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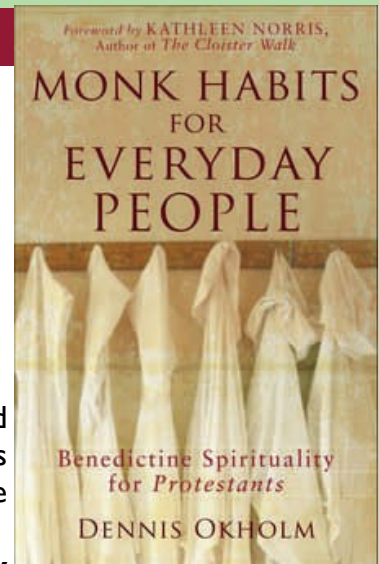
Monk Habits for Everyday People: Benedictine Spirituality for *Protestants*

Dr. Dennis Okholm, Professor of Theology and Philosophy, clearly and calmly explains the joys he has experienced while studying and practicing Benedictine spirituality, particularly at Blue Cloud Abbey in South Dakota. His **Monk Habits for Everyday**

People: Benedictine Spirituality for Protestants (Brazos Press, 2007) discusses the history of the Benedictine order, the *Rule of Benedict* which influenced all Western monastic orders, the objections that Reformers Luther, Zwingli, and Calvin posited against monasticism, and the spiritual practices followed within Benedictine monasteries here and abroad.

“[P]rayer, work, rest, study, and eating—all to be done in ‘proper measure’” form the foundation of Benedictine spirituality. Guests are always warmly welcomed, Benedict states, “as Christ, for he himself will say: I was a stranger and you welcomed me.” Guests may attend simple prayer services during the day and evening with the monks, dine with them silently while listening to one of them read from a spiritually uplifting book, and receive spiritual direction if desired. The insights gained from those committed to vows of poverty, chastity, obedience, and stability (living with the same community for one’s entire life) can be invaluable as their calm communal life style minimizes distractions for those intent upon discerning God’s will. Dr. Okholm remarks, “Protestants do not usually go for the habitual when it comes to spirituality,” yet “the habitual” may be what is most needed in our world punctuated by communication systems, entertainment seductions, and marketing ploys. Indeed, “the monastic life is a refusal to make maturity in Christ dependent on the successful search for fresh stimulation.” Dr. Okholm, an ordained Presbyterian minister, even fears that “[w]e have become *consumers* of religion rather than *cultivators* of a spiritual life.”

Silence, prayer, study, hospitality, and peace—perhaps these are exactly what Christians overloaded by external stimuli and internal trauma need today. Benedictine spirituality has survived since the Middle Ages, and its monasteries welcome the weary. Its goal is sanctification: “the goal of Benedictine monastic life is the restoration in fallen humans of the divine likeness—the image of God.”—Carole Lambert



Dr. Robert Welsh is Mentoring Psy.D. Students at Patton State Hospital

Dr. Robert Welsh, Assistant Professor of Graduate Psychology, has worked for many years with residents at Patton State Hospital, a maximum-security forensic hospital. He now mentors Psy.D. students who join him in research that may ultimately help persons judged to be criminally insane. Wendy Chan, Janira Jacobs-Beye, Lauren Stevenson, and Kristine Vindua were funded by the Office of Research and BAS to present their research findings at the American Psychological Association convention in San Francisco in August 2007.

Their “Normative Data on Measures of Executive Functioning in Insanity Acquittes” emphasizes that “individuals with frontal lobe damage may go undiagnosed, particularly since those with frontal lobe dysfunction often fail to report any symptoms.” The danger resulting from this lack of diagnosis is that such persons may instead be misdiagnosed as suffering from “true psychopathy or antisocial personality disorder.” These researchers stress the need for comprehensive examination including “a collection of past medical and behavioral history and collateral source information, a psychiatric or neurological examination, neuropsychological testing, and perhaps neuroimaging.” They report the results of testing 112 insanity acquittes with the Wisconsin Card Sorting Test (WCST), Short Category Test (SCT), and Stroop C in order to determine normative sets for executive functioning.



These researchers also explore “Psychopathy and the Homicidal Triad in Insanity Acquittes”: “The presence of the homicidal triad (enuresis, fire-setting, and cruelty to animals) has been shown to be associated with future violence towards people.” Dr. Welsh and his graduate students examined “the relationship between gender, psychopathy level, and type of crime with the presence of the homicidal triad” in 145 insanity acquittes. Their results show that only 4% of these residents “endorsed all three facets of the homicidal triad.”

