

Intersecting Systems: Abuse Implications for Teachers

Jaime J. Romo

I began teaching in 1984 in a private Catholic high school, following three years of study for diocesan priesthood at St. John's Theologate in Camarillo, California. Since then, I have: taught poor, immigrant English language learners in a Los Angeles inner-city junior high and then in a San Diego suburban middle school; worked as an assistant principal in a poor, urban middle school and in a suburban high school. For the past ten years, my teacher education work has focused on: student and teacher identity development; hidden (collective unconscious) dynamics that undermine social justice in organizations; bi-cultural and bi-national education; and the intersection of these three areas. In the summer of 2002, I completed my first year as an assistant professor at a small Catholic university and I attended the summer Collegium¹ at Fairfield University to reflect about my work as a teacher educator and my Catholic identity. Christine Firer-Hinze, of Marquette University, gave a presentation during the week that resonated deeply with me. Against the backdrop of over a century of Catholic teachings,² she identified three gaps in contemporary practice that served as practical litmus tests of Catholic social teaching:

- a. Lack of real, effective engagement with realities of conflict/tragedy;
- b. Profound ambiguities about women and roles in Church;
- c. Profound social sins related to race/ethnicity.

At the end of that week, I returned to California with an idea of writing about the transformation of U.S. Catholic identity at individual and institutional levels through a perspective of racial identity development. However, the daily news reports of clergy sexual abuse from Boston that summer combined with my two sons' development into adolescence brought to surface suppressed memories of my own molestation by my childhood pastor. I began to experience rage regularly and my work-aholic behaviors, my inability to sleep, my varied self-destructive behaviors, as well as my lifetime passionate advocacy for children seemed to combine to crush

my focus and spirit, like a mill slowly disintegrating a sheath of wheat. Later that summer, I reported to the diocese of Los Angeles that I had been sexually abused by my childhood pastor, Monsignor Leland Boyer. I was to find out that my experiences were more common than I ever imagined or wanted to know (Bremner, 2000; Berry, 1992; Doyle, Sipe & Wall, 2006; France, 2004; Ponton, 2004).

In early June, 2005, my name appeared at the bottom of a full page 'Open letter to the Bishop' in the largest newspaper in the area, asking him to end the legal battles to bury church documents related to clergy sexual abuse and to work directly to promote healing with survivors of clergy sexual abuse. Two days later, I was a featured discussant about this issue on an Air America radio talk show. One week later, on Father's Day, I found myself in front of a parish with my wife and children. We handed out fliers related to the alleged sexual abuse history of the pastor that founded that parish, and we asked parishioners to learn more about and take an active role in ending clergy sexual abuse. The responses that Fathers' Day ranged from Catholics who essentially accused me of reifying a dead issue and hurting the church, with questions like, 'Who do you work for? Are you a practicing Catholic?'³ to those who thanked me for my courage.

I write this article now to explore the question: *How can we understand the impacts of clergy sexual abuse upon K-12 teachers' effectiveness with all children?* I utilize ethnic or racial identity development frameworks with which to make analogies to, differentiate from, and better understand the content and relevance of this study. My bias in this study comes from my own experience of emancipatory spirituality, wherein educational outcomes include social justice, based upon the dignity and 'sacredness' of each person (Lerner, 2001; Mayes, 2001; Nelson, 2003; Oldenski, 1997; Palmer, 1998). I conclude this brief exploration with observations related to K-12 teacher identity and role regarding to social justice and recommendations for future studies.

Methodology

Qualitative research must meet standards in the academic community: (1) credibility; (2) confirmability; (3) meaning in context; (4) recurrent patterning; (5) saturation; and (6) transferability. These standards have helped educators to engage in topics such as racial identity development and White privilege, often hidden from conventional wisdom, in ways that promote cross cultural competency and effective teaching or social justice education (Howard, 1999; Macedo, 2003; McIntosh, 1989; McLaren, 1994; Nieto, 1999; Oakes & Martin, 1998; Quezada & Romo, 2005; Tatum, 1998).

Auto-ethnography, a genre of ethnographic research, is a specialized research tool that works with data that are very distinctive or difficult to acquire. This methodology places the self squarely within the research context in order to bring rarely studied personal data to a larger cultural study (Charmaz & Mitchell, 1997; Cline, Necochea, & Reyes, 2005; Ellis & Bochner, 2000; Nieto, 2003; Reed-Danahay,

1997; Romo, 2004a, 2004b, 2005). Such is the case in discussing educational implications of clergy sexual abuse upon teacher effectiveness.

