (2010).

But I find solace, safety and welcoming releases of tensions within the pages of my reflexive journal, through words and melodies of song, and other forms of interpretive poetics (Denzin, 1997). I have known of no other way throughout my life to express my angst. This safe harbor in the hegemonic South challenges the current stigmatic and gendered mental illness in a socially active and “public” way by giving my critically ill self a critical counter voice as the “Other” (Vargas, 1999, 2002) beginning the recovery of my lost self (Martin, 2011) that has been hiding in that closet.

Place

Within the autobiographical experience I have realized establishing “place” is critical to meaning-making, to the understanding of who I am with the context of and

subjective interaction of my being with social and aesthetic places. I am constantly comparing the vast internal landscapes of my past engagements with a complex culture and weighing that history with possibilities of reengaging with a social world that seems quite foreign. While numerous Southern fiction and nonfiction writers such as Eudora Welty and William Faulkner have written about regional histories and myths, they or their characters are “bound by” (Kincheloe & Pinar, 1991; Casemore, 2008), my study, grounded in autoethnography, appears as part of a personal autobiographical, educational journey and social-psychoanalytical self-reflection of a small, Southern, rural school community.

George Washington University Professor Brian Casemore (2002) merges his study and definition of curriculum of place in the American South, with numerous other writers and artists who have investigated the history, politics, and place educational experiences within the autobiographical and sociopolitical contexts of curriculum theory. He emphasizes that ‘place’ “not only refers to a location or region but also absorbs subjective meanings and social identities” (p. 6). Specifically, the study of “place” fits within Pinar and Grumet’s (1976) curriculum theory known as *currenre* noted earlier in this chapter. As Joe L. Kincheloe and Pinar (1991) notes of the Welty’s insight to incorporate place into educational research:

For place to inform the act of inquiry it must be turned inside out; in other words, its essence must be uncovered and understood. The raw material of place must be bracketed in such a way that grants insight into the human condition, historical movement and/or anthropological expression. (p. 7)

Kincaid and Pinar extend Welty's insight by noting that the meaning-making process sets into motion a "synergism" whereby "rhythms of time and fleeting glimpses of the unconscious are integrated with a knowledge and place to reveal hidden designs" where "not only place itself is exposed but also the elusive conversation between place and curriculum theory is audible (p. 8).

Other writers and artists have also provided explanations and renderings of the significance of place in research, the demand for autobiography, and "working through" place as a symptom of culture. Casemore (2002) notes the understandings of art critic Lucy Lippard (1997), French historian Pierre Nora (1989), and Professor Edward Casey (1993), demonstrate severing lived and embodied relationships to the past can make it difficult to find meaning in the present. But as Lippard (1997) describes, "The lure of the local connects us to the past we have forgotten" (as in Casemore, 2002, p. 9). The question is then how one navigates through confrontations through the different aspects of us and others clouding our experiences of place (Casemore, 2002).

Mary Jacobus (1999) argues in "Psychoanalysis and the Scene of Reading" that what readers don't see in landscapes depicted in fiction can give them an "unconscious sense of relating to an inner world" (p.54) (as cited in Casemore, p. 9). Yet, she adds that these very same landscapes can provide a medium in which the reader can work through personal and historical trauma (Casemore, 2002, p. 9). Furthermore, W.J.T. Mitchell (2002) sees place in terms of Jacques Lacan's theory that "defines subjectivity as a place in language" that has no "no real physical dimensions, but is the representation of a place as mimeticized in the mind" (Zizek, 1989, p. 155 as cited in Casemore p. 10).

Mitchell's psychological framework is applied to place in the South through Lacan's use of space, by relating his idea of space, place, and landscape to Lacan's idea of "The Symbolic, the Imaginary, and the Real" (p. x, Mitchell 2002). It is in the Lacanian idea of "The Real" that signifies a traumatic or historical event (s in Casemore, p. 11) that Mitchell argues is interwoven with the imaginary landscape that "can help expose our transference," in the psychological sense, "that accompanies our treatment of place" (p. 11).

Narrative Inquiry

The works of past ethnographers are seminally embedded in a foundational authority for my autoethnographic study of Big Falls. Big Falls, not its real name, is no Malinowskian jungle lush with islandic mountains and green valleys and remote villages, but there are critical voices to be heard, even if they are told through rich, descriptive text based on observations of a depressive middle-aged White man. Autoethnography is method and form, the multiple inks in my pen guiding my strength as a writer, showing rather than telling events and evoking emotions and voices of people hidden in social science inquiry (Denzin, 2003).

Narration always occurs in particular situations as storytellers draw on the resources of language and cultural, relational material and physiological conditions to perform narrative (Gergen, 1991). Narration situates contextualized knowledge for the reader to make sense of any person, even, experience and emplotment. Moreover, any story or interpretation is always partial because we construct meaning in the fragmented

contexts and subjectivities of our lives (Gergen, 1991, as cited in Harter, Japp, & Beck, 2005, p. 26).

In both telling experiences, narrative mediates between an inner world of thought-feeling and outer-world of observable actions and states of affairs (Garro & Mattingly, 2000, p. 1, as cited in Harter, Japp, & Beck, 2005, p. 9). We further position narrativity as a social, communicative process that is inherently dialogic. Rather than representing only the inner state of the narrator, meaning is always co-constructed in the liminal space between participants (Turner, 1980). Meaning thus lies in the interface between stories, not in the mind of the words of any sole participant (Harter, Japp, & Beck, 2005, p. 9). Thus the rich text derived from observation and remembering can serve as a possible model for White male teachers practicing Thoreauvian “deliberateness” (1854/2006), or for teachers seeking a state of Greene’s (1978) “wide-awakeness” (p. 163) in a predominantly White high school classroom.

Summers (1994) tells us that personal experiences can also shape macronarratives ranging from stories of one's family to institutional stories of the workplace, church, government, and nation (as cited in Harter, Japp, & Beck, 2005, p. 20). Furthermore counter narratives may develop in spaces when social, political, and economic conditions coalesce, and may serve as powerful tools to “negotiat[e] awareness, [demand] justice, and [seek] resources” (Summers, 1994, p. 24, as cited in Harter, Japp, & Beck, 2005, p. 20). Counter narratives thus can help groups throughout society come to some understanding and simultaneously receive political recognition.

Illness Narratives

Besides biomedical reasons, studies examining the relationship between identity and mental disturbance using patient's or their psychotherapist's narratives have found patients trying to give their own meaning to their illness in what have become known as illness narratives (Car, 1998; Frank, 1995; Metzl, 2003; Stern, 2003). It is for this reason, I have included narratives written while I suffered from MDD.

In "The Wounded Storyteller," Arthur W. Frank (1995) describes a patient's experience in terms of chaos, total desperation, and disintegration without the ability to narrate. The patient then breaks through to a phase of narration and some measure of control, resulting in a "redefinition's of one's past, present, and future" in the form of a quest narrative (Frank, 1995; Westerbeek & Mutsaers, 2008, p. 29). But the patient's narrative can also serve as catharsis in both what Brady (1999) terms a healing one's own illnesses and abuse and as a transformation of purged thoughts into a logical order that creates "wholeness" in their life (as cited in Frank, p. 183; Ellis, 2004).

Illness narratives potentially can shed truth on a reader's life. Herbert Marcuse (1964) argues that despite critical elements of illness narratives that have been hidden due to modern society, "A modern pedagogy might still enable modern learners to "break" with assimilative power and reconstitute certain works of art for transcendence, self-knowledge, and critique" (as cited in Greene, 1978, p. 23).

Travel Writing

Social sciences like geography, anthropology, and sociology evolved to some extent, out of travel writing, “engaging in inquiries that once were principally associated with, and articulated in, the genre known as voyages and travels” (Thompson, 2011, pp. 3-4). But to differentiate itself from the more subjective and “anecdotal forms of travel writing, focused on scientific methodologies and modes of discourse (p.4). However, in the 1970’s with the “literary” turn, objectivity of ethnographic text was questioned creating continuous reassessment of travel writing’s role as “a vehicle for geographic, ethnographic and sociological knowledge” (p. 4).

Much like autoethnography, travel writing delves into a researcher’s interaction with different cultures, particularly in a global society where cross cultural contacts cannot be avoided. Carl Thompson (2011) argues that travel writing is a “genre that can provide important insights into the often fraught encounters and exchanges currently taking place between cultures, and into lives being led, and the subjectivities being formed, in a globalizing world” (p. 2). As Thompson (2011) notes:

since there are no foreign peoples with whom we do not share a common humanity, and probably no environment on the planet for which we do not have some sort of prior reference point, all travel requires us to negotiate a complex and sometimes unsettling interplay between alterity and identity, difference and similarity...It is the negotiation between self and other that is brought about by movement in space. (p. 9).

Thomson adds that if such travels involve encounters between self and other through space, travel writing is a product of this encounter, and negotiations between similarity and difference.

Much like autoethnographers, travel writers may have good memories when it comes to reflexivity and are prone to fictionality of their accounts due to their “imaginative geographies.” Thus, travel writings “often illuminate the mental maps that individuals and cultures have of world and its inhabitants, and the larger matrix of prejudices, fantasies, and assumptions that they bring to bear on any encounter with, or description of, the Other” (pp. 135-136).

As such, travel writers have used motifs and images that make up a discourse as discussed by Michael Foucault (1976). Discourse is that body of knowledge that shapes a culture’s attitudes and dictates what is true and proper knowledge. Thus Thompson argues that modern travel writers are guilty of promulgating imperialism through the use of Western tropes and rhetorical strategies as is seen through some travel writers (p. 136). In-other-words, he claims travel writers have become complacent with neocolonialism, the networks of knowledge, power and representation that sustains Western political and economic dominance.

Data Collection

My writing (data) was derived from critical observational notes from reflexive journals, including those elicited through personally applied transportation theory, field notes, and prior local research. They include:

- 1) my interactions with students, teachers, parents, colleagues and administrators in the school community;
- 2) my anxieties and depression based on interactions with students,

teachers, parents, colleagues and administrators in the school community;

- 3) art and artifacts within my autobiographical experiences as a White male high school teacher in a predominantly White rural high school community.

While collecting the data, I applied the following approach towards field work adapted from Patton (2003):

- 1) Be as involved as possible in experiencing the program setting as fully as is appropriate and manageable while maintaining an analytical perspective grounded in the purpose of the evaluation.
- 2) Be conscientious about taking field notes that are descriptively thick, deep, and rich.
- 3) Separate description from interpretation and judgment.
- 4) Gather a variety of information from different perspectives, and be opportunistic by following leads to deepen understanding, yet allow the design to emerge flexibly as new understandings open up new paths of inquiry.
- 5) Towards study's end, pull together a useful synthesis as fieldwork draws to a close.
- 6) Move from generating possibilities to verifying emergent patterns and confirming themes.
- 7) Be reflective and reflexive. Include in your field notes and reports your own experiences, thoughts, and feelings.
- 8) Consider and report how your observations may have affected the observed as well as how you may have been affected by what and how you've participated and observed.
- 9) Ponder and report the origins and implications of your own perspective.
- 10) Cross-validate and triangulate by gathering different kinds of data: observations, documents, artifacts, recordings, and photographs.

11) Be disciplined and strategic about trust, rapport and relationships during the different stages of fieldwork. (p. 1)

Reflexivity

Two tools utilized to uncover subconscious data came from reflexivity and self-applied transportation theory. Bruner (1990) describes reflexivity as our capacity to turn around on the past and alter the present in its light or to alter the past in the light of the present” (p. 109). Heller (2002) adds that "We can understand journaling as the self-in-the-moment speaking of and to a past self, but with a future self in mind... The self simultaneously contains the experiences of the past along with the possibilities of the future” sees this as the value of going inward to find the proper direction." (p. 24, as cited in Rossiter & Clark, 2007, pp. 149-150). Mallon (1984) sees this as fleeing time altogether...related to audience...'By fixing a moment in writing the writer can return to it, and in some sense relive it..-"all diaries 'forever whisper from their cupboards 'I was, I was-I am'" (p. 293, as cited in Rossiter & Clark, 2007, pp. 149-150).

Transportation

For the purpose of this study and the researcher's reflective experiences, I will rely on transportation as a tool for travel through song, film, television sitcom, art, medical records, school records, life history memorabilia, including photos, art, texts, for symbolic interactions between the object and self, then return to the present reality. I will then discuss these interactions reflexively in my journal.

It is the acquired knowledge that provides me with a mode of future travel through my proleptic moments by constructing a new "self" from my past. "we constantly construct and reconstruct ourselves to meet the needs of the situations we encounter, and we do so with the guidance of our memories of the past and our hopes and fears of the future" (Bruner, 2002, p. 64 as cited in Harter, Japp, & Beck, 2005)

Transportation theory can be characterized as a flow like state in which positive content is not necessary for enjoyment, yet which personal safety of the narrative world...and enjoyment may stem from the exercise of fundamental empathetic abilities that allow us to connect with others," (Green, Brock, and Kaufman, 2004, p. 317). It is accomplished through interactions with any source of data. Personally applied transportation theory will continued to be used at times to elicit moments from my past as themes emerge and will be recorded in the reflexive journal. Specifically, transportation theory "provides a lens for understanding the concept of media enjoyment" (Green, Brock, & Kaufman, 2004, p. 311) whereby the reader, viewer, listener, or other recipient of a narrative utilizes "all mental systems and capacities to become focused on events occurring in the narrative" (Green, Brock, & Kaufman, 2002,

p. 324), makes connections with characters, and can experience self-transformation. Green, Brock, and Kaufman (2004) suggest narrative accounts include any mode of communication, such as literature, song, film and television.

While some may argue that an individual's identification with a fictional character while searching for current knowledge can create distorted facts, transportation through fictional characters can become a cherished part of one's experience by "providing greater insights into an historical event or a philosophical problem" ...to understand one's own life...character traits... [and] need for connectedness (Green, Brock & Kaufman, 2004, pp. 318-319). The songs, the narratives, all serve as catharsis, through harmonic interaction of experiences that provide "insights into an historical event or a philosophical problem...to understand one's own life...character traits...need for connectedness" (Green, Brock, & Kaufman, 2004, p. 318; Frank, 1995; Pelias, 2004). By travelling through time and into other worlds, I have also acquired knowledge that helps shape my emerging identity of a Southern White male educator once caught in a hegemonic depressive vacuum, but who is now able to unpack all of those ghosts from my closet for the sake of my students.

Furthermore, while we can view history critically, Furay and Salevouris (2000) argue we can empathize, yet distance our values from those in a different time (p.65). Also we can see Cueller's (1975) "vraisemblance" by connecting a character with ourselves and not some "cultural code" (pp. 142-143). In both telling and interpreting experiences, narrative mediates between an inner world of thought-feeling and an outer world of observable actions and states of affairs (Garro and Mattingly 2000, p. 1, as

cited in Harter and Japp, p. 9) most of what we take for granted in communal life is constructed through symbolic interactions. Transportation can bring us much joy, and at times cathartic moments, as is suggested by Wordsworth. Transportation contributes to the conceptual understanding of enjoyment by helping to specify mechanisms underlying enjoyment; including the phenomenological experience of enjoyment through a narrative world, enjoyment through beneficial consequences of media exposure, and the circumstances under which enjoyment is enhanced or reduced (Green, Brock, & Kaufman, 2004, p. 312)

Analytic Framework

Interpretive analysis within qualitative research posits education as a process and schooling a lived experience, thus allowing individuals to construct multiple realities gained through an “inductive” mode of inquiry rather than a deductive or testing mode (Merriam, 1998, p. 4). Washington (2011) furthers this definition when speaking of Hatch (2002) who sees qualitative research as the “understanding the meanings individuals construct in order to participate in their social lives,” (as cited in Washington, 2011, p. 96). Using an inductive mode of inquiry mode in this fashion, researchers can collect both data and thick descriptions of his or her experiences that are the center of the study. Patton (2003) reminds researchers that they are the eyes and ears of the reader:

The purpose of field observations is to take the reader into the setting... that was observed. This means that observational data must have depth and detail...[and] the data must be descriptive—sufficiently descriptive that the reader can

understand what occurred and how it occurred...The descriptions must be factual, accurate, and thorough without being cluttered by irrelevant minutiae and trivia. (p. 6).

Analytic Process

My thoughts rely heavily on existential reflexivity of historic documents, literature, multiple forms of art and traditional postmodern deconstructions of texts within emerging autoethnography (Slattery, 2006, pp. 127-142). Through “bracketing what is, what was, and what can be loosened from it,” I am potentially freer of it, and hence freer to freely choose the present (p. 63). .

Writings derived from the critical autobiographical reflections of family history, medical records, and personal memorabilia, with and without the use of personally-applied transportation theory was continuous. First, narrative findings from my previous studies conducted at this high school were reflected upon before analysis of new text commenced.

Following the collection and analysis of all text, the various writings were gleaned for emerging subtexts/themes and were then withdrawn from the total text, highlighted and categorized, then merged into various narrative and artistic forms. Meanings and themes are then uncovered and revealed through authentic text that Pelias (2004) says moves beyond the typical found in academic scholarship, and instead springs from the heart, and through text from which both he and Frank (1995) suggest the body speaks. While this defends a preferred rhetorical approach to a final product,

writing from the heart and through the body implies a subjective and emotional frame of mind when interpreting text.

Validity

Rather than use positivistic criteria of internal and external validity, reliability, and objectivity, qualitative researchers rely on trustworthiness (Lincoln & Guba, 1985; Denzin, 1994; Merriam, 1998). Trustworthiness was attempted through the use of reflexive journals, prolonged engagement, and triangulation.

First I kept written and typed reflexive journals of both personal and professional experiences and persistent observations within the school community. To ensure prolonged engagement, I continued to live and work at this community's high school as a teacher throughout the duration of the study. I triangulated reflexive journal entries to newspaper accounts, local and district history archives and reports, previous local studies specific to the local culture, and personal medical records.

The reflexive journals, prolonged engagement, and triangulation will help to ensure that "credible findings and interpretations will be produced," (Lincoln & Guba, 1985). It should be noted that all documentation containing the actual community's name and state is masked throughout my story and in documentation. It is in the thwarting of the idea that critical autoethnographers are trying to prove objectivity, but rather they prove the tools they use to extract, reflect, and analyze the hegemonic bound community in which they interact.

Summary

The process of critical reflection and self-imposed transportation theory has given me the necessary tools to analyze the “self” as the “other.” The separation was necessary to tell a story that would have endured without a spoken or written word.

There are no ready-made templates or prescribed ways for writing and exploring personal narratives, Instead numerous writers and researchers have formulated frameworks and models to select the most appropriate analytic techniques.

Although the data, (text, art and artifacts), relates to specific experiences, it is designed to advance a deeper understanding of the hegemonic culture that is the predominantly White school community. As such, the emerging frame of the autoethnography provides a model for which to understand the educational and social world of White teachers in rural communities. Sharing these experiences as such hopefully will help broaden and deepen understandings of issues that challenge the daily lives of high school teachers.

CHAPTER V

FINDINGS

The Big Falls Independent School District, with children as its first priority strives to provide a safe, rigorous, stimulating environment in which students find both a challenge and support to exceed state and federal standards while acquiring skills to make life long choices. (Big Falls Independent School District Motto, 2012).

I laugh in disgust at the district's motto because it can never happen. What you have is a marketing tool to try and lure new residents here to support the tax base while emphasizing that our most important goals are to exceed state and federal testing standards while making life-long choices. The testing portion of this goal needs to come out, but it probably will not since recent state budget cuts have forced cuts of our own, and revenue is hard to come by. Only a few of the courses are rigorous, the rest by name only. Not enough students seem to be challenged. This very district motto demonstrates what has happened to schools and classrooms across the nation. The state where Big Falls is located is tied with another state with the worst education attainment in the country where about 81% of the state's residents over 24 years-old have a high school diploma.

At the outset of this study, I sought answers to three significant questions:

- 1) What are the experiences of a Southern White male teacher in a predominantly White rural Southern high school community?
- 2) How does depression and anxiety inform and color the experiences of a White male high school teacher interacting with students, teachers, parents, colleagues, and administrators?
- 3) How do the arts inform and reflect the autobiographical experiences of a White male high school teacher in a predominantly White rural high school

community?

This chapter exposes the findings to each of these questions that are situated primarily in the literature of arts-based education, critical theory, critical White theory, rural education, and mental health, and driven by a critical theory framework. Each section will contain bracketed personal reflections within emails, essays, journal articles, research, and reflexive journal entries written over the past five years in this predominantly White high school community. In some cases for narrative flow and essence, the sections will contain full entries, artwork, or creative narratives representative of autopoetics. A brief summary follows each of the three subsections of findings for the three questions. A summary will follow at chapter's end.

The Move and the School

Now, in my early 50's and having taught for about 24 years in six different Texas school districts, my thoughts about moving to a new community was somewhat hesitant. During my last move I was told by the retiring principal that the new district was located in a rural town of about 2,700, considered to be a protected community, but none the less, a quiet and safe place to raise my two stepchildren. I understood the people to be mainly hard working, blue collar democrat. They voted for Hillary Clinton in the 2008 democratic primary and overwhelmingly went with John McCain in the presidential election.

But while my wife and I have enjoyed the general peacefulness of the town, few people that have said “hello,” we have always felt like outsiders. In some ways, the town’s ethnic make-up reminds much like my Iowa hometown...rural, mostly White, with a few African American and Hispanic families. The following section addresses my perceptions as a Southern White male teacher in a predominantly White rural Southern high school community.

Coyotes

I can both appreciate nature and romantically imagine the early days before Big Falls or a stagecoach route ran through the town toward Dallas in 1852. An early settler named Carey Boulds, probably a “squatter” [sic] (Apperson, 1969, p. 7) built a small cabin on the hill about 100 yards from the spring that bears his name, as is described in the town’s early history described by historians, students and researchers:

A profusion of tall savannah grasses dominated the landscape, interspersed with low scrub oak trees. Floods from previous years had formed an alluvial plain of agriculturally rich prairie soils overlying a massive strata of limestone called ‘Austin Chalk’. The watershed of the rolling hills was well drained by the Bosque and Brazos Rivers. Several herds of buffalo and deer roamed the country, and many of these and other animals were a vital source of food for the local Indians [sic]. (Apperson, 1969, p.1)

At present one can scarcely realize that about fifty years ago, where now stands the prosperous city of [Big Falls] , Texas, there were only cattle roaming over the prairie and buffalo bones were scattered over the country. The wolf and the coyote were distressingly numerous and held hideous night concerts without fear of man’s intuition. (Big Falls Independent School District, 1922, p. 14)

However, this apparent tranquil spot reminded me that peace can be short lived, especially when outsiders or strangers are involved. “During the battle for Texas’s independence from Mexico, the Texas militias and federal troops had forcibly relocated the local Indians [sic] on reservations in Oklahoma” (Apperson, 1969, p. 2).

Good Fences Make Good Neighbors

I don’t think people appreciate the peace a tree provides...Our neighbor was just chopping down a fallen branch, and as I discussed how I had planned to make arrangements to cut it down, but he was never home, he said that’s okay. He just was looking out for his dog, a big Black lab named Max. He continued to say that’s why he didn’t want any trees in his lot when they built his house, so Max would not tear up the bark....The trees were 80 to 100 year-old pecan trees. He bulldozed them down for Max. (Author, personal correspondence, April, 15, 2010)

I love peacefulness of the mind generated by the absence of human sound. That’s why I would explore a 200 acre wood near our house by myself many times. It didn’t matter the season. In fall, after raking the fallen burnt orange brown maple leaves into a pile at the bottom of a hill and then jumping into it, or after a strong mid-January snow storm smelling air you swear God created just for you while skating down your small frozen ravine...Later I would come to find out that is ozone...Or spring watching the different colored finches, and squirrels...And there I was. So when we would take along trip to our cabin in Northern Minnesota through Bemidji, (Paul Bunyon country) to Woman Lake, all I did was absorb my surroundings...wasn’t sure why, maybe the virgin images were calming. (Author, personal correspondence, November 5, 2011).

