



INSIDE:

Field Notes 2

...The Effects of Bullying
and Subsequent Challenges... 3

Milestones 5

Book Reviews 8

by Kevin Fawcett

Learning from St. Benedict: Insights on the Task of Spiritual Direction

A GROUP OF SEMINARIANS ONCE ASKED Eugene Peterson what he liked best about ministry. "The mess," he answered, surprising both his listeners and himself. Nurturing the spiritual life of others "requires an almost infinite tolerance of mess," he later wrote, because it is a creative enterprise and we cannot be involved in the creation of something good and beautiful without first getting our hands dirty."¹ Ministry is messy.

The *Rule of St. Benedict* seems to understand this reality. Written in the early sixth century to govern the communal life of a cluster of European monasteries, this short booklet has continued to shape religious communities around the world for almost 1500 years. One reason for its enduring value is that it pays particular attention to the timeless task of spiritual direction; the abbot (that is, "father") of the community fostered the spiritual development of the brothers who lived under his care. The contours of this task have remained the same through the centuries, even as the context has changed dramatically. That being the case, Benedict can speak with clarity to student development professionals on the cusp of the third millennium. We likewise are involved in the spiritual formation of the students at our schools and in our residences. If we have ears, let us hear . . .

Be Ready to Adapt

The abbot must always remember what he is and be mindful of his calling; he should know that the greater his trust, the greater the responsibility. He should recognize the difficulty of his position to care for and guide the spiritual development of many different characters. One must be led by friendliness, another by sharp rebukes, another by persuasion. The abbot must adapt himself to cope with individuality so that no member of the community leaves and he may celebrate the monastery's growth.²

The *Rule* cautions leaders not to seek neat and tidy formulas for spiritual direction that work in all situations and with all people; rather, leaders must turn off all "default settings" and be prepared to engage persons on their own

terms. This careful exercise of discernment and discretion shaped the abbot's interaction with his people. Sometimes he would expect more of a lax brother and at the same time lessen the load carried by a neighbouring monk. The difficulty of the abbot's position, Benedict explained, is that he must "care for and guide the spiritual development of many different characters."³

That is the difficult task of Student Development as well. One student may be in such bondage to pornography that he needs to be advised to disconnect the internet and remove the temptation. His next door neighbour may have a similar struggle, but he may be at a point in his life where he needs to learn to fight the temptation and live with the internet without using it inappropriately. The situations are similar, but the responses are markedly different. Both, however, are guided by a concern for the spiritual development of the students in question, a concern that demands that leaders take each life seriously in all of its messy individuality.

Don't Break the Pot

[The abbot] shall act with prudence and moderation as concerns punishment, for if a pot is scoured too vigorously to remove rust, it may break. Let him remember his own frailty, for "the bruised reed must not be broken" (Isaiah 42:3).⁴

Every healthy community must have standards in place standards that the members of the community do not always follow. Leaders must, therefore, deal with discipline issues, and the *Rule* offers some important insights into how to approach these difficult situations. It calls for "prudence and moderation," recognizing that serious damage can be done to a life by our well-intentioned attempts to address legitimate concerns. It is appropriate to remove rust from a pot, but if the pot is broken in the process, our zeal leads to destruction, not reform. To paraphrase (and pervert) a familiar passage, "What does it profit a leader if he enforces the whole handbook but forfeits

continued on page 4



Dr. Elsie Froment
President, CACSD

STUDENT AFFAIRS PROFESSIONALS HAVE FOR some time characterized themselves as higher educators. In keeping with their educational self-image, they seek to improve their knowledge of learners and learning theory through research and practice. Indeed, believing that the total institutional environment contributes to the university and college experience of students as whole persons, student affairs professionals have extended their educational interest to every aspect of higher education, including classroom instruction.

College and university administrators by and large accept the concept of the student affairs professional as higher educator. The broad expertise of student affairs assists them to keep their institutions competitive and financial healthy. There is, however, potential for misunderstanding of the concept on the part of faculty members and student affairs professionals themselves. Traditionally, many faculty members have not cultivated much awareness of the contributions student affairs makes to the higher educational experience, believing that the classroom is the *raison d'être* of the institution. Student affairs professionals, on the other hand, may promote their own educational claim by naively denigrating the pedagogy of the classroom.

If student affairs professionals really desire to institutionalize their student affairs educational role, they must move beyond the tenuous security of their relationships with administrators and of their own bluster and respectfully articulate it in ways that faculty

by Dr. Elsie Froment

FIELD NOTES:

What is a Student Affairs Educator?

members can understand and accept. This task involves more than seeking to establish as many academic and student affairs partnerships as possible. It requires a realistic assessment of academic expectations and of how faculty and staff educational roles complement each other and possible overlap. It may require some humility as educators become more appreciative of each other, and as boundaries are explored.