The following analysis takes my own writings related to my own clergy sexual abuse recovery, since the spring of 2002, before I first reported the abuse to police and Los Angeles Catholic leaders. This grueling, four-year data generation and collection process includes: academic reflections on identity; an unpublished novel and collection of short stories; hundreds of e-mails to friends; hundreds of letters to church leaders, survivors, and survivor supporters; dozens of texts from formal presentations about clergy sexual abuse; and a relentless self study process.

Data Presentation and Discussion

The reader already familiar with various identity development discussions related to people of color may recognize the simplified, four-stage framework as related to others' discussions (Cross, 1991; Helms, 1990; Kim, 1981; Moule, 2005; Poston, 1990; Tatum, 1998). It has been useful for me in other explorations of Chicano identity development (Romo, 2004a, 2004b, 2005). The reader will need to substitute the term 'survivors of religious authority sexual abuse' in the current discussion for 'minorities' in the past discussions to make sense of the following presentation. A related discussion about 'White' or 'dominant culture members' multicultural identity development, substituting 'non-sexually abused authority figures' for 'dominant culture members,' albeit valuable, is not developed in this short article.

Prior discussion:	Stage 1	Stage 2	Stage 3	Stage 4
Poor/People of Color			I'm OK, You're Not OK	Are We OK? Bicultural competency
Current discussion: People abused by religious authorities	The myth: I'm OK, You're OK	I'm Not OK, You're OK	I'm Not OK, You're Not OK	Are We OK? (Integration/ integral theory)

Stage 1: The Myth: I'm OK, You're OK

In truth, the abuse infected whatever psychological, spiritual or religious foundation I had from which to build my self worth at the beginning of my adolescence. I was groomed, I thought, by a messenger of God to become a priest. My family and personal devotion to church was second to no other devotion. I could only maintain a sense of being 'OK' by unconsciously burying a major part of myself. These memories became suppressed; my conscious and unconscious mind split. It wasn't a conscious decision to suppress these memories; it was the only thing that

a 13-year-old could do to deal with unspeakable experiences and continue to embrace my vocation and the church life I loved.

I maintained a 'Non-awareness' that I had any other alternative to the abuse than a profound, toxic shame and a repression of memories. I made an unconscious, furious effort to overachieve and appear 'OK' in high school, which was followed by a self-destructive path at Stanford University (B.A., 1981). In terms of racial identity development discussions, I was in an assimilation stage throughout this time (Romo, 2004a, 2004b).

Stage 2: The Myth: I'm NOT OK, You're OK

I entered St. John's Seminary, where I studied for three years, following a conversion or 'born again' experience on July 19, 1981. In retrospect, I was a disembodied spirit, channeling my self loathing into salvation through a purely spiritual and idealistic life. My zeal for spiritual enlightenment became dedication to social justice work through parish ministry, K-12 educational work, and then teacher education. The following quotes from my 2001 application to the Collegium, at the end of my first year at my current Catholic university, illustrate a passionate appeal to social justice, a Catholic *lingua franca*, yet with no mention of clergy sexual abuse.

Pope Paul VI once said, "If you want peace, work for justice." A related scriptural pericope says, "Faith that does nothing is dead!" (James 2:26) This praxis speaks to me on many levels: as a partner, father, teacher, scholar, Chicano, man and spiritual pilgrim. The attacks of September 11 and subsequent attacks publicly highlight critical themes in which I hope to engage at the Collegium so that I might more effectively collaborate with colleagues, students, and extended community members beginning at the University of San Diego: issues of injustice in our land and in international policies; issues of violence that relate to marginalization and desperation; issues of redemption, activism and advocacy for social justice within the professorate.

I believe that education is what teachers and students do together to bring about social justice. Through liberation theology (Gutierrez, 1988) and critical pedagogy (Freire, 1985), I see education and spirituality as transformational and social justice oriented. My educational vision, most fully developed, would be manifested in local and global justice or what I write about as cultural democracy (Romo & Salerno, 2000) as a manifestation of transformative education (Campbell, 1996; Darder, 1994; Freire, 1985; Katz, 1989).