Welcome to the Neighborhood

I've changed by not changing at all.
Small town predicts my fate.
Perhaps that's what no one wants to see. (Vedder, 1993).

Every time I hear Pearl Jam's "*Small Town*," as it is nicknamed, I am reminded of why I dislike living in such communities. It reminds me of my faded days growing up in a small Northwestern Iowa town that mammoths the rural speck I now live in by a twelve-fold population. But it is not so much its size, or population that is reminiscent. It is who the population consists of... mostly White, mostly church-going, mostly blue collar, spare the stench from meat-packing plants filling the air. I didn't want to be stuck in my childhood town working construction the rest of my life only to be visited years later by old friends. I wanted to get the hell out. Only now I am in nearly the same spot I was back when I graduated from college in 1984. I never looked back when I left in a December snow storm in my orange 1968 VW Beetle with an Iranian American student via Colorado Springs before heading to my television reporting job in South Texas. Now it is 2012, Ph.D. in sight, job hunting in sight, and now another possible escape from a small town in White America where everyone knows my name, but who does not want to say hello because I am not from here. (Author, personal correspondence, April 9, 2011)

Since I first moved to this town, I had wondered why many colleagues, parents, would only recognize my wife and I, if no one else from town was around. It seemed the moment another resident or colleague/teacher from the town came near, after a band concert, booster club meeting, or at one of the local veterinarian's offices, the conversation stopped, and you were left out completely. I initially commented to my

wife after six months here that it was odd for no one at the high school, or living next to us, welcomed us here. I wondered if it was just us, or was it like other small communities that close themselves off from strangers, except when they you're your money. We would soon learn over the next five years just what it was like to be an outsider in a predominantly White Southern rural community.

In the high school's first yearbook, student writer Mary Stadler (1922) implies a once closed-knit community, but also contradicts the town's friendly nature in the history of the school's senior class and realm known as a metaphorical "Senior City":

Lo! Only eight of our 'Climbers' from our old ranks were lucky enough to gain entrance into this beautiful city of 'Senior'. Here we found one person, left by the '21 Seniors to welcome us. Three strangers broke into the city, and we extended to them our hearty friendship, as we found them to be hearty co-workers. (p. 32)

My wife signed up one of our teenage boys to work a car wash and bake sale for a band trip to Chicago. When the schedule was sent to us, he was not on it. But when you looked at the names of the other band kids signed up, many were either the officer's kids, or kids of those families with ties to the town. This was after one of the organizers told my wife he could work and I had finished baking a cake, brownies and cookies for him to take. we were quite disappointed. It just seems as though again If you do not have a name here, you do not have a chance. (Personal correspondence, Aug. 7, 2012).

Taking Control

As a favor to the local newspaper editor and photographer, I attended a high school band banquet to take photos of major band award winners. Some of the

awards went to students whose parents had some role in the band booster's organization. Another award for the top business supporter (the business who gave the most money) went to a local car dealership owned by a family who attained power in this town in the 1970's.

What really bothered me was a high school colleague who awarded a scholarship in his parent's name... Giving an award/scholarship in your own family's name for no other reason than his parents enjoyed music rubbed me in the wrong way. Because of his boastfulness, it seems as if he was seeking a sense of approval from his fellow community members, if not to gain notoriety... You know, 'a big fish in a small sea.' (Personal correspondence, May 14, 2011)

The development of Big Falls began with the establishment of a settlement at Big Springs, a small flowing spring located on what is now the Clyde Bennett farm... Big Springs serves as a beginning. The Walter Bennett family moved to Boulds cabin in 1856 and became permanent residents. The availability of land under the state's University School Land System brought settlers from across the South in a direct attempt to attract homesteaders. To many, the land was seen for its "excellent agricultural potential," and its low purchase price and payment terms.

One of those settlers "willing to take up the harsh responsibilities which would occupy this land" (Apperson, 1969) was Walter Wyatt Bennett, one of the first permanent residents of Big Springs... who serves as "valuable prototype of those who made up the basic Texan culture in the 1850's" and a representative type of the settlers who were to form the basis for the development of Big Falls (p. 10). A former slave

owner from Kentucky who, based on family records, once sold a female slave for \$800 and sold several others.

Czechs and German remained isolated for a generation in rural farming began to move into the town to take advantage of new economic opportunities brought by the railroad. But a new problem came into focus...the conflict between the two conservative cultures, the Czech –German settlers and the Anglo-American residents who had built the town when it was established in 1892. Only a few Czechs owned businesses before they could participate fully in community life. Yet, they would need to become more involved in business activities and bring their families into greater interaction with the community at large. The Czechs Texas state organization leader, Augustin Haidusek, warned fellow countrymen of the problem in 1889:

We selected the United States for our mother country; therefore, our identical interest is here with these other citizens...Anything that is beneficial to them cannot be harmful to us...If we do not like some of the institutions, we have a right to point out their faults and make efforts to have them corrected (Apperson, 1969, p. 46)

The Czechs became involved in business ventures in the community and began to penetrate the Anglo-American culture, but because of their traits of isolation and self-sufficiency, a feeling of alienation was evident. As more Czechs became involved in business, including a home country-schooled butcher, others participated in cultural and civic aspects of community life.

“The idea of isolation and community “self-sufficiency,” had been characteristic of the Czechs both in Europe and among the first-generation Czech immigrants in

Central Texas. The two contributing factors were continued use of their languages and maintenance of their religions” (Karlik, 1972, p. 60). Apperson also indicated that the immigrant Czech Catholic minority was succeeding in its struggle for prestige and equality, even though a generation was to elapse before this group succeeded to dominance in the life of the community” (Apperson, 1969, p. 34,). By 1900 the town had duplicates of several businesses, such as grocery stores, saloons, meat markets, amongst the economic engine of the times, cattle ranching and cotton supplemented with a textile mill and sausage factory.

The reassertion of the philosophy of establishing a “self-contained” community arbitrarily isolating itself from outside economic resources prevented [Big Falls]...from becoming one of the major economic and trade centers in central Texas. The influence and isolationism explains why the population of [Big Falls] has remained at about 3,000, which is similar to the ‘boom town’ days of 1900” (Apperson, 1969, p. 49). By 1960, Czechs comprised over 60% of the city’s population. Despite organized efforts to revive a boom feeling, the conflict between the cultures resulted in a lack of unity that impeded the growth and progress of the town. The failure to cope with the problems of lessened economic opportunities left the city a small, agricultural trading center noted for its unusually large Czech population:

It is ironic that the efforts of Thomas M. [Falls] and others bringing in the railroad through Big Falls made the town more accessible, and led to the influx of first generation immigrants to such an extent that the Anglo-American settlers gradually lost control of the cultural and political life of the community” (Apperson, 1969, p. 48).

Patriarchy

As part of a feminist literature assignment I asked students to write a reaction to a columnist's opinion about boys not wanting to wrestle girls competitively because they were brought up that way. The only wrestling they are concerned about is what goes on in the back seat of a car. I gave them extra credit if they submitted their reactions in the form of a letter to the editor. I dropped off about seven at the local paper. They never printed a single one. The paper is extremely conservative, and this is not the first time its White hegemonic view has shown through its pages, including treatment of women in a patriarchal fashion. (Author, personal correspondence, April 11, 2011)

One student reflected her feelings during a class discussion where she said she has to behave like a lady. Always speak perfectly and with good manners, dress right, look her best, make good grades, suck up to all of the teachers, do several (trying and frustrating) extracurricular activities, keep up with tests and other studying, learn to drive well and not recklessly, do chores every day, try to be good and responsible hunter like [her] dad, become a great athlete, have a perfect, skinny body, help [her] family, feed all of [her] animals, and somehow manage to keep myself in one piece. (Author, personal correspondence, November 11, 2009)

I found for the most part, students had mixed feelings about their home town. One female student explained to me how sometimes it feels like the world has put pressure on her to know everything come June. Then they are thrown into a world without parents, without restrictions. They make their own decisions and are expected to know everything. (Author, personal correspondence, November 11, 2009)

In the early 1920's, another course was added to the girl's list, and that was Domestic Science. In other words, a course was designed to make cooking and cleaning

sound like it was rocket science yet necessary for women to maintain (Wood, 1922, p. 50). This reminded me of my own attitude towards women while attending high school. Growing up in that small Iowa town in the 1960's and 70's, I did not even stop to think of the oppressive nature of my gender, let alone my race. Although I did recall a personal column written for my high school newspaper in the late 1970's where ironically I called feminists "wimps" because of what I saw then as their "inability" to help pass what was then known as the Equal Rights Amendment ERA:

I give my current respect for women thanks to mom, my stepfather, the many experiences growing up with my five sisters and my neighborhood friends in that blue collar town, and the likes of fictional characters like June Cleaver, Archie Bunker all of who I can visit via personally applied transportation theory. (Humpal, raw data, 2011)

My wife and I attended the twin's promotion ceremony to the ninth grade. What a lack of reverence for the special occasion. Parents and students not standing when the eighth grade graduates walked to their seats...hooting and hollering (Author, personal correspondence, May 28, 2011).

More of the same...Attended the high school graduation at a university sports arena. Crowd of about 2500. Other than dignitaries on stage, I was the only one standing as the 114 high school graduation candidates walked to their seats during Pomp and Circumstance...More hooting and hollering, not just the kids, parents as well. What a lack of respect for their kids accomplishment...a lack of

respect for education...A former colleague of mine told me, 'We have people here lacking civil disobedience...but for the most part, parents want their children to do well...better than they have.' (Humpal, unpublished raw data, 2011)

The Kingpin

Our largest employer is the school district, aside from the large mill, and we have had to face budget cuts just like everyone else, but no need to worry. Who cares if you can't teach? You will still get talked about during lunch, but hey, if your kids pass the mandated test, you're a good teacher. Once you are employed with the district, you are here until you are planted in the ground.

A colleague who I call the "Kingpin" was one I first had early disagreements with when I first started at this school five years ago, but yet who I relied on for a good part of earlier research when I conducted a study of teacher perceptions of a high school English program. She had taught 34 years and was nearing retirement. She has taught senior English for years and has told me the kids must go through her to graduate.

She admitted that her current community has a "small town" feel, which is different from a "high dollar" school district she taught previously where the kids "lack in social values," and said kids today are different. She relayed this through back-to-back graduating classes that took her dual credit English class. For example, she said one Female student received a "0" for not memorizing the poem, "A Road Not Taken." She required her seniors memorize it every year "because they are at a crossroads in their lives":

I told the mother her daughter originally had a month to memorize the poem...Her mother then asked if I could give her another chance," she said. "If

you cannot do an assignment, how can you be expected to do extra credit?"

She added that the advanced English class of 2008 was a "good class," but "they were very insular, and did not hang out with kids 'beneath' them. Their college grades were not as good as the 2009 class because of the sense of entitlement. The '09 group...everyone got along, and they tested as well. (Humpal, unpublished raw data, 2009).

As I reflect on this finding, it emphasizes what is already known in the research, there is too much emphasis on standardized testing and a curriculum specifically tied to it. The other was the sense of entitlement some groups of students and their families feel they have. As one of our counselors concurred, "One lady says she won't send her kids to [Big Falls] because they think they are 'culturally entitled' to good grades. (author, personal correspondence, Aug 12, 2009)

However, the Kingpin also noted that people in the community will do what has to be done." "They won't like it...They are going to follow the rules and do what has to be done" (Humpal, unpublished raw data, 2009).

Interestingly...the same teacher was one who initially could not see offering an advanced placement English class because of the problems finding a certified teacher and professor to teach a now defunct dual credit course. She later decided to go ahead with the course if she did not have to teach it. While there was animosity toward me earlier in the year (she admitted this), towards the end of the year when we were training together, the relationship was more at ease. I found this made it easier for me to have a conversation with her. (Humpal, unpublished raw data, 2009)

I get frustrated for being around to just hearing that they will not take AP courses because they will lower their GPA. That says a lot about the mentality of education these days and the mentality of some communities, like [Big Falls]. Even if students do take AP courses, parents expect teachers to award their son and daughters A's. As one of the sensible counselors put it, 'One lady says she

won't send her kids to [Big Falls] because they think they are 'culturally entitled.' (Author, personal correspondence, Aug 12, 2009)

The Handshake

When you shake another person's hand, it is to show respect, at least that's what I was taught...go for their hand first and give a firm shake, unless it is a women. Then, you wait for them to make the move first. As in many districts, it is protocol for exiting employees to have an interview with the principal. Not sure why, but I followed its request anyway.

On my last work day, I gave a quick knock and waited as my principal Mr. William Johnson (not his real name), opened the door. I asked Mr. Johnson, who still coaches to save the school money, if he had a few minutes for our exit interview. Instead of sitting down, he said thank you for helping the kids. I made the first move to shake his hand and thank him. Now as any man knows, when you shake another man's hand and grab firmly you expect a little reciprocity, you know, a firm grasp back. [Billy], Mr. Johnson, did not. Immediately as I just grabbed his hand to squeeze, he slid his hand quickly, but smoothly from mine. Somewhat perplexed, I stood there and listened for about 15 seconds, "Thank you for helping our kids." I responded that I knew he has his hands full, and I am glad he is principal; and not me.

As I walked away, somewhat muted upon the arrival of another exiting teacher he wanted to make sure I heard, "Thanks for helping our kids." Total time...less than two minutes for the effort I put in at Big Falls High School.

I guess I really did not expect much of a goodbye because of our somewhat tenacious relationship. We differed most times in our approaches, and certainly our

philosophies banged heads a few times. But, I did not expect the insult of a loose handshake when his half-hearted words were telling me something else. At least I left how I arrived, as an outsider.

The Beer Barrel Polka

There's a garden, what a garden
Only happy faces bloom there And
there's never any room there For a
worry or a gloom there

Oh, there's music and there's dancing And
a lot of sweet romancing
When they play the polka They
all get in the swing... (Nelson,
1983)

We play the beer barrel polka during our pep rallies. At some point, the community of Big Falls became very openly and widely Czech and began playing it as part of a cultural tradition. Beer is part of the culture, but it is surprising and caught me off guard when I first heard it. Over the past decade, our town had the highest number of teen related DUI arrests and deaths due to DUI.

I thought about the conflict, particularly two years ago when after such an accident killed a young senior girl returning from the state playoffs in Austin. A young couple, both employees in the school district organized an anti-drinking event featuring weeklong events wrapping up with a mock accident, ambulances, and police. At the time speculation said the principal was aware of the student driving back, and that the event

was done to quash speculation of liability.

After attending the last graduation ceremony, another colleague who also was leaving the district asked the band director who has been there 20 years why the school played the Beer Barrel Polka at pep rallies. His response was that up until 1965 that polka was the only polka the school's music department had in its library, but now he said we have hundreds of polkas we could play if we wanted to.

Framed photographs of athletes and coaches recognized on the main hallway leading from the gym to locker rooms..136 White, six Black, no Hispanic, 34 female. It honors those who have done great things at Big Falls, just like the large trophy cases in the foyer, they are symbols of success...Most trophies are for athletics, a few for UIL Academics, drama, music, and art take up a small space out of site from the foyer...They are literally walking timelines... (Author, personal correspondence, April 9, 2012)

Lessons of Discord and Peace (From Animals)

I reviewed the opening of a journal article written earlier in the year of my relapse which seemed to initiate the fear I had of this town. For some reason I have

become more attuned to discord that seems to prevail in these parts. I cannot help but think about Mark Twain's (1962/2012) rant years ago in the anthology "Letters From the Earth" published posthumously after he lost his wife and a daughter and was debt-ridden. Part of his rant in the anthology was called "The Lowest Animal," later renamed in an essay called, "That Damned Human Race." The basic premise of this particular rant is that man descended from higher animals:

I find the result humiliating to me. For it obliges me to renounce my allegiance to the Darwinian theory of the Ascent of Man from the Lower Animals; since it now seems plain to me that that theory ought to be vacated in favor of a new and truer one, this new and truer one to be named the Descent of Man from the Higher Animals. (Twain, 1962/2011)

This particular essay makes numerous analogies and comparisons showing how much more civil animals are than humans:

He is the only animal that loves his neighbor as himself, and cuts his throat if his theology isn't straight. He has made a graveyard of the globe in trying his honest best to smooth his brother's path to happiness and heaven... In truth, man is incurably foolish. Simple things which the other animals easily learn, he is incapable of learning. Among my experiments was this. In an hour I taught a cat and a dog to be friends. I put them in a cage. In another hour I taught them to be friends with a rabbit. In the course of two days I was able to add a fox, a goose, a squirrel and some doves. Finally a monkey. They lived together in peace; even affectionately. (Twain, 1962/2011).

We have seven cats, Shadow, Shylee, Callie, Ivan, Simon, Raven, and Merlyn who must share our nearly 1700 square foot house with our ferret Lucian. It is amazing to watch how they learn to accommodate each other, territories and otherwise, and yet can play and eat together. Some days, I wish we could get along just like them.

For humans to claim any sanity in this town, it is convenient to know someone high on the social ladder. Not that you necessarily get your way, but if you have two acquaintances on the school board it does not hurt. Throughout the five years, there were two school board members, one White male and a dentist, the other a female African American college administrator who I was able to get along with. I taught both of their sons in my AP English class. The dentist on one occasion replaced a filling for me and would not accept my payment. I guess teaching his son was payment enough,

as he has numerous times verbally shown his appreciation. The administrator and I have visited occasionally, briefly as it may have been, but through discussions of race and prejudice in the community surprised me with her general reaction to my concerns:

Big Falls is the type of community that is prejudice against outsiders more than the color of your skin. If your family was a part of the community you were granted more access to than someone that moved into the community. There were times prejudice was reflected due to the color of your skin. African-Americans that grew up in Big Falls knew their place. As long as (African-Americans) were participating and doing well in athletics, things were fine. Our parents only came to the school if there was a problem or maybe to see us play. They did not “rock” the boat and neither did their parents. (Humpal, personal raw data, June 2012).

I was expecting discussions of a stronger racial prejudice, although prejudice against outsiders was not that surprising. It did tell me that regardless of race, if you move into town and stay, you assimilate into as much culture as you are not protected from. Her response reminded me of the type of moral and legal authorities in this town. My wife and I were supposed to go out for dinner that night to celebrate our fourth anniversary.

As we drove off in my dark charcoal gray Chrysler 300 and onto the access road leading to the I-35 ramp, a kid was running from a man yelling and waving cars to stop... We were ¼ mile down the road and stopped suddenly on the side of the road to let him in the back seat. “He’s trying to kidnap me,” he said as I scrambled to find the electronic lock on my door, noticing the man running towards us...As we drove off, we realized we had a 16 year-old. He told us his

name was Richard, and that his stepfather and his mother forcibly took him from his dad's house, grabbed him in a choke hold, and held him down on the floor board of his van until they got out of Arlington. It was only at this stop he said he was able to jump out of the van window...jumped over a barbed-wire fence and screamed for help. We called 911 concerned about his age and immediately explained what was going on.

We took him to the local police department as instructed...finding out the parents had called the police. They said the step parents have joint custody and there is nothing they could do about the alleged kidnapping. The alleged abuse though was another issue and was asked to wait outside as the sheriff talked to the stepfather and mother in a car about 60 feet away. A deputy took our names, and other relevant information and said as we left, "Yes, we had to talk to him about jumping into stranger's cars." I told him I was a teacher at the local school and added that we hope someone would do the same thing if any of our sons or daughters were in danger. My wife pointed out what an asshole [sic] he was trying to be just because we were just trying to help a kid in need. I would stop again in a flash under the same circumstances. (Author, personal correspondence, July 2, 2011)

While groupings at my high school are more socioeconomically divided than racially divided because of our town's cultural composition, I at times get frustrated as a teacher to see how the low SES children are treated, or not treated by wealthier students. Tensions are not so much racially based, as they are socioeconomically-based. Regardless, I do see individuals favor the "in-group" and oppose the "out-group." It comes down to the point of us versus them...the 'haves' and 'have-nots.' What is worse is the acknowledgement that such behaviors exist in these segregated groups, but nothing is done about it. (Author, personal correspondence, March 8, 2010)

I had the opportunity to sponsor a group called “The First Hope” at the high school, but not with administrative blessings. A former student came to me after several meetings with the principal, a local television new interview, followed by heated discussions with the same principal. The principal, in fact treated him like a joke...May just a bunch of silly kids talking about something they really do not understand, and so long as no parents call to complain, fine. But he still made it quite difficult to meet. Wayne-asked me not to sponsor the group. They could meet in my room, but I could not sponsor the group because of the legal implications. I thought about other extracurricular groups that have a sponsor such as FCA...

I let them meet, but under the radar, I was their sponsor. However, I did not reveal my story to the group until we had met a few times. But several students had already heard my story since I was their English teacher

Most of the kids in the group were from Big Falls, those with an exceptionally difficult home life. A few students in the outlying communities in the district participated as well. (Author, personal correspondence, June 5, 2011)

On a daily basis I hear the stereotypes and I see the stereotypes. While many educators in a small, rural school district are not necessarily empathetic to stereotypes than what they are used to, i.e. racial, I am not afraid to address the a priori stereotypes of women, lesbians, and gays. To me, correcting such stereotypes goes beyond talk in the teacher’s lounge, it has to be corrected in the classroom. For if I don’t correct misconceptions, if I don’t teach them how to work together in heterogeneous groups, this world will continue to be a tough place to live. (Author, personal correspondence, March 2, 2012)

Researching the high school building...revealed the hidden cultural characteristics that were reflective of the old South. Girls and boys having to use separate entrances, African American students not integrated until 11 years after

the government desegregation ruling, both signified a White, patriarchal community. (Humpal, unpublished manuscript, 2011)

Contemporary historical records, particularly the town history the local chamber of commerce provides, make little known of the fact of the discord between Czech and German Catholics, Methodists, and Anglo Saxon Protestants. Big Falls' pastor and local historian Henry Milton Apperson (1969) argues in his account of the community's early days, Mr. Falls was not the first to settle in the community:

Local tradition often named the Czech immigrants as the founders of the town, but when I inquired into the background of the heterogeneous community, I was told of an earlier group of Anglo-Protestant settlers. Although the Czechs had participated in the economic expansion of the community about the turn of the century, they arrived more than twenty years after the first settlers had established the community.” (Apperson, p. iii)

I discovered through a review of local history that the Czechs left their homeland because of political restrictions and resentment towards the introduction of the German language into their schools causing the language to die subside into the rural areas. The Catholic Czechs also had little tolerance toward minority Protestant groups. In Big Falls, Czechs remained isolated from established Anglo-Protestant community because most of them could not speak English, preventing immediate assimilation into the Anglo-American culture (Apperson, p. 41). It was not until 1900 when a Bohemian-American farmer purchased stock at the local cotton mill and was on the board of

directors. This gave farmers and their “foreign-born” friends a representation” ([Big Falls] Times, 1902, p. 5, as in Apperson, 1969, p. 43)

My Heritage

Some scholars and researchers believe it is imperative for the researcher to reveal his or her race when conducting educational research for transparency sake. While I do not believe I have to reveal my Whiteness, the study’s emphasis of perceptions of a White male teacher in a predominantly White school community, with additional emphasis on the coloring of such views while suffering MDD, and the impact of art’s impression on my biography, the need seems clear without mandate to critically examine my Whiteness.

I have said throughout this study how Big Falls reminds me of my Iowa heritage. I am a 52 year-old male of German, Bohemian, and French decent. Whites alone account for about 93% of the population, while Hispanic or Latino accounts for about four percent and African Americans about three percent. People of German ancestry represent the largest portion of the Iowa population. (U.S. Dept. of Commerce, 2012).