Faculty members will see student affairs professionals who approach their areas of responsibility in the framework of student development. They intentionally promote well-being, maturity, and wisdom in students, even as they respond to their crises. Their educational perspective utilizes both experiential learning and formal instruction. If one examines the historical literature of student affairs, one sees that the higher educational role has been a resonant, and valid, organizing principle for student affairs work since the 1920s. Its dominance has grown since the 1960s, when student affairs entered the academy as a graduate discipline giving student personnel the literature, language, and research agenda required to realize their educational perspective.

Student affairs professionals will see faculty members who care about students as well as their disciplines. The excessive demands of their profession require them to research and publish and keep up with their fields particularly and generally, as well as teach from two to four courses a semester. Some attention to home life and professional restraint on being familiar with students being taught often means that faculty members rely mainly on their classroom contact to promote well-being, maturity, and wisdom. Yet for many, the integrity of their teaching is its promotion of holistic development.

Before student affairs professionals and faculty members can significantly cooperate educationally, student affairs must name and face academic boundary issues. For example, can student affairs professionals call themselves educators if they do not have comparable qualifications to those of faculty? Faculty members require at least one degree level above the level they are teaching. Should student affairs professionals claim credit for aspects of their curriculum? Credit is subject to standards set by faculty, one of which is qualifications. Should student affairs attempt to define the higher educational experience, including how a faculty member teaches? If academic approval is required to institutionalize the student affairs educational role, should student affairs professionals continue to develop their educational roles in parallel with those of faculty members or seek integration by conforming to academic direction? Until tough questions like these are addressed, student affairs educators and faculty educators will continue to foster student development passionately and separately.

Dr. Elsie Froment,
President

comments for the editor?

If you have comments for the editor, questions about article submission guidelines, or advertising questions, contact Elsie Froment
email: elsie.froment@twu.ca

For membership and
submission information visit
the CACSD website:
www.cacsdhome.com

A NARRATIVE INQUIRY WITH COLLEGE STUDENTS ON THE EFFECTS OF BULLYING AND THE SUBSEQUENT CHALLENGES PRESENTED TO STUDENT LIFE

by Janet Greidanus

ISSUES OF COMMUNITY, DIVERSITY, AND INCLUSION challenge us in our colleges and churches and in society at large. The world's vast array of ethnic hot spots illustrates how relevant such a topic is also from a global perspective. In *Exclusion and Embrace: A Theological Exploration of Identity, Otherness, and Reconciliation*,¹ Miroslav Volf writes that the most troubling features of the post-Cold War world are turning out to be the tribal hatreds that divide humankind by race, faith and nationality. Volf describes "exclusion" as a powerful, contagious, and destructive evil and throughout his book he develops an argument best summarized in Paul's injunction to the Romans: "Welcome one another, therefore, just as Christ has welcomed you." We are called to be welcoming and embracing and inclusive, Volf believes, not because we are nice people, but because we are followers of one who has welcomed us. Those who follow God in Christ welcome differences, diversity and variety of thought, opinion, lifestyles, and orientations because they can do no less than reflect the open love of God in their living.

Volf suggests that instead of reflecting on the kind of society or community we ought to create in order to accommodate individuals and groups with diverse identities living together, we should explore what kind of selves we need to be in order to live in harmony with others. We should concentrate *less* on social arrangements, Volf says, and *more* on fostering the kind of individuals capable of envisioning and creating just, truthful, and peaceful societies, and on shaping a cultural climate in which such individuals will thrive. Volf believes it may not be too much to claim that the future of our world will depend on how we deal with identity and difference. "The issue is urgent", he writes. "The ghettos and battlefields throughout the world in the living rooms, in inner cities, or on the mountain ranges- testify indisputably to its importance."²

As soon as I heard that the 2003 CACSD Conference theme was "Community and Diversity: Providing Inclusive Higher Education Environments," my thoughts turned to bullying. As a university college counsellor, I have heard my share of stories from students who have experienced not feeling a part of a community. They have been "the other." These students know about not fitting in, of being excluded, of being bullied. They were teased, threatened, hurt and humiliated, for such reasons as being perceived by their peers as too tall, too fat, too geeky, too effeminate, too smart. Sadly, some of their experiences were lived out on a Christian educational landscape. Many of these students contemplated suicide during the worst of those times. I wondered how their stories might inform student life professionals as we discussed providing inclusive higher education environments.