Herein lays a foundational critique of what I see in educational institutions between vision and practice, particularly when dealing with justice issues related to poverty, violence and how these particularly impact people of color and others marginalized and demonized in society. If an overall goal of education, as Freire (1985) would suggest, is to help students improve their lives and contribute to the common good, then we educators must model inclusive, equitable and ethical practices. Furthermore, I agree with Robert Bellah (1992) that democracy in the United States is facing a third major crisis in its history. This crisis is rooted in individualism without regard

to the social good and, as de Tocqueville (1875) pointed out long ago, is exacerbated by racism. In short, I believe that educators, particularly those who espouse spiritual and/ or religious tenets, are charged with modeling, drawing forth and making real what we represent: the democratic ideal.

While I may have been operating out of a 'stage 3' or ethnocentric/ racial identity development, I was not dealing with my own sexual abuse by a religious authority. Studies confirm that victims of clergy sexual often repress abuse memories and develop variations of amnesia related to large segments of their lives (Bremner, 2000; Hall & Lloyd, 1993; Irving, 2003; Karp, Butler, & Bergstrom, 1998).

Stage 3: I'm OK, You're Not OK

The description 'I'm OK, You're Not OK' is mostly inaccurate regarding my recovery process. What is accurate is that because I had key pre-conditions of personal and professional support in place (e.g., a 16-year long marriage; years of 12-step recovery program experience; nine years of nurturing and accountability from a men's support group; the experience of finding and bringing my voice to a profession, and support from key administrators in my academic institution), I was able to begin to recognize and report my own abuse (Karp, Butler, & Bergstrom, 1998; Wilken, 2002). Collectively, these gave me an understanding that while I was not 'OK,' I was/ am worthy of being healthy.

However, the first year following my reporting to the diocese and police was filled with experiences that made it clear that I was not 'OK': flashbacks; anxiety attacks, and feelings of rage, based upon my projections about the abuser onto colleagues. All of these were unpredictably triggered by news reports, calls from reporters or people (in some cases with whom I had not spoken for ten to 20 years), or any one of many day-to-day work-related appearances of abuse of power or boundaries primarily by my tenured colleagues. It became extremely difficult to function, let alone come to work and be productive.

I began to write furiously, obsessively: poetry, letters to editors, autobiographical stories. It was as if the writing was a kind of cancer surgery or treatment that I could carry out to get rid of my suffering. This 'Stage 3' data suggests a few different expressions of the pain and rage that I carried for those years. The first could be raw suffering ('I'm Not OK, You're Not OK'), as I tried to understand my own experience. After a year of isolated horror, I began to participate in a support group and in public actions to expose the hidden culture of abuse. A letter to a friend during that time captures some of the experience of this 'suffering' stage:

I heard recently that another victim committed suicide after he learned that his criminal case was being thrown out of court because he reported the molest after the statute of limitations allowed. His mother said that when the case was thrown out of court, her son lost hope. He lost a sense of being heard, understood, believed and that any real change would come about as a result of his abuse. I understand his

need to see a change come as a result of my and hundreds of people's experiences. I understand what it's like to feel insane, holding a secret that no one wants to hear, and feel as though if I can't be believed about something at the core of my life experience that I practically don't exist.

Going to SNAP meetings has been like going to a cancer ward and seeing that I'm a member. That's where I've seen the looks of silenced frustration, buried rage, and profound betrayal and understood myself in a way that I hadn't seen before. That's where I volunteered to stand in front of police stations, churches and the convention center to hand out leaflets to encourage others to come forward and report abuse, to take up their role, their responsibility in this reform. It terrifies me to be public about this issue when I work in a Catholic university, where the environment is dominated by conservative, patriarchal, and unaccountable faculty. A recent revelation that we have hate crimes at the university shocked many. It didn't surprise me because I know that abuse happens in environments where the language and explicit values are lofty (social justice, service, community) and the established authorities are conservative, patriarchal and unaccountable.