More information about these studies may be requested from Dr. Welsh and his compassionate, courageous students.—Carole Lambert

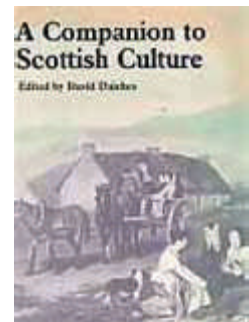




“Separation and Synthesis: Understanding the Two Worlds of David Daiches and Jane Austen” by Dr. Melora G. Vandersluis

Dr. Melora G. Vandersluis, Associate Dean of CLAS and Professor of English, explores challenging dualities in the texts of both David Daiches and Jane Austen in her “Separation and Synthesis: Understanding the Two Worlds of David Daiches and Jane Austen,” a chapter in *David Daiches: A Celebration of His Life and Works* (Sussex Academic Press, 2007). She notes that “David Daiches expresses both wonder and angst at maneuvering between two worlds: that of his Jewish heritage and that of his upbringing in modern day Scotland.” She believes that he therefore is fascinated by “duality in other authors.”

Daiches sees Austen, though, as residing in one world—a world far removed from the political tensions of the day. Dr. Vandersluis, however, reflects upon Austen’s subtle movement between the domestic world of women and the political world of men coping with the French Revolution and the Napoleonic Wars. Although Austen’s novels omit overtly mentioning these wars, there are a number of more subtle references to socio-political happenings found throughout her texts. With varied personal connections to the political events of the day, including having her three brothers directly involved in combat, Austen reflects deeply on citizens’ responsibilities to home and nation. Dr. Vandersluis affirms that “Austen supports a type of prudent gradualism incongruent with revolution. And she seems to advocate for personal transformation as a precursor to societal change.” Perhaps this wisdom contributes to the contemporary “Austenmania” in films and books: in a fragmented, postmodern world, many seek the harmonizing of tensions explored so well by David Daiches, Jane Austen, and Melora Vandersluis.—Carole Lambert





**“Be still and
know
that I Am God.”
Psalm 46:10**

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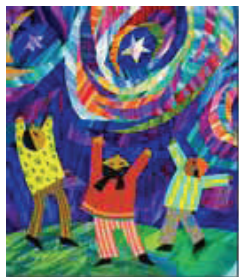
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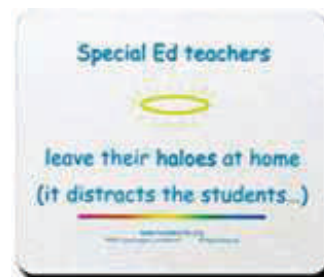
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Our purpose is to assist faculty and doctoral students with their research and dissemination endeavors and to promote an academic climate that celebrates and strengthens the Azusa Pacific University community of Christian scholars and researchers.



“Special Education Training and Preservice Teachers” by Linda Chiang, Ed.D.

Linda Chiang, Ed.D., Professor of Education, and **Azar Hadadian** of Ball State University examine the increasing need for general education teacher training concentrated in the area of special education in their article, “Special Education Training and Preservice Teachers” (*International Journal of Special Education*, Vol.22:1, 2007: 103-106). There has been a definite paradigm shift in the approach to special education, with the emphasis moving from seclusion to inclusion. Inclusion is defined as “bringing the support services to the child rather than moving the child to the services.” The implementation of the Individuals with Disabilities Act (IDEA) in 2004 clearly mandates that children with disabilities “be educated to the maximum extent appropriate in the Least Restrictive Environment.” It is found that approximately 80% of students with learning disabilities receive a “majority of their instruction in the general education classroom,” and the authors emphasize that general education teachers generally do not have the necessary training or resources available to them to cater to these specific needs. This premise is underscored by survey results conveying perceptions of graduate and undergraduate students who are preparing to go into the teaching field. The authors found that “experiences with students with special needs did not enhance participants’ attitude to support inclusion.” Instead, survey participants indicated that specialized coursework in the areas of learning disabilities and specific categorical disabilities would bolster more favorable proclivity toward the inclusion concept. The policy implications for these findings are important for the benefit of both the general education teacher and special needs student, and Chiang and Hadadian make a compelling case for “equal access for all.”—Abbylin Sellers



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