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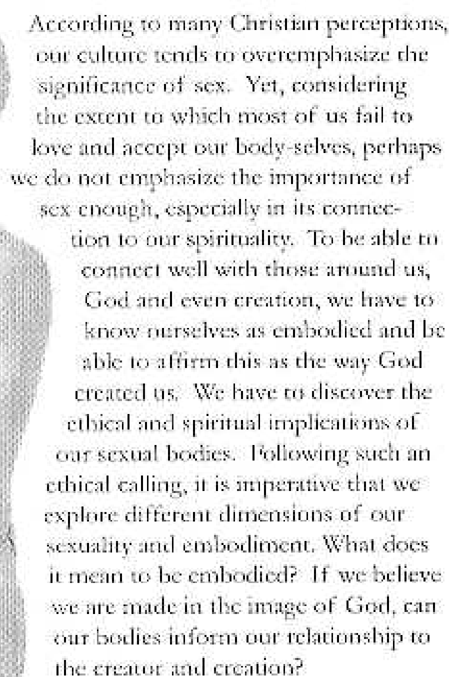
Canadian Association of Christians in Student Development

Embodiment and Sexuality: an Examination of Ethics and Body Theology



According to many Christian perceptions, our culture tends to overemphasize the significance of sex. Yet, considering the extent to which most of us fail to love and accept our body-selves, perhaps we do not emphasize the importance of sex enough, especially in its connection to our spirituality. To be able to connect well with those around us, God and even creation, we have to know ourselves as embodied and be able to affirm this as the way God created us. We have to discover the ethical and spiritual implications of our sexual bodies. Following such an ethical calling, it is imperative that we explore different dimensions of our sexuality and embodiment. What does it mean to be embodied? If we believe we are made in the image of God, can our bodies inform our relationship to the creator and creation?

We experience the world through our bodies. At the very least, this points to the importance of reflecting upon ourselves as embodied; we are bodies, body-selves. I do not have a body, I am a body. We are affected by our environments in sensual ways; we hear, see, smell, taste and touch our way to understanding and connection with ourselves and others. The relevance of examining our body-selves is highlighted when we consider difficult issues in our culture: the fashion industry uses body types in the minority for their designs; men and women struggle to accept their bodies and deal with eating disorders and negative self-perception; the world-wide HIV/AIDS epidemic continues to challenge our notions of sexuality and morality; sexual diversity has been difficult for many of our religious communities to deal with; and sexual violence and gendered systems of power illustrate injustice in our communities.

by Jennifer Neufeld Luymes
Institute for Christian Studies

Understanding our body-selves is complex. James Nelson affirms the idea that the body is a dynamic entity that changes and is influenced by surrounding forces, personalities and perceptions. Our body is not only influenced by these factors, but it in turn also determines or influences our perceptions, thoughts and understanding of our experiences. This makes it clear that "the way we think and feel about ourselves as bodies will always find expression in the way we think and feel about the world and God" (1978, p.20). If I ignore my embodiment, "I will also tend to minimize the personal significance of activities which I carry on through my body. When my body ceases to be fully personal, my relationships to other body-selves are diminished in their personal meanings" (pp. 20-21).

A discussion of sexuality goes hand in hand with a discussion of embodiment. There are many ways we can relate to each other that are not necessarily sexual in nature, but our identity as embodied, sexual persons both guides and is influenced by every aspect of our lives. Nelson writes that "our human sexuality is a language, and we are both called and given permission to become body-words of love" (p.8). Speaking these "body-words" requires self-knowledge, self-disclosure and self-acceptance.

We need a positive ethical framework for our body-knowledge, and an understanding of how our bodily identity relates to our personal identity. To treat ourselves ethically is the beginning of treating others

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Ethics

ethically. Marvin Ellison asserts "self-love is a corrective to internalized oppression and self-hate…[V]aluing of self and valuing of others are not mutually exclusive, antagonistic options, but rather reciprocal, fully interdependent possibilities" (Ellison, 1996, p.8).