My grandfather’s great grandfather left the far southern village of Mettenburg, Germany around 1840 and moved to a small Irish settlement in Minnesota. Grandma’s great grandparents were from France. Both families were Catholic and had little wealth. My great-grandfather from my mother’s side was a very poor farmhand. While my grandma’s parents Peter and Mary would help “Indians” [sic] who would come for food, “they used a hog house to hide a whiskey still” from the “Revenue men.” They also

speaking of “gypsies” [sic] who would camp on the road and “steal chickens, canned foods and anything else they could get their hands on” (author, personal correspondence, 2002)

I played Douglas as part of the Lincoln-Douglas debate in a bicentennial play our eighth grade English class performed for the community. I performed my lines then ad-libbed a derogatory line...and got a big hush of the 500 people in the audience...and a shock off of my English teacher’s face. I apologized. I was just trying to get a laugh. (Author, personal correspondence, March 20, 2011)

I think Whites are carefully taught not to recognize White privilege, as males are taught not to recognize male privilege. Describing White privilege makes one newly accountable.... What will I do to lessen or end it? Men work from base of unacknowledged, unconscious, White privilege. We are taught to think our lives are morally neutral, normative, and average, and also real...This makes me think of my elementary education when we were drilled with the "melting pot" theory of our country's racial composition...that we are all one happy family....I did not even stop to think of the oppressive nature of my gender... In both cases I was unconsciously aware that I was extending oppressive White, male nature through indoctrination in my schools when I was young. I ask myself how far I have come. (Author, personal correspondence, March 6, 2012)

Bearing a Cross

As a yearbook adviser I had access to copies of Big Falls Yearbooks from previous years. In its initial publication in 1922 called “The Boulder,” one senior staff writer described life in the school as a carefree and the community as Christian:

Oh’ for a while longer in school to be,
Where everything is so happy and free,
Where everyone knows his neighbor, and his friend.

This is the life, but all things must end.

But why ponder o'er our loss?

Where the world desires we'll bear our cross. (Hartsfield, p. 50)

I can recall one colleague/teacher across the hall from me, who is Catholic, who I had asked to copy some images from her organization for our yearbook onto a flash drive. She told me, "Well, since you did something for me, I guess I can do something for you." I had also many times offered her some carpentry work for her husband knowing that he occasionally does that work. She turned it down. I had not had very good luck with the Catholic faith from my own experiences, so the experiences I had and the research showing religious and cultural discord in this town's early history, did not settle with me easily.

Ironically I live catty-corner from the town's Catholic Church, the original built in 1892....About two years ago I made an effort to visit their drive-through reenactments of the 'Stations-of-the-Cross' because some of my students were participating. As I drove through, I felt pleased to see her take part in her church's activities. At the same time, particularly as I drove by the station with Jesus bloodied on a cross, I was reminded as to one of the reasons I left. That was never my vision of him. (Author, personal correspondence, April 15, 2011)

The Czechs apparently brought with them to Texas the ancient friction between Protestants and Catholics which deterred efforts for Czech national unity. Czech were not only Catholic, some were Protestant, Presbyterian, Moravian, yet shared similar interests in agriculture and celebrated Czech customs, but they did not share "a common goal for building a unified Czech community" (Apperson, 1969, p. 43). It was Presbyterians and Moravians who were more inclined to associate with the American Protestants than the Czech Catholics with American Catholics. Furthermore, Presbyterians with Calvinistic

Reform theology were inclination to communicate with mainstream American religious groups than did the pietistic Moravians. Thus it was the Czech Presbyterians who served as leaders to Americanize the Czechs (p. 44).

Czechs and Germans were still said to exhibit friendly relations between each other, although the immigrant majority Catholics “were admonished to stay away from Protestants” (Karlik, 1972, p. 60). Struggle between, Czech, German, and Anglo-American cultures increased markedly in the 1920’s and erupted into manifestations against each other. Name calling, fights, and prohibitive use of languages other than English in schools was common” (p. 62). The discord between the two ethnic groups was said to have contributed to the appearance of the Ku Klux Klan in Texas and a local Klan group was formed in Big Falls. It was Protestant in sympathy and “professed a program against crime and corrupt officials” (Karlik, p. 84).

A group of over 200 Klansmen were allowed, despite requests against it, a short parade through the business district in January 1923. Apperson, Karlik, and the town paper claimed, based on “informed sources” that most of the Klansmen were not from Big Falls informed sources reported that most of the Klansmen were from outside of the community and the number was far less than expected (Karlik, 1972, p. 84). However, after the parade an anti-Catholic movement was fought with almost equal passion by a small group of Czech Catholics. The resulting friction between the two cultures destroyed much of the unity established during the war. The Czechs began to feel unaccepted because they were of foreign birth or parentage: The majority were Catholic. The conflict helped to renew their isolation which had been broken down during the

war... (p. 84). Friction was mainly individual..." The resentment it created remained for a longer time among the rural residents than those in the city. In the city where the economic relations required more interaction of cultures, the resentment disappeared quickly.

I have looked back at my past for answers as to why I have difficulty with accepting religion in my life. Much of my dislike may lie in what I had experienced and perceived as both a child and adult:

I still seemed to have my doubts as a kid growing up in a Catholic Church environment... when they switched from Vatican I to Vatican II Mom's divorce and the churches' refusal to recognize caused her to leave and seek another church. We attended an Episcopal church only to gain membership so one of my sisters could get married in a church. It then stopped altogether

During those years, I grasped on to my Catholic beliefs later in adulthood when I became disillusioned after a priest supported my wife's decision to divorce while I was in a psychiatric hospital. I joined the Episcopal Church for a while, and then experimented with a couple of nondenominational churches... I soon attended another Catholic Church where I became a Eucharistic Minister, but again I still did feel a part of the church or of the religion. I soon tried an Episcopal Church, and... then I stopped going to church altogether. These days I am hanging on to agnosticism to atheism, finding more and more doubt in a great being that is guiding me, but hanging on to some existential connection through nature, as is recanted by transcendentalist writer Henry David Thoreau (1854/2010):

I went into the woods because I wished to live deliberately, to front only the essential facts of life, and see if I could not learn what it had to teach, and not, when I came to die, discover that I had not lived. I did not wish to live a life, living is so dear; nor did I wish to practice resignation...I wanted to live deep and suck out all the marrow of life... (p. 66).

He sought to live life in the present, as if you can turn to an imaginary bird on your shoulder in the morning and ask, 'Is today the day [your last]?'

The High School

Everything I do is based on what my parents, teachers, and other important adults in my life tell me is right or wrong. Their rules and regulations are what run my life on, and without their leadership, then I would be almost clueless on what I need to do. (Anonymous #2, 2009)

I can see how unequal status can when efforts are made to heterogeneously combine groups together to form new groups, such as athletes. For instance, where athletics is at the top of the hierarchy at our school, despite the appearance of equality, academic rules and district policies go out the door when an athlete is in trouble. But if a non-athlete runs into trouble, academic or otherwise, we follow the book. It must be hard for our principal, a former coach at the same school, to equalize status. (Author, personal communication, March 8, 2010)

Academic rules and district policies go out the door when an athlete is in trouble. But if a non-athlete runs into trouble, academic or otherwise, we follow the book. It must be hard for our principal, a former coach at the same school, to equalize status. Athletics is at the top of the hierarchy at our high school, despite the appearance of equality. (Author, personal communication, March 8, 2010)

While having taught at this school for the past five years, I noticed standardized testing scores and enrollment in advanced programs show achievement inequities within the school. The school's students are predominantly White at about 86% of the student population, about 12% Hispanic, and approximately 2% African American:

Freshmen and sophomore Pre-AP students come to [Big Falls] High School, a North Central Texas rural high school with an enrollment of approximately 400 students, grades 9-12., with weak writing skills.... While most students do exhibit a basic desire to write, many of their essays and response paragraphs lack a main idea or thesis, lack sufficient detail and elaboration, and lack an engaging introduction, body, and conclusion. There is no special writing lab for any student, although the teacher-researcher is available before and after school for additional tutoring if needed. However, most students cannot attend either because of long commutes, are involved in athletics, or will only attend if they are failing or asked to do so by their parents. Because of the time institutional restrictions posed on the students and teacher, it was hoped that students took advantage of a student-centered approach by taking part in this-class study. (Author, personal correspondence, 2010)

I guess I don't feel like I am making enough of a difference, since apparent success on "TAKS" scores have been in the 90 percentiles, and most of my students over the years have done quite well. But, if I step back and look at how "they" pass a state mandated test, and can pass the objectives tested, I see that I have a long ways to go; they can barely reach past the basic objectives. I do try to emphasize higher order thinking skills, but the main problem is that when they come to me from middle school, they know the basic skills to pass the test, and that's it. Sure, a few students know more than others. But the test has given a

false sense of success, and the same time an equal amount of frustration. It's in part the frustrations which me motivates me to "keep going." believes I can do more, but on the outside of the classroom. (Author, personal correspondence, September 14, 2008)

While our school district and high school are "Recognized" by the Texas Education Agency, our results still show we are reaching all of our students of color in all tested subject areas. (Author, unpublished raw data, Feb. 8, 2010)

An African American school board member, and long-time resident, mentioned that when she first ran she noticed in a nearby town where she worked, they were doing things that we should have been doing for our students in Big Falls. She was told the administration about the different education programs available, but all they would say is 'we don't do that here.' The students of Big Falls were missing out on so many educational opportunities. During the meantime, she would take my oldest child with me to work so he would experience other educational opportunities not offered through Big Falls ISD.

She claims she has seen a change in the educational opportunities for students of color since she was a student at Big Falls High School. I think it is because parents want more for their children and began pushing their children to not live in the community.

She also told me that the educational focus in Big Falls is on minority students. She says the district has made a lot of progress, but there is more work to be done. The bigger issue comes down to educating all, not focusing on only our children or other family members. If we continue to do that we bright children fall through the cracks.

She later mentioned that as for the African American culture within the Big Falls community, she tries to make herself accessible to all parents and I tries hard to let them know they need to be a part of their children's education...As the only African American elected to any position within the [Big Falls]

community, she says she does not solely advocate for the African Americans. (Author, unpublished raw data, 2012).

Over the past 20 years I have continually grown frustrated with standardized testing and its impact on high school writing, not just the narrowing of the curriculum that occurs cumulatively over the years, but the assumptions held by parents in local communities that count on scores as indicators of success or quality schools, and that these scores mean their son or daughter should perform well in college. If only they could see what happens inside the school house and the English classroom. Twenty one years of teaching high school English in Texas, serving on state committees, and conducting research as a doctoral student tell me that parents are missing the point. Time and time again I have left parents worrying and contacting my principals when they found out I was more concerned with how well their son or daughter scored on their AP exam or SAT than I was concerned about their GPA because of the strong evidence showing the two types of tests having closer parallels to college success than GPA. (Author, unpublished raw data, 2008)

While the subgroups of African Americans, Hispanics, Whites and Economically Disadvantaged fared well on the test, there existed differences in terms of success for socioeconomic students. Except for the 99% of Hispanics who met the state standard on the 10th grade ELA TAKS, and who finished ahead of both African Americans and Whites, and a 35 point difference with Hispanics on the lower end, Whites dominated reading and writing scores. Between 2001 and 2008, Hispanics and African American students at WHS scored between 10 and 12 points lower than their White counterparts (TEA). (Author, unpublished raw data, 2008)

Using only the TAAS and TAKS data and presuming the premise that standardized tests reflect quality of writing instruction, all three cohorts

performed well, but when broken down into the subgroups, writing quality suffered with African Americans and Hispanic students when compared to their White counterparts. The writing quality of ED's also suffered when compared to the overall group score, although the difference between the scores as little as 5% in the class of 2008. (Author, unpublished raw data, 2008)

The results from [BFHS] reflect the overwhelming research showing standardized tests are not a true reflection of quality, although the College Board, creator of the AP exams, continue to argue its tests have a higher correlation between a student's AP exam results and success in college than a student's GPA. Further data analyzing college readiness was added to this claim. Less than half, 47%, of the 2007 cohorts were consider college ready in the AEIS Report (TEA). The 2006 and 2005 cohorts did not fare any better. Only 41% of the 2006 cohorts were considered college-ready in ELA, while only 38% of 2005's cohort were considered college-ready in ELA (TEA). (Author, unpublished raw data, 2009)

Overall...there were continued gaps in writing scores of minorities and economically disadvantaged students, and left implications for the consideration of alternative assessments. While most students do exhibit a basic desire to write, many of their essays and literary response paragraphs lack a main idea or thesis, lack sufficient detail and elaboration, and lack an engaging introduction, body, and conclusion. There is no special writing lab for any student, although the teacher-researcher is available before and after school for additional tutoring if needed. However, most students cannot attend either because of long commutes, are involved in athletics, or will only attend if they are failing or asked to do so by their parents. (Author, unpublished raw data, 2009)

Looking at the most recent figures there has been little improvement for African Americans, modest improvement for Hispanics, and little improvement for economically

disadvantaged students in Big Falls when it comes to the state mandated ELA test. About two years ago I conducted a study of the community to assess their attitude towards our high school English program:

Through further research and discussions with veteran and early career English teacher colleagues, some overlapping patterns merged with my concepts defining our perceptions of the community's expectations of "quality" writing; such as: a strong work ethic, empathy, persistence, distaste for standardized testing in general, a sense of entitlement for some students, and a strong sense for one's community. Surely as the discussion grew, these patterns revealed how their contexts of local values were killing their high school English writing program.

While seemingly showing empathy toward the student and expecting high quality writing, all of the teachers acknowledged the existence of lower level and higher level students and their attitudes toward their high school English classes. For the higher level students, the expectation was that you work hard to maintain a high GPA.

What has been discouraging over the years is the continuing flow of students skipping my sophomore Pre-AP class, then signing up for English III AP the following year because I was too tough and they would take a "hit" on their GPA. They also believe the teacher is easier than I am. I have been known as Mr. Tough where I have taught. I make them write. So, it was no surprise that in attempts to start up an English IV AP Literature and Composition class, students were encouraging others not to sign up because it would hurt their GPA. We were able to eventually add the new English IV AP Literature and Composition class, with the understanding students would not know who was teaching it. (Humpal, unpublished raw data, 2009)

In a 2009 case study I conducted of three southern U.S. states of the impact of standardized and achievement test scores on students of low Socio-economic Status (SES) high school's English Language Arts (ELA) programs, showed African American and Hispanic students lagging behind their White Texas counterparts in terms of increased of overall increased scores over a six year period from 2003 to 2009. (Humpal, unpublished raw data, 2009)

These findings are problematic in that one teacher stated she on occasion has to "dumb down" items on the Texas Assessment of Knowledge and Skills (TAKS). If the TAKS only provides a snapshot of a student's basic skills, and instruction has to be dumbed down, then not only does her statement concur with national findings on the impact of standardized tests on high school English students, it also points to the disconnect parents have with what they believe is quality instruction at their high school. Parents said they also believe a quality program should offer advanced English courses for high school and college credit, that English course should be challenging, and that ELA teachers should teach critical thinking skills. (Humpal, unpublished raw data, 2009)

Compared to their White classmates, African American and Hispanic student achievement growth, based on test result, show they are maintaining a consistent and successful passing rate of over 90%. When it comes to completing advanced courses, all groups are seeing no increase in number of students completing them, and in some cases like Hispanics and Whites, fewer students are completing the course. The review of data also shows increases in college readiness of Hispanic students keeping pace with White students. What is quite revealing a drop in Hispanic and White students who graduate. Inconclusive data shows graduation rate for African Americans has increased. (Author, unpublished raw data, 2011)

As a results of our needs assessment review, which found our scores are still allow in the same areas, low math and science scores, but high social studies and ELA scores, The same subgroups, low income students of color are still having trouble, as will be reviewed later. Resulting from a previous year's assessment, we have also hired a full-time interventionist, and have also hired another interventionist for next school year. Feedback comes from parents who are not necessarily the ones you "need" to talk to about their child and teacher community hearsay about how good of a district we have based on the premise, "Have you seen any of the other schools in the district lately?" (Author, unpublished raw data, 2011).

When I first started teaching in Big Falls, I did not have to apply Banks' (2004) Level 1 contributions approach, which focused on "heroes, holidays, and discrete cultural elements" (p. 15). I began with his Level 2 additive approach, which applies content, concepts, themes, and perspectives to the curriculum. This spring, I attained a social comfort zone whereby I began to utilize his Level 3 "transformational" approach by slowly changing the structure of curriculum "to enable students to view concepts, issues, events, and themes from the perspectives" of my students. At Level 4, Banks invokes the social action approach, allowing "students to make decisions on social issues and take action. However, my efforts have been limited to what Paulo Freire (1921/2010) would call a classroom project for the oppressed whereby students reveal their state and through "praxis." But I have yet to reach a point whereby they complete a transformation into a pedagogy belonging to them denoting a permanent liberation (Author, personal data, 2011).

At issue lay ethical concerns, such as: whether teachers should be making a decision to adjust course content to begin with, and if he or she is acting ethically, how is an imbalanced curriculum initially determined, how will the

new content change course objectives within given state ELA objectives and local policies, and how will the balanced content be selected and presented?

A further review of the high school's history, including separate schools for Whites and Blacks, strengthened my enthusiasm to push ahead:

It was at first hard to get high school students to leave their farms to attend before I was built (Karlik, 1972). A lack of transportation did not help things. Even with the compulsory attendance law, the few students who were able to attend high school did not graduate. By the latter 1920's, Big Falls' schools were reportedly ranked in the top 17 quality schools in Texas (p. 80).

With enrollment continuing to grow, the young district's cultural and curricular needs began to be reflected by the types of additional buildings, classrooms and teachers. I started with a teaching staff of six in 1923. In the early 1920's mainly just the basics were offered.

While in 1923 few electives were offered, subjects such as Czechoslovakian, shop, music, shorthand, bookkeeping, typing, and agriculture were added over the next 15 years. Students could follow a "general Course" track which met minimum state requirements, but not for college entrance or a "liberal arts" track, which met college entry requirements. Later, during the depression, home economics and science course expanded and called for additional classroom space (Kraemer, p.2). Up until the 1950's, such electives as shop, bookkeeping, shorthand, typing, music, Czechoslovakian, and home economics. An increase in popularity of band students called for the new band

hall, and an increase in popularity of athletics called for a modern gym. The philosophy was that students were to receive an education for college, preparation for the workforce as laborers, ranchers, farmers, teachers, engineers, bookkeepers and stenographers, or as housewives. By 1950, my teaching staff included 16 teachers. By the mid 70's, mid 80's and in its final year before relocating I had 315 students. (Author, unpublished manuscript, 2011)

Dunbar High School

During segregation, African American children in the northern part of the county who could not afford education in the nearby larger towns had little choice of where to attend. Around 1952, Dunbar High School in Big Falls became a popular school for the area's poor:

For many there was no easy road to education. If you were smart it came easy, but if you were not so smart, you either learned or fell behind, and gained new or younger classmates. Due to the fact that many students did not enter by their seventh birthday many pupils in the same class were in their teens. During recess and lunch time girls and boys were separated in play. (Johnson, 2011)

In 1946, a new school building was erected. This was the first building built for African Americans in Big Falls. Professor Robinson was principal. The historical significance of segregation and integration has modern impact with the Plessy vs. Ferguson decision of 1896. The separate but equal ruling stood until May 1954, when the Brown vs. Topeka Board of Education decision set the earlier 1896 decision aside. Big Falls, like so many other communities, started to work with its problem of implementing the 1954 decision that the separate but equal idea was unconstitutional.

In September 1965, the Board of Trustees decided to integrate the [Big Falls] Public Schools. Two hundred and eighty Dunbar students integrated into the [Big Falls] Public Schools. According to Johnson (2011, as stated in Humpal, raw data, 2011) students of the [Big Falls] Public Schools were not judged solely on what they were learning of the theories of democracy, but were also 'graded' on their ability to practice democracy in the classroom and on the school campus. She further expressed the hegemonic educational mission that was pushed in the nation's schools:

Our nation's strength depends on success of the public school in teaching the real meaning of democracy and at the same time, giving the pupils opportunities to associate with one another in a democratic fashion. This is one of the principles on which the United States of America was founded.

Thomas Jefferson advocated universal and free public schools, for education of the people to enable them to govern themselves intelligently. He proposed to 'Provide an education adapted to the years, to the capacity, and the condition of

everyone and directed to their freedom and happiness.’ In the [Big Falls] Public Schools, democratic citizenship is an important aspect of the total educational program. From the first, children are guided toward the realization that they have a part in preserving democracy by living in a democratic manner. To learn to work in groups, to take turns, to respect each other and to respect the property of others, to help each other, and to behave courteously.

By working as a group in keeping their surroundings neat, arranging bulletin boards, and getting materials ready, students learn to cooperate when working for the goals of the whole group. Democratic good citizenship permeates all activities on the playgrounds, in the classroom, the cafeteria, assemblies, student organizations, and special programs.

The students enrolled in the Big Falls [sic] Public Schools were doing more than preparing for and choosing their future occupations and professions; they are active, useful citizens now. When they completed their education, they were ready to take their place as useful citizens in [Big Falls] and other places (Johnson, 2011, as cited in Humpal, 2011).

From Observation to Praxis

Many high school English teachers do not know the power they have in controlling the curriculum when it comes to addressing observable inequities and prejudices in the predominantly White southern high school community. I have followed the state mandated English Language Arts objectives, and lately objectives to a massive online curriculum system available to all Texas school districts in which over half utilize. Initially I took the route of focusing on thematic approaches that addressed race and prejudice, as in such novels I have taught over the years, such as “Huckleberry Finn,” “Cry, the Beloved Country,” “The Kite Runner,” “A Thousand Splendid Suns,” “Invisible Man,” and “The Immortal Life of Henrietta Lacks.”

As findings of inequities, academic inequality emerged, and inner angst was building, I knew it was time to forge ahead beyond theme-based approaches, despite anxieties I may have had:

I was really excited about the new course I wanted to teach next year, Social and Cultural Issues in English Literature...But as I was developing the curriculum, there was no feedback from Wayne. I did not press the issue because other teachers noticed as well a lack of administrative support. The icing on the cake came one afternoon when he and the assistant principal met with our department to discuss an issue of plagiarism brought on by pushback from a parent on punishment for blatant plagiarism. Billy did not care for the teacher an an argument pursued, and proceeded to backup him and my department on our policy. Finally, the principal said, ‘I define what plagiarism is.’ We lost the argument, and this deflated my motivation for pushing further for a new course. (Author, personal correspondence, October 22, 2008). A year later, however, another colleague as able to add a class in epistemology.

Saying Goodbye to September

The official process started this past fall when department leaders as part of a Campus Instructional Leadership Team (CILT) sought to increase rigor with an advanced track for all students, not just those college bound students, a so-called academy, if you will. After weeks of discussion with my English department colleagues and the committee, the school decided that all English Pre-AP courses and the English III AP Language and Composition course would be changed to “Advanced English.” The uncertainty of getting a local college professor to teach dual credit English for seniors allowed us to keep English IV AP Literature and Composition class, along with the possibility this could be changed to dual credit. Without proper prerequisite courses, however, I began to count my losses. For AP courses to be effective, proper preparation must be given to the student in prerequisite courses. The new courses would lack that emphasis.

Since that discouraging afternoon in the conference room, I could not help think that I may have made Dewey (1944) roll in his grave with my selfishness for that “great prize.” Even though AP serves as a great college level English prerequisite, and even though half of incoming college freshmen must take remedial English, maybe I was wrong. Maybe for the past nearly 50 years of my life, 22 now in the classroom, I have been living Thoreau’s “quiet desperation,” (1854), longing for a sense of completeness after my many losses, but that maybe I was not quite ready to go to Holmes’ (1858) grave “with the song still in [me].”