Studies have established that approximately 15 percent of elementary and secondary school students are either bullied regularly or are initiators of bullying behaviour. Bullying in its truest form is comprised of a series of repeated intentionally cruel incidents. Bullying can also consist of a single interaction. There is a power imbalance between the perpetrator and the victim. Bullying can be verbal (name-calling, insulting, making racist comments, constant teasing, using words to hurt or humiliate). It can be physical (hitting or kicking or stealing or damaging the victim's property). It can be psychological (starting nasty rumors or shunning, trying to convince peers to exclude or reject a certain person or people and cut victims off from their social connections).

The effects of bullying are long term and can last a lifetime. Effects of such harassment follow the victims and the perpetrators into adulthoods shadowed by insecurity and sadness. A 1993 study by Dan Olweus in Norway found that those who had experienced bullying were more

depressed, had lower self-esteem and felt more isolated than peers who had not. Being bullied was actually predictive of low self-esteem 10 years later.

If this is the case, then student life professionals should consider a history of bullying a possible source when students come to us suffering from depression and low self-esteem. At the very least we need to be aware that some students are carrying a lot of psychological hurt and spiritual distress as a result of bullying. Bullying can dramatically affect the ability of students to progress academically and socially. In college, such students offer challenges to the creation of community. Fearing or not trusting other students, they may isolate themselves.

As a result of school shootings and suicides, public attention is now focused on the issue of bullying. In Canada, there have been some recent legal developments around the issue. A 15-year-old British Columbian killed herself after being repeatedly threatened by a bully. In a landmark criminal trial, the girl accused of making the threats that led to her suicide was convicted of criminal harassment. A 15-year-old Nova Scotian was sentenced to one year in youth jail and one year's probation for bullying another teen who later committed suicide. Edmonton city council passed a bylaw under which Edmonton police can ticket bullies with a fine of \$250.00. The bylaw gives police another tool to deal with teen violence.

But what happens to the victims of bullying we don't hear about on the news, young people who hurt quietly, who may be attending our colleges and universities? The following composite narrative will help us get under their skin and into their shoes. I want to thank each of them for giving permission for their stories to be told. Their following stories are intertwined, one with another.

In Their Own Words

It was not my fault that I ended up being 6'4" tall. Both my parents are tall. It might have been okay if I was going to be a Vogue model but it was definitely not okay to be the tallest girl at the Christian school I attended. The teasing was terrible. There was one guy, the leader of the pack, who was the worst. In grade nine, I was definitely suicidal. I remember thinking and hoping it would be better in high school. Except, on the first day of high school I made the mistake of wearing a yellow sweater to school. The first thing I heard when I entered the doors was, "Hey, everyone, it's Big Bird!"

It's just a hallway, nothing more. To get to the other end is all I have to do.

The coast is clear, as far as I can tell. My shoes squeak with every step. It's hard to be invisible with squeaky shoes. I try to lift my feet higher so they don't make any noise, but the hard shiny tile is persistent, loudly announcing my every move.

On this day, the hallway is empty. The sunlight bounces off the polished tiles. I squint as if I'm outside.

But here there is no breeze in the hallway. And the only sound today is a hollow ringing, silence echoed upon silence until the quiet is a deafening roar, punctuated by the squeak of my running shoes.

I get to the other end. My heart is racing. I say to myself that it doesn't matter, stop being so scared all the time. I tell myself this knowing that it does matter.

Things were not going very well at home. And they were not going very well

continued on page 6

continued from page 1

his students' souls?" To guard against such damage, Benedict urges the abbot to "remember his own frailty," allowing this self-knowledge to temper zeal with moderation.

The literature of the Desert Fathers contains a story about Abba Moses, a former highway robber who turned to God and became an important figure in early monasticism. He was called to join a council that was deciding how to punish a monk who had been found guilty of some sin. Initially Moses refused, but upon pressure chose to go. Taking an old basket, he filled it with sand and carried it on his back. Arriving at the council with sand trickling out of the basket, he was asked, "What is this, Father?" The wise old man said to the people assembled there, "My sins are chasing me, and I do not see them. Have I come today to judge the sins of someone else?" The council listened to Moses and, reminded of their own frailty, pardoned the erring monk.⁴

As we work with college students, it is important to remember ourselves as undergraduates. I have a photo album full of pictures that remind me of the foolish and sometimes hurtful things I naively did in college. Another Desert Father suggests that, when we see someone sin, we should say, "He today; I tomorrow," as a recognition of our continued propensity toward disobedience.⁵ Perhaps we would likewise be well-served if, when confronted by poor choices made by students we care for, we whispered a quick, "He today; I ten years ago." We need to approach discipline issues with a moderation birthed out of recognition of our own frailty.