Recognizing that we are our bodies means we can learn from our bodies, our selves. This conviction reflects a dramatic shift in theology. Nelson suggests that for too long, our communities have asked questions about sexuality in only one direction: "what does the Christian faith have to say about our lives as sexual beings?" (Nelson, 1996, p.3) He asserts that a second question is needed: "what does our experience as sexual human beings mean for the way in which we understand and attempt to live out the faith?" (pp.8-9)

When we do not affirm our connection to God through our bodies, our sexuality is denigrated to an unimportant, even negative, place in our createdness. The widely held separation between sexual and spiritual elements of life is one symptom of our disconnection from our bodies. Being taught to deny our bodies keeps us literally out of touch with who and how we are in relation to ourselves, others and our world. It is often believed that these two areas should remain distinct and divided, though they both, together, form who we are as created persons. Sexual or body theology is an approach needed to address "the meaning of God's purposes, presence and action for our lives at this particular time and place in history" (p.15). Stuart and Thatcher claim "the message is clear: God's power works in and through bodies, salvation is embodied" (1997, p.93). Body theology allows us to affirmatively approach our understanding of embodiment, as it uses the body itself as the subject of God's revelation.

Body theology is an incarnational theology that takes bodies and sexuality seriously. The body and sexuality are seen as a locus of divine revelation and human growth that seeks to overcome dualism of soul and body, and of spirit and matter. Sexuality is far more comprehensive and more fundamental to our existence than simply genital sex, and second, sexuality is intended by God to be neither incidental nor detrimental to our spirituality but a fully integrated and basic dimension of that spirituality. Body theology that is sex-affirming leads to an understanding of sexuality as a moral good rooted in the sacred value of our sensuality and erotic power (Nelson, 1978).

Like all knowledge, knowledge of God is mediated through our bodies (Harrison, 1986). Melanie May asserts that bodies are always a locus of "threshold activity" (1995, p.109). We read and listen with our ears and eyes, information is transmitted to our brain, and actions take place when we respond. We talk about being able to "feel connection" with other people and "sense" God's presence in a space. This way of speaking, a mixture of sense-words, emotions and spiritual feeling, underscores the inextricable connections, the "threshold," between embodiment and sexuality. In a sense, our body-selves already know that these connections are present. However, the difficulties and ever-present dualisms mentioned earlier indicate that these convictions have not made it all the way into our deepest understandings.
When we are disconnected from our bodies, we no longer have the ability to fully trust ourselves. And, if we deny or distrust our body-knowledge, we will not have the self confidence and vision for how our world could be different. We need to affirm the inextricable connections between sexuality and spirituality, whether with ourselves or in relationship with others. Our bodies have a rhythm, passion and desire that, if recognized, have the effect of giving "us the energy to pursue genuine change within our world, rather than merely settling for a shift of characters in the same weary drama" (Lorde, 1994, p.79). Audre Lorde goes so far as to say that we can determine whether our lives are moving towards fullness and flourishing by "feeling that sense of satisfaction and fullness and completion" in our bodies (p.76). However, affirming our body-selves as sexual and recognizing sexual desire and bodily hunger as God-given are extremely difficult if we come from an environment of body negation.

We need to affirm the inextricable connections between sexuality and spirituality, whether with ourselves or in relationship with others.

If we do not honor passion, we will fear the strength of our anger and desires. When fear is present, we resist saying 'yes' to connection, change and the power of passion. We resist 'yes' when we refuse to believe in and actualize our own power in our communities. Can we imagine living without fear? What would our churches look like if people followed their "gut feelings", their intuitions, when faced with injustice? In what ways does our mistrust of bodies and sexuality close us down from real conversations about our deepest desires?

We can model a new ethic of embodiment and sexuality on the following questions: does it lead to human flourishing? Are we providing a safe space for persons to discuss and learn about sexuality? Does our ethic create space for persons to creatively express themselves? Are we encouraging positive self-image and a focus on the roots of self-hatred? Are women, men and children encouraged to become active persons, sharing privilege, responsibility and power in our communities? By joining word and flesh, theology and doxology, by declaring "that the people are the church", the church can enact its reality as the "communion of persons" (May, 1995, pp.39-41.

Living by these ethical questions would require risking openness and vulnerability in

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Milestones

Paul Loewen joined Columbia Bible College in Abbotsford as vice president for student development. Paul led young adult ministries, earned a graduate degree, and planted a church before taking up his new role. Paul's wife, Melody, who shares his passion for college-age ministry, is assistant to the vice president for student life at Trinity Western University.