Looking back to even my youngest days, I didn't want to see the summers at the lake nor the snow days off from school come to an end. Nor did I want to forget all of those times visiting my grandparents and riding on a horse drawn sled on a frozen rural Iowa road. Nor did I want to forget all of the wonderful times with my brothers and sisters and mom, and my dad. Nor did I want to forget my rights of passage at 12, 16, 18...and on and on and on. It seems looking back through the years I have become somewhat melancholy...getting lost in memories I can't retrieve, or let go. My life has seemed like an endless journey for fulfillment wrapped in prolepsis.

But since that dreaded afternoon, I had realized that like the many paradoxes life hands us, there are times we need to accept what life hands us. Like the loss of childhood innocence, the loss of parental closeness, the loss of any moment that is of great value must be released because those moments are not in our control. I have really never considered myself the selfish type, so seeing that I was controlling the very choices of the students much in the same way my choices were controlled growing up, was bitter sweet. But even though us veteran teachers can become set in our ways, for me it was that the only way my students would be successful in college or in the work place, was to take an AP English course, reflection can bring us back down to earth, to the student. For today with half the country's students taking remedial English and math in college, English courses need to take a new form, that while still challenging, provide all students with better chances of handling all the Septembers they will face throughout their lives. With that revelation, I said goodbye.

Fighting continued anxieties and failed attempts, I decided to take further action by reviewing my place and obligations in this community as a culturally responsive curriculum leader to “right” academic inequities and prejudice: I was asked by a doctoral committee member to define the attributes of a Culturally Responsive Curriculum Leader, in which I noted:

An effective CRCL...is informed of state education law and policies, such as the recent change Texas history objectives. With this knowledge, ELA teachers, including myself, textbooks, can realize the potential for expanding content beyond textbooks particularly if they treat their curriculum as living (Author, personal correspondence, 2011).

The CRCL realizes encounters with a community with strong hegemonic ties, reluctant veteran teachers, and administrators who have lived in the school community most of their life and how to act, not react. A researched knowledge of effective instructional tools and instructional strategies, including teacher training, and tools for African American and Hispanic student academic successes and suited to each child’s needs...This also requires researched knowledge on cultural histories and ways teachers can reveal hidden curricula of the past through their ELA classes. (G. Webb-Hasan, personal correspondence, 2011).

Conflicts in the demonstration of prejudice have frightened me in this community. Observations and feedback from the community on values and perceptions in our high school ELA program...But as an effective CRCL I have come to realize effective teachers are empathetic risk takers working on behalf of students from different cultures, from the upper class students and migrant farming students, to the “gang-bangers” in South Texas. Helping those very children reminded me that within every single ELA classroom, advanced or remedial, students come from different backgrounds, but educators should not

discriminate in our efforts to igniting fires under their feet, even if they wear no shoes. (G. Webb-Hasan, personal correspondence, 2011).

The more I get “into” my doctoral classes, the more I analyze what I have accomplished so far as a classroom teacher, and whether or not I have accomplished anything...making a difference in student’s lives. It seems as I think about this, and as I read numerous accounts of how educators have thought many of the same things I have, and have wanted many of the same things, particularly when it comes to creating a “more” successful atmosphere for my students. For example, as I read “Spectacular Things Happen Along the Way” I am reminded of how I have taken chances like Brian D. Schulz has in the Chicago schools, but not to the extent he has. I don’t teach to the state mandated test, I teach the mandated state course objectives and beyond, particularly with my advanced students. I am determined this year to push the empowerment of the classroom to a more student centered classroom without giving up too much control: I see it more as Guidance” than “control.” (Author, personal correspondence, September 14, 2008).

Brian D. Schultz (2008) who wrote of his experiences as a teacher in a rough, project-based Chicago suburb pondered the question, “Was it better for my students to be aware of their potential through more democratic curricula?”(14). Not many teachers will take it upon themselves to go actually fight per se for equity in the schools other than for what the system will allow. If more teachers like Schulz attested to the approach of “let[ting] students see their own potential and challenge the socioeconomic designations governing the way they were to learn and be taught,” (15) maybe more students, particularly those immigrant and native youth of color caught in a cycle, would have a chance. (Author, personal correspondence, March 1, 2010).

Racial tension existed between the primarily White junior high school on the north side and our school, on the south side. However, many of my friends were Hispanics and Blacks. In high school, the groups seem to assimilate into a unified culture. We had something in common. While studying at Iowa State University, I became more aware of other groups I had not had much contact with before, such as gays, lesbians, and Christian Fundamentalists. While I was inundated by their presence on campus, one disturbing event on our university campus has bothered me to this day.

In 1923, the school's first African-American student-athlete, Jack Trice, was the only athlete to die during competition. It was said that the injuries were purposely inflicted by White University of Minnesota football players. Years later, through much political wrangling just to name the stadium Jack Trice Stadium, it became a reality. However, Jamie Schultz (2007) notes how the university touted Trice "as a symbol of the institution's consistent commitment to diversity at the predominantly White Midwestern agricultural college" (p. 715). But Schulz also argues that administrative actions, reactions and evasions in naming the stadium contradicts their words. Furthermore, "several of the school's practices and policies, both in the past and the present, belie its self-proclaimed status as a bastion of racial tolerance" (p. 716).

The dedication of Jack Trice Stadium in 1997 was politicized because of another structure on campus dedicated to alumna Carrie Chapman Catt who was a successful lobbyist for women's rights in the early twentieth century. It was during her campaign she made several "racist, classist and xenophobic remarks that many found unforgivable" (p. 717). Administrative insistence on honoring Catt showed institutional

insensitivity to minority students. Even future discussions with administrators not to honor Hall, a special committee concluded the controversy and Catt Hall stands today.

Social Justice in the Predominantly White Southern Classroom

I don't rely on the state adopted textbook for most of my curriculum; rather I depend upon current nonfiction novels and essays encompassing multiple themes. In summers past, my students have read Alan Paton's, "Cry the Beloved Country," "Pearl S. Buck's The Good Earth," Ray Bradbury's Fahrenheit 451, and George Orwell's Animal Farm. This summer, I added Eric Schlosser's "Fast Food Nation," Alissa Quart's "Branded, The Buying and Selling of Teenagers," and Khaled Hosseini's, "The Kite Runner." All of these involve self-reflection writings and analysis involving economic manipulation, prejudice, and power struggles within various subcultures around the world. Kite runner is fascinating in its own right because it gives my students a look at American's through the eyes of other cultures.

I attempted a year-long unit for my advanced English students to research the history of race, income, and gender in Big Falls. One novel with a race-based theme, "A Lesson Before Dying," and one journalistic investigative piece focusing on class, "Nickle and Dimed, On Not getting By in America," were used as starting points. I decided to go beyond the tradition database research projects they are used to by introducing them to what was totally oblivious to them, autoethnography. This was an ongoing project as we read sample readings and recorded their observations of people in

this town and high school. I recalled in my reflexive journal resentment felt by some of my White students:

At one point I had to require a certain number of entries because a number of students initially resisted, and were refusing to attempt the project...I was extremely disappointed in comments they made about me in weekly and final debriefings of their project showing just how uncomfortable they were...A few written comments showed how little effort they gave to this new endeavors...blatantly attacking me...

Some of those who resisted said I made them feel uncomfortable, and also thought I was mocking Whites, basically thought it was none of my business what they felt. They also read into readings and statistics that showed discrepancies between Whites and Blacks as a personal attack on them individually...that I was being judgmental...From my standpoint they represented their parents, they know the problem exists, but it is kept under the rug because it is not talked about openly. Interesting findings as I evaluate their journal entries. Superintendent's daughter does not see the relevancy of the project, therefore she is not going to do it. Later she said she wanted to study why all the African American home owners were bringing down home values since some of the houses six blocks from hers are so rundown. When she felt defeated on her efforts, I told her I knew you would not find anything on that, but wanted her to reflect on her attitude. (Later I thought, boy, I guess the apple didn't fall far from the tree). But not all comments were negative...A few students said the project helped them gain a greater degree of empathy for disadvantaged students and inequities in their community, to others it reinforced what they already knew about prejudice. (Author, reflexive journal, April 9, 2012).

However, outside of the project in my regular English classes, racism still blatantly stood out:

Students were talking about realignment today. One young man said, “Man, we get to go against all the Black schools.” I mentioned to him the inappropriateness of his comment.

Some female athletes were talking about an area university women’s basketball team. . . One of the girls said she saw one of the girls at the mall. ‘She scared me. She looked like she came straight out of the hood.’ I have not heard of that term used since I was growing up in my Iowa hometown. . . a derogatory reference relating to people living in neighborhoods. (Author, personal communication, Feb. 13, 2012)

The project while at first seemingly disappointing to me, and yes being my first time, I would have adjusted the project to having the students work in teams. Another finding revealed was a reinforcement of the impact of testing and canned curriculum on higher order thinking skills. Test preparation this year swallowed time more than usual, not leaving time to expand on basic comprehension and then to get to the point of analysis and synthesis of a project that would have some real-world applications:

My students are encouraged to open up and take risks in their writing and in their life, and to deal with adversity as if it was their “last day.” This approach has been adapted as well when working with students from different cultures, from the upper class students and migrant farming students, to the “gang-bangers” in South Texas. Another scholar and mentor nudged me into teaching an after

school credit recovery class no other teacher wanted at a time I was also teaching Advanced Placement English classes. (Author, personal correspondence, 2008).

Discussion of Perceptions While Living in the Community

At times I found overlapping themes such as, empathy, strong standards, distaste for standardized testing in general, a strong work ethic, and a strong sense for one's community. I can also empathize with the work ethic and blue collar workers from my own upbringing because there exists the attitude in the Big Falls high school community that "average" students, like myself, can achieve, and at least shoot for a better life than their parents have had. While this closeness, some religiously based, was evident in many of the journal entries, it was also evident that the high school was a crossroads for personal identity, for biases, yearning for knowledge, and yearning for direction.

My original perceptions made outside my instances of anxiety and MDD, such as racism, classism, religious persecution, isolation, sense of entitlement were found historically to be engrained in their culture back to the early 1800's before the Czechslovakians immigrated to the U.S. My findings also help to begin to explain the irony of why people who move in to the Big Falls High School community and do not

have cultural links to the dominant ethnic group feel much the same way Czechoslovakians felt when they tried to assimilate into the dominant Anglo-Protestant culture that began the town.

Colors of Depression

The mass of men lead lives of quiet desperation. What is called resignation is confirmed desperation. From the desperate city you go into the desperate country, and have to console yourself with the bravery of minks and muskrats. A stereotyped but unconscious despair is concealed even under what are called the games and amusements of mankind. There is no play in them, for this comes after work. But it is a characteristic of wisdom not to do desperate things. (Thoreau, 1854/2006, p. 7)

I can see Thoreau's "unconscious despair" through the actions of my former boss, the school district, store owners, and my neighbors in this culturally isolated town of Big Falls. As a man however, I am to none-the-less have been guilty of the very "games and amusements" myself. But for me, as part of my nature, is the extra-sensitivity to acts of despair through because of the very symptoms of depression and anxiety. This extra-sensitivity can serve both to inform and color the very perceptions I make of my world whether good or bad. This is the focus of this chapter's segment that answers the question, "How does depression and anxiety inform and color the experiences of a White male high school teacher interacting with students, teachers, parents, colleagues, and administrators?" The difficulty lies in differentiating perceptions made while I was suffering anxiety or depression from times I was not suffering either mental ailment. For, through the complexities of mental illnesses,

and the very nature and propensity for men to self-diagnose or deny them out of stigma or stubbornness, the different perceptions where at times difficult to make. However, the following bracketed segments of reflexive journal entries and past journal articles and essays are deconstructed as such to reveal both informative and colored perceptions in the high school community I call Big Falls.

Even though this is not a focused study on depression, none-the-less, it is critical for the reader to view proof of my diagnosis as a means of transparency and triangulation with my story. The medical records are numerous accounting for my MDD and anxiety, but I will present only the earliest record over a decade ago, a more recent doctor's visit, and copies of prescriptions I took prior, during, and shortly after my relapse in June 2011 (see Appendices D-I). The records show consistent periods of anxiety with occasional relapses of MDD, medications and limited treatment notes. While the last relapse was diagnosed on June 9, 2011, anxiety, sleeplessness, and irritability was experienced in the spring leading up to the diagnosis. I was taken off medications in the middle of July 2011 because of serious side effects that were compounding the problem and placed on another antidepressant. I have not been medically diagnosed with MDD or anxiety since summer 2011, yet have experienced only brief periods of non-medically diagnosed anxiety and extreme sadness since.

I became disillusioned with the church because of Father White's message to me explaining why it was acceptable for a Catholic woman to divorce me while I receiving help in a psychiatric hospital. I did try again a few times over the next

decade, including a men's Catholic single's retreat in Bryan, Texas, but I eventually left. I did try the Episcopal Church as well when I married for the second time. Soon after that ended, I ended my relationship with God feeling empty in every church I tried. I do believe in a higher being, but cannot explain who or what it is. Whoever she or he or it is, I believe my spiritual life is connected with nature and the universe, and it is through them that I find peace, balance and hope (Author, personal correspondence, November 2008).

This is an informative entry in that I can only wonder to what degree if any a loss of faith contributed to my depression, and how the bitterness my mom and I felt when she left the Catholic Church impacted my negative view of any person in this community who pushes their religious or moral authority on me.

I am not trying to be nihilistic, but because the public's over-reliance on high stakes testing showing students are learning despite contrary research, I can only be hopeful that people will move more towards acceptance that testing is only part of the equation in the development of equal access to achievement. (Author, personal correspondence, Feb. 2010)

High school days are becoming quite mundane. Same old issues every day. Where's the spark? (Author, personal correspondence, Feb. 18, 2011)

I woke-up that Sunday morning following my birthday, and said to myself, "It's October." On Monday morning in my classroom while watching Green Day perform "When September Ends," on VHTV, I thought how we are all faced with many Septembers in our life. This September when I turn 49, I will talk to mom, and also think of a message Sarra kindly spoke to me after my second divorce, "Cry yourself a river. Build yourself a bridge, and get over it." Yeah, it's

time all right...time to build another bridge and get over another September.
(Humpal, raw data, 2011)

I suggested also to be taken off of Ambien. His response was "okay, we can try a minimalist approach." He prescribed a different sleep medication, but I have only used it one night, hoping that natural approaches such as continuing meditation, decaf tea. The last few nights have been tough because of my cold and writing 24/7 on my proposal... interpersonal debate about biomedical environmental cause of depression and anxiety to my own experience...tired...tired...very tired. I woke up this morning at 2:45. I realized that if I speak of hegemonic control in my research, any scientific or medical view of mental illness should be met with skepticism. Ironically, I take medication, receive no psychotherapy, but I have based most of my beliefs of depression on routine management of the disease. (Author, personal correspondence, Feb. 13, 2011)

Just had a massive brainstorm for my transportation research Can we break hegemonic circle; Pearl Jam Lady Behind a counter. Small town change fate. Defines who we are; student argumentative paper- gender pill switch; should I meet with Dr. [Smith] about last summer's class where used the "n-word" to describe my stepfather's attitude toward Blacks? She has never told me why. Just met me after class one day and said, 'You know what this is about.' She did not explain and said, 'By the way, this meeting is between you and me.' I did not change it because that is what my stepfather said... Sweet Child 'O mine-separation anxiety when I moved 1100 miles away...Lack of =time spent with parents. Creed, Kansas, Godsmack. (Author, personal correspondence, March 31, 2011)

The previous entries note increased thought and attention to my stepfather.

The following excerpts are taken from a roughly written essay title, “Conversations With My Racist Stepfather” which in some sense informs me that I seek approval, if not recognition from people in authority. As a teacher, we like to know that our principals genuinely care about not about just what we do, but also our ideas we contribute to meeting our school’s mission. . The entries are informative in that it allows me to have a skeptical eye as a researcher of the predominantly White high school community I work for. The experiences with my stepfather also color my view of trust I put in authority by automatically assuming distrust in people involved within the hegemonic circle who have direct control of school policy and curriculum, the superintendent, assistant superintendent, school board members, and principals. To some degree, the entries also show my defiance against hegemony. They also tend to show reinforcement of my empathy for children in need.

It is mine and you will never take control of my conscience again. I love everyone, but I cannot express it because I am so wrapped up in namely myself as to what others may think...At this point in my life as to what others may think I have a great opportunity. I have been a teacher...I think a pretty good one at that, at least that’s what I thought. I do let my students for things administration frowns upon...Let them play their iPods so they can write, and let them eat food because they are hungry...

I hate our administration...they represent you, this town...racist uncaring seeming uncaring for those who need help the most...I will emancipate myself from you and tackle my anxiety and fear...

The teachers who cared, the greatest teachers were ones who cared about what was going on in my life, but did so in a way that made me aware of my responsibilities...They will help tackle this chaos...

I will proclaim to the world my experiences in a way that is a teaching moment...the good experiences, the bad...How you and society corrupted my mind with hurtful junk, and how I did not act. I just laid there and took it...until now. (Author, personal correspondence, June 10, 2011)

The following entry also shows that MDD negatively impacts my ability to see positive qualities in others, which in turn causes me to think the worst of the people in my study. It also shows my sensitivity to intimidation by my administration when I have tried to enact change:

People, colleagues, family, friends, on the surface show they care, say they care. But I do not know if they really do because I have not seen them commit an act of empathy that would make me feel otherwise.

When I have tried to stand up to people in positions of power, I shy away intimidated. When I turn the mirror on myself out of these frustrations, I think about others who look up to me who may see me as a leader taking risks, being assertive in change...but are intimidated by me, or do not approach me because of what they have witnessed on the surface. (Author, personal correspondence, June 11, 2011)

The following emails were sent to my superintendent, assistant superintendent, principal, and assistant principal during relapse noting further conflicts with issues of trust, particularly during the time I experienced my relapse. During this time I was in a sense reaching out to even people in the hegemonic circle, needing to talk. However, my depression and anxiety may have colored my view of reality, on the one hand distorting the public view of depression in a way that people would accept it, particularly my

bosses, and on the other, masking the confidentiality of my research of this very community that they were vaguely aware of.

Thanks so much for the advice, especially about keeping it simple. I am just going to focus on my life as an English teacher here. Throwing in too many expectations beyond what I can reasonably handle while I am still teaching. The classroom and the kids are still my responsibility, and my responsibilities will not change where ever I go. (Author, personal correspondence, June 18, 2011)

Teachers face anxieties and fears every day in the classroom...society does not care, administration does not care, kids do not care...I have learned how to manage major depression throughout my life...look where I am at...I was ranked 150th out of 220 in my class...yet today, I am a successful teacher and role model...I propose a short motivational performance presentation for teachers who suffer the same fears in the school community and high school I do...how to open up how...how to ask for help...how to manage it so it does not interfere with our number goal...to help students learn...I will highlight in part performance self interview music video such a presentation...many kids friends look up to you....and you need to open up so you can meet the needs of the ones you love...and in the high school those are students...Kids need to know they are invaluable....I am Dave Humpal and this is a story of how I have managed to bouts of depression throughout my life to become a successful teacher and doctoral student amidst all the chaos. (Author, personal correspondence, June 18, 2011)

The following personal journal entry further verify my view of distrust, but also helped to bring me back to a greater sense of reality.

As I was coming off my meds and started talking to people...As my wife reminded me today...a small town does not like anything said about them, so I need to be very careful. (Author, personal correspondence, Aug 6, 2011)

I was thinking about anxieties this morning as I was running and that really seems to focus on the essence of this bounded community-the school system.(Author, personal correspondence, June 16, 2011)

In late July, early August of 2011, I even went as far to talk to the assistant superintendent who was receptive to assisting me with my dissertation after revealing she to was being treated for depression. She offered her support, but also mentioned she would be glad to help me out with my research since she had helped other teachers and administrators and had also earned her Ed.D. three years ago. But I began to sense distrust wondering why she wanted to help, particularly when she asked me what my research was about. I told her I thought since I was working with technology in the ELA classroom that it would related to that.

For the next few months she sent me links of new research concerning technology in the classrooms. But I did not reveal my true study especially after a school psychologist, born, raised and part of a powerful family that owned a local car dealership approached me at an orientation just before school started, and began to ask questions as any person would knowing you are an English teacher of their sons and daughters like “What are you reading right now?” Then she asked me about my research in which I revealed the fact I was taking an historical look at the town’s cultural issues. I had

realized I had said too much. Days later she seemed to fishing for more specifics, but I backtracked and told her I had changed my mind.

The following emails were sent to my dissertation committee during the period of my relapse, which just occurred a couple of days after my oral exam. These emails represent only a portion of the correspondence I had with committee members. One personal journal entry written during this period is also included. It should be noted that during this period high anxiety was evident, and I was experiencing also a euphoria and fear in which I turned to my main source of relief...writing. It is through the writing, extraneous thoughts or not, in which I came up with the idea that I wanted to write a creative nonfiction novel or even travel guide:

Another...I may have felt anxious because of my uncertain comfortableness with the degree of knowledge I had going in...including not critically reviewing my data...reminding myself of who I am and was at certain times and contexts and how that it representing the philosophy that was driving me, including that of student centeredness. (Author, personal correspondence, June 8, 2011)

I pushed back from my stepfather because he wanted me to go in another direction...was not listening to me)...Digression...anxiety has seemingly affected my study –see my study...refer to research and testing notes to critical reflection. If I misconceived perceived attitudes or did not get a thorough understanding, then I was impeding...focusing my ideas...Student centered-did this impact my ability to be motivated to reach the ‘lowest-achieving’ kids in my class?- No...sometimes...yes. Did not go beyond district rules of mentoring program and take risks. Can’t read my notes. (Author, personal correspondence, June 8, 2011).