Weed Vices While Protecting Your Peace

*We do not intend that he allow vices to grow. He must weed them out with prudence and charity, as each case demands. He should try to be loved, more than feared. Neither must he be worried or anxious, nor too demanding, obstinate, jealous or oversuspicious, for he will never have peace.*⁶

Recognizing our own frailty does not give us license to ignore or excuse the vices that are evident in our students' lives. These things must be weeded out, but Benedict's *Rule* again challenges leaders to exercise prudence and charity (that is, moderation and love) "as each case demands." Weeding is careful work. We make sure we are not damaging the good plants with which the weeds are intermingled. Our hands get dirty and we have to pay attention to the particularities of each individual field. The weeds, though, have to go.

Weeding, says Benedict, contains another danger. If a farmer is obsessed with removing every weed from every field that he works, he quickly will become anxious and irritable, and ultimately will be defeated. In a similar way the *Rule* warns spiritual leaders not to become obsessed with the task of cleaning up the lives of the people under their care. Excessive attention to weeding out the vices evident in our students can harm our own spiritual health, and make us worrisome, demanding, and suspicious. Leaders need to watch for these weeds in their own lives so that they do not choke the cultivation of the fruits of the Spirit, one of which is peace. It is important that leaders who are wading into the tumultuous lives of students be people of peace and stability: "Be still," God commands us, "and know that I am God" (Ps. 46:10). If we rest in the reality that the God who will exalt himself among the nations will also exalt himself in the lives of our students, we can protect our peace.

Little by Little

*When [the abbot] gives an order, spiritual or temporal, let it be done prudently and considerately. In all he orders he should show discretion and moderation, thinking of Jacob, 'If I shall cause my flock to be driven too hard, they will all die in one day' (Gen. 33:13). Taking up the mother of all virtues, discretion, he should temper all things so that what the strong may wish and the weak not flee may be the state of affairs.*⁷

Benedict seems to understand that holiness is a process; therefore, leaders should be willing to make progress one step at a time. Jacob recognized the limitations of his flock and adjusted his pace accordingly; we likewise need to recognize that life change takes time and "settle in for the long haul" with our flocks. A colleague who studied under James Houston at Regent College remembers his succinct summary of this reality: "The speed at which we think is not the speed at which we do, and the speed at which we do is not the speed at which we are." Many of our students know what is right and do not yet do it; others may do what is right without being right in their hearts.

True transformation is our goal, but it will not be attained overnight. In the meantime, Benedict suggests a very practical goal: leaders should temper their expectations "so that what the strong may wish and the weak not flee may be the state of affairs." Wise and discerning leaders help the strong and the weak to find a common ground in community, but this is not the same thing as mediating an insipid compromise. Rather, the weak are the ones expected to move, at a reasonable pace, so they do not flee the process (or die of exhaustion).

Ministry may be messy, but that does not mean that spiritual direction needs to be sloppy. We can learn from those who have gone before us. The *Rule of St. Benedict* is an insightful guidebook for navigating the complicated and particular terrain of students' lives. Whether our struggle is to form a unified community made up of extremely diverse individuals, or to carefully alert our students to the harmful weeds in their lives, we find that St. Benedict has been there before. His moderating call for discernment can shape us as we shape those under our care. ☪

Kevin Fawcett is a Residence Director at Briercrest Bible College, Carleton Place, Saskatchewan.

Endnotes

- ¹Eugene Peterson, *Under the Unpredictable Plant* (Grand Rapids: Wm. B. Eerdmans Pub. Co., 1992), 163-7.
- ²*The Rule of St. Benedict*, trans. Anthony C. Meisel and M. L. del Mastro (New York: Doubleday, 1975), 50.
- ³*Ibid.*, 100.
- ⁴"The Sayings of the Desert Fathers." In *Western Asceticism*, The Library of Christian Classics, ed. Owen Chadwick (Philadelphia: The Westminster Press, 1958), 102-3.
- ⁵*Ibid.*, 105.
- ⁶*The Rule of St. Benedict*, 100.
- ⁷*Ibid.*

STUDENT DEVELOPMENT CONFERENCE

Growing Into Leadership


MAY 25-27, 2004

at Trinity Western University
Langley, British Columbia

ACBC Conference


Western Pentecostal Bible College,
Abbotsford, BC

May 27-29, 2004



Co-hosted
by TWU
Student Life

check our website
for more information:
www.cacsdhome.com



CACSD

Providence

THEOLOGICAL SEMINARY

www.seminary.ca

Preparing men and women to work with students in a Christian Higher Education context.

Check out our Student Development Major.

Providence is the only accredited Canadian Seminary offering this program.



