

# RESEARCH REPORTER



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**Dr. Steve Gerali,**  
Associate  
Professor and  
Director of the  
Undergraduate  
Degree  
Program in  
Youth Ministry,  
has written a  
thorough and

perceptive analysis of the unique developmental tasks facing adolescent males in *Teenage Guys: Exploring Issues Adolescent Guys Face and Strategies to Help Them*. Gerali's extensive background in youth ministry forms the practical basis for the book. His analysis is generously reinforced with anecdotes of male adolescents attempting to make sense of themselves, their beliefs, relationships, and hopes. Gerali's concrete advice to these young men would in and of itself make *Teenage Guys* a worthwhile read for parents and youth ministers. But Gerali's analysis is not merely founded on years of ministry experience: he has thoroughly researched the challenges facing male adolescents from ages eleven to twenty-three. His study of male development is broad in its scope, encompassing physical, sexual, intellectual, emotional, social, and spiritual issues within early, middle, and late adolescence. His theoretical inquiry is also detailed in its focus: a glance at the end notes of the book reveals a wide range of sources, from journals on neuroscience and psychology to books on Promise Keepers and the Wildman Movement.

While Gerali has clearly done his scholarly homework, he speaks with a straightforward, accessible, and above all compassionate voice in addressing the confusion often faced by young men and the adults who interact with them. He tackles contemporary issues, such as abandoned boys and school violence, and he includes appendices on specific physical and physiological problems, such as chronic fatigue and STDs. *Teenage Guys*, published in 2006 by

*Youth Specialties*, a division of Zondervan, is a timely resource for those who seek to understand, advise, and support the developing adolescent men in their family, church, and social circles. ---Beth Jones

**Professor of English Dr. Joseph Bentz** demonstrates how Thomas Wolfe's "A Prologue to America" "celebrates night-time in Wolfe's America, and stands [T. S. Eliot's] Wastelanderism on its head." Bentz briefly and clearly shows Eliot's influence on Wolfe's text: stylistically, modernistic fragments of city night life are juxtaposed with minimal or no transitions while, substantively, scenes and quotes from Eliot's monumental poem, "The Waste Land," are echoed in Wolfe's creation.

"A Prologue to America," published posthumously in 1986 as *The Hound of Darkness*, is neither poem nor novel but an odd mélange of voices and descriptions intended to capture the activities and sounds of night in Washington, Manhattan, Boston, and Hollywood as well as the Rocky Mountains. Wolfe wrote in his *Letters* that he wanted to create "a great tone-symphony of night--railway yards, engines, freights, dynamos, bridges, men and women, the wilderness, plains, rivers, deserts, a closing hoof, etc. . . ." Unlike Eliot's pessimistic and enigmatic poem, however, Wolfe communicates "lostness," "loneliness," and "instability" as part of the human condition which still leaves room for celebration of America's grandeur and dynamism. For example, Eliot's desperate refrain in "The Waste Land," "Where shall we go now? And what shall we do?" is transformed by Wolfe in his "Oh, Manhattan" section as follows: "Where shall we go now? And what shall we do? / Perhaps to-night, we shall all find at last what we are waiting for here in America."

Bentz's "Wolfe and the Wastelanders: T. S. Eliot's Influence on *The Hound of Darkness*" appears in *Twentieth Century American Fiction: T. S. Eliot's Children* (Ed. Sukhbir Singh & Vanashree, B. R. Publishing Corporation, 2006, pages 77-83).

---Carole Lambert

**Dr. David L. Weeks**, Dean of CLAS, cogently responds to J. Budziszewski's comments about Carl F. H. Henry in the first chapter of Budziszewski's *Evangelicals in the Public Square: Four Formative Voices on Political Thought and Action* (Baker Academic, 2006). Dr. Weeks affirms in his chapter of this book that Henry "is a theologian with a theological outlook on a theological agenda," not a political philosopher or a politician. Nevertheless, "Henry's writings provide the theological and philosophical framework that shapes much of current evangelical political thought."

Dr. Weeks briefly traces Henry's influence on evangelicals through his books and his editorship of *Christianity Today*. He then outlines Henry's understanding of church and state: "The church is concerned with universal justice, the righteousness that Christ imputes to the redeemed, which exerts a profoundly *transforming* effect on social order by *changing* individuals within it. The state focuses on particular justice, which exerts an essentially *preserving* effect on social order by *regulating* the conduct of individuals within it." "Henry also contends that the state is not to be an instrument of love, a 'benevolence-dispensing agency.' Justice, not charity, is the proper concern of the state." Dr. Weeks also provides twelve key biblical principles which Henry embraced, but he notes that in Henry's later years "[h]is cultural apologetic encourages Christians to downplay the supernatural source of their guiding principles." Henry also rejects a "natural law" approach to political discourse, viewing it as a "'rationalistic' enterprise wholly 'loosed from spiritual moorings.'" This neglect of the natural law tradition is Dr. Weeks's biggest reservation about Henry's political thought, a concern also shared by Budziszewski. ---Carole Lambert

**Professor Richard Slimbach**, Department of Global Studies and Sociology, provides ten "Propositions" relevant to expanding persons' "transcultural" horizons. His "model proposes an attainable ideal, the transculturally-competent person," and he lists specific competencies for each proposition so that thoughtful activities move one toward that "attainable ideal." For example, Proposition Ten, "Transcultural journeys entail cultural experimentation and appreciation, as well as critical evaluation," is followed by this competency: "Demonstrate the ability to apply one's intercultural understanding, imagination, and communicative proficiency in quality-of-life projects involving transnational collaboration."

Propositions One through Five encourage learners to grow in self-understanding regarding their

current values and cultural location. Propositions Six through Ten then motivate learners to recognize and participate in the multicultural universe beyond themselves. Hence as Proposition Eight affirms, "At the center of the transcultural journeys, strangers become our guides." The goal, of course, is not to become exactly like the "strangers" but, as Proposition Nine states, to "give birth to a new self" which will synthesize ethically the best from one's original culture and one's newly discovered culture.

Dr. Slimbach notes that the ultimate "test of transculturalism is to think outside the box of one's motherland, seeing many sides of every question without abandoning conviction, and allowing for a chameleon sense of self without losing one's cultural center." His study was written to support the current emphasis on intercultural competency development in higher education, but through comprehensive on-campus initiatives and through education abroad programming. His challenging, clear, and pragmatic article, "The Transcultural Journey," appears in *Frontiers: The Interdisciplinary Journal of Study Abroad* (Vol. XI, August 2005, pages 205-230).

---Carole Lambert

**You are cordially invited to the November 16 colloquium at 3:30 p.m. in the LAPC, featuring Thom Parham ("Why Do Heathens Make the Best Christian Films?") and Dan Speak ("Being Good: An Invitation to Ethical Thinking"), both falling under the umbrella verse of Psalm 34:14: "Depart from evil, and do good; seek peace, and pursue it."**

## **APU FACULTY RESEARCH**

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