I wept because I felt I was Grant Wiggins...going off to school to become educated, become a teacher, then hates his job for everything it stands for. He makes feeble attempts to help his students. He wants to run from those who love him, respect him the most. Like he, I have told my students I am agnostic. (I also share a narrative with them at the sophomore level...When September Ends). Like he, I fear separation from those I love, and because of that, my love for people seems shallow. (P. Slattery, personal correspondence, June 9, 2011)

Teachers do have a profound effect on self concept of her or his students. With an expectation from the student, we should understand that education is more than books, it is experience...and any individual has the power to influence the lives of others. Unlike Grant who told him about Jefferson's potential power as an individual, I did not tell Gary (my stepfather) how I felt, nor did I ask why. I ran. (P. Slattery, personal correspondence, June 9, 2011)

I am afraid to get "too close" and become self-centered toward the ones nearest me because I know one day we will die. But this in return negatively impacts the child...the very thing that manifested in me, can now negatively impact them. But at the same time we as teachers can positively influence our students if we put our self-interests aside. Since I have read the book (will still see the movie) I have the name of a student or two that I have had who I need to have a talk with and tell them how much they can make a difference. I have also told my principal, and I need to talk to a few others. (P. Slattery, personal correspondence, June 10, 2011)

The story mentioned divorce, but in Gaines sense it was a separating of our physical selves. If we do divorce (separate) you take your role and responsibilities with you. But while you are with these kids, you show them how to form their own view of the world and frame themselves. A person's time is

short on this earth, at least physically. It is teacher's mission, my mission to serve as a facilitator of method and tools of knowledge building so they can construct their own lens. I have to remember that, hate begets hate, even if I don't agree, we need to talk about ways of bridging gaps together through knowledge we call experience. (P. Slattery, personal correspondence, June 10, 2011)

If I fail...Reminds me of being in the psychiatric hospital in November 2008 after my suicide attempt. I was eating one of my first meals in the cafeteria. As I was sitting at the table with some other people, someone noticed some older kids giving a younger kid a bad time. The person asked me, "Why don't you go over there and stop that, you're a teacher." I did not stop the older kids. The person next to me left and sat somewhere else. (Author, personal correspondence, June 11, 2011)

As a teacher I have not do enough about prejudices and in justices I see is the same as accepting and promulgating the way things are in society..in essence it is a denial of underlying racist beliefs. All people have the power to change....Heroism [sic] presents itself. Dire circumstances reveal heroism [sic] in men who suffer for their cause. Education results not only from school, but also from life experiences and influences of others...True education comes from life experiences and the influence of others. (Author, personal correspondence, June 9-10, 2011)

I am afraid to tell people (especially those with authority) that I suffer from depression all my life...that I use it as an excuse and deny its existence because of what many people say. I don't how to tell my story by making it look like I'm a hero, nor use it as an excuse. My view is, it will make me look like a coward because I have not acted on these since first diagnosed in 1998. I was told I could expect these episodes more often as I get older. I didn't want to believe the psychologist. But I see myself as a counselor and guide to young kids, but

anxieties get in my way at times, and I do have successes. So this is what I was afraid of. My principal knows of my condition, but does not give a shit how I feel. He and the district just goes with the flow looking at test scores, with an occasional, "How you doing?" to feeding us kolaches. (Author, personal correspondence, June 12, 2011)

In novel format, I will propose a novel, "As I was crying; Moving beyond fears for the sake of equity at White High School"...My concern...is for the safety of my family and personal friends. I am not afraid that they know I am conducting research, and they know my opinions on social matters of concern already. My concern is for the safety of my family, friends, and anyone else personally associated with me. This is a racially charged area...I can change the tentative title to provide the illusion I am not investigating for possible prejudices...Can I write and submit this with a pseudonym? This would also prevent linkage to this school, even if data is masked. If you know of ways I can attack this study/per IRB, please send me your ideas. I will still check with someone at the IRB. (Author, personal correspondence, June 16, 2011)

The emails tend to show an accentuation of fear and anxiety of the community. The impact of this again negatively impacts my ability to critique the subjects in my study. It also shows that I continue to have issue of separation anxiety as a teacher not being able to let go and physically move forward with my life elsewhere, particularly because a perceived guilt and worry of leaving students behind, and also guilt because I am beginning to realize my Whiteness and realize there are White kids who are just like me that need to understand their community.

At the same time, a couple of the entries ironically reveal my inability or desire to form closer relationships, while at the same time noting both the community's desire

to be self-sufficient and isolated and my desire to be isolated in terms of peace. Finally, entries were informative in terms of revealing

The following journal entries further support the hypocrisy of the community's desire for self-sufficiency and isolation and my desire for peace while criticizing their desire as negative. The following entries also denote teacher burnout, but also reaffirms the value of and my efforts towards educating students in this predominantly White high school community of their past:

This struggle is one of my realities...not being able to show my empathy, or gratitude to others at times of depression. So, if I am a role model as a teacher, a person who has impact, and I do not do anything about my lack of assertiveness to enact change on their behalf, I feel like a coward. (Author, personal correspondence, June 11, 2011)

It's hard to find a spot without humans...and that seems to be my story. I like being alone. Not all the time. Just during My time. People see me and ask, Is everything all right?" I say, "Yes." But really it's not. I am melancholy. IT's seems I always have been. I used to smile a lot. Not anymore. (Author personal correspondence, June 11, 2011)

Funny thing happened today. As I was leaving my high school late Sunday morning, I had just spent an hour preparing materials for Monday morning. I looked around and saw no one. Not one soul. I paused a moment... 'Why?' Why was I torturing myself anymore? I have spent nearly 20 years teaching and now knew there was so much more I wanted than to spend my remaining days as an educator in a high school classroom. I love teaching, but I can no longer tolerate teaching five preps, and in the mean time being stretched thin mentally...It sure

gives an added 'kick in the butt' to pursue higher aspirations. (Author, personal correspondence, Sept. 21, 2011)

It is amazing how common depression is these days in our family alone. Everyone, but one of us in this household is begin treated for it...This is more wide-spread than society believes it is. Just wish MDD would not get the bad wrap it does...Shows the extent of the problem in school (Author, personal correspondence, May 12, 2012)

From "A Letter to My Racist Stepfather"

The following are excerpts from an early morning "rant" that again regurgitates issues of separation anxiety, but finally letting go. Yet, it also affirms my desire to continue my fight to teach the students here and where ever I may be to make sense of their community and their worlds and to fight against the injustices they may experience.

Thanks for invading my mind with your hate! Why did your conscious invade my innocent mind at the age of five? You left such an impression with your hatred of other races? 'What are you afraid of?' I am afraid of telling an African American that my stepfather called you 'the n-word' and that word became so ingrained in the negative playground of my mind, I did not want to insult them. I have read about how the White man has treated them in the past. I realized as a kid, I did not need anyone telling me I was wrong for thinking it was a 'bad' word...In a sense, though, I never thought until now, "Why didn't I ask you why you hated Blacks, Iranian Americans...raped my sisters," These experiences with you have made it hard for me in terms of anxieties...

I will explain to the world about my experiences and how you reflected the town I live and how people of authority remind me of you. So, when I am confronted by someone with your tone, my voice cracks with a lack of

assertiveness. I will tell African Americans my story.. I will continue to tell my students and show them ways of finding their own “essence” or place in this world...

I have given them extra time because their mother’s live-in boyfriend was causing issues...or that I gave them food...despite school policy...not just because you were hungry...and I know an empty stomach can impact the brain, but sometimes because I knew their family did not have much money...I have gone to our interventions to check your concerns...I have checked , and respecting confidentiality, if my a student was struggling, and took on sponsorship of a group formed by a grassroots movement in the school to help lost, struggling kids...led by a student...The principal did not like it...Came to me in fact and said...oh they can have it in your room, but don’t you sponsor it...well in fact, I let them meet anytime, I also told them I would help them out in any way I could...I told Alex (the student my story and struggle) he understood. (HE will be part of my study)...

I am there for the kids. And I must be there for them in a way that shows them that “they ain’t no hog” (Gaines). Teach them how to build knowledge themselves by first exploring their family and local history within the context of their community. I want to “divorce” the metaphorical ugliness that permeates beneath this town’s surface...but they have a right to know their own lesson before dying, and in the process of separation (divorce) I must remember my responsibilities and fight for the moral causes of equity at all costs...

What I read, what I watch, what song I listen to, what I experience today with my great wife, stepsons and daughters...reminds me of your view...You have invaded my subconscious so much for years I did not act enough on what I thought was morally just, and right. (Author, personal correspondence, June 18, 2011)

Depression's Impact on Perception

The personal journal entries were both informing and colored in a few ways. My fears and safety in this town may have been over-exaggerated. If I could run through the predawn streets of Big Falls at 5 a.m. without incident, where is the danger? I began to feel safer, and to a large degree at peace with what I had experienced over the summer. In some sense it was also informing that I felt something or someone was at work in the greater scope of things.

My depressive state revealed personal prejudices, current and past, of race and religion. In terms of race, MDD seems to accentuate a strong distaste for racism, but it seems to distort the accomplishments towards prejudice reduction and equity in the Big Falls High School community. It also reveals how the disease counters my self-confidence in carrying out such type of curriculum or program in the school.

My perceptions during this time also reveal my hypocritical nature, criticizing people of religious faith while speaking of religious tolerance. This impacts how I have viewed the subjects of this community. However, this also gives me greater understanding of how religion has played out through history in terms of the negative consequences of prejudice such as isolation.

Considering the amount of research I conducted about MDD and anxiety through numerous sources, I am not surprised that my journal entries and personal correspondence written during my relapse revealed I was fighting against hegemony. I was fighting against hegemony in terms of treatment of my mental illness through medications against local community powerbrokers, school district officials, principals,

and parents of students with power who I could have actually have benefitted from. But this sensitivity informed me to be wary and critical small, rural high school community members.

Art-Based Research Results

The following section contains art, including artifacts, documents, and brief essays that inform and reflect the autobiographical experiences of a White male high school teacher in a predominantly White rural high school Community. The art will be presented with as little interpretive interruption as possible for the benefit of the reader. My analysis will follow this presentation.

Cosmological Signs

This morning, as I ran south on Davis street toward the baseball diamonds and The Church of Christ, I knew something greater is at work in my fight to regain self-confidence so that I can help the ones I love. But, I am agnostic. I am not sure if there is a god, but I do not question the presence about a possible force or presence. The meteorite settled, yes, settled in that musky morning haze at 5:50 this morning. It was a fast-streaker. Almost meant for my eyes. A reminder of rarities in our life, opportunities for us little pieces in a place we call earth. The one we all have to live in under someone else's control, but a world where, even with perceived differences, share common bonds. It is in one of these common bonds I speak of, equality of man. This story is unpredictable, just as the meteorite that fell this morning in southern Texas skyline. (Author, personal correspondence, June 10, 2011)

Simple Man

Did not sleep very well again last night. Got out of bed at 3:30 and Decided write until my 45 minute morning jog/walk. I stretched as usual...feeling very exhausted. But my desire to regain my own conscious was overwhelming me. With my blue jogging shoes, and red iPod Nano clipped to my shorts, I strolled north up Harrison Street. After a few blocks, "Simple Man," originally by Lynard Skynard (1973):

Well mama told me, when I was young
Said sit beside me, my only son
And listen closely to what I say
And if you do this, it'll help you some sunny day

Ahhh

Yeah it will

Or take your time, don't live to fast
Troubles will come and they will pass
You'll find a woman and you'll find love
And don't forget that there's is a someone up above... (Van Zandt, 1973)

I began to cry as she was speaking to me through the song's words. I knew, in some way her spirit was within me, but in a world of my agnosticistic doubts about faith, I could only wonder , 'What if?'. She has been my muse, my educator in times of trouble. In a sense though, I believe she wants me to cherish our memories, move on from our mistakes. Even though we are separated physically, we are still together in spirit. So I took her advice and moved on. (Friday, June 10, 2011)

For as long as I can remember, I have hung onto mementos over the years, and acquired a few others when my parents passed on. Like many people, I suppose, for no other reason than to take a trip down memory lane just to remember I look, maybe for comfort, maybe in hope that these physical representations will still bind me to the memories of people and passed experiences of my life.

The Imperial Jewelry Box

The first full Christmas I lived in Colorado after my suicide attempt, I received one gift from my nine year-old daughter and my 5 year-old daughter...a small, 1 ½ by 2 inch gold Imperial jewelry box (see Figure 1).



Figure 1 – Imperial Jewelry Box

At first I thought, just the box and nothing else. But it turned out to be a gift that served as probably the greatest motivator to get well, to get a car, another teaching job, and a my own home back in Texas as a former counselor told me I had to do. Inside the box was a note, a homemade necklace made from gold twine, two White faux pearls, a deep blue faux emerald, and a small portrait of the six and two year old cut out with a jagged sewing scissors. I know the two put a lot of effort and love into the gift, and that is all that mattered. They were counting on me. Shortly after Christmas of 2000 and a few supportive words from mom, I began my search for teaching jobs in Texas. I was able to line up two interviews in Southeast Texas, one of which was arranged through a job finding service. Serving as a reminder of the financial sacrifices I was willing to make to get back to the girls so their dad would be nearby, I held on to a receipt from the job placement service (see Figure 2). I landed the job in a small lake village of Somerset, had a car, and arranged for an apartment in College Station the fall of 2000. I still have the box as a reminder of its motivation and the idea that, despite how tough things can get and how wrapped up I can get in my own problems, many times other people smaller than you, are counting on you. It also reminds me that separation is a state of mind.

EDUCATIONAL PLACEMENT SERVICE
ACCOUNT INFORMATION

| BILLING DATE | BALANCE | MONTHLY PAYMENT | AMOUNT PAST DUE | MIN. AMOUNT DUE | DUE DATE |
|---|--|-------------------------------------|-----------------|-----------------|----------------|
| | \$7398.72 Beginning Balance | | | | |
| | \$50.00 Payment Received - Thank you | | | | |
| | \$0.00 Default Charge for "Amount Past Due" | | | | |
| | \$7348.72 Current Balance | | | | |
| 7/25/2000 | | \$612.39 | \$0.00 | \$612.39 | 9/15/00 |
| YOUR SIGNED PAYMENT SCHEDULE IS DUE ON RECEIPT. | | | | | |
| Default Charge in event of late payment: 10% of unpaid balance or \$20.00, whichever is less. | | A CREDIT IS ENCLOSED IN PARENTHESIS | | | |

what I paid to this service to get my job back in Texas

*RETAIN THIS PORTION OF STATEMENT FOR YOUR FILES
*NOTE: Payments must be received by due date to avoid being past due.
Please direct all inquiries and name and address changes to: Dept. 929, Denver, CO 80291-0929

Figure 2 - The Job-Finders Receipt

Hands and Feet

Various artifacts, including foot prints, hand prints, or silhouettes, were found deep inside the memory box. Two hands, one of each daughter, accompanied the same poem, with minor differences (see Figure 3 & Figure 4). I found a card with my name written in red crayon that had the same poem as my daughters (see Figure 5). While I no longer have my hand print, I do have the footprints on my Record of Birth (see Figure 6).

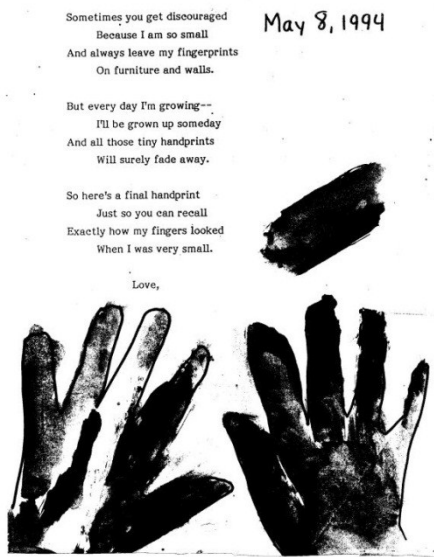


Figure 3 - Oldest Daughter's Handprint



Figure 4 - Youngest Daughter's Handprint

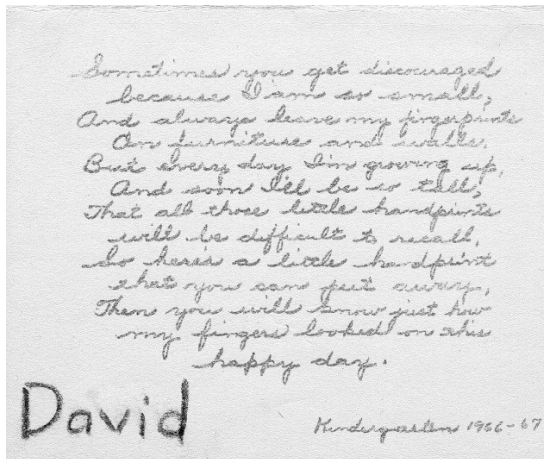


Figure 5 - My Card Without Handprint



Figure 6 - Record of Birth With Footprints and Embossed Cross Stamp

Their hand prints definitely throw me into a melancholy state, wishing I could roll back time. For much of their childhood I lived apart from them, at times hundreds of miles away, but even so, like my small feet, their small hands leave their mark where ever they go as we age, and it is with purpose we make those marks because of our parent's influence and the love they instill in our lives.

After their mother and I divorced, they stayed in Texas with her, while I moved to Colorado Springs, for I had no other place to go, told not to return until I had a job, a car, and a home, as emphasized by my counselor and my ex-wife several times before the post-Christmas move was made after my first major depressive episode nearly cost me my life. The handprints and my foot prints are signs of a new, fragile being coming into this world. Of course I have no photograph of me, newborn. It wouldn't be until I turned nearly four would there be a visual record of me. But the foot prints do cause me

to ask myself, “Where have my feet taken me throughout my life?” “What have my feet been through?” and “Where are they going to take me tomorrow?” “Have these feet done anything for mankind?” I could expound on the numerous places they have taken me and where they have been, but I am not sure where they are going to take me tomorrow other than what I have planned. It is the unpredictable places that I feel I have not trusted them enough. My adult feet are size 11 ½ and wide with high arches My wife tells me I have monkey toes, but those monkey toes help me maintain a physical balance.

I have no regrets for the physical separation two adults must occasionally make, for now I realize distance is a memorable invisible space that binds us, not the actual physical separation that prevents many of us from moving on.

Hey, Look at Me!

My mother used to hang on to my “good” report cards, not just out of pride for her youngest son, but I really believed she wanted me to remember my accomplishments and the abilities or traits my teachers saw in me. In elementary school we were given “V’s, S’s, I’s, or N’s” for not only our subject areas, but also for our attitudes and work habits...you know, “Ready for work, use of time, cooperation, courtesy, interaction with others, and responsibility,” the attitudes a productive American needs to be successful. I usually never had to worry about receiving “N’s,” it was the “V’s” my mom and I looked for. Whenever I received a report card, I really did not care that it showed I understood my subject matter or behaved, I just wanted to count those “V’s”. Mom also kept a few of my report cards, not so much for the grade, but for the positive comments

my teachers had written (see Figure 7). I collected all of my certificates of awards from junior high through high school, again reminding me of my accomplishments in athletics, student council, and band (see Figures 8 & 9). Today these artifacts not only remind me of my many successes, but that at age 52, my life is far from over and I am capable of much more.

| | | | | | | | | | |
|---|--|---------------------|--|---|---|---|--------|---|------|
| SUBJECT <i>Science</i> | | ROOM NO. <i>112</i> | | SUBJECT REPORT CARD Fort Dodge Community Schools Fort Dodge, Iowa 50501 | | | | | |
| TEACHER <i>Stiles</i> | | PERIOD 1 2 3 4 | | | | | | | |
| DAYS ABSENT FROM CLASS | | | | STUDENT INFORMATION MURPAL, DAVID LAWRENCE HR 121 MR. & MRS. GARY MULRONEY 955-3911 806 AVENUE C FORT DODGE, IOWA 50501 9-29-60 | | | | | |
| TIMES TARDY TO CLASS | | | | | | | | | |
| TEACHER COMMENTS <i>David is a fine young man.</i> | | | | Period | 1 | 2 | Sem. 3 | 4 | Sem. |
| | | | | GRADE | C | C | C | | |
| | | | | GRADE EXPLANATION A - EXCELLENT B - ABOVE AVERAGE C - AVERAGE D - POOR E - FAILURE | | | | | |

Figure 7 – Junior High Science Report Card



Figure 8 – Junior High Awards



Figure 9 – High School Awards

But I would be selfish by mentioning only my success, for without others to show me what success is, I do not believe I would have experienced success amidst the darkness. Maybe that is the reason mom was my role model. Without being allowed to see my father Kenny and having a new adult male in my life at the age of five, I could not trust the man and hung on to the only adult I could trust. Aside from mom having to virtually raise her brothers and sisters at home in the latter part of the Great Depression, she would graduate from school at the age of 17, have seven children, manage a family, win numerous trophies in both women's and mixed motocross (see Figure 10), become an avid hunter, yet would organize family outings and squeeze in my flag football or T-ball game. She had quite a zest for life and could stand up to anyone. Not

only would she become my trustful protector and mentor...but for a large part of my life she has been my muse. For in my early days when my stepfather's loud voice would cause me to hide, or when he hit me on the back of the shoulder so hard I reinjured my neck crying in pain while he mockingly told me to take it like a man, or when the neighborhood bully Billy Bass beat me up while on patrol duty in the sixth grade and my sponsor called me a wimp, mom was there to console me.

As years passed I realized how she was quite the woman for her time. She tolerated my stepfather's course demeanor for 35 years, not living under his rule, but equally, despite his dismay. But what they both shared was a love of nature and sports. If there is anything that could tame a wild beast, it was a hill climb or motorcross in the small Iowa hills squeezed around old farms and corn fields, or weekend fishing and snowmobile trips to Bemidji. Nature became a greater part of their life when they moved to Colorado to take on new ventures such as cross-bow and elk hunting on the southern edge of Pikes Peak. She was not only sharing time with him in the outdoors, or drinking cups of coffee while gazing at the pristine morning violet haze over the peak, she was aware of the peace that being one with nature can bring to the beast.

Nearly a decade after my mom's death, I recalled her saying some words I have not forgotten, one morning drinking coffee before I returned to Texas. After nearly a year of living with her while recovering from my first major bout of depression, she said, "Dave, it's time." She was telling me to move on. My mentor, my protector...compassionate, tolerant, respectful, resourceful, self-passionate, confident, patient...peaceful.

The words from my muse have seemed to stick with me. Good ones, bad ones. The good words I remember the most. From the moment her ashes were spread next to my stepfather's tombstone at the bottom east side of that granite boulder in the foothills near the sleepy mining town of Cripple Creek, Colorado, time has taken on a whole new meaning to me. To say, "Time is precious," is an understatement. It seems the physical time we spend on earth seems short, but the psychological spaces that connect us endures. My new attitude on life was to live each day to the fullest, love to the fullest and don't ask for anything in return, be compassionate and passionate in life by being respectful, tolerant, patient of both nature, woman and mankind, and to be self-motivated. Just make sure to thank nature for her ability to tame the beasts.



Figure 10 – Mom On Her Cycle

Yet, I never have given my stepfather Gary, who I have referred to as “Archie Bunker,” much credit, until now. Looking back at a photo of him receiving an award as a police cadet (see Figure 11), reminds me of his other success, like my mom, numerous trophies in motor cross and fishing. I also never gave him much credit for marrying a woman with seven kids knowing darn well the responsibilities that awaited him after he was forced to give up custody of his own daughters. He provided for use quite well. We had a roof over our head, kept us fed, and took us on camping trips fishing, skiing, tobogganing, and snowmobiling. Yes, I never told him thanks because I held a grudge against the man who separated me from a life of experiences with my real father, yet in an odd way shared the fun of nature, whether you were trying to tame it, or it was taming you.



Figure 11 – Top Police Cadet

Nature's Dinner

I never visited any art museums as a kid, but I do remember running out to grandma and grandpa's farm near the quarries with my sisters and brother (see Figure 12), our mom's cooking and our stepfather's fishing expeditions from hell. Our mom who could disguise liver and onions so well you thought you had a new meal each Thursday night. Other nights it was the goulash, meatloaf, and mashed potatoes. Everything smelled so good you wanted to hang loose by the kitchen just to sneak a bite when mom wasn't looking.



Figure 12 – My Grandparents' Farm

My stepfather would spend what seemed like hours prepping his fishing expeditions. Occasionally I would help him restring his reels in our living room making sure he had heavy enough twine to handle "the big one." When we traveled to reach our

destination in our Iowa or Northern Minnesota cabin, I took notice of all the lakes, the pine trees. Once we finally arrived and were out on the lake, he showed me how to properly tie lures with a loop here, a loop there and how to stick a hook through a leech. But, I never liked fishing because of my stepfather's complaining, or yelling if my hook hit a snag or if I did not reel in the fish properly.

So, I absorbed the green pine trees, endless blue lakes north of Bemidji, Minnesota as much as I absorbed the smell of liver and onions and other home-cooked meals. This was art to me... experiences. Eisner (1991) reminds us that:

Both the content of the world and the content of our imagination are dependent upon qualities, and it is "through the perception of qualities-not only those we can see, but those we experience through any of our senses-that our consciousness comes into being. (p. 1)

Paradoxically, forms of meaning-making seem to rhythmically move conflict towards harmony and equilibrium. This includes all methods, paradigms, in which my research is based on, autoethnography, arts-based research, rural education, critical race harmony, Southern White male (hegemony), and mental health research.