"The workload is demanding but not overwhelming. I have been encouraged to explore my own creativity in the development of my philosophies of both student development and education. Along with an MA in Student Development, I take away two things from PTS: solid biblical values that form the basis of everything that I do and preparedness for a career in Christian higher education."

Steve Pasciel,
Resident Director at Letourneau University



PROVIDENCE

ESTABLISHED 1925

THEOLOGICAL SEMINARY

Otterburne, Manitoba, Canada

ROA 1G0 • 1-204-433-7488

Email: info@prov.ca

Call now!

1-800-668-7768

MILESTONES

FAMILY

The 2002 CACSD conference in Toronto brought Melanie Konkel and Kevin Johnson together. They were married on June 15, 2003 at Providence College. This was one major transition for Kevin. The other transition was moving from Student Life at Taylor University College in Edmonton to pastoring a church in Lowe Farm, a small town south of Winnipeg. Melanie continues to work in Student Life at Providence College.

Tina Dawe now teaches counselling foundation courses and serves as a resource for Student Life, teaching the RA course, at Western Pentecostal Bible College (soon to be Summit Pacific College) in Abbotsford, BC. Tina married Dr. Carl Strutt in December 2002. They are expecting a new addition to the family soon after graduation in April.

Bethany College Dean of Students Jerry Letkemann and his wife celebrated their twenty-fifth wedding anniversary this Spring with a special trip.

Glenn and Kathryn Runnals also celebrated their twenty-fifth wedding anniversary this Spring.

Jenn Hansen retired from Canadian Bible College when CBC moved to Calgary. Her husband graduated from seminary and they are starting a family.

Ross Lincer of CSBS became a great grandfather when Anthony Nathaniel Yuko was born in Columbus, Ohio, on March 31st. Ross thinks he may be the only member who is a great grandparent.

PROFESSIONAL

The students of Prairie Bible College awarded Shannon Weiss, Director of Student Services-Women, the Leon Durance trophy for exemplary involvement in student's lives. This summer, Shannon traveled with students to Tibet, to teach English for six weeks.

Lucas vanBoeschoten made a lateral move from Student Life to teaching in the area of children's ministries at Rocky Mountain College.

This summer, Jenn Neufeld-Luymes moved to Toronto to begin a Master's program at Institute for Christian Studies. Jenn hasn't left Student Life completely. She is assisting Pam Trondson, who is Director of Student Services and Ontario representative for CACSD.

Melanie Humphreys received a doctoral fellowship from Asuza Pacific University and entered a doctoral program in Higher Education. She is Faculty in Residence and Site Coordinator for APU's MA in Leadership (Lithuania Christian College site) where, this summer, she taught a graduate course for the first time. In November, Melanie will co-present on strengths-based student leadership development in Eastern Europe at the International Leadership Association conference in Guadalajara, Mexico.

Stan Hamm, Associate Professor of Education and Student Development at Providence College and Seminary, completed his Ph.D. program in May.

In addition to being a new pastor's wife and pioneering an international centre at Trinity Western University, Karyn McMahon earned her MA Leadership (Student Affairs) degree. She graduated in October.

Jennifer Ingraham, resident director at TWU, is now part of the administrative team at Cornerstone University, Michigan. Her new responsibilities include leadership development and some teaching. Jennifer received her MA Leadership (Student Affairs) diploma in Fall 2002.

Kevin Fawcett, Residence Director at Briercrest, successfully defended his Historical Theology thesis in August, and will receive his MA diploma in April.

Nazarene University College and Canadian Bible College and Seminary merged their student life departments when they coordinated their operations in Calgary.

Bethany Bible College is building a men's lounge. Briercrest is planning another residence building. Peace River Bible Institute has expanded its dining hall, library and connection from dining hall to the gym/chapel. LLC has opened a new activity center. ☺

continued from page 3

at school. We ended up moving back to the U.S. after my Dad lost his job. I was in grade 4 and I remember not fitting in. First of all, I was a new kid from Canada and I got glasses that year. Some kids called me "chipmunk cheeks". That was the beginning of my feeling fat even though I wasn't fat. It wasn't any better there than last year in Canada when I was bullied by two older kids who had failed a grade. I was smart — maybe that was part of the reason why they chose to bully me.

And then in grade 6 my parents decided to divorce. It was a crazy, messed-up time. At the end of the school year, my mother realized we would have to move back to Alberta closer to supportive friends and family. The pastor found us a place to live. We were on welfare. We struggled. So here we were back in Alberta and I was in Junior High with the same kids that I had been with in grade 3. It was, however, like starting anew. I dressed a bit differently - after all, we were poor. I had big glasses. I had a couple of best friends but I still felt like I didn't fit in. I was always a very good student. I worked hard. It compensated somewhat for how I felt otherwise — which was... different, overweight, ugly.

