



## Felicitas A. dela Cruz, DNSc, RN, FAANP awarded \$192,000 Song-Brown OSHPD



Felicitas A. dela Cruz, DNSc, RN, FAANP, Professor of Nursing, one of the most successful grant writers in the history of APU, was recently awarded **\$192,000** of Song-Brown funds from the Office of Statewide Health and Planning Development (OSHPD), California Health Workforce Policy Commission. Since 2008, Dr. dela Cruz has continuously received Song-Brown grant funding, totaling **\$1,020,971** for the Entry Level Master's (ELM) program--formerly designated as the Second Careers and Nursing (SCAN) program. These funds have been used in the development, implementation, and evaluation of the ELM program at the Azusa, San Bernardino, and San Diego campuses, to alleviate the nursing and faculty shortage in California. Specifically, Song Brown funds have been used to: (1) increase the diversity of baccalaureate and master's-prepared Registered Nurses (RNs); (2) increase the pipeline of nursing faculty by reinforcing ELM students' interest in clinical teaching; (3) conduct formative and outcome evaluation of the ELM program using the logic model; (4) encourage faculty and students to undertake health disparity studies; and (5) disseminate ELM program outcomes and health disparity studies of faculty and students.

The ELM program is an accelerated master's entry program for non-nursing college graduates. The goal of the ELM program is to prepare non-nursing college graduates to become RNs and eventually become advanced practice registered nurses (APRNs), as clinical nurse specialists (CNSs), or nurse practitioners (NPs), and nursing school faculty. The ELM program highly encourages the enrollment and retention of underrepresented ethnic groups in nursing. Moreover, ELM students receive clinical training not only in Registered Nursing Shortage Areas (RNSAs) but also in medically underserved areas and population. Consequently, ELM graduates practice in these areas and are able to give back to the community through their service.

Dr. dela Cruz wishes to thank **Barbara Araujo**, Coordinator of the Center for the Study of Health Disparities (CSHD), for her dedicated help and invaluable support through the development and submittal of the proposal.

Dr. dela Cruz is to be commended for being an advocate for nursing students and faculty, and for playing a significant role in securing funding for APU's nursing education programs. Once again, Congratulations, Dr. dela Cruz!--Lou Hughes, Ph.D.

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The Gospels are “unequivocal about his condemnation.”

[T]heir use of “woe’ oracles” against Judas “suggests an impending judgment or destruction awaits the betrayer.”

“My own position of Judas’ fate from the Gospel of Judas is that he is excluded from the holy generation and further details on the extent and intensity of this exclusion will remain tentative until the residual fragments of this gospel are made public.”



## “Judas’ Death and Final Destiny in the Gospels and Earliest Christian Writings” by B.J. Oropeza, Ph.D.

“His act of surrendering Jesus to the authorities was understood by the earliest Christ-followers as treachery.”

In May 2006 *National Geographic* was the first to publish information about a newly discovered ancient text, the *Gospel of Judas*, written by the man long held as the betrayer of Jesus. However, the scholars working exclusively for the magazine said the 1,700-year-old text claims that Judas was “a hero,” one who “truly understands Christ’s message” and that Judas was obeying Jesus’ command when he betrayed his master.

While the antiquity of the text seems certain, the message within remains controversial. In his article, “Judas’ Death and Final Destiny in the Gospels and Earliest Christian Writings” (*Neotestamentica*, 44.2:342-62), B.J. Oropeza examines the *Gospel of Judas* along with the four Gospels, Acts, and the earliest Christian writings to argue convincingly that despite the former apostle’s apparent own words in this newly discovered gospel, “his act of surrendering Jesus to the authorities was understood by the earliest Christ-followers as

treachery” and that “all the earliest versions of Judas’ end either state or imply some form of divine punishment or exclusion from the divine presence.”

In addition, Oropeza gives ample evidence that the *Gospel of Judas* itself is ambiguous at best in showing Judas as a good man and obedient follower. Ultimately, then, Judas remains an apostate from the emergent Christ-community.