I remember those joyful moments of a young Iowa boy peering into the lunar-illuminated snow and upwards toward Sirius Minor, Sirius Major, Orion, and the Milky Way on cold winter nights while sitting on a snowmobile in the middle of a frozen Minnesota lake, the middle of nowhere. Nature's nighttime designs on a frozen White canvas became part of my dessert...aesthetic education through an "appreciative" and

“reflective” engagement that fused new connections, formed new patterns, and opened new vistas (p. 6). The aesthetic moments occur when I absorb the activity, and when I am memorized with wonder.

Greene (2001) further reminds us that:

We are hardly...in a position to develop a heightened sensitivity in others if we ourselves do not know what it is like to live inside, to move around within the range of art forms...few of us are in a position to communicate what this is like to others if we who are teachers have not reflected upon our own experiences with music, dance, theatre, and the rest. (p. 8)

This photograph says so much more about my family’s history and how it ties into the culture of Big Falls. Much like German and Czech immigrants in Texas, the land was their meal ticket, and they were bound by fate and care of the land. I cannot help but think of the Chinese farmers, prior to WW II, as depicted by the character Wang Lung in Pearl S. Buck’s novel “The Good Earth” (1931). But even more than that, my tie to the land is not been for the bounty for which it provides millions food, fuel, and numerous other products these days. There is something spiritual about the land that creates a peace, a security blanket, much like the crocheted quilt my mother made me two Christmases before she passed (Figure 13), or the sand dollar necklace I made stuffed in a photo album (Figure 14) that reminds of Henry Wadsworth Longfellow’s

“The Tide Rises, the Tide Falls” (1879) :

The tide rises, the tide falls,
The twilight darkens, the curlew calls;
Along the sea-sands damp and brown
The traveller hastens toward the town,
And the tide rises, the tide falls.

Darkness settles on roofs and walls,
But the sea, the sea in the darkness calls;
The little waves, with their soft, White hands,
Efface the footprints in the sands,
And the tide rises, the tide falls.

The morning breaks; the steeds in their stalls
Stamp and neigh, as the hostler calls;
The day returns, but nevermore
Returns the traveller to the shore,
And the tide rises, the tide falls.

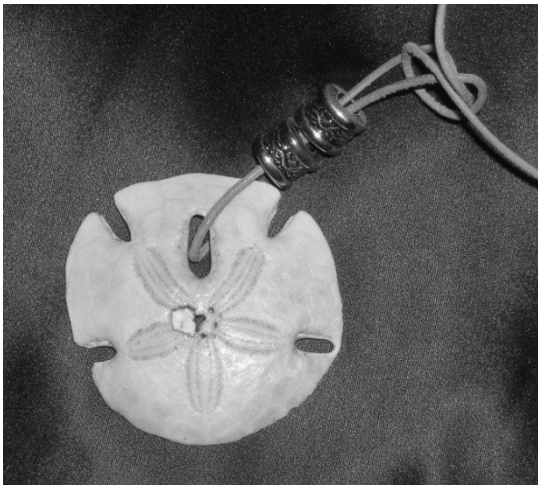


Figure 13 - Seashell Necklace



Figure 14 – Mom’s Quilt

Hiding the Cross

From my very beginnings, these physical representations, many of them containing symbols, explain what life was like for me. My father Kenny’s communion certificate (see Figure 15) and an embossed seal with cross and name on my Record of Birth (Figure 6) tells me I was born in a Catholic hospital very early in the morning. Both artifacts tell me of my parent’s commitment to raise us seven children under the Catholic faith I can remember attending 6:30 mass at Corpus Christi Cathedral in 1965, and on days my brother served as an altar boy, a little earlier. I can remember when the Vatican decided to switch to a dialogue of less Latin in its services, but I still questioned why I was there other than for my brother. Even during regular services I would nod off to sleep, I guess out of boredom....Most of my older siblings attend parochial school until high school. For me, I was turned away the first day arriving in full uniform, only

to find out classes were full. So, I had to brave the public school system...even before that happened, mom grew discontent with the church because they would not recognize her divorce from my father. Eventually, we stopped attending altogether.



Figure 15 - Dad's Communion Certificate

Silhouettes

At first it was only an art project, but now it is just more than that...a Black-outlined image cut from Black construction paper contrasting with its White surface. It is a contrast between "light" and "dark" with multiple meanings to me. Back in kindergarten and third grade, it was a simple art project with some lesson I cannot recall (see Figures 16 & 17). The Black image reminds me of a mask that hides the inner

darkness I felt throughout my life time of depression, with a discernable outline in a White world, the silhouette frame.



Figure 16– My Kindergarten Silhouette (1965) Figure 17 - My Third Grade Silhouette (1967)

To me, the silhouettes also represent American Blacks, constrained to the center frame of a contrasting White society. But, at the age these were made, I did not have the knowledge to ask myself why would people care about anyone who has ever suffered and concealed their pain like Paul Laurence Dunbar (1965) noted in “We Wear the Mask”?

We wear the mask that grins and lies,
It hides our cheeks and shades our eyes.
This debt we pay to human guile;
With torn and bleeding hearts we smile,
And mouth with myriad subtitles.

Dunbar, raised a Black slave who, with parents near hopeless for freedom, was raised with meagerly educational opportunities that beset most children of the poor. But a mother passionate of poetry helped wean him into an appreciated poet who later was revered by a White *Harper's Weekly* critic named William Dean Howells (2011) and White audiences who saw Dunbar's work as "the only man of pure African blood and of American civilization to feel the negro life aesthetically and express it lyrically...with a "modern consciousness in him" (ix). Howells applauded Dunbar's empathy expressed through refined dialect poetry of the lowly's personal defeats:

I though his merits positive and not comparative; and I held that if his Black poems had been written by a White man, I should not have found them less admirable. I accepted them as the essential unity of the human race... (ix).

For anyone today to openly express oppressed consciousness with such humility while walking on vile clay "but let[ting] the world dream otherwise" the way Dunbar did so many years ago, shows how a critical acceptance of his work, a thematic representation of concealed pain and suffering continues to draw attention to those willing to listen (p. 113).

What I would come to find out later is that it was French silhouettists who would cut-out profiles of the Royal Lords and Ladies. Etienne de Silhouette was hated by peasants because of his tax policies, so they mocked him, publicly saying, "We are dressing a la Silhouette. We are shadows, too poor to wear color. We are Silhouettes!" To this very day the Black profile cutouts are called silhouettes (Arnold, 2012). The European's silhouettes would later emigrate to the U.S. in the 1800s offering their services to politicians and the very wealthy, while others went to county fairs. In the last

decades of the eighteenth century through the mid-nineteenth century old silhouettes became an economically modest reasonably fashionable alternative to portraits painted in oil and portrait miniatures, particularly for individual country folks (Arnold, 2012).

Today I have found that I have run, or hidden behind a mask from many things in my life, much of which are reflected art's past. I reflected recently about the very people and things that I have run from, I have realized my one source of fear. The following poem first appeared in narrative form in a reflexive journal entry:

| | |
|-------------------|---------------------|
| I am afraid of | people |
| Who | with power |
| For my needs | do not show empathy |
| Or others' needs. | |

| | |
|-------------------------|----------|
| I am afraid of | people |
| Who are part of society | |
| Are in control, | and seem |
| Not | to care. |

| | |
|--------------------|----------------------------|
| I am afraid of | people |
| Who, | on the surface |
| Appear empathetic, | loving, |
| But | when you get to know them, |
| They | really don't. |

Unlike facing myself in a mirror, I could not see my Whiteness...the very fear I never would have imagined I would ever have to face. The structure of the poem was purposely reflected to show the separation I feel towards the very people I fear. I am reminded of the two silhouettes from my younger days and proceeded to compare them with my current silhouette. Today, my silhouette (see Figure 18) outlines a much older

boy who no longer must face the fear of Whiteness, but who, as a White, conscientious scholar, struggles at times to use his position of a White male teacher in a predominantly White school community to fight and help others fight against the very demons in society that prolong discord between all men and women.



Figure 18 – My Silhouette Today

Discussion

The family went on some nice vacations, including our adventures to a cabin on Woman Lake in Northern Minnesota. I realized again, that separation anxiety has taken hold of me...I am not a doctor, but I know of its manifestations to the body. Withdrawal and forlornness, lack of self-confidence, concentration, sleeplessness, and crying were all experienced when I read certain books and listened to certain songs, watched certain movies, and pulled out my memory box with art and artifacts. It seems whenever this happened is was if I opened Pandora's box. In a sense, maybe the inability to let go of

the past was prohibiting me from moving forward and was impeding my ability to critically reflect, but the clash of memories piled in that box meant something this time.

When I critically reflected back on my perceptions of this predominantly White, rural Southern high school community, these depressive and anxious moments just recently revealed informative and colored perceptions of Big Falls residents, experiences of hegemony as an outsider, becoming a White male, further insight into my disability, my relationship with my stepfather, becoming a White male, and ironic and hypocritical twists that oddly in the end brought me both hope and inner peace with my efforts towards equity and prejudice reduction in a predominantly White, southern high school community.

In terms of my perceptions of Big Falls, depressive symptoms of hopelessness, restlessness, fatigue, and indecisiveness, seem to both accentuate the scope of racism and prejudice in the community and to some degree of a lack of belongingness to a culture. But these perceptions also revealed a once hidden irony to me, besides being White, I shared the cultural heritage of Bohemia and Germany, love of the land, and a sense of self-sufficiency and desired isolation. The reflections also informed me that even though I was a White male with some hegemonic power as a White male in a predominantly White classroom, my depressive thoughts revealed just how much my degree of empathy clashed with the local culture. When I was confronted with White male or even female authority figures lacking empathetic qualities I had seen in my mother and were lacking in my stepfather, I recoiled and negative perceptions flowed. But I saw my sensitivity as informative as well, although overly sensitive during times of sadness, I would

eventually recoil long enough into reality to verify at least the very existence of the hegemonic control, racism, prejudice, patriarchy and overall lack of concern for “foreigners” (outsiders) to their community.

Personally, the research also revealed just how difficult it is to conduct an autoethnography during depressive relapse and periods of anxiety. The very nature of time was delayed due to excessive thought and worry gone wild when critically reflecting about the past or when utilizing transportation. It is like planning a short trip to the past only to get lost for months or years, struggling to get back because asking for help is nearly impossible. However, if one can find their way back home into the present, the journey can be quite revealing. This journey back home to the present was different, however. Before I did not have the insight, fortitude, or knowledge of utilizing both methods, knowing the pitfalls, and the relationship of manipulating time through various methods while experiencing a psychology time warp.

Nor did I have the understanding the therapeutic nature of art’s role in revealing one’s biography. When I consider the revelations of past art unleashed, my connection to nature and existential thought, and placed those side-by-side personal reflections about this community, I realized not only that my job here is done, but I that I can physically and emotionally move on. Yes, the inner peace is a selfish product of this research, but it speaks to my role as a White male teacher no longer afraid to stand up against hegemonic concepts of race, equity, and mental illness and the very culture they breed.

CHAPTER VI

CONCLUSION: THE VALUE OF MY STORY FOR OTHERS

A mother finds herself embattled with her children, with an outside world at odds with her or their interests, with a man or other adults in her home, with her children's enemies (Raddick, 1995, p. 160)

This morning I cut the remains of a 15 foot branch from a 100 year-old pecan tree now lying before me. The drought of 2011 sucked it dry, cutting off a constant source of life...and as the pecans formed and matured, the weight of the nuts plus a wind storm was all it took to down it atop the hard concrete patio. Someone told me one time that divorce is worse than death. I am not sure I necessarily agree, because I have experienced divorce twice, and the deaths of my mother, father, stepfather and others, as well as my own death experience. The tree that had provided my family with a healthy nut in the late fall and a protective shade in the hot Texas summer was beginning to realize its once metaphorical winter. Death, divorce...they do share one thing in common, and that is the overriding sense of physical loss of the living. I could extend those losses to include experiences that keep us at least psychologically connected to physical beings by memory.

I noticed other pecan trees heading for their downfall as well. The trees in my neighbor's yard, the Catholic church's community center across the street, the trees planted at the former high school built in the early 1900's, and some of the hundreds of trees scattered in the over 100 square miles of the Big Falls Independent School District.

I paused and thought of the great pines of Northern Minnesota and blazing ashes of the Rocky Mountains near my parent's tombstone, and the very fallen branches my mom would climb while motorcycling through the sparse Iowa woods.

The trees served as my mother's messenger, and my protector of most things I have come to know as a White male. I admired her fearlessness, fortitude, respect, empathy, and love for nature and mankind. Through her, and later my stepfather (yes the White Irish bigot), I grew to have a great respect for women. It was not uncommon for us siblings to put on the boxing gloves and settle a fight with the rest of the family laughing through the picture window. But later, as teen, my stepfather warned me that if I ever picked a fight with a woman. I would not see the light of day. I still had great respect for my older sister Patty who could still lay me down with a good punch.

More than that, I watch with care and understanding how my wife, two daughters, and female students have navigated a male dominated world sometimes with success, and other times with defeat. But with my mother's guidance, I have learned the impact such marks can make both in the physical aspect of one's place and the psychological. As a White male educator in a predominantly White rural high school community, I thought by introducing curriculum that focused on race, ethnicity, class, gender, and mental ability, I that I would be taking a risk. It was not that I felt I was the next "great White hope." I actually felt like a White, Northern carpetbagger having difficulty selling his goods in a predominantly White, rural southern community. Not feeling any need to redeem myself (Remillard, 2011) necessarily or write a conversion narrative commonly found among Southern Whites (Hobson, 1999).

More so, my narrative speaks to the underlying ecological underpinnings of autopoietic narratives (Denzin, 1997) that exposes a Peliasian (2004) “empathetic connection, [and] a body that takes as its charge to be fully human” (p. 1) in our personal and professional lives. I would research the community again, and I will still promote pedagogical action with possibilities that ignite educative experience-making in these communities (Washington, 2011). Despite rejection by some students from, and who were assimilated into the White rural Southern high school mentality, others expressed their gratitude.

In keeping with these memories and thought structures, I channel my mother’s muse by nurturing those very places I share with my wife, my children, my students, my neighbors, and everyone else. Within those spaces, places, or landscapes (Greene, 1978), it is now time to ask ourselves, “How will we navigate through such a complex world that is at times impatient, harmful, intolerant, disrespectful, inconsiderate, and self-centered towards nature and others, yet also seeks patience, tolerance, respect, protection and empathy for nature and others?” It is time we call on our own muse to guide efforts towards a physical and psychological reconceptualization of the educative place we call the high school. With our muse at our side, we will be guided from an educatively inclusive place to expanded spaces, not just new spaces within the high school, but also spaces venturing into the land that first brought our ancestors yearning for the tolerance, respect, and physical and mental well-being they once sought.

I cannot concur more strongly with Pinar’s view that some northerners wrongly tout a moral superiority when it comes to a discussion of racism in the South. Little do

Midwesterners remember their ancestral treatment of Native American tribes during the early history of the plains, and the disparaging of African Americans seeking economic refuge and freedom up the mighty Mississippi River after the Civil War, only to find themselves embroiled in an economic battle stirred by white farmers and businessmen (Schwalm, 2004).

I left the Iowa plains for South Texas in the mid 1980's for a promising career in reporting, as opposed to scraping by as a construction worker in a waning Iowa agricultural climate because that is what my stepfather wanted me to do. The television career was short-lived, and I moved on to a career in teaching. It was during those 23 years, symptoms of MDD occasionally impeded my perceptions, not just of race and equity in the South, but of my sense of place and self (Kincheloe & Pinar, 1991; Slattery, 2006). Yet, even as I have recently exited from Texas high school English classrooms after 23 years, I am as sure as I ever that even with a roadmap through southern history and culture (Pinar, 1991), my venture is long from over as long as my muse is by my side.

In "Maternal Thinking: Toward a Politics of Peace (1995)," feminist philosopher Sara Ruddick reminds us of the conscious universal training required of mothers. Although, "there are marked disagreements among individuals and cultures about human nature, moral values, and the extent to which mothers, rather than teachers, priests, Fathers or even government officials are responsible for training" (p. 103). Though mothering is a conscious choice, Ruddick (1995) adds that part of the training involves that of peacemaking through nonviolent activism that "create[s] conditions of peace in which

people can self-respectfully pursue their individual and collective projects free of structural devices of poverty, tyranny, and bigotry” (p. 161). This is what my mother represents...my muse. And that muse continues to leave her mark today.

On a greater scale, my story provides background to ignite the call for a reconceptualization of schools as we know it, for parents, educators, and everyone in the high school community seeking peaceful means of individual and collective harmony. The reconceptualization could assess what students are taught, how students are taught, and where they are taught in an active, nonviolent means that forwards peaceful pursuit of both individual and collective projects by choice in the student’s natural environment. My call beckons classroom research that Henry Giroux (1992) says transcends borders, and in what Geneva Gay (2010) calls “affective, humanistic, and transformative” ways (p. 39), by helping teachers and students explore new landscapes of learning, and making individual choices and relativity within the global community (Greene, 1978).

Slattery (2006) accentuates the perpetuated problems surrounding attitudes in open discussion of issues involving gender, sexuality, race, and ethnicity, while further defending the need for postmodern curriculum developers to, “aggressively and consistently include lessons and experiences that will ameliorate the divisions and hatred we face in the world today” (p. 144). In the spirit of Dewey (1944), Greene (1978), Giroux (1985), Banks (2004), and Gay (2011) this call is a call for urgent restructuring of the high school as we know it, in the curriculum, the objectives, and the physical architecture, but also in continued research supporting endeavors advocating cultural and

academic equality among all students. As such, I ask other researchers to join with me in reigniting further research into:

1. The restructuring of schools and other educational institutions that accommodate student-centered learning of the community spaces they inhabit, including further student control in curricular decisions that consider their inner psychological spaces and awareness of physical surroundings impacting their sense of well-being, interpretation of their place in the community, local environment, and within a multicultural world that transcends our comfort zones,
2. The inclusion of community members, such as architects, artists, doctors, counselors, scientists, and spiritual leaders working with schools in nurturing an interactive communal atmosphere that invites students and educators out of the classroom and into the local environment,
3. Multicultural instructional techniques focusing on not race and ethnicity alone, but also gender, and mental ability that can be offered by White educators to students within predominantly White Southern rural high schools,
4. Explorations and complications of mental illness through critical and postmodern discourse seeking further understanding of mental health and the creative leadership potential such maladies can release (Ghaemi, 2011); and,
5. Perceptions and practices of White male teachers, who as role models attempt equity and prejudice reduction while “becoming” in the Southern hegemonic school culture.

While multicultural theorists, researchers, and educators seek enactment of academic and social equity, an unlikely source of harmonic possibilities positions themselves from the role of the oppressed. Butcher and Harris (2010) speak of a dualistic multicultural youth movement whereby “new forms of multicultural nation-building and

social cohesion” counter movements supporting “regressive nationalism, fundamentalism, and racism” (p. 449). Race riots and racist youth violence competing with youth-led interfaith and intercultural harmony projects, “complicate the public representation and interpretation of young people’s places in multicultural nation-making” (p . 449).

But Butcher and Harris (2010) further argue that amidst the debates, little attention is given to youth encounters in different venues, such as streets, shopping malls, schools, street clubs, parks and beaches (p. 450)...whereby “much larger questions of citizenship, national identity, belonging, and community are worked over in quotidian ways” (Butcher & Harris, 2010, p. 450). Butcher and Harris’s (2010) work, which draws on research from Europe, Australia, Asia, and Canada, studied ways in which youth navigate the diversification of culture in their cities and communities “in order to better understand the work of everyday citizenship in multicultural places” (p. 450). The two researchers focused on everyday experiences of intercultural counter and exchange, specifically... (the places where multiculturalism is done), and consider how young people...manage the social effects of globalization in their neighborhood streets and everyday activities, based on their different backgrounds and in many different contexts” (p. 450).

It is through their study that Butcher and Harris “propose community cohesion as simply a new problem of globalized times and easy assumptions about contemporary youth alliances and identities” (p. 450). The study offers hope of navigating multiculturalism in a postmodern society by showing young people can act and engage

in sense-making of their daily lives and in negotiating ways of living together even if it means avoiding each other” (p. 452). Butcher’s study also further suggests pedagogy of racism can instead focus on “an ethical relation, honoring individuals and mutual obligation,” a shift that can be learned in “comfortable spaces where there is a degree of common ground” (p. 452).

The lack of educators equipped to address these problems has added to, “the frustration, anger, and violence that threaten to destroy civilization” (Slattery, p. 186). The practices of “irrelevant or inadequate” (Slattery, p. 188) local school district philosophy and mission statements can perpetuate divisions between philosophers and educators in curriculum development and theory, unless we see philosophy of education as a vehicle for engendering justice, compassion, self-exploration, empowerment, critical thinking, and ecological sustainability” (p. 198). As Levin (2009) notes, “Educators can’t for a moment be complacent about our place in public’s hearts and minds- consequently in their wallets” (p. 94).

Aside from calls for further research, there is a need for continued emphasis on student, educator and community involvement in school redesign, curriculum delivery, and school climate. Inherent in reconceptualized high schools in the design should be facilities that provide spaces for physical and artistic expression that allow for a greater sense of well-being. Pilar Marin and Brett Brown (2008) argue that beyond the academic development of students, school environment also encompasses student physical and mental health, safety, civic engagement, and social development” (p. 1). As such, they suggest that school policy and activities should be viewed through the larger context.

Schools have to affect student physical, mental, and nutritional help through teaching health classes, changing school lunch menus, physical education classes and sports activities, programs addressing mental health issues of bullying, drug abuse, and stress, and mandated medical services (p. 1-5).

Further reconceptualization entails a curriculum that allows opportunity for students to interact with their environment. Aside from student field trips, community and environment-based student projects can be offered which would allow student interaction with community members, experiential knowledge-building (Dewey 1944; Greene 2007; Pinar, 2004; Slattery 2006) and historical, autobiographical understandings of their environment (Pinar & Grumet, 1976; Slattery, 2006). Furthermore, as Spears et. al (1990) discusses in Oliver and Howley (1992), multiculturalism “can only be made sense of when rural schools make sense of them in their own circumstances” when “rural students can understand other cultures best when they understand their own culture well” (para. 9).

A few European and American schools have begun to address issues of school environment design and interconnectedness of community. Neil Gislason’s 2009 qualitative case study at the School of Environmental Studies in Apple Valley, Minnesota found that students preferred an open plan setting over traditional classrooms “because the open design helps them socially connect with a larger number of peers than would be possible in a more enclosed environment” (p. 17). Gislason also found Owen and Valesky’s (2007) school environment model the only model accounting for student interaction with school design, teaching, and school culture. Owen and Valesky’s

schema involves ecology, organization, culture, and milieu (student sense of motivation, social patterns within school, and “other psychosocial dynamics among students” (p. 18, as cited in Gislason, 2009). “Postmodern philosophies insist that schooling must transcend linear structures” and allow “holistic and ecological models of curriculum [to]dissolve the artificial boundary between the outside community and the classroom” (Slattery, 2006, p. 216).

The School Without Walls Senior High School in the District of Columbia within Georgetown University attests to the philosophy that students in all of its eight wards should be offered a rigorous program interwoven with “substantive experiences based on the philosophy that life-long learning occurs both inside and outside the classroom” (School Without Walls, 2011, para. 1). “The “School Without walls” also used at The Hellerup School in Gentofte, Denmark (Dindo, 2007) applies the concept that teachers need physical spaces that can meet the growing impact school design has on a student’s learning and sense of well-being. The school features a central staircase that not only provides access to multiple floors, but also serves as a place of meeting and assembly. Walls are only reserved for utility rooms, offices and gyms, while instructional areas utilize an open plan with both large and small sub areas. Reconceptualized high school communities could further provide greater access for expressive spaces through expanded offerings of art, music, and physical activities not normally available to students due to course requirements and schedules.