It's just a hallway, nothing more. To get to the other end is all I have to do.

The coast is clear, as far as I can tell. My shoes squeak with every step. It's hard to be invisible with squeaky shoes. I try to lift my feet higher so they don't make any noise, but the hard shiny tile is persistent, loudly announcing my every move.

On this day, the hallway is not empty. I can see them hanging out where they always hang out, staking out their territory, guarding empty space.

I have to pass right by them. This is the only way. We all know that.

I quicken my pace a bit, to appear confident, but also to make it last even just one second less. I approach their territory. I avoid eye contact. I pray for

invisibility.

Today it seems to work. I pass, never looking back, the squeak of my shoes marking my progress down the hallway.

I feel their stares burning into my spine. My shoulders ache from the heat.

They were called "The Gauntlet" in Junior High, a group of guys who would line up and trip you as you walked by or push you into the lockers. Once I got tripped and fell forwards and almost hit the wall at the end of the hall. Sometimes the guys would try to pull a girl's pants down. One time I was wearing sweatpants and when they pulled them down, my underwear came down at the same time. I was so mortified, I almost threw up. In grade 9 a bench got built at the end of the hall. It was dubbed "the grade 9 bench." Even though I was in grade 9, I wasn't allowed to sit on it. I got pushed off. I often sat on the floor across from the bench. Once I had a broken ankle and was wearing a cast, but still I wasn't allowed to sit on the bench. Lots of other things happened to the geeky kids, of which I was one: water or tacks on our chairs.

In grade 9 the most amazing thing happened. I got my first boyfriend! He was the first guy to like me. He was 18. I was 14. I was elated! Some guy actually liked me. I had hated myself for so long that I couldn't believe that a guy actually liked me. I went out with him because I thought no one else would want to date me. Others at school called him a fairy and teased me mercilessly about him. He made me go further with him than I wanted. I didn't feel right about this. I felt things done were dirty. And he wasn't a Christian. We broke up-but I thought I'd never find anyone else again. It was the lowest of low times. I didn't talk to anyone. I couldn't really talk to Mom. As much as she loved me, she had enough trying to deal with her own stuff. I became suicidal. I had it all planned out. Tylenol.

In high school I started dating my husband-to-be. I still felt totally fat even though I wasn't. After I graduated from grade 12, my Dad and I saw each other for the first time in 5 years. "Wow, you've really...filled out," he said.

everything rises and



falls on leadership

Enrol in the TWU Master of Arts in Leadership program.

Student Affairs Stream

If you are in a supervisory position or ready to assume one, now is the time to enhance your leadership skills. Inquire today about our innovative graduate leadership program with tracks in business, health care, education, Christian ministry, international development and student affairs. TWU offers you:

- Applied experiential learning with Christian values
- Instruction from proven leaders in the field
- Interactive and online learning venues
- An enriching learning experience while you continue working
- A quality master's program from an internationally recognized university

Classes begin in May and July. Visit our web site and find out what students say about the program and why they're so highly regarded by employers.

www.twu.ca/leadership

gradmissions@twu.ca
1.804.688.7511 ext. 3130

Later, I hesitated to send him a wedding picture for fear of how I looked in the picture.

It's just a hallway, nothing more. To get to the other end is all I have to do.

The coast is clear, as far as I can tell. My shoes squeak with every step. It's hard to be invisible with squeaky shoes. I try to lift my feet higher so they don't make any noise, but the hard shiny tile is persistent, loudly announcing my every move.

On this day, the hallway is not empty. I can see them hanging out where they always hang out, staking out their territory, guarding empty space.

I have to pass right by them. This is the only way. We all know that.

Today I can tell by the way they stand, pelvis forward, hands in pockets, that I won't be allowed to simply pass by. Today there is a toll to pay.

The short one starts walking towards me. He is the cruel one. His smile, his sneer, comes from knowing that cruelty gets results.

In my hometown, it came down to this: you can't be a man until you defend yourself. And the word that should incite you to violence in your own defense is "Faggot". If that word didn't send you flying into a rage, then chances are, you were one.

I first heard it in kindergarten. For the next 13 years, I heard it daily. Most of those days, it was directed at me.

All through my life, I've known young men who were driven through that route of humiliation over and over and over. Many of them weren't gay. Most of them were just...not willing to resort to violence to prove themselves. Over and over. And over.

I get to the end of the hallway, where it turns sharply to the right. Ten more steps and I'm out of range. Seven. Three. Two. One. I turn right. It's over. For now.