Karen Cornies married and became dean of students at Emmanuel Bible College in Kitchener, Ontario. She and Ron, who also works for Emmanuel, bought a large older home close to campus and renovated it. It is certain that their home will see many good times and many students mentored for their Christian lives and service.

Wally Rude completed his MA in Counselling Psychology at TWU and moved to Edmonton to become vice president for student life at The King's University College. Wally is a keynote speaker at the CACSD annual conference in Winnipeg, May 31-June 2.

Stephanie Card of InterVarsity Christian Fellowship and Christa Hessalink of Redeemer University College graduated from the TWU MA Leadership program with a specialization in Student Affairs. Stephanie plans to work in Student Affairs while Christa currently is applying her training in church ministry. Christa also will be a keynote speaker at the annual conference.

Three babies will be making their appearance this year with remarkably good timing! *Graham and Karyn McMahon* (TWU) are expecting their first child in May. *Tina* (Dawes) and *Carl Strutt* (Summit Pacific) are expecting a sibling for Benjamin, also in May. *Kevin and Melanie Johnson* (Providence) are buying a home in preparation for the arrival of their first child in June. The baby is bringing Kevin back into Student Affairs, as he will take Melanie's place while she is on maternity leave.

Do you or a colleague have a career milestone such as a new position, beginning or ending studies, award, achievement, or major personal life event? Please let us know! Doing so is investing in relationships, and vibrant collegiality.

Safety

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our communities and with ourselves. Appropriate vulnerability and self-disclosure create space for fertile conversation and connection. If this vulnerability is to lead to flourishing, however, it needs to take place within a context of safety, mutual consent, respect, and boundaries. A sex and body positive ethic would encourage all persons to engage in healthy sexual activity, would affirm the body as a place where God can be known, and would create space for human flourishing. Our cultural crisis of injustice and socially disordered relations is crying out for new insight. We owe it to ourselves to radically affirm our embodiment.

An extended version of this paper was presented in workshop form at the 2004 CACSD Annual Conference at Trinity Western University, and at the CACSD Ontario Regional Meeting, hosted by ICS.

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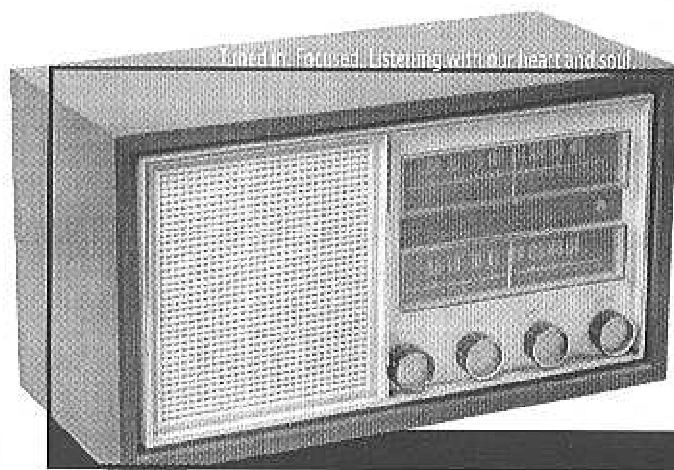

"Let anyone who has an ear listen to what the Spirit is saying..." - Revelation 2:7

Tuned In

the CACSD 2005 Annual Conference

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Traditional and Adult Learners: Different Approaches?

By Weldon Wong
University of British Columbia

Both traditional and adult learners are becoming more diverse and complex in higher education. In student affairs literature, the traditional higher education student is "defined as white, male, 18 to 21-years old, attending a four-year, liberal arts college full-time, and living on campus" (American College Personnel Association, 2004, p.1). In contrast, adult learners are defined generally as students over 21 years old. This demarcation implies that student affairs educators should develop different approaches for serving traditional and adult learners. Research suggests, however, that higher education, for the most part, should not serve traditional and adult learners differently. There are several reasons why traditional and adult learners should be treated as individuals rather than as two separate groups.