What seems similar to the racial identity framework discussion is that this stage is practically insufferable for all involved. My suffering, noted in the first example, shifted toward blame and contempt for God or 'cradle Catholics' ('DNA Catholics') who seemed (to me) to be 'unaware' of religious authority sexual abuse and/ or the problems linked to clericalism, blind faith, or denial. The following are excerpts from a poem that I wrote more than a frustrating year later, after I had made several attempts to bring this issue to parishioners or diocesan leaders:

My phantom life is strewn across the countryside with the bodies of others
Monsignor Perp destroyed, unchecked, awed, while DNA Catholics
Saw what they believed

I run unceasingly, barefoot, looking for my resurrected soul
Carrying an anchor, long separated from the connecting chains called faith
I didn't lose my faith,
It died a painful, slow death from internal bleeding that DNA Catholics would not see

Now I sit holding my dead body in my soul, like the Pieta,
As if I loved it enough, it would come back to life.
That would take an act of god
Who fell asleep at the helm, letting the ship of my life be gouged by an ordained iceberg
And settle at the bottom of the sea

I wrote a series of vignettes and then a novel about identity, culture, faith, and abuse. I organized visual protests in Los Angeles and San Diego, vigils, and a webpage (<http://www.sdchildren.org>), all of which have resulted in survivors contacting me for or with support. It was at this point that I developed the many symptoms of Attention Deficit Disorder and began working with a kind of functional illiteracy. I became obsessed with telling the emotional truth of clergy sexual abuse to the point that I had difficulty addressing academic truth, such as teaching,

academic advising, and scholarship (i.e., 'tenure material'). I became mentally and emotionally fatigued and experienced a professional melt-down process.

Eventually, an expression of 'bitter humor' emerged through musical parodies I wrote for other survivors. Although the lyrics were critical or vicious, I began to sing and play guitar again, which had been a major part of my spirituality during my seminary years until 2001. My experience of Stage 3 recovery is very comparable to a time of 'ethnocentrism' that people of color may experience after having lost so much of themselves through assimilation and the shame and self hatred that 'fitting in' often brings. Like a red wine that is sampled too early in its transformation process, survivors in this stage are often difficult to take because the bitterness is so prevalent. Nonetheless, in this stage lies the hope for integration and redemption, both for the survivor and for those who wish to offer support. I knew from my ethnic identity development that I could integrate my voice and experience into my academic writing (Romo, Bradfield, & Serrano, 2004; Romo, 2005). I also knew how difficult that process could be.

Stage 4: Are We OK? (Integration and Application)

This stage can be most characterized by 'tentative recovery,' as neither racial identity development nor recovery from clergy sexual abuse is linear or final. In the summer of 2004, I did two things that I believe began my integration process, and subsequently saved my personal and academic lives. The first was a master's class I created and taught with a master potter, that took place in Mata Ortiz, Chihuahua, Mexico, a national pottery center. Part of the master's course description follows:

There are several 'arts' entwined within the art of making ollas (pots): the art of trust, of love, of caring for both nature and people, of cooperation and collaboration, of humility, of respect, of knowing one's center. All of these arts are inherent in the art of teaching and leadership. The aim of this course is to help students identify and develop alternative ways of knowing and operationalize educational leadership skills, based upon their awareness of self as a learner, teacher and artist.

Following this trip, I participated in an intensive writer's workshop, which stirred my unconscious and challenged me to revive my spiritual or inner life. It is difficult for me to talk with great perspective about Stage 4 in terms of my own recovery. Others have documented my and other survivors' experiences (Black-Kent, 2006; Galasso, in press) and will have their rich insights to offer. I can say that, as much as it is of a challenge for me to deconstruct and simultaneously be a part of the reconstruction of K-12 education, I believe that I am more able to do so effectively as a result of my learning about the unspeakable individual, group, and systemic dynamics that allow child sexual abuse to occur at the hands of those in roles of religious or educational authority.

Discussion

Although I am deeply committed to promoting social justice through teacher

education, my most recent experiences of challenging the silences surrounding the unspeakable actions of clergy sexual abuse have redefined the complex and often invisible dynamics that perpetuate sharecropper education in the United States (Freire & Macedo, 1987; Macedo, 2003; Moses, 2001). I have come to see more clearly how unconscious projections can be imported into the classroom setting, based on distant experiences far beyond the control of any educator. Nonetheless, I believe that social justice will come through teachers' individual and collective efforts long before it will come through educational, political or religious authorities. I believe that teachers must address difficult and obvious problems, such as racism and culturally biased curriculum through culturally relevant curriculum and instructional practices. One key way to model culturally relevant or student centered instruction is for teachers to take up their roles as authority figures who protect children from sexual abuse. Not to do so risks our credibility or authority in educational areas lost in nuance by the average voter or policy maker: high stakes testing, educational funding, biliteracy, social justice education, etc. In short, teachers must become effective advocates for child safety and anti-child sexual abuse by teachers and religious authorities, if we are to be credible as agents of social justice.