Educational programs in Denmark have evolved into a field of study, such as one developed by The School of Walls and Space at The Royal Academy of the Visual Arts in Copenhagen, that “investigates contemporary notions of space, its production, privatization and the role of the artist as a critical and political agent within it, and uses both traditional and more experimental pedagogical methods” (wallsandspace.org, 2011):

Academic groundwork in the history and theory of the emergence and production of public space is developed through a series of readings, lectures and seminars. Field-trips, tours, walks and excursions are an integral component of the School’s activities, using a ‘School Without Walls’ methodology where the spaces, zones and ecologies of the city become the classroom – parks, squares, plazas, ecological experiments, collective farms, housing projects, cooperatives, public artworks and other interesting or problematic urban planning developments. International cities and towns are considered as potential sites of investigation. Parallel to these activities – issues and topics related to the public sphere and public art are discussed. (para. 2)

Schools in Zurich, Switzerland also attest to a policy requiring schools to have large and flexible learning spaces. One school currently under construction will provide an average of 2,000 square feet of instructional space for a class of 22 students (Dindo, 2007). Also essential to reconceptualization are programs that invite further student, teacher, and community participation in the design of its schools. In 2004, Indianapolis students from five large high schools were involved in the entire redesign process of breaking larger schools into smaller schools (Cervone, 2006). Anyon (2005) suggests that “when educators work with community residents as equals and as change agents to

organize for better education, movement, building is taking place...and as not an inconsequential outcome, schools typically improve” and student achievement and trust and respect between parties increases,” (p. 181).

Some design experts and schools are taking the lead in discussions that include the involvement of students and community in school redesign efforts. The Chicago Architecture Foundation and its “DiscoverDesign” internet tool for high school students teaches school design and construction, and also provides a forum for input from other students, teachers, and design professionals (Discover, 2011). Also, The School Planning Section of the North Carolina Department of Public Instruction assists school districts, architects, and designers in its state in the planning and design high quality school designs (School Clearinghouse, 2011). Other websites, such as web Urbanist that provides coverage of educational, and creative works of culture from around the world that recently displayed 15 “cool high school, college and university building designs” such as the Austrian-designed Modern High School in central Los Angeles, and Orestad High School in Copenhagen (Weburbanist, 2011).

Reconceptualized high schools could also cultivate student and educator opportunity for spiritual and emotional development within their environments (Slattery, 2006, p. 71). Becoming more prevalent are schools based on such ideas of Buddhist leader Daisaku Ikeda’s curriculum of Soka, or value-creating, education. The value-creating focuses on “cultivating individuals capacity to create values of gain, good, and beauty” and also “the spirit to foster individuals who create wisdom, courage, compassion, and other human virtues through dialogue, global citizenship, and human

education” (Goulah & Takao, 2012, p. 60). Just as “Christianity cannot be separated from Paulo Freire’s educational philosophy,” (p.60), they add Buddhism is inherently tied to Ikeda’s educational philosophy. But it is clear religious doctrine is not taught in any class. Additionally, Goulah and Takao Ikeda assert schools promulgate humanism, spirituality, totally and virtues of wisdom, courage and compassion because they will enable students to enjoy personal growth and contribute to society” (p. 61). While separation of religion from schools is necessary, an atmosphere that does not hinder student choice in development of their spiritual well-being should be a cornerstone of our efforts. As such, Slattery (2006) argues “we must find an appropriate way to teach theology, textual hermeneutics, cultural diversity, and critical analysis without cross the line of separate between religion and government” (p. 77).

For educators and students, I would hope my research:

1. Provide insight into how our muses can guide the community, including future educators, and current educators to better prepare ourselves, through education of the critical nature of mental and emotional health support for educators and all students who suffer from mental illness,
2. May lead all high school community members to realize the possible cathartic and holistic nature of healing and transformative purging of depressive thoughts into a logical order that creates “wholeness” (Frank; 1995; Pelias, 2004) in their lives, and allow them to sincerely share dialogue with power stakeholders in the education community through; the understandings of the therapeutic nature of narrative writing (Pennebaker, 2000), critical reflection by educators (Lunenber, Zwart, & Korthagen, 2009), self-applied transportation theory (Green, Brock, & Kaufman, 2004); on Rudolph

Arnheim's view of art as a visual perception for concept formation, Landsman's utterance of art's enhancing effect of critical and imaginative thinking; Maxine Greene's (2001) idea that "aesthetic educators" should "cultivate and stimulate the sensory life, the embodied life, and the perceptual life of the young" (p. 71); small, manageable sections of music (Finch, 2011) and individual and group activities involving historical understanding and care of the local environment (Slattery, 2006),

3. May also benefit teachers seeking motivation to enact social justice curriculum through strategies involving community members, and instructional strategies furthering academic achievement in rural schools whereby complacency about race, ethnicity, class, gender, mental and emotional ability, and hegemonic control (Freire, Wise, 2004; Giroux, 1985; Slattery, 2006) contributes to the cultural crisis beyond urban areas (Anyon, 2005; Reed, 2010; Landsman & Lewis, 2011); and,
4. May benefit educational stakeholders seeking further understanding of mental health and the creative leadership potential such maladies can release, such as Psychiatrist Nassir Ghaemi's (2011) claim that "depression makes leaders more realistic and empathetic, and mania makes them more creative and resilient" (p. 4).

The thoughts of such reconceptualizations, whether in the dreams of a 52 year-old White male high school teacher in the South or in any other teacher's memory will just remain inside, unless researchers, educators, and other community members actively pursue such ventures with their muses as their guide.

I know all too well the value of a tree...

Epilogue

If we shadows have offended,
Think but this, and all is mended—
That you have but slumbered here
While these visions did appear.
And this weak and idle theme,
No more yielding but a dream,
Gentles, do not reprehend.
If you pardon, we will mend.
And, as I am an honest Puck,
If we have unearned luck
Now to 'scape the serpent's tongue,
We will make amends ere long.
Else the Puck a liar call.
So good night unto you all.
Give me your hands if we be friends,
And Robin shall restore amends.

Exit

(Shakespeare, 1590/2012)

REFERENCES

- American Psychiatric Association. (2011). *DSM-IV-TR, Diagnostic and statistical manual of mental disorders, Fourth Edition. Text revision.* (Originally published in 2000). American Psychiatric Association, Arlington, VA.
- Anyon, J. (2005). *Radical possibilities: Public policy, urban education, and a new social movement.* New York: Taylor & Francis.
- Apperson, H.M. (1969). *The history of [Big Falls], Texas, 1836-1920: A clash of conservative cultures.* Waco, TX: Texian Press.
- Apple, M.W. (1979). *Ideology and curriculum.* Boston: Routledge.
- Arnold, T. (2012). *Silhouettes: History of silhouettes.* Retrieved March 1, 2012 from <http://www.silhouette-man.com>
- Atkinson, P. (1994). *The ethnographic imagination: Textual constructions of reality.* London: Routledge.
- Banks, J. (2004). Multicultural education: Historical development, dimensions, and practice. In J. Banks and C. Banks (Eds.), *Handbook of Research on Multicultural Education* (pp. 3-29). San Francisco: Jossey-Bass.
- Banks, J.A. & Banks, C. (2001). *Multicultural education: Issues and perspectives (4th Ed.).* Boston: Allyn & Bacon.
- Bernstein, R. J. (1983). *Beyond objectivism and relativism: Science, Hermenuetics, and praxis.* Oxford: Blackwell.
- Big Falls Independent School District. (2012). *District motto.*

- Big Falls Independent School District. (1922). *The Boulder*. Big Falls High School library, Big Falls, Texas.
- Bowers, T. (2004). Stress, teaching and teacher health. *Education*, 3-13(32), 73-80.
- Brady, M. E. (1990). Redeemed from time: Learning through autobiography. *Adult Education Quarterly*, 41(1), 43-52.
- Brown, T.N. (2008). Race, racism, and mental health: Elaboration of critical race theory's contribution to the sociology of mental health. *Contemporary Justice Review*, 11(1), 53-62.
- Butcher, M. & Harris, A. (2010). Pedestrian Crossings: Young people and everyday multiculturalism. *Journal of Intercultural Studies*, 3(5), 449-453.
- Bruner, J. (1990). *Acts of meaning*. Cambridge: Harvard University Press.
- Carr, A. (1998). Michael White's narrative therapy. *Contemporary Family Therapy*, 20(4), 485-503.
- Casemore, B. (2008). *The autobiographical demand of place: Curriculum inquiry in the American South*. New York: Peter Lang.
- Center for Disease Control (2010). Current depression among adults --- United States, 2006 and 2008. *Morbidity and Mortality Weekly Report (MMWR)*. Retrieved October 22, 2011 from www.cdc.gov
- Center for Psychiatric Rehabilitation, (2011). What is psychiatric disability and mental illness? Boston University. Retrieved December 19, 2011 <http://www.bu.edu>
- Cervone, B. (2006). Student research for action: Restoring hope where it's all but gone. *National Civic Review*, Spring, 22-25.

- Chase, S.E. (2005). Narrative Inquiry. Multiple lenses, approaches, voices. In N.K. Denzin & Y.S. Lincoln (eds), *The Sage handbook of qualitative research* (3rd ed., pp. 651-679). Thousand Oaks, CA: Sage.
- Crawley, S.L. (2002). "They still don't understand why I hate wearing dresses!" An autoethnographic rant on dresses, boats, and butchness. *Cultural Studies, Critical Methodologies*, 2, 69-92.
- Crundwell, M. & Killu, K. (2010, Oct). Responding to a student's depression. *Educational Leadership*.
- Cueller, J. (1975). *Structuralist Poetics: Structuralism, Linguistics and the Study of Literature*, London: Routledge & Kegan Paul.
- Davis, R. (2008). Achieving racial harmony for the benefit of patients and communities: Contrition, reconciliation, and collaboration. *Journal of the American Medical Association*, 300(3), pp. 323-325.
- Delgado, R. & Stefanic, J. (2001). *Critical race theory: An introduction*. New York: New York University Press.
- Denzin, N.K. (1994). The art and politics of interpretation. In N.K. Denzin & Y.S. Lincoln (Eds.), *Handbook of qualitative research*, (pp. 500-515). Thousand Oaks, CA: Sage.
- Denzin, N.K. (1997). *Interpretive ethnography: Ethnographic practices for the 21st century*. Thousand Oaks, CA: Sage.
- Denzin, N.K. & Lincoln, Y.S. (2005). *The Sage handbook of qualitative research*. Thousand Oaks: Sage.

- Dewey, J. (1944). *Democracy and education*. New York: Free Press. (Original work published in 1916).
- Dindo, U. (2007). A lofty goal: American schools and universities can learn a lot about education and design from their overseas counterparts. *American School and University*, August, 148- 150.
- Discover Design. (2012). Discover design: A student design experience. Retrieved October 6, 2012 www.discoverdesign.org
- Dixson D. & Rousseau C. (2005): And we are still not saved: Critical race theory in education ten years later. *Race Ethnicity and Education*, 8(1), 7-27.
- Dunbar, P. L. (1965). We wear the mask, in *The complete poems of Paul Laurence Dunbar*. (Originally printed in 1918) New York: Mead & Company.
- Dyson, M. (2005). Australian teacher education: Although reviewed to the eyeballs is there evidence of significant change and where to now? *Australian Journal of Teacher Education*, 30(1), 37
- Eisner, E. W. (1991). *The enlightened eye: Qualitative inquiry and the enhancement of educational practice*. New York: Macmillan.
- Ellis C. & Berger, L. (2002). Their story, my story, our story: Including the researcher's experience in interview research. In J.F. Gubrium & J.A. Holstein (Eds.), *Handbook of interview research: Context and method*, (pp. 849-875). Thousand Oaks, CA: Sage.
- Ellis C. & Bochner, A.P. (Eds.) (1996). *Composing ethnography: Alternative forms of qualitative writing*. Walnut Creek, CA: Alta Mira.

- Ellis C. & Flaherty, M. G. (Eds.) (1992). *Investigating subjectivity: Research on lived experience*, Newbury Park, CA: Sage.
- Erlandson, D., Harris, E., Skipper, B., & Allen, S. (1993). *Doing naturalistic inquiry: A guide to methods*. Newbury Park: Sage.
- Fehr, D. (1993). *Dogs playing cards: Powerbrokers of prejudice in education, art and culture*. New York: Peter Lang.
- Finch, J. (2011). Depression. *Clavier Companion*, March-April, 58-59.
- Fish Reading List. (1950). Big Falls High School, Big Falls, Texas.
- Flynn, T.R. (2006). *Existentialism: A very short introduction*. New York: Oxford.
- Foley, D. & Valenzuela, A. (2005). Critical ethnography: The politics of collaboration. In N.K. Denzin and Y. Lincoln (Eds.), *The Sage handbook of qualitative research*. (pp. 217-234). Thousand Oaks, CA: Sage.
- Foucault, M. (1976) Mental illness and psychology. [Translated by Alan Sheridan]. New York: Harper and Row. (French version originally published in 1954).
- Fracassa, M. (1999). Medicating the self: The roles of science and culture in the constitution of Prozac. *Journal of Popular Culture*, 23-28.
- Frank, A.W. (1995). *The wounded storyteller*. Chicago: University of Chicago Press.
- Freire, P. (1984). *Pedagogy of the oppressed*, trans. Myra Bergman Ramos. New York: Continuum.
- Furay, C. & Salevouris, M. (2000). *The Methods and Skills of History: A Practical Guide, 2nd Edition*. Wheeling, IL: Harlan Davidson, Inc.
- Gaines, E. (1993). *A lesson before dying*. New York: Vintage.

- Gardner, S. (2010). Stress among prospective teachers: A review of the literature. *Australian Journal of Teacher Education*, 35(8), 18-28.
- Gay, G. (2004). Curriculum theory and multicultural education. In J. Banks and C. Banks (Eds.), *Handbook of research on multicultural education* (pp. 30-49). San Francisco: Jossey-Bass.
- Gay, G. (2010). *Culturally responsive teaching: Theory, research, and practice*. New York: Teachers College Press.
- Ghaemi, N. (2011). *A first rate madness: uncovering the links between leadership and mental illness*. [Kindle version]. Retrieved from Amazon.com.
- Giroux, H. A. (1983). *Theory and resistance in education*. South Hadley, MA: Bergin & Garvey.
- Giroux, H. A. (1985). Critical pedagogy, cultural politics, and the discourse of experience. *Journal of Education*, 167 (2), 22-41.
- Giroux, H. (2001). *Stealing innocence: Corporate culture's war on children*. New York: St. Martin's Press.
- Giroux, H.A. (2005). *Border crossings: Cultural workers and the politics of education*. (2nd Ed.). New York: Routledge.
- Gislason, N. (2009). Mapping school designs: A qualitative study of the relations among facilities design, curriculum delivery, and school climate. *Reports and Research*, 40(4), 17-26.
- Gladwell, M. (2000). *The tipping point: How things can make a big difference*. New York: Little Brown, and Company.

- Goldfield, D.R. (1990). *Black, White, and Southern: Race relations and Southern culture, 1940 to the present*. Baton Rouge: Louisiana State University.
- Good, T. & Brophy, J. (2008). *Looking in classrooms*. Boston: Pearson.
- Gorski, P. (2011). The unintentional undermining of multicultural education: Educators at the equity crossroads. In J.G. Landsman and C.W. Lewis, (Eds.). *White teachers, diverse classrooms*, (pp. 75-92). Sterling, VA: Stylus.
- Goulah, J. & Ito, T. (2012). Daisaku Ikeda's curriculum of Soka education: Creating value through dialogue, global citizenship, and 'human education' in the mentor-disciple relationship. *Curriculum Inquiry*, 42(1), 56-79.
- Graham, L., Brown-Jeffy, S., Aronson, R., and Stephens, R. (2011). Critical race theory as theoretical framework and analysis tool for population health research. *Critical Public Health*, 21(1), 81-93.
- Green, M., Brock, T. & Kaufman, G. (2004). Understanding media enjoyment: The role of transportation into narrative worlds. *Communication Theory*, 14(4), 311-327.
- Greene, M. (1978). *Landscapes of learning*. New York: Teachers College.
- Greene, M. (2001). *Variations on a blue guitar*. New York: Teachers College.
- Greene, M. (2007). Aesthetics as research. Retrieved Feb. 15, 2012.
- Guba, E.G. & Lincoln, Y.S. (2005). Paradigmatic controversies, contradictions, and emerging influences. In Norman K. Denzin and Yvonna S. Lincoln (Eds.), *The Sage handbook of qualitative research*, pp. 191- 215. Thousand Oaks: Sage.
- Gutek, G. (1995). *A history of western educational experience*. Long Grove, IL: Waveland Press.

- Gutek, G. (2009). *New perspectives on philosophy and education*. Columbus: Pearson.
- Hakanen, J.J., Bakker, A.B., & Schaufeldi, W.B. (2006). Burnout and work engagement among teachers. *Journal of School Psychology, 43*, 495-513.
- Han, A. (2008). Building a harmonious society and achieving individual harmony. *Journal of Chinese Political Science, 13*(2), 143-164.
- Harter, L.M., Japp, P.M., & Beck, C.S. (2005). *Vital problematics of narrative theorizing about health and healing*. Mahwah, NJ: Erlbaum.
- Hartsfield, W. (1922). The graduated senior's lament. The Boulder, [Big Falls] High School, [Big Fall]s High School Library, [Big Falls], Texas.
- Helms, J.E. (1990). *Black and White racial identity: Theory, research, and practice*. Westport, CT: Greenwood Press.
- Hess, D. (2002). *Discussing controversial public policy issues in secondary social studies classrooms: Learning from skilled teachers. Theory and Research in Social Education, 30*(1), 10-41.
- Hess, D. (2008). Controversial issues and democratic discourse. In L.S. Levstik and C.A. Tyson (Eds.), *Handbook of research in social studies education* (pp. 124-136). New York: Routledge.
- Hicks, J. and Womoack, B. (1973). *Simple man. On* (Pronounced 'Lěh-'nérd 'Skin-'nérd. [Audio-Mp3, (Originally produced as record)]. Downloaded from I-Tunes, January 2011 (est.).
- Hobson, F. (1999). *But now I see: The White Southern racial conversion narrative*. Baton Rouge: Louisiana State University Press.

- Howard, S. & Johnson, B (2004). Resilient teachers: Resisting stress and burnout. *Social Psychology of Education*, 7, 399-420.
- Howells, W. (2011). William Dean Howell's review of Dunbar's book, *Majors and Minors Harper's Weekly*. (Originally published June 27, 1896). Reprint retrieved January 23, 2012 from www.sinclair.edu
- Hughes, J. (Producer & Director). (1985). *The breakfast club*. [Motion Picture]. United States: A&M Films, Channel Productions, & Universal Pictures.
- Hughes, S. (2008). Maggie and me: A Black professor and White urban school teacher connect autoethnography to critical race pedagogy, *Educational Foundations*, Summer-Fall.
- Humpal, D. (2011). *Biographical reflections: The building*. Unpublished manuscript. Department of Teaching, Learning, and Culture, Texas A & M University, College Station, Texas.
- Irwin, R. & Springgay, S. (2008). A/r/tography as practice-based research. In *Being with a/r/tography*, Stephanie Springgay, Rita L. Irwin, Carl Leggo, and Peter Gouzouasis (Eds). Rotterdam, The Netherlands: Sense.
- Jackson, P. , Boostroom, R., & Hansen, D. (1995). *The moral life of schools*. San Francisco: Jossey-Bass.

- Japp, P. & Japp, D. (2005). Desperately seeking legitimacy: Narratives of a biomedically invisible disease, in Lynn M. Harter, Phyllis M. Japp, and Christina S. Beck (Eds.), *Narratives, health, and healing: Communication theory, research, and practice*, Mahwah, N.J.: Lawrence-Erlbaum.
- Jencks, C. (1996). *What is post-modernism?* (4th Ed.). London: Academy Editions.
- Joyce, B., Weil, M., & Calhoun, E. (2004). *Models of teaching*. Boston: Pearson.
- Jupp, J. and Slattery, G. P., Jr. (2010). Committed White male teachers and identifications: Toward creative identifications and a “second wave” of White identity studies. *The Ontario Institute for Studies in Education of the University of Toronto Curriculum Inquiry*, 40(3), 454-474.
- Jupp, J. & Slattery, P. (2010). White male teachers on difference: narratives of contact and tensions. *International Journal of Qualitative Studies in Education*, 23(2), 199-215.
- Karlik, J. (1972). A history of the [Big Falls] Community. Unpublished master’s thesis, Sam Houston State University, Huntsville, Texas.
- Kincheloe, J. & Pinar, W. (1991). *Curriculum as social psychoanalysis: The significance of place*. Albany: State University of New York.
- Kincheloe, J. & McLaren, P. (2005). Critical theory and qualitative research. In N.K. Denzin and Y. Lincoln (Eds.), *The Sage handbook of qualitative research*. (pp. 303-342). Thousand Oaks, CA: Sage.
- Kincheloe, J. & Steinberg, S.R., (1997). *Changing multiculturalism*. Buckingham, England: Open University Press.

- Kinchebe, J. L. & McLaren, P. (2002). Rethinking critical theory and qualitative research. In Yali Zou and Enrique T. Trueba (Eds.), *Ethnography and schools: Qualitative approaches to the study of education*, pp.87-138.
- Knapp M.S. & Wolverton, S. (2004) Social class and schooling. In J. Banks and C. Banks (Eds.), *Handbook of research on multicultural education* (pp. 656-681). San Francisco: Jossey-Bass.
- Kornhaber, M. (2004). Assessment, standards, and equity. In J. Banks and C. Banks (Eds.), *Handbook of research on multicultural education* (pp. 3-29). San Francisco: Jossey-Bass.
- Kraemer, A. (1951). Graduation speech. *Freshmen reading list*. (Available from Big Falls High School Library, 1008 Big Falls Drive, Big Falls, Texas).
- Kuhn, T. (1996). *The structure of scientific revolutions*, (Third Ed.). [Kindle Edition]. Downloaded January 18, 2012 from Amazon.com.
- Ladson-Billings, G. & Tate, W.F. (1995). Toward a critical race theory of education. *Teachers College Record*, 97(1), 47-68.
- Ladson-Billings. (2004). New directions in multicultural education: Complexities, boundaries, and critical race theory. In J. Banks and C. Banks (Eds.), *Handbook of research on multicultural education* (pp. 50-68). San Francisco: Jossey-Bass.
- Ladson-Billings, G. (2011). Yes, but how do we do it? Practicing culturally relevant pedagogy. In J. G. Landsman and C. W. Lewis (eds.), *White teachers diverse classrooms*, 33-46. Sterling, VA: Stylus.

- Landsman, J. (2002). Wherefore art? *Journal of Curriculum and Pedagogy*, 8(2), 127-131.
- Landsman, J. (2011). Being White: Invisible privileges of a New England prep school girl. In J.G. Landsmann and C.W. Lewis (eds.). *White teachers diverse classrooms*, 11-23. Sterling, VA: Stylus.
- Landsman, J. G. & Lewis, C. W. (2011). A call to action and self-reflection for White teachers in diverse classrooms. In J. G. Landsman and C. W. Lewis (eds.), *White teachers diverse classrooms*, (pp. 1-10). Sterling, VA: Stylus.
- Langness, L. L. (1965). *The life history in anthropological science*. New York: Holt, Rinehart & Winston.
- Langness, L. L., & Frank, G. (1981). *Lives: An anthropological approach to biography*. Novato, CA: Chandler & Sharp.
- Larke, P. (1990). The minority mentoring project: Changing attitudes of preservice teachers for diverse classrooms. *Action in Teacher Education*, 12, 5-11.
- Laing, R.D. (1983). *The politics of experience*. New York: Pantheon.
- Lather, P. (1992). Critical frames in educational research: Feminist and post-structural perspectives. *Theory into Practice*, 31(2), 87-99.
- Lei, J. L. (2001, April). "Displacing race in multicultural education. Paper presented at the American Educational Research Association, Seattle, WA.
- Levin, B. (2009). Public confidence in education. Global voices in Canada. *Kappan Online Exclusive*, 91(1).
- Lincoln, Y. S. & Guba, E.G. (1985). *Naturalistic inquiry*. Beverly, Hills, CA: Sage.