Richardson and King (1998) point out that the legal age of adulthood in most countries is 18. Therefore, even traditional college students are technically adults. Furthermore, university and college student demographics have changed significantly in recent years. The traditional higher education student is now a minority. "Almost half of all 1995 university graduates in Canada are 25 years of age or older at the time of graduation"(Taillon, 1999, p.21). Approximately "35% and 45% of 1995 Canadian masters and doctorate graduates respectively, were 35 years of age and older at the time of graduation" (Taillon, 1999, p.22). Similarly, over half of American undergraduate population in 1994 was over 21 years old (Baxter and Terenzini, 2004). This trend toward more adult learners attending higher education appears to be continuing (American College Personnel Association, 2004); especially with the need for continuous upgrading and learning.
One can no longer accurately classify the traditional student and the adult student into two homogenous groups. Merriam and Caffarella (1999) suggest that adult education is "a large and amorphous field of practice, with no neat boundaries such as age and defies simple categorization" (p. 45). Learners today, both young and old, are extremely diverse and the issues they face are complex. Sacks (1996), Strauss and Howe (1990) suggest that students are more heterogeneous than historical traditional students. Age, socioeconomic status, gender, race and ethnicity, sexual orientation, and learning and physical ability (Baxter and Terenzini, 2004) are examples of constantly changing variables. Students come with "myriads of regional sub groups and ethnic mini-cultures, each thinking its own thoughts" (Strauss and Howe, 1990, p.330). Students of the digital ages appear to be more accepting of diversity and they are more global in orientation (Strauss and Howe, 1990).

One could construct an argument for serving two groups differently, if doing so would help a disadvantaged or unique group. For example, most secular higher education programs have group standards and guidelines for students with disabilities, minority students, women, and lesbian and gay programs. Some minority groups continue to face challenges. However, traditional and adult learners do not appear to be generally disadvantaged as a whole. Changes in higher education demographics such as increased participation from women, minority groups and older students have benefited most learners.

Men no longer dominate college and university education. The women's movement has increased the number of female students in higher education. Astin (1998) suggests that, "women and men today are much more alike in their interests, aspirations, values and behaviors than they were three decades ago" p. 134. Women currently outnumber the men in many undergraduate and graduate programs such as law and medicine (Astin, 1998). Part-time students make up about 40 percent of undergraduates in the United States (Baxter and Terenzini, 2004). Women students are well represented in higher education, except perhaps in mathematics and engineering. Generally, traditional male students no longer appear to be dominant participants in higher education.

Standards and best practices should be applied equally to traditional and adult learners. The Council For the Advancement of Standards in Higher Education (CAS, 2003) professional standards for higher education do not differentiate between traditional and adult learners. CAS suggests that "the formal education of students consists of the curriculum and the co-curriculum, and must promote student learning and development that is purposeful and holistic" p. 18. All students must be treated as responsible, unique, and whole people with diverse perspectives (CAS, 2003). Classifying and treating traditional students and adult learners differently does not appear to serve a useful purpose. Richardson and King (1998) suggest that, for the most part, adult learners and traditional students have much in common. For example, both groups may have difficulties with study skills and comprehension of new material. Both groups may have personal problems and challenges affecting their studies such as concerns about finances, relationships and job prospects after graduation (Levine and Cureton, 1998).

It is important, however, to recognize that there are some differences between traditional and adult learners. Older adult students may have more challenges balancing family

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Unique

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and career demands or have reentry and "fitting in" concerns with studying with younger students. Carlan (2001) suggests that, "adult students' persistence to graduation is slower than that of younger students" (p.1). Therefore, it is important for student affairs professionals to remind mature students to "pace themselves for optimal results" (Carlan, 2001, p.1), if they feel overwhelmed with studies and personal responsibilities. However, the same advice could be given to a traditional student working full time to pay for his or her tuition.

According to Richardson and King, older students are "more diverse than younger students in their motivation, needs, expectations, and experiences of higher education (1998, p.66). Depending upon the individuals, some mature students may enjoy sharing their many life experiences with younger students. Younger students have experiences and important lessons to share as well. Yet "there is no sound evidence that adult students perform less well (in terms of their completion rates or their academic attainment) than younger students in course studies in higher education" (Richardson and King, 1998, p. 81).