Why might this be the case that teachers must actively and overtly address child sexual abuse by fellow educators or religious authority figures? First of all, consider the similarities, particularly in an 'assimilation' stage, between spiritual and ethnic identity development. I believe that there are many young people filled with rage, with no real way to articulate what is going on with them and their identities in the name of fitting into an educational or religious group. Some of this may be a normal process of their individuation and adaptation of their inherited experiences, cultures, and beliefs in a changing world. Some of this rage, unfortunately, is toxic for the students to carry, consciously or unconsciously.

There are also parallels in stage 3 from the perspective of the student or person in formation in dealing with 'authority.' When individuals, especially teachers (read non-abused Catholics), encounter a student (read religious authority abuse survivor) in Stage 3, rather than maintaining a relationship of advocacy for his or her development towards Stage 4, educators may reject the student as unacceptable. Related to survivors, the rage for some has turned inward, resulting in at least 170 known suicides in the past 10 years, or more outwardly expressed in challenges to bishops to release files of alleged and convicted ordained and religious pedophiles.

A society where children mistrust adults because children are abused and because other adults allow this to happen, and do not believe or protect children, is no civilization, certainly no democracy. These are people who will fundamentally oppose authority, religious or governmental: teachers, police, doctors, etc. Many commonly have difficulty or counterproductive behavior in working with partners, associates or authority figures, all of whom require a level of trust and presence in order to function positively.

How does such abuse even happen? Another, albeit subtle, parallel between the

roles of religious authorities and educators, is that both represent parental authority. Teachers, for example, legally stand in the parent's place, as recognized through "In loco parentis." Religious authorities are often called "Father" or "Mother." As many people consider being a parent to be a vocation, many teachers and religious authorities use the language of vocation or a 'calling' to their work.

Both teachers and religious authorities strive to inculcate moral and civic virtues in students, and are often motivated towards social justice as an outcome of their work. As noted by Paulo Freire,

This pedagogy makes oppression and its causes, objects of reflection by the oppressed, and from that reflection will come their necessary engagement on the struggle for their liberation. And in the struggle, this pedagogy will be made and remade. (1985, p. 33)

Freire rightly pointed out that education is either used to integrate people into the thinking and practices of the present system, resulting in conformity, or it becomes the practice of freedom, through which men and women deal critically and creatively with reality, resulting in their personal transformation and transformation of their world. Rabbi Kushner presents a similar reflection about religion, when he writes,

True religion should not say to us, 'Obey! Conform! Reproduce the past!' It should call upon us to grow, to dare, even to choose wrongly at times and learn from our mistakes rather than being repeatedly pulled back from the brink of using our own minds. For responsible religious adults, God is not the authority telling them what to do. God is the diving power urging them to grow, to reach, to dare. ... He says, 'Go forth into an uncharted world where you have never been before, struggle to find your path, but no matter what happens, know that I will be with you.'

All of these descriptors evoke or even demand a tremendous trust and confidence by children or students in authority figures: teachers, parents, and religious leaders. Yet, we know that without a solid base of trust between student and teachers, students' academic success and social justice are not likely (Howard, 1999; Kohl, 1994; Macedo, 2003; McIntosh, 1989; McLaren, 1994; Nieto, 1999; Oakes & Martin, 1998; Romo, Bradfield & Serrano, 2004; Tatum, 1998). The dynamic of 'intersubjectivity' (the conscious and unconscious dynamics of understanding and working together) between students and teachers is fragile and sometimes volatile.

Given the parallels between the work of teachers and religious authority figures, the damage to one authority figure's credibility is likely to impact another's trustworthiness and effectiveness. Therefore, when an authority figure abuses her/his role to maintain personal and/ or academic boundaries, the work of that organization will suffer; if an authority figure acts outside what s/he is authorized to do in her/ his role, the work of that organization will suffer (Monroe, 2004).

Recent criminal and civil prosecutions of religious authorities who engage in criminal behavior seem to now be occurring, whereas past prosecutions for abuse of power and breaking laws has in the past been seen more in business or political

corruption. Furthermore, I believe that the impact of seeing White women (who represent the majority of K-12 teachers in the United States) being prosecuted for child sexual abuse has surely amplified and deepened skepticism toward teachers that many poor students of color have toward many White, middle class teachers (Kohl, 1994; Scheurich, & Young, 1997; Tatum, 1998). However, merely knowing that each of us from one already stigmatized group is seen with less trust and more negativity because of educational or religious pedophiles is not enough. It does our profession no good to passively follow the news reports. Why would a student believe that teachers are credible in their concern for the student's personal and/ or academic well being if those teachers do not take up active roles to challenge abuse? In personal terms, why would a K-12 student who is being sexually abused or (ethnically abused) learn from you?

