

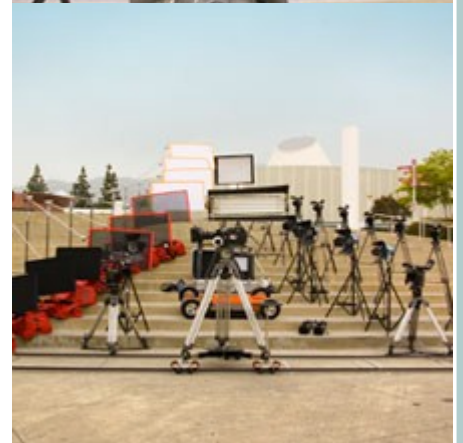
## Michael Smith, MFA, Ed.D. Awarded a \$5,000 Grant from the Academy of Motion Picture Arts and Sciences

Michael Smith, MFA, Ed.D., Professor in the Department of Theater, Film, and Television, has been awarded a grant in the amount of \$5,000 from the Academy of Motion Picture Arts and Sciences. This grant supports internship stipends to offset the cost of transportation for Cinematic Arts students traveling from Azusa to Hollywood. Students intern during either the fall, spring, or summer semesters for approximately 14 weeks for 1-3 days per week and a minimum of 100 hours. Before starting an internship, students must successfully complete our Film and TV Business course. This course educated students regarding the structure and function of the industry. Students, guided by a faculty advisor, identify three to five companies that are creating a product that is of interest to them. Finally, the company is approached to

request an internship for the student.

The Cinematic Arts program at APU began as an official major in 2001 with approximately 80 students. From the beginning, students could elect to do internships. In 2010, APU began a Bachelor in Fine Arts (BFA) in Cinematic Art Production, which requires every student to do at least one internship before graduation. The introduction of the BFA degree has increased enrollment to over 160. Therefore, given the size of the program and the internship requirement, we now place 20-30 interns per year.

—*Diane Newman*





## “Welfare Weights: Selecting Public Projects to Benefit Different Income Classes” by Stuart C. Strother, Ph.D.

In this age of unbalanced government budgets, it may seem hard to believe that government officials actually have to choose what public projects to fund. But they must choose, and so the question becomes how do they make their choices, and what criteria do they use?

In “Welfare Weights: Selecting Public Projects to Benefit Different Income Classes” (*Journal of Town & City Management*, 1.4:411-421), Stuart C. Strother discusses some of the more common theories used in this decision-making process both in terms of what they measure as well as what they value.

Strother starts on the premise that a project should be selected “only if (1) the project’s benefits exceed its own costs, and (2) if the project’s overall benefit to society exceeds those of all other worthwhile projects.”

But how is the “benefit to society” defined? For example, is it more important to develop projects that will help a region grow economically, thus creating jobs and tax revenues? Or is it more beneficial to society to serve the underserved, the poor, and the suffering?

Strother looks at the

theories for public project decision-making that support each mindset; that is, those that support criteria based on benefiting lower income groups and those that support criteria based on benefiting higher income groups. As he explains, “The general idea of favoring the poor when it comes to public policy and the idea of redistributing income is attractive on moral grounds, but these ideas are often impractical....On a practical level, policy makers subscribing to free market ideas are likely to favour projects that encourage private sector development” because it is believed that the benefits of economic development – such as more jobs – improve everyone’s lives and such benefits can be long-lasting and self-sustaining.

Strother illustrates the differences of the two approaches to decision-making with a short comparison of two local light rail projects, the expansions of the Pasadena Gold Line and the Expo Red Line. Using a cost-benefit analysis, Strother demonstrates first, that “neither project is feasible because the financial costs outweigh the financial benefits,” and second, that the Pasadena Gold Line is more beneficial because in the long run (50 years), it

costs less than half the Expo Red Line.

However, using the “welfare weights” technique, which compares income levels in the two impacted regions, with the lower level “deriv[ing] greater utility from additional resources,” the analysis shows the Expo Red Line is the more valuable project.

But there are other considerations as well, such as the fact that the Red Line corridor has little room for additional development. Ultimately, the criteria for choosing and their embedded value systems are in the hands of the policy-makers, and, Strother concludes, the welfare weights technique “adds useful information to the decision making process for large public projects.”

--- Janice J. Baskin



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***Everything You Know about Evangelicals Is Wrong: Well, Almost Everything (An Insider's Look at Myths and Realities)***  
by Steve Wilkens, Ph.D. and Donald Thorsen, Ph.D.



Steve Wilkens and Don Thorsen carefully consider what an “evangelical” is, both historically and currently, in their *Everything You Know about Evangelicals Is Wrong: Well, Almost Everything (An Insider's Look at Myths and Realities)* (Baker Books, 2010). They note that a true evangelical loves others in Christlike ways and adheres to His precepts more than those of any other religious, political, or social organization. Each chapter title announces the stereotypes that have been imposed on American evangelicals: “mean, stupid, and dogmatic,” “waiting for the rapture,” “anti-evolutionists,” “inerrantists,” “rich American,” “Calvinists,” “Republicans,” and “racist, sexist, and homophobic.” The authors advance these categories by noting honestly when there is some truth in them while simultaneously demonstrating that these stereotypical assumptions are



too superficial.

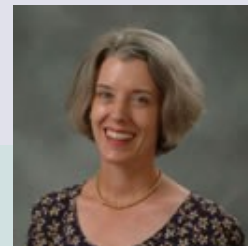
For example, they disprove the assumption that evangelicals are predominantly Calvinists, an idea sometimes promoted by Calvinists themselves: “Calvinists seem much more likely to identify evangelicalism with (and limit it to) their specific theological tradition than do evangelicals of other backgrounds.” In reality, they affirm, “the evangelical Christian movement cannot be reduced to a single historical or theological manifestation.” Indeed, their list of groups under the “tent” of evangelicalism follows: Fundamentalists Evangelicalism, Dispensational Evangelicalism, Conservative Evangelicalism, Nondenominational Evangelicalism, Reformed Evangelicalism, Anabaptist Evangelicalism, Wesleyan Evangelicalism, Holiness Evangelicalism, Pentecostal Evangelicalism, Charismatic Evangelicalism, Black Evangelicalism, Progressive Evangelicalism, Radical Evangelicalism,



and Mainline Evangelicalism. With such a diverse theological group claiming the word “evangelical,” one easily understands why the term has become ambiguous.

Such diversity demands extra love: “evangelical Christians need to affirm what is central, be willing to give up what is peripheral, and be loving toward others, even if they have divergent beliefs, values, and practices.” Wilkens and Thorsen conclude that, overall, “[e]vangelicals are people of the Great Commission.” Sadly, “our witness is most severely damaged when we act in an unloving and mean spirited manner.” Loving evangelicals fulfill the Great Commission with irresistible compassion for others.

—Carole J. Lambert



“Our witness is most severely damaged when we act in an unloving and mean spirited manner.”





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