It does not seem meaningful to separate and serve traditional and adult students as two homogeneous groups when both groups now are actually demonstrably heterogeneous in nature and similar in many ways. We may conclude that it is more beneficial to treat all students as unique contributing individuals. Student leadership development programs, for example, involve "collaboration, self-awareness and understanding of others, values and diverse perspectives, organizations, and change" (CAS, 2003, p.196). These programs apply to both traditional students and adult learners. Younger and older students can learn together and collaboratively foster desired learning outcomes. Carlan (2001) observed that the presence of older students, who generally obtain higher marks, improved the performance of younger students. "Mature adults encouraged classmates and instructors to work harder" (p.1). Richardson and King (1998) argue that, adult students make more use of time-management strategies than younger students. Therefore, younger students can learn from the example of older students.

Similarly, older students can learn from younger students. One can no longer assume that a traditional student is less mature than an older student. N-Geners are exposed to a greater range of ideas and opinions (Tapscott, 1998). The availability of the Internet and experiences has provided opportunities to express themselves with more maturity. For example, the opinion expressed by a 17-year-old student may be of a 50-year-old person if this student read about issues or interacted with a mature person on the Internet.

Treating and serving students with respect and understanding their individual needs would help both younger and older students. Treating and serving traditional and adult students differently may be counter-productive. Assuming that mature students have more to contribute to an activity may inhibit traditional students from insightful contributions. The reverse assumption could be true as well. It appears more appropriate to treat all students as individuals with multiple perspectives, respecting each student and being sensitive to their individual needs. Astin (1996) suggests that students need to exhibit "positive outcomes in critical thinking, cultural understanding, empathy, citizenship, and social responsibility. Colleges and universities will have to be more open to differences, embracing multiple perspectives in program content, educational practice, and campus service options" (Baxter and Terenzini, 2004, p.1).

One can argue that traditional and adult student classifications are much less relevant today than in the past. The classifications are not mutually exclusive, but tend to converge and overlap one another. An 18-year-old student who has overcome many life challenges, for example, can be more mature and a better learner than a 25-year-old or older student. Even if one classified traditional and adult students differently, it is still important to have student cultures interact, so that each cultural group has a better understanding, sensitivity and respect for each other. Levine and Cureton (1998) suggest that the role of higher education should be to instill hope, responsibility, appreciation of differences and efficacy into students. To instill these attributes, student affairs educators should not serve traditional and adult learners differently. They should treat all learners as individual adults with diverse perspectives.

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CACSD Annual Meeting '05: New Executive Positions

CACSD has a record membership this year, due to the dedicated work of Karen Cornies and Marjorie Hopkins. The CACSD roster of publications has grown as well, now including *Partner*, the e-bulletin, the website, and use of the list-serv.

These important membership and publications responsibilities have become demanding enough to warrant the creation of the positions of Membership Coordinator and Editor of Publications. Now members who have the vision and abilities they require can apply without having also to serve as chief executive officers.

The nominating committee is seeking nominees, subject to ratification of the new positions at the annual meeting at Canadian Mennonite University on June 2. Members will be asked to endorse the positions on a trial basis for one year. After one year, they will be asked to vote on a constitutional change making the positions permanent. If the membership agrees, the positions of Membership Coordinator will come up for election the same year as that of President and the position of Editor of Publications will come up for election in the same year as that of Vice President. The term of office will be two years and the holder may succeed her/himself for one term.

Duties of the Membership Coordinator

The Membership Coordinator shall be responsible for preparing CACSD promotional materials, conducting a membership drive each year, promoting CACSD membership at CACSD and other student affairs events, and maintaining and circulating the CACSD membership directory. She/he will make a report to the CACSD annual business meeting.

Duties of the Editor of Publications

The Editor of Publications shall be responsible for preparing and publishing two issues of *Partner* a year, communicating regularly with the membership through the e-bulletin and list-serv, and producing all official CACSD websites. The Editor of Publications also will oversee development and approval processes concerning media products which CACSD promotes and distributes, such as dvds and e-books. She/he will make a report to the CACSD annual business meeting.

Feedback on these recommended positions before the annual meeting is welcome. Please see page 8 for contact information.