Therefore, in order for teachers to rebuild the necessary credibility with students as social justice advocates, I believe that educators must be seen and heard as opponents of 'mind control' as threats to democracy. A 30-year old again popular novel called *Zen and the Art of Motorcycle Maintenance* challenges teachers and students who seem to be conditioned to teach and learn for a grade rather than for the knowledge the grade represents.

Phaedrus' argument for the abolition of the degree-and-grading system produced a nonplussed or negative reaction in all but a few students at first, since it seemed, on first judgment, to destroy the whole University system. One student laid it wide open when she said with complete candor, 'Of course you can't eliminate the degree and grading system. After all, that's what we're here for.' (Pirsig, 1999, p. 195)

In terms of our collective economic or political futures, do educators help K-12 students develop a literacy that can recognize and/ or prevent real problems, such as elected officials' abuse of taxpayers' money and trust? How do educators model for students the skill of finding their own voices and using them responsibly? There is an expression that if you're not outraged, you're not paying attention. Given the apparent lack of educator response to child sexual abuse on the part of K-12 teachers (and teacher educators), I ask, "What are we paying attention to that keeps us from believing and dealing with what we see on the news or hear in faculty lounges about teachers or religious authorities who sexually abuse children?"

I can understand, from my own experience, how difficult or awkward it can be for teachers to understand and then respond to child sexual abuse by religious authorities, in relation to a role of K-12 teacher. For example, if an effective veteran teacher can be fired for appearing to speak out against the war in Iraq, perhaps a teacher who speaks to the issue of child sexual abuse could be charged with being anti-religion. In fact, church scholars make the point that religious authority child sexual abuse would not continue if fellow clergy spoke up and changed the culture of secrecy related to religious life (Doyle, Sipe, & Wall, 2006). However, I believe that teachers also fall into a similar serious critique of allowing fellow educators to seduce and rape children placed in their

care. For instance, do educators even speak out against pedophiles teachers who disgrace the role of teacher via CNN? If not, why not?

In conclusion, there are several tabooed social and educational discussions that emerge from this study that I believe are important for teacher educators and K-12 teachers to respond to as a function of their roles: (1) the parallel identity development understanding and skill set for teachers necessary to differentiate between and respond to 'culture' and 'cultures of abuse'; (2) the parallel rights and responsibilities between teachers and religious leaders in response to child sexual abuse; and (3) the counter-productive contextual parallels between status quo educational and religious cultures that perpetuate child sexual abuse.

I offer this auto-ethnographic study as merely a starting point for ongoing examination of teacher credentialing, ongoing professional development, and hidden barriers to the realization of social justice within our own K-12 classrooms. A future study with more far reaching application might be to identify, on a larger scale, the complexity of racial identity development as it is nested within educational reform or religious authority sexual abuse reform work. Another powerful study might be for teachers to examine the collective unconscious as it operates their own classrooms.

In closing, it is incumbent for educators to take up these examinations of boundaries, authority, and roles in order to promote the stated goals or task of K-12 education: students' academic and social success. Such studies are taking place in various non-educational groups, particularly those who have clear economic growth and productivity goals. It is my experience and recommendation that an auto-ethnographic process is both challenging and necessary in order to interrupt the inadvertent re-presentation of corruption or abuse of power that undermine our educational and civic responsibilities. Through a collective effort to live up to our responsibility to protect children, we can claim the right to educate and impact educational policy and practices.

Notes

¹For more information about the Collegium, see <http://web.accunet.org/collegium/about.htm>

² These teachings include: Dignity of the human person; the common good; Justice; Preferential option for the poor and vulnerable; Solidarity as a Christian social virtue; Ongoing transformation of hearts, communities, and structures

³ I told the inquisitor that I was a professor and that while I didn't practice my Catholicism in the same way as I had in the seminary, I practiced my Catholicism through promoting the protection of children, advocating for truth/ honesty from the bishop and reaching out to victims of sexual abuse to prevent more suffering and suicides. I told him that I thought that more people should practice their Catholicism. He nodded in agreement and walked away.