That's when a rotten apple from one of their lunches hits the wall right beside my head. It explodes against the industrial green-painted cinder block wall, rank and sweet and messy, spraying on the floor and my shoulder and my shoes. I can hear them laughing.

I keep walking.

How did all this affect me as a college student? How does it affect me now? My doctor said I need to get counselling to deal with my depression. I am afraid to speak out in class because I don't want everyone looking at me. When I absolutely have to speak in class, I feel a hot red flush move up my neck and into my face. I have a class presentation to do and I don't know how I am going to get through it.

I am intimidated by those who I perceive have power over me. Even though I am in my mid-20s, I am still intimidated by high school boys and girls. I still have a fear of being teased and I always wonder what people will say about me. I have issues of abandonment that have their roots in my Dad leaving us. Do I put up walls or barriers to protect myself from being hurt by others? No, I don't. I am a very social person and even though I have been hurt by many people, I am somehow able to begin new relationships with trust. I can always laugh things off. The question I really struggle with is: Why should I protect myself if I'm not worth protecting?

There's a crisis of masculinity happening right now. Men have been taught how to be men. Now they're being told that's not good enough.

For centuries, men thought they knew what was expected of them. Be a hero, be a warrior, be a provider, be strong, big boys don't cry.

But now we live in a time that refutes many of those assumptions. What is the next phase of manliness? Does that word even belong in our lexicon

anymore?

I've never had much use for masculinity. Most of the problems I faced growing up stemmed from the oh-so-narrow view of what appropriate male behaviour was. You see, I just couldn't act like the rest of the boys. Actually, I could but I didn't. It felt unnatural to me.

I paid dearly for my decision. The price for opting out of the Boys' Club is high. Guys have a way of letting you know that you're not one of them anymore. And I feel there is a special venom reserved for "traitors" to the Cause. Suddenly, ostracization, verbal abuse and violence are allowed. Because if a guy won't play the Guy Game, he needs to be punished.

I thought when I became an adult that all of that would fall away, that maturity would teach the boys I grew up with to let the façade fall away, to blaze a new path in the world, to shed the shackles of masculine assumption and find their own way.

Most of them just continued to buy in. The only world order they knew was not something to be abandoned, but reinforced with every butch breath, with every macho gesture and suppressed cry of anguish.

If I had known that the harassment and bullying I experienced were, in fact, the first signs of my freedom from the Boys' Club, from the Guy Game, I probably would have viewed them with a sense of relief. But at the time, I didn't even know that opting out was a choice.

These are painful stories to hear. On the surface it is not easy to tell that these individuals have been victims of bullying and that they still carry the pain of that experience. The individual who would not buy into the Boy's Club is now a well recognized

media personality and entertainer who has blazed his own path with confidence, but it is probable that his behaviour is still often fuelled by anger. The individual who was called "chipmunk cheeks" and made to sit on the floor across from the grade 9 bench, is an intelligent and beautiful soul who was chosen to be valedictorian of her graduating class in college and is pursuing graduate studies. Still, low self-esteem and lack of self-worth are continual struggles. The girl called Big Bird is close to finishing her studies to be an elementary school teacher. She hopes to return to the same Christian school where she was so hurt and humiliated, to make a difference. She will have zero tolerance for bullying, she says. Depression, however, is her constant companion.

If community and diversity can be oxymorons in Christian elementary and secondary schools, can we take for granted that community and diversity live side by side in Christian colleges? What kind of community can student life professionals create so all students will feel welcome and safe? Or, as Miroslav Volf suggests we ask, what kind of selves do we need to be? ²

Janet Greidanus is Counsellor at The King's University College, Edmonton, Alberta.

Endnotes

¹Volf, Miroslav (1996) *Exclusion & Embrace: A Theological Exploration of Identity, Otherness, and Reconciliation*. Nashville: Abingdon Press

²*Ibid.*, p.20.

³Olweus, Dan (1993) *Bullying at School: What We Know and What We Can Do*. Cambridge: Blackwell.

"The question I really struggle with is: Why should I protect myself if I'm not worth protecting?"


BOOK REVIEWS

by
Adel Letourneau
and
Stan Hamm

Brubacher, John S. and Willis Rudy. (1997). *Higher Education in Transition: A History of American Colleges and Universities*. Fourth Edition. New Brunswick: Transaction Publishers. 564 pp. ISBN: 1-56000-917-9

HIGHER EDUCATION IN TRANSITION ILLUMINATES the historical development of the modern college and university chronologically, informing the reader of changes and needs in higher education and student affairs. It is a well-researched historical tribute to American colleges and universities. Brubacher and Rudy look at the development of not only academic, scholarly issues of higher education, but also social, psychological, and recreational concerns. In this latest edition, Rudy includes a section on the most recent transitions in higher education, discussing the changes that have taken place in the colleges and universities of America since 1975.