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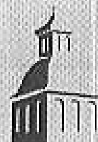
Jodi Kope



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Book Review

Cross-cultural Ministering & Teaching

Lingenfelter, Sherwood G. and Mayers, Marvin K. 1986, 2003. *Ministering cross-culturally: An incarnational model for personal relationships.* Grand Rapids, MI: Baker Academic.

Lingenfelter, Judith E. and Lingenfelter, Sherwood G. 2003. *Teaching cross-culturally: An incarnational model for learning and teaching.* Grand Rapids, MI: Baker Academic.

Ministering cross-culturally, principally by Sherwood Lingenfelter who is professor of intercultural studies, provost and senior vice president of Fuller Theological Seminary, and *Teaching cross-culturally*, principally by Judith Lingenfelter who is associate professor of intercultural education at Biola University, are related studies. The middle-class American Lingenfelters began to translate their cultural anthropology and teaching graduate studies into cross-cultural understanding as a young married couple on an isolated Pacific Island called Yap. They did not develop a coherent understanding until Sherwood met Marvin Mayers, who taught for both Wycliffe and Wheaton College. Mayers' model for effective cross-cultural relationships, first reported in *Christianity confronts culture* (1974), resonated with the Lingenfelters' observations on Yap and became the basis for their later work. Sherwood explains the model in *Ministering* and Judith shows how it can be applied in educational settings in Teaching.

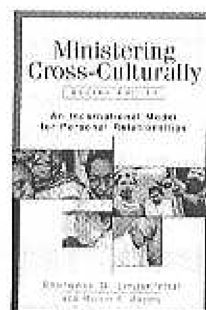
The Lingenfelters suggest that we tend to view cultural traits different from our own with frustration and, perhaps, disdain. For example, students from some community oriented cultures may not be so interested in what we want to teach them as in the relationships involved in the learning experience. If that objective has not occurred to us, we may despair about their seeming disregard for the learning objectives we have articulated for them. At the same time, these students may be scorning our preoccupation with individual achievement. We who are followers of Jesus Christ must seek to overcome cultural barriers which make ministry and teaching and learning difficult.

Mayer's model for cross-cultural effectiveness, as developed by Sherwood Lingenfelter, posits that we can overcome cultural barriers by following Jesus's example in relationships. Jesus became a 200 percent person in order to break down the barriers between fallen humanity and divine holiness. He was born into Jewish culture, sought to master it as he matured, and related and taught according to the cultural patterns of his place of ministry. He was 100 percent God and 100 percent human. If we are to minister and teach effectively cross-culturally, we need to follow his example of incarnation in the culture of our location. We can at least become 150 percent persons, fully conversant with our own culture and partially conversant with other cultures.

We become partially conversant with other cultures by humbling ourselves, as Christ did, listening for the cultural behaviours that exclude others from our culture and us from theirs, and giving up those cultural behaviours in our relationships with them. "We must enter a new community of strangers…and begin as children, learning at the feet of those we have gone to serve" (Lingenfelter and Mayer, 2003, p. 25). As we struggle with cultural disorientation and reorientation, "the love of Christ will sustain us so that we can identify with Paul, who said, 'I have become all things to all men so that by all possible means I might save some. I do this for the sake of the gospel…' (1 Cor. 9:22-23)."

The Lingenfelters argue that this incarnational model of intercultural relationships applies not only in settings where student behaviour follows the same cultural cues, but also in North American higher educational settings where student behaviour reflects diverse cultural values. We begin to apply the model successfully when we understand our own basic values. To help us do this, *Ministering* includes a Basic Values Questionnaire (pp. 29-35). Knowing who we are and forming relationships in a humble, teachable manner, we will become aware of areas of cultural blindness. We will discern that different approaches to time, problem-solving, crisis response, goals, self-worth, and personal vulnerability are not so much right or wrong as appropriate to specific environments and experience. Further, as all persons ultimately cannot be contained by the dominant patterns of their culture, we will be sensitive to students in our own culture who are poorly understood because they, for example, are more right-brained in approach than our dominant culture may be comfortable with. In *Ministering*, Sherwood provides a challenging discussion of each approach topic listed above, relating them to his cross-cultural experience and the incarnational example of Jesus.