- Longfellow, H.W. (1879) The tide rises, the tide falls. Retrieved May 30, 2012
<http://www.poetryfoundation.org>
- Lunenberg, M., Zwartz, R. & Korthagen F. (2009). Critical issues in supporting self-study. *Teaching and Teacher Education*, 26, 1280-1289
- Marin, P. & Brown, B. (2008). The school environment and adolescent well-being beyond academics. *Trends and Child Research Brief*. National Adolescent Health Information Center, 1-8.
- Marcuse, H. (1964). *One-dimensional man: Studies in the ideology of advanced industrial society*. Boston: Beacon.
- Martin, V. (2011). *Developing a narrative approach to healthcare research*. London: Radcliffe.
- McCarthy, C. (1998). *The uses of culture*. New York: Routledge.
- McIntosh, P. (1988). White privilege and male privilege: A personal account of coming to see correspondences through the work in women's studies. (Working Paper 189). Retrieved from the Center for Research on Women, Wellesley College website: <http://www.iub.edu>
- McIntosh, P. (1989). White privilege: Unpacking the invisible knapsack. *Peace and Freedom. Independent School*, 49 (2), 8-10.
- McIntosh, P. (1990). White privilege: Unpacking the invisible knapsack. *Independent School*, 49 (2), 31.
- McKenzie, K. & Scheurich, J. (2004). The corporatizing and privatizing of schooling: A call for grounded critical praxis. *Educational Theory*, 54(4), 431-443.

- McLaren, P. (1989). *Life in schools: Introduction to critical pedagogy in the foundations of education*. New York: Longman.
- McNiff, S. (1998). *Art-Based research*. London: Jessica Kingsley.
- Merleau-Ponty, M. (1968) *The Visible and the Invisible*. Evanston, IL: Northwestern University Press.
- Melville, H. (2009). *Moby Dick, or, the whale*. [Kindle 3G]. Retrieved from Amazon.com, February 10, 2011. (Original work published in 1851).
- Merriam, S. B. (1998). *Qualitative research and case study applications in education*. San Francisco: Jossey-Bass.
- Metzl, J. M. (2003). *Prozac on the couch: Prescribing gender in the era of wonder drugs*. Durham: Duke University.
- Moncrieffe, J. (1997). Psychiatric imperialism: The medicalization of modern living, *Soundings*, 6, Summer, (Reprint). Retrieved January 5, 2012 from <http://www.critpsynet.freeuk.com>
- Moriana, J. A.. & Herruzo, J. (2005). Type A behavior pattern as a predictor of psychiatric sock-leaves of Spanish teachers. *Psychological Reports*, 2005, 96, pp. 77-82.
- Mowbray, C, Megivern, D., & Straus, S. (2002). College student narratives of high school experiences: Coping with serious emotional disturbance. In *Handbook of serious emotional disturbance in children and adolescents*, 14-29.
- Nelson, W. (1983). Little old-fashioned karma: Beer barrel polka. On *Tougher than leather*, [Album]. New York: Columbia Records.

- Nissam-Habat, M. (2004). Race and culture. In Jennifer Radden (Ed.) *The philosophy of psychiatry, a companion*. [Kindle version]. Retrieved from Amazon.com
- Noddings, N. (2007). *Philosophy of education*. Boulder: Westview.
- North Carolina Prototype School Design Clearinghouse (2012). Planning and design for K-12 school facilities in North Carolina. Retrieved October 6, 2012
www.schoolclearinghouse.org
- Office of Applied Studies, Substance Abuse and Mental Health Services Administration (2007). Depression among Adults Employed Full-Time, by Occupational Category. *The NDSHU Report*. Retrieved March 15, 2012
<http://www.oas.samhsa.gov>
- Oliver, J.P. & Howley, C. (1992). Charting new maps: Multicultural education in rural schools. Charleston, West Virginia. ERIC Clearinghouse on Rural Education and Small Schools (ERIC No. ED348196)
- Patterson, J.T. (2001). *Brown v. Board of Education: A civil rights milestone and its troubled legacy*. New York: Oxford.
- Patton, M. (2003). Qualitative evaluation checklist. *Evaluation checklist project*. Retrieved December 15, 2011 from eee.wmich.edu
- Pelias, R. (2004). *A methodology of the heart: Evoking academic life*. Lanham, MD: Altamira.
- Pennebaker, J.W. (2000). Telling stories: The health benefits of narrative. *Literature and Medicine*, 19(1), 3-18.

- Perring, C. (2004). Development: Disorders of youth. In J. Radden (Ed.), *The Philosophy of Psychiatry: A companion*. [Kindle Edition]. Downloaded from Amazon.com.
- Pillay, H.K., Goddard, R., & Wilss, L.A. (2005). Well-being, burnout and competence: Implications for teachers, *Australian Journal of Teacher Education*, 30 (2), pp. 22-33.
- Pinar, W. (2004). *What is curriculum theory?* Mahwah, NJ: Laurence Erlbaum.
- Pinar, W. & Grumet, M. (1976). *Toward a poor curriculum*. Iowa: Kendall-Hunt Publishers.
- Polkinghorne, D. E. (1989). Changing conversations about human science. In S. Kvale (Ed.), *Issues of validity in qualitative research* (pp. 13-46). Lund, Sweden: Studentlitteratur.
- Radden, J. (2004). Identity: Personal Identity, Characterization Identity and Mental Disorder. In Jennifer Radden (Ed.). *The philosophy of psychiatry, a companion*. [Kindle Edition], New York: Oxford.
- Reed, K. (2010). Multicultural education for rural students: Creating relevancy in rural America. *The Rural Educator*, 31(2), 15-20.
- Remillard, A. (2011). *Southern civil religions*. Athens, GA: University of Georgia Press.
- Rorty, R. (1979). *Philosophy and the mirror of nature*. Princeton, NJ: Princeton University Press.
- Rossi, J.A. (1995). In-depth study in an issues-oriented social studies classroom. *Theory and Research in Education*, 23(2), 88-120.

- Rossiter, M., and Clark, M. C. (2007). *Narrative learning and the practice of adult education*. Malabar, FL: Krieger.
- Ruddick, S. (1995). *Maternal thinking: Toward a politics of peace*. Boston: Beacon Press.
- Saterlite, M. (1988). A community-based values program. *The Education Digest*, 54.
- Schools Without Walls Home and School Association of Washington, D.C. (2012). *Our history*. Retrieved October 5, 2012 from <http://swwhs.org>
- Schwandt, T. A. (1996). Farewell to criteriology. *Qualitative Inquiry*, 2, 58-72.
- Schwandt, T.A. (2001). *Qualitative Inquiry: A dictionary of terms* (2nd ed.). Thousand Oaks: Sage.
- Schultz, J. (2007). 'Stuff from which legends are made': Jack Trice Stadium and the politics of memory. *The International Journal of the History of Sport*, 24(6), 715-748.
- Shakespeare, W. (2011). A mid summer night's dream. In *Works of William Shakespeare from Coyote Press*, [Kindle Edition]. (Originally published in 1590).
- Slattery, P. (2001) The educational researcher as artist working within. *Qualitative Inquiry*, 7, 370-398.
- Slattery, P. (2006). *Curriculum development in the postmodern era*. New York: Routledge.
- Sleeter, C.E. (1996). *Multicultural education as social activism*. Albany: State University of New York Press.

- Sleeter, C. & Bernal, D. (2004). Critical pedagogy, critical race theory, and antiracist education: Implications for multicultural education. In J. Banks and C. Banks (Eds.), *Handbook of Research on Multicultural Education* (pp. 240-260). San Francisco: Jossey-Bass.
- Sleeter, C.E. & Grant, C.A. (1999). *Making choices for multicultural education: Five approaches to race, class, and gender* (3rd ed.). Upper Saddle River, NJ: Merrill.
- Southern Policy Law Center. (2012). Hate incidents. Retrieved April 17, 2012 from <http://www.splcenter.org>
- Stadler, M. (1922). Senior city. *The Boulder*. Big Falls High School library, Big Falls, Texas.
- Steinhardt, M., Jagers, S.E., Faulk, K., & Gloria, C. (2011). Chronic work stress and depressive symptoms: Assessing the mediating role of teacher burnout. *Stress and Health, 27*, 420-429.
- Stern, T. (2003). Border narratives: Three first-person accounts of depression. *Studies in the Literary Imagination, 36*(2), 91-107.
- Texas Education Agency. (2012). Academic Excellence Indicator System. *2010-2011 District Performance, XXXX ISD*. Retrieved November 15, 2011 from <http://ritter.tea.state.tx.us>
- The Trojan Yearbook. (1956). Big Falls High School. (Available from the Big Falls High School Library, 1008 Big Falls Drive, Big Falls, TX. 00000).
- Thompson, Carl (2011). *Travel writing: The new critical idiom*. Taylor & Francis. [Kindle Edition]. Retrieved June 3, 2011.

- Thoreau, H.D. (2010). *Walden, and on the duty of civil disobedience*. [Kindle Edition]. Retrieved from Amazon.com, May 29, 2011. (Original work published in 1854).
- Twain, M. (2011). *Letters from the earth - Complete Edition*. Isabella DeCarlo (Ed.). [Kindle Edition]. Retrieved from Amazon.com, February 10, 2011. (Original work published posthumously in 1962).
- Twain, M. (2004). *Life on the Mississippi*. Public Domain Books. [Kindle Edition]. Retrieved June 22, 2012. (Original work published in 1883).
- University of California- Berkeley Library. (2007). *The Mississippi River: Half-Twain, quarter-Twain, M-a-r-k Twain*. The Regents of the University of California.
- U.S. Department of Commerce. U.S. Census Bureau (2008). *State and county quick facts, Iowa*. Retrieved May 15, 2012 from <http://quickfacts.census.gov>
- U.S. Department of Commerce. Economics and Statistics Administration . U.S. Census Bureau. (2011, SEPT). *The White Population: 2010, 2010 Census Briefs*. [PDF]. Retrieved June 15, 2011 from www.uscensus.gov
- U.S. Department of Education. (2012). Office of Special Education and Rehabilitative Services. *Assistance to States for the Education of Children with Disabilities*. 34 CFR Part 300 RIN 1820-AB64 DOCKET ID ED-2011-OSERS-0012. [PDF]. Retrieved January 23, 2012 at <http://idea.ed.gov>
- U.S. Department of Health and Human Services, Substance Abuse and Mental Health ServicesAdministration. (2001). *Mental health: Race, culture, and ethnicity. A supplement to mental health: A report of the surgeon general*. Retrieved January 23, 2012 at <http://idea.ed.gov>

- University of Washington. (2008). *What U.S. federal legislation protects the rights of students with disabilities?* Retrieved from <http://www.washington.edu>
- Van Zandt, E. (1973). *On (Pronounced 'Lěh-'nérd 'Skin-'nérd)* [Album]. Nashville: MCA.
- Vandenberg (1979) Existential and phenomenological influences in educational philosophy. *Teachers College Record*, 81(2), 166-191
- Vargas, L. (1999). When the “Other” is the teacher: Implications of teacher diversity in higher education. *Urban Review*, 31(4), 359-382.
- Vargas, L. (2002). *Women faculty of color in the White classroom: Narratives on the pedagogical implications of teacher education*. New York: Peter Lang.
- Vaught, Sabina E. (2011). *Racism, public Schooling, and the entrenchment of White supremacy*. [Kindle Edition]. New York: State University of New York Press.
- Vedder, E. (1993). Elderly woman behind the counter in a small town. On *Pearl Jam* [CD]. Los Angeles: Sony Music Entertainment.
- Washington, E. Y. & Humphries, E.K. (2011). A social studies teacher’s sense making of controversial issues discussions of race in a predominantly White, rural high school classroom. *Theory and Research in Social Education*, 39(1), 92-114.
- Web Urbanist. (2012). About WebUrbanist: World’s most popular urban weblog. Retrieved October 6, 2012 from <http://weburbanist.com>
- Westerbeek & Mutsaers, (2008). Depression narratives: How the self became a problem. *Literature and Medicine*, 27(1), 25-55.

- Whitman, W. (2011). *Leaves of Grass*. [Kindle Edition]. First Edition text (Originally published in 1855).
- Wise, T. (2004) *White Like Me*. [Kindle version]. Retrieved from Amazon.com October 28, 2010.
- Wood, J.C. (1922). Freshmen history. *The Boulder*. Big Falls High School, Big Falls Independent School District, Big Falls, Texas.
- World Health Organization, (2011). *Mental health: Depression*. Retrieved November 1, 2011 from www.who.int/mental
- Yu, M., Syu, J. & Chen, P. (2010). The relationship between working hours and depression of elementary and secondary school teachers: Perspectives of subjective well-being. *Bulletin of Educational Psychology*, 42(2), pp. 229-252.
- Zhong, J., You, J., Ghan, Y., Zhang, Y , Lou, C. & Wang, H. (2009). Job stress, burnout, depression symptoms, and physical health among Chinese university teachers. *Psychological Reports*, 105(3), 1248-1254.

APPENDIX A

According to the Center for Disease Control (2008), Oklahoma, Arkansas, Louisiana, Mississippi, Alabama, Tennessee, and Florida recorded rates of adults meeting current depression ranging from 10.4 to 10.3 percent of the adult population. Texas and New Mexico recorded rates of between 9.2 to 10.3 percent. Complete breakdown of all states can be found at <http://www.cdc.gov/mmwr/preview/mmwrhtml/mm5938a2.htm>

APPENDIX B

The 2001 U.S. Department of Health and Human, specifically found most minority groups:


1. Are less likely than whites to use services,
2. Receive poorer quality mental health care, despite having similar community rates of mental disorders,
3. Have a higher proportion of individuals with unmet mental health needs,
- 5 4. Are overrepresented among the Nation's vulnerable, high-need groups, such as homeless and incarcerated persons, who have higher rates of mental disorders than do people living in the community (Koegel et al., 1988; Vernez et al., 1988; Breakey et al., 1989; Teplin, 1990, as cited in Surgeon General, 2001, p. 3).

APPENDIX C

Past Year Major Depressive Episode (MDE) among Full-Time Workers Age 16-64 by Occupational Categories, 2004-2006 Combined (SAMHSA, 2004, 2005, and 2006 NSDUH's):

| | |
|--|------|
| Personal Care and Service | 10.8 |
| Food Preparation and Serving Related | 10.3 |
| Community and Social Services | 9.6 |
| Healthcare Practitioners and Technical | 9.6 |
| Arts, Design, Entertainment, Sports, Media | 9.1 |
| Education, Training, and Library | 8.7 |

APPENDIX D

| | |
|--|------------------------------|
|  SCOTT & WHITE | Name: HUMPAL MRN: DOB: |
|--|------------------------------|

Reprinted on 07/22/2011 16:41 using Sequoia 5.12.2
TITLE: 09/29/2000 Family Med James Sterling, D.O. HUMPAL, DAVID

HCL:
FAMILY MEDICINE MRN: ~~XXXXXXXXXX~~
CLINIC NOTE PATIENT: HUMPAL, DAVID
DOB: 6/29/1960
DATE OF VISIT: 9/29/2000 D/T: 9/29/2000 9/29/2000
PAGE: 1 ~~XXXXXXXXXX~~

VITAL SIGNS: Weight 198. Blood pressure 124/80. Pulse 72.

MEDICATION ALLERGIES: No known drug allergies.

MEDICATIONS:
1. Remeron 15 mg three tabs q.h.s.
2. Zyprexa 5 mg q.h.s.

TOBACCO USE: None.

HISTORY OF PRESENT ILLNESS: David Humble is a 40-year-old male who recently moved to this area from Colorado Springs. He teaches in the Somerville schools. He suffers from depression. He possibly has life-long depression but had acute depressive episode requiring hospitalization and fairly intensive antidepressive medication in 1998. His stepfather died at about the same time his wife divorced him. He was from Corpus Christi and moved to Colorado Springs to be with family.

He remains single, does not use tobacco or alcohol, and gives no history of drug use including IV drug abuse.

He is stable on his current medications (Remeron and Zyprexa) and is scheduled to see Dr. Castiglioni in two to three weeks. He is a patient of Dr. Ken Phenow's but has not established relationship with him yet. He is here today for refill on his medications. He had been seeing a psychologist routinely in Colorado Springs. He has not established with anyone here yet.

He denies sleeplessness, irritability, or tearfulness. He enjoys his job somewhat.

FAMILY HISTORY: Reviewed. Significant for his mother dying recently of metastatic lung cancer. She was a smoker. His father died of some type of cancer (primary unknown) at age 55. He has several brothers and sisters in good health.

APPENDIX E

He denies any other chronic illness or disease process. He enjoys reading and exercising. His major current stressors include his divorce, being separated from his two children (ages 10 and 6), and financial distress.

PHYSICAL EXAMINATION:

GENERAL: Shy, quiet male. Makes moderate eye contact. Speech is clear. Thought processes clear and coherent.

IMPRESSION:

Depression - stable on current medications.

PLAN:

SCOTT AND WHITE CLINIC * SCOTT AND WHITE MEMORIAL HOSPITAL

HCL:

FAMILY MEDICINE MRN: 04-21-60-84

CLINIC NOTE PATIENT: HUMPAL, DAVID

DOB:

DATE OF VISIT: 9/29/2000 D/T: 9/29/2000 9/29/2000

PAGE: 2 1AA0929 1504546

1. Refill Zyprexa and Remeron at current doses. One month's supply given with no refills.
2. Keep appointment with Dr. Castiglioni next month as scheduled.
3. Follow up with Dr. Phenow p.r.n.

APPENDIX F

DATE OF VISIT: 10/13/2000 DOB: 10/13/2000 10/16/2000
D/T: 10/13/2000 10/16/2000
PAGE: 1 1SM1016 1564299

Mr. Humpal is a 40-year-old Caucasian male, self-referred for transfer of his psychiatric care. He is new to this area, having moved to College Station in July for a job. He says he is not having significant problems at this time, and he is stable. His review of psychiatric symptoms is negative at this time.

PSYCHIATRIC HISTORY:

He first came to psychiatric treatment in October 1998, when he suffered a "breakdown" at a time that his wife demanded they divorce, and eventually acquired it. He saw his primary care physician, who prescribed an antidepressant as an outpatient. Mr. Humpal subsequently took an overdose of it, and was admitted to a psychiatric hospital in Corpus Christi for two weeks. He reports talking inappropriately and acting inappropriately, was very talkative, interrupted people, and had very poor sleep. This was a progressive development over the two months prior to the hospitalization. He says that he received a diagnosis of manic depression, although this was not his recollection from the doctor. In fact, he said his wife told him that diagnosis second hand. He was discharged from the hospital on Effexor and Risperdal. He has never been prescribed Depakote, lithium, Tegretol, a benzodiazepine, or any other mood stabilizer. He moved to Colorado to be with family after his wife divorced him in December 1998. He also quit his job as a teacher in Corpus Christi at that time. While in Colorado, he had a second breakdown while he was changing from one psychiatrist to another. He had switched because the psychiatrist was officed 40 miles from his house, and the drive was burdensome. He was hospitalized briefly during this breakdown, but there was no suicidal action. He also had individual psychotherapy while there, and used EMDR to explore family of origin issues, and childhood issues, including much shyness. He tried a couple of other antidepressant medications and finally settled on the medication of Remeron and Zyprexa a year and a half ago. The dosage has altered somewhat, with the Remeron being reduced from originally 10 mg to now 5 mg, and Remeron at 45 mg per day. He remains on these dosages to the present.

FAMILY HISTORY:

APPENDIX G

SCOTT AND WHITE MRN: [REDACTED]
Bellmead
Clinic Note Humpal, David L.
DOB: [REDACTED]
DATE OF SERVICE: 06/09/2011

FAMILY MEDICINE

SUBJECTIVE:

David comes in for his physical. Several weeks ago, he came in complaining of insomnia associated with some anxiety. I tried him on trazodone initially, then Ambien. He had side effects with both of those medications. Prescribed temazepam 15 mg at bedtime and that is helping him sleep with minimal side effects. However, he still has a lot of work-related stress and anxiety. He does not feel overtly depressed. No suicidal thoughts.

His medical history was reviewed and manually updated. No barriers to communication. Medications were also reviewed and reconciled.

Regarding his complete review of systems, form 324-RS was reviewed. He complains of some reflux symptoms associated with some chest pain and burning sensation in the throat. Finds that over-the-counter ranitidine has helped with that.

OBJECTIVE:

VITAL SIGNS: Blood pressure 99/73, pulse 79, weight 194 pounds, height 5 feet 11 inches, temperature afebrile, and respirations 18.

GENERAL: No acute distress. Alert, oriented, and appropriate throughout the exam.

HEENT: Pupils equal, round, and reactive to light and accommodation. Extraocular muscles intact. Tympanic membranes normal. Oropharynx clear. No sinus tenderness.

NECK: Supple with no jugular venous distention, lymphadenopathy, or bruits.

LUNGS: Clear to auscultation bilaterally with good air movement bilaterally.

APPENDIX H

ASSESSMENT:

1. Annual exam.
2. Hypothyroidism.
3. Anxiety with insomnia.
4. Gastric reflux.

PLAN:

1. Trial of citalopram 20 mg daily. We talked about the possible side effects and what to expect. I would like to see him back in about 2 months to monitor his response.
2. Continue ranitidine over-the-counter for reflux symptoms.
3. Continue temazepam for insomnia.
4. We are going to get a current TSH, lipid profile, fasting glucose, and PSA.

APPENDIX I

HUMPAL, DAVID L

Rx #: 7982260 If you have any questions, please feel free to contact your pharmacist at (254)867-0211
or
Date: 06/09/2011 Call your doctor for medical advice about side effects. You may report side effects to FDA at 1-800-FDA-1088

Directions : TAKE ONE TABLET BY MOUTH EVERY DAY

CITALOPRAM 20MG TAB

CITALOPRAM (syeh-TAL-oh-pram)

75

COMMON USES: This medicine is a selective serotonin reuptake inhibitor (SSRI) used to treat depression. It may also be used to treat other conditions as determined by your doctor.

HOW TO USE THIS MEDICINE: Follow the directions for taking this medicine provided by your doctor. This medicine comes with a MEDICATION GUIDE approved by the U.S. Food and Drug Administration. Read it carefully each time you refill this medicine. Ask your doctor, nurse, or pharmacist any question that you may have about this medicine. TAKE THIS MEDICINE by mouth with or without food. STORE THIS MEDICINE at 77 degrees F (25 degrees C), away from heat, moisture, and light. Brief storage at temperatures between 59 and 86 degrees F (15 and 30 degrees C) is permitted. Do not store in the bathroom. Taking this medicine at the same time each day will help you remember to take it. CONTINUE TO TAKE THIS MEDICINE even if you feel well. Do not miss any doses. DO NOT SUDDENLY STOP TAKING THIS MEDICINE without checking with your doctor. Side effects may occur. They may include mental or mood changes, numbness or tingling of the skin, dizziness, confusion, headache, trouble sleeping, or unusual tiredness. You will be closely monitored when you start this medicine and whenever a change in dose is made. IF YOU MISS A DOSE of this medicine, take it as soon as possible. If it is almost time for your next dose, skip the missed dose and go back to your regular dosing schedule. DO NOT take 2 doses at once.