References

- Bellah, R. N. (1992). *The broken covenant*. (2nd ed.) Chicago: University of Chicago Press.
Berry, J. (1992). *Lead us not into temptation: Catholic priests and the sexual abuse of children*.

- New York: Doubleday.
- Black-Kent B. (2006) The process of healing for male survivors of childhood sexual abuse by Catholic priests. Unpublished dissertation. Nova Southeastern University. Ft. Lauderdale, FL
- Bremner, J. (2000). The invisible epidemic: Post-traumatic stress disorder, memory and the brain. Retrieved November 29, 2005 from <http://www.lawandpsychiatry.com/html/PTSD%20Memory%20and%20Brain2.pdf>
- Campbell, D. E. (1996). *Choosing democracy: A practical guide to multicultural education*. Englewood Cliffs, NJ: Prentice Hall.
- Charmaz, K., & Mitchell, R. (1997). The myth of silent authorship: Self, substance, and style in ethnographic writing. In R. Hertz, (Ed.), *Reflexivity and voice* (pp. 193-215). London, UK: Sage.
- Cline, Necochea, & Reyes (2005). *Journal of Latinos and Education*.
- Cross, W. E. (1991). *Shades of black: Diversity in African-American identity*. Philadelphia: Temple University Press.
- Darder, Antonia. (1994). Institutional research as a tool for cultural democracy. In D. Smith, L.E. Wolf, & T. Levitan (Eds.), *New directions for institutional research*. San Francisco: Jossey-Bass.
- De Tocqueville, A. (1875). *Democracy in America*. (Vol. 1). London, UK: Longmans, Green, and Company.
- Doyle, T., Sipe, A., & Wall, P. (2006). *Sex, priests, and secret codes: The Catholic Church's 2,000-year paper trail of sexual abuse*.
- Ellis, C. & Bochner, A. P. (2000). Autoethnography, personal narrative, reflexivity: Researcher as subject. In N.K. Denzin & Y.S. Lincoln (Eds.), *Handbook of qualitative research* (pp. 733- 768). Thousand Oaks, CA: Sage.
- France, D. (2004). *Our fathers: The secret life of the Catholic Church in an age of scandal*. New York: Broadway Books
- Freire, P. (1985). *A pedagogy of the oppressed*. New York: Continuum Press
- Freire, P., & Macedo, D. (1987). *Literacy: Reading the word and the world*. South Hadley, MA: Bergin & Garvey.
- Galasso, C. (in press). *Clergy sexual abuse: Voices of courage*. London, UK: Trolley Books.
- Gutierrez, G. (1988). *A theology of liberation: History, politics, and salvation*. Maryknoll, NY: Orbis Books.
- Hall, L., & Lloyd, S. (1993). *Surviving child sexual abuse: A handbook for helping women challenge their past* (2nd ed.) Washington, DC: The Falmer Press.
- Helms, J. E. (1990). *Black and White racial identity: Theory, research and practice*. Westport, CT: Greenwood.
- Howard, G. R. (1999). *We can't teach what we don't know*. New York, Teachers College Press.
- Irving, M. (2003). The process of recovery from abuse. In *Multiplicity, abuse, and healing Network*. Retrieved November 29, 2005, from <http://www.m-a-h.net/library/did-heal/article-recovery.htm>
- Karp, C., Butler, T., & Bergstrom, S. (1998). *Treatment strategies for abused adolescents: From victim to survivor*. Thousand Oaks, CA: Sage Publications.
- Katz, J. (1989). In C Woolbright (Ed.), Valuing diversity on campus: A multicultural approach. *College Unions at Work Monograph Series*, 11, (pp.1-21).
- Kim, J. (1981). Process of Asian-American identity development: A study of Japanese