Brubacher was professor of History and Philosophy of Education at Yale and the University of Michigan and Rudy is professor emeritus of History at Fairleigh Dickinson University. Rudy has continued the work that he and Brubacher started. Their combined expertise creates an outstanding contribution to higher education professionals. *Higher Education in Transition* provides an excellent overview. It does well at covering the important topics, although not in as much depth as other histories of American higher education. Some topics Brubacher and Rudy discuss are learning in and out of the classroom, the importance of educating the whole student, and developing the leaders of tomorrow. Higher education continues to transform, and this book will require updating to provide the most current information.

The more we know about the history of higher education and student affairs, the better prepared we will be to serve our students. *Higher Learning in Transition* is indispensable for professionals in higher education. It can inspire continued change for the future of student development. 

Reviewed by Adel Letourneau, Service Learning Associate, Columbia Bible College, Abbotsford, B.C.


Gregory S. Blimling, Elizabeth J. Whitt, and Associates. *Good Practice in Student Affairs: Principles to Foster Student Learning*. San Francisco: Jossey-Bass Publishers, 1999. 237 pp.

THIS BOOK IS BASED ON THE FINDINGS of two groups, the American College Personnel Association and the National Association of Student Personnel Administrators. It identifies and explains seven principles that are associated with high-quality learning experiences for undergraduate students. These principles were identified in another book, *Principles of Good Practice*, but what that document "did not do was fully explain each of the principles, the research on which it was based, the rationale for inclusion, and illustrations of their use. This book was written by the study group members to accomplish those goals" (Preface, xiv).

The seven principles are identified in chapter one and further expanded on in chapters two through eight while chapter nine explains how to use the principles to improve student affairs practice. These seven principles are based on the belief of the holistic development of students which "is more generally referred to now as a *student learning approach*" (14).

The first principle says that "good practice in student affairs engages students in active learning" and emphasizes that student affairs is about "structuring peer group environments in ways to support the achievement of valued educational goals" (15). The second principle says that "good practice in student affairs helps students develop coherent values and ethical standards" (15). This principle focuses on the need to cultivate character in higher education. The third principle says that "good practice in student affairs sets and communicates high expectations for learning" (16). A proven method for instruction in higher education is to set high standards. The fourth principle says that "good practice in student affairs uses systematic inquiry to improve student and institutional performance" (17). Students need to have the opportunity to express themselves as to what they are thinking and learning. The fifth principle says that "good practice in student affairs uses resources effectively to achieve institutional missions and goals" (17). Student affairs educators "must know how to manage resources to get the most from them" (18). The sixth principle says that "good practice in student affairs forges educational partnerships that advance student learning" (18). Collaboration is essential for the success of an institution. The final principle states that "good practice in student affairs builds supportive and inclusive communities" (19). The building of community is necessary for the success and achievement of the student.

The authors of this book are leading scholars and experienced practitioners in higher education and student affairs. This gives credibility and credence to the document.

Good Practice in Student Affairs is an excellent resource for those who work in the area of student affairs as the principles are relevant and necessary for the success of the institution. 

Reviewed by Stan Hamm, Ph.D., Associate Professor of Education and Student Development, Providence Theological Seminary, Otterburne, Manitoba.

CACSD
Executive**President:**

Dr. Elsie Froment (Editor)
Director of Academic Initiatives and
Coordinator, MA Leadership
Trinity Western University
7600 Glover Road
Langley, BC V2Y 1Y1
Tel: 604-888-7511 ext. 3615
Fax: 604-513-2013
email: elsie.froment@twu.ca

Vice-President:

Melanie Johnson
Director of Community Life
Providence College and Seminary
Otterburne, MB R0A 1G0
Tel: 204-433-7488 (Ext. 253)
Fax: 204-433-7158
email: melanie.johnson@prov.ca

Secretary-Treasurer:

Ruth Wallace
Dean of Students
The King's University College
9125 - 50th St.
Edmonton, AB T6B 2H3
Tel: 780-465-8308
Fax: 780-465-3534
email: ruth.wallace@kingsu.ca



Partner is the official journal of CACSD (Canadian Association of Christians in Student Development). It is mailed to all members of the Association. The purpose of *Partner* is to promote professional development, research, publication, and community among Christian professionals in the field of student affairs, particularly in Canada. The ideas and opinions published in *Partner* are not necessarily the views of the executive officers, or the organization of CACSD, and are solely those of the individual authors.

CACSD Website:
www.cacsddhome.com