Judith Lingenfelter, in *Teaching*, connects the incarnational model specifically to working with students. She demonstrates that our teaching methods and content are strongly determined by the prevailing values of our culture. When we become incarnational, we will become more aware and respectful of the hidden cultural curricula present in our interactions with students. Judith suggests that teaching and learning styles and processes that we deem ineffective may actually be necessary for our students to reach understanding. We need to have the humility and courage to rethink our cultural cues and broaden our teaching and learning strategies. Our empowerment for these tasks derives from our transcending identification with Christ.



Ministering and *Teaching* are highly reliable academically and theologically, readily available, and easy to read. They will be profitably read by all student affairs educators, and could be especially useful as a discussion tool for staff and student leaders.

field notes

Perils of Professionalism

Over the four years I have been president of CACSD, I have promoted Student Affairs as a profession. Among the benefits of professionalism are specialized training, awareness of standards and legal and ethical issues, and responsibility to continue learning through collegial relationships, literature, and our own experimentation and reflection. The end purpose of professionalism is better practice, which means students are better served.

We may, however, experience deep ambivalence about professionalism. We may fear that professionalism will lessen our ability to befriend and our openness to be led by the Spirit. It might make the student an object to be studied and acted upon rather than a unique "image-bearer" to know and mentor.

The observations of former Cornell University president Frank H.T. Rhodes in *The creation of the future: The role of the American university* (2001) appear to confirm our doubts. Rhodes points out that a narrow concentration on a field of knowledge tends to turn it into a job rather than a quest for life meaning, and knowledge into "a commodity, a product to be purchased and applied" (35). Professionals may seek only knowledge that is immediately relevant to their field, and fail to acquire the broad knowledge they need to practice with whole human beings. Essential "non-scientific" areas of knowledge are devalued, and may even disastrously devalue themselves, when they are measured by professional demands. According to Rhodes, "[t]he nagging questions of our common humanity once confronted by the liberal arts are now hushed and ignored, even though we never needed them more" (35). Further, university professionals may be too focused on professional conversations to foster the cross-disciplinary exchange within their institutions that could help them acquire broader understandings.

by **Dr. Elsie Froment**
President of CASCD

Rhodes sees serious consequences for students in the tendency of professionalism to fragment knowledge and practice. First, all the needs of the student are met, but in pieces. Each piece belongs to a specialist. Wholeness is problematic. Second, pursuing knowledge in highly specialized fragments, professionalism no longer possesses a framework for moral assumptions. The Christian framework in which North American higher education was incubated has given way to an intellectual ambiguity which seeks to avoid offence rather than to attain truth. The discussion of educational goals having become an embarrassment, "the broader picture, the larger issues of life about which the student yearns for some understanding" cannot be addressed (38).

Rhodes's observations concerning professionalism would not be disputed by most of his colleagues in the university, at least those who can see beyond the confines of professional constraints. Why, then am I not ambivalent about professionalism as a value for Christians in Student Affairs?

I am not ambivalent because if we have a vital Christianity, the negative tendencies of professionalism will not apply in our practice. Student Affairs cannot be just a job; it will have a larger context that infuses it with meaning. Knowledge cannot be a commodity to be bought and sold; its larger implications will be explored in search of wisdom. Knowledge relevant only to the field will be understood to be inadequate. Professionalism will be measured by broader inquiry because we have begun to confront the questions of our common humanity. The power of competing professional loyalties will be tempered by inherent responsibility to respect and enjoy all with whom we interact within the institution. If our institution is large, our students will be treated in pieces. We who are healed to heal, however, will relate to them as whole persons treating whole persons. Finally, we have a framework for moral assumptions that helps us form our professional philosophy and which in Christian institutions provides a common ground for educational goals. While "our knowledge is imperfect," we are not rudderless in our professionalism (1 Cor. 13:12a Revised Standard Version).

We should, however, receive Rhodes's observations about professionalism as important cautions. Early twentieth-century higher education believed it could assume the Christian framework in its developing professionalism. As its Christian bases became less evident, they appeared less relevant. Professionalism will be a positive value for Christians in Student Affairs to the extent that it is an expression of an all-encompassing, wholehearted, and rigorous Christianity.

Reference

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