- American women's perceptions of their struggle to achieve positive identities. Unpublished doctoral dissertation, University of Massachusetts at Amherst, MA.
- Kohl, H. (1994). *I won't learn from you!* New York: New Press
- Lerner, M. (2001). 'Spirit matters.' In *Educational Studies: A Journal of the American Educational Studies Association*. Volume 32, Winter, pp.
- Macedo, D., Dendrinos, B., & Gounari, P. (2003) *The hegemony of English*. Boulder, CO: Paradigm Publishers.
- Mayes, C. (2001). Cultivating spiritual reflectivity in teachers. *Teacher Education Quarterly*, 28(2), 5-22.
- McIntosh, P. (1989). White privilege: Unpacking the invisible knapsack. *Peace and Freedom*, 49(4), 10-12.
- McLaren, P. (1994). *Life in schools: An introduction to critical pedagogy in the foundations of education*. New York: Longman.
- Monroe, T. (2004). *Key concepts that inform group relations work*. San Diego, CA: The Leadership Institute, University of San Diego.
- Morse, J. (1994). *Critical issues in qualitative research methods*. Thousand Oaks, CA: Sage Publications.
- Moses, R. (2001). *Radical equations: math literacy and civil rights*. Boston: Beacon Press.
- Moule, J., & Diller, J. (2005). *Cultural competence: A primer for educators*. Belmont, CA: Thomson-Woodworth.
- Nelson, T. (2003). Editor. *Teacher Education Quarterly*, 30(2).
- Nieto, S. (2003). *What keeps teachers going?* New York: Teachers College Press.
- Nieto, S. (2005). *Affirming diversity: The sociopolitical context of multicultural education*, (Fourth Edition). New York: Longman.
- Oakes, J., & Lipson, M. (1998). *Teaching to change the world*. New York: McGraw-Hill.
- Oldenski, T. (1997). *Liberation theology and critical pedagogy in today's Catholic schools: Social justice in action*. New York: Garland Publishers.
- Palmer, P. J. (1998). *The courage to teach: Exploring the inner landscape of a teacher's life*. San Francisco: Jossey-Bass.
- Pirsig, R. (1999). *Zen and the art of motorcycle maintenance: An inquiry into values*. New York: Harper Perennial.
- Ponton, L., & Goldstein, D. (2004). Sexual abuse of Boys by clergy. *Adolescent Psychiatry*. Retrieved November 29, 2005 from http://www.findarticles.com/p/articles/mi_qa3882/is_200401/ai_n9383797
- Poston, W.S.C. (1990). The biracial identity development model: A needed addition. *Journal of Counseling and Development*, 69, 152- 155.
- Quezada, R., & Romo, J. (2004). The role of institutions of higher education and teacher education in promoting peace education and justice. *Multicultural Education*, Spring. Reprinted in *Annual Editions, 2004*. McGraw-Hill Publishers.
- Reed-Danahay, D. (1997). *Auto/ethnography*. New York: Berg.
- Romo, J. (2004a). Experience and context in the making of a Chicano activist. *The High School Journal*, 87(4), 95-111.
- Romo, J. (2004b). Hurting, healing, helping: A pedagogy of identity, recovery and voice. In Romo, Bradfield, & Serrano (Eds.), *Reclaiming democracy: Multicultural educators' journeys toward transformative teaching*. Columbus, OH: Prentice-Hall.
- Romo, J. (2005) Border pedagogy from the inside out: An autoethnographic study. *Journal*

- of Latinos and Education*, 4(3), 193-210.
- Romo, J., Bradfield, P & Serrano, R. (Eds.). (2004). *Reclaiming democracy: Multicultural educators' journeys toward transformative teaching*. Columbus, OH: Prentice Hall.
- Romo, J., & Chavez, C. (2006). Process & product of border pedagogy: A study of pre-service teacher transformation. *The Educational Forum*, Fall.
- Romo, J., & Salerno, C. (2000). *Towards cultural democracy: The journey from knowledge to action in diverse classrooms*. Boston: Houghton-Mifflin.
- Scheurich, J. J., & Young, M. D. (1997). Coloring epistemologies in educational research. *Educational Researcher*, 26(4), 4-16.
- Shaw, G. (2005). Facing aggression in the pedagogical relationship: Lessons from fencing and psychoanalysis. *The Journal of Curriculum Theorizing*, 21(3), 97-108.
- Tatum, B. (1998). *Why are all the black kids sitting in the cafeteria?* New York: Perseus Book Company.
- Wilken, T. (2002). Adult survivors of child sexual abuse—Overview paper. *National Clearinghouse on Family Violence*. Retrieved November 29, 2005, from http://www.phac-aspc.gc.ca/ncfv-cnivf/familyviolence/html/nfntsxagrsexadult_e.html

Jaime J. Romo is an assistant professor in the Department of Learning and Teaching of the School of Leadership and Education Sciences at the University of San Diego, San Diego, California.