First examined is the description of Judas’ death, which yields five different versions, and which he reasons may have come about because there were no firsthand accounts and, being “a bad memory” for the earliest followers, not something that was a priority to immortalize. What is more relevant, he writes, is that “[w]hat seems to stand out as a common thread...is that Judas’ death is conveyed negatively.”

Also more relevant is that the Gospels are “unequivocal about his condemnation;” for example, he notes that their use of “woe’ oracles” against Judas “suggests an impending judgment or destruction awaits the betray-

er.” All four view Judas’ act negatively, and only Matthew’s gospel seems ambiguous about Judas’ destiny.

In the same way, the writings of the earliest followers (Hermas, Papias, and Irenaeus) “portray [Judas] negatively and seem to connect him with divine judgment.”

Finally, looking at the *Gospel of Judas* itself, Oropeza highlights the work of April DeConick which challenges the first *National Geographic* translations, asserting that the gospel describes Judas as a demon who is “condemned in the afterlife.” Additional translation work in 2009 has in turn challenged part of her work, Oropeza writes, and he concludes, “My own position of Judas’ fate from the *Gospel of Judas* is that he is excluded from the holy generation and further details on the extent and intensity of this exclusion will remain tentative until the residual fragments of this gospel are made public.”

--- Janice J. Baskin



**Annie Y. Tsai, Ph.D.**, Associate Professor of Psychology and Chair of the Department of Undergraduate Psychology, along with Michael Boiger, Ph.D., and Batja Mesquita, Ph.D., of the University of Leuven in Belgium, as well as Hazel Markus, Ph.D., of Stanford University, demonstrates the sometimes varying behavioral responses of European and Asian American undergraduate students to emotions evoked by particular situations in “Influencing and Adjusting in Daily Emotional Situations: A Comparison of European and Asian American Action Styles” (*Cognition & Emotion*, 2011). Emotions stimulate people to act in order to change their environments. Although emotions may be universal in all humans, actions motivated by these feelings may vary culturally. Previous research has shown that “people in European-American contexts tend to construct action in terms of *influencing* their environments so as to make the environment fit their concerns; people in East-Asian cultural contexts, . . . tend to emphasize *adjusting* themselves so as to fit in with (the role requirements of) their social environments.” Further, “European Americans remember more and more recent situations in which they influenced their environments, while Japanese remember situations in which they adjusted to their environments more readily.” This research data confirms the valuing of independence and autonomy by European-Americans and of interdependence and relatedness by people from East-Asian cultural contexts.

Tsai and her colleagues are the first “to investigate cultural differences in action style during daily

## “Influencing and Adjusting in Daily Emotional Situations: A Comparison of European and Asian American Action Styles” by Annie Y. Tsai, Ph.D.

emotional episodes using an experience sampling paradigm.” They measured 60 European-American college students from Wake Forest University and Stanford University and 44 Asian-American college students from Stanford University, asking them to complete experience sampling questionnaires at 12 a.m., 3 p.m., 6 p.m., and 9 p.m. daily for seven consecutive days via Palm Pilots® that were then downloaded. All of the students also took the Satisfaction with Life Scale, and multilevel regression analyses was used to analyze the data. Some of the results of this study follow: “European Americans reported significantly more influence than adjustment,” as was hypothesized, but, contrary to the researchers’ second hypothesis that “Asian Americans report adjustment and influence to similar extents,” it was found that “Asian Americans reported more influence than adjustment.” In “everyday life,” however, “Asian Americans did use more adjustment than European Americans.” Further, “adjustment was not significantly associated with life satisfaction. . . for either group;” however, “influence was significantly related to life satisfaction only for European Americans. . . and not for Asian Americans.” Finally, Asian-American students used more adjustment strategies than did European-American students only in situations where they felt positive emotions such as happiness, excitement, contentment, and hope.

This fascinating study contributes to improving understanding of emotion across cultures especially with respect to different ways of expressing actions in the face of daily emotional episodes between European-Americans and Asian-Americans.—Carole J. Lambert

*Tsai and her colleagues are the first “to investigate cultural differences in action style during daily emotional episodes using an experience sampling paradigm.”*

*“influence was significantly related to life satisfaction only for European Americans. . . and not for Asian Americans.”*





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