



May– June 2009 Research Reporter



Alexander Jun, Ph.D., Receives a Grant of \$40,000 from the D.K. Kim Cambodia

Alexander Jun, Ph.D., Professor of Doctoral Higher Education in the School of Behavioral and Applied Sciences, received a grant of \$40,000 from the D.K. Kim Cambodia Foundation. The Foundation has developed a project concentrating on instituting a private educational system in Cambodia, focusing on leadership development in the 21st century. To advance this comprehensive educational establishment, the foundation, in partnership with APU, will conduct a twenty-five year longitudinal study examining private primary, secondary, and tertiary education in the Kingdom of Cambodia. While Cambodia has made significant strides in economic and political growth in recent years, its educational system has remained several

steps behind other Southeast Asian countries. For example, the adult literacy rate in Cambodia is 37 percent, and the participation rate for higher education is only 1.2 percent. Compared to other Southeast Asian countries that have an average of 20.7 percent participation rate, it is apparent that Cambodia's public education system needs to be evaluated. Dr. Jun plans on conducting an empirically-based study, collecting data in the form of interviews and observations to examine the challenges of the Cambodian educational system, such as "high pupil/teacher ratios, low enrollment from underserved groups, and limited public resources." The study will encompass all educational levels ranging from pre-school through

postsecondary education. The purpose of the research project is to yield a strategic plan in the form of policy recommendations covering a number of areas of education, "ranging from curriculum, technology, faculty development, accreditation, and integration of leadership and public service." The end goal is to implement these strategic policies in equipping and training Cambodia's future leaders to eventually serve the public sector, thus providing the people of Cambodia with opportunities to lead "productive and satisfying lives." Congratulations to Dr. Jun for this tremendous opportunity to help provide new opportunities for the people of Cambodia.—Abbylin Sellers



Mission of D.K. Kim Cambodia Foundation:

Contribute to the strength and vitality of global communities by supporting the causes of education, religion and poverty.



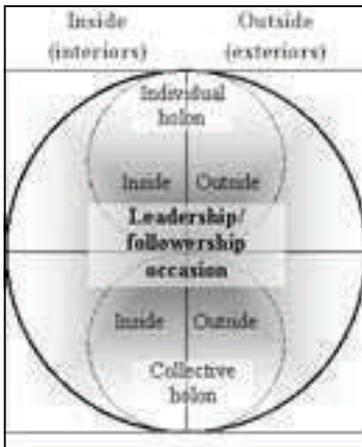


“The Symbolic Nature of the Leader-Follower Relationship and Its Impact on Organizational Effectiveness” by Jillian Gilbert, M.A.

Jillian Gilbert, M.A., Adjunct Professor of Communication Studies, and Sergio Matviuk, Ph.D., of Regent University, tackle a relatively new research area in examining the significance of followership and how it affects organizations in their article “The Symbolic Nature of the Leader-Follower Relationship and Its Impact on Organizational Effectiveness” (*Academic Leadership*, The Online Journal, 6:3 [2008]). Upon studying organizational effectiveness, the primary focus is usually placed on the strength of the leadership, not on those who are followers. In the academic literature, the emphasis is on “top down leadership theory”, and Gilbert and Matviuk provide a thorough review of the scholarship in the field of leadership studies. They allege that the traditional concept of leadership has to make way for new approaches to this field, specifically

a leadership-followership state paradigm. This theory contends that leadership and followership are “states that can be occupied at various times by different people within a group.” This means that those who are generally characterized as leaders can take up follower roles, and vice versa. Including followership as an active component in examining organizational effectiveness allows for a broader assessment of how organizations can successfully function. Effective followers do possess vital roles in organizations due to their ability to be independent thinkers. Followers also possess characteristics and traits normally attributed to leaders, which include, but are not limited to, integrity, influence, and intentionality. Leaders do have an effect on followers’ perceptions of their roles within an organization, which can either in-

hibit or encourage followers to strive for leadership potential. Ultimately, the transformational relationship between leaders and followers “occurs when both leaders and followers raise one another to higher levels and values of motivation.” Gilbert and Matviuk seek to make the case that organizational leadership is less about position and more about process. The process of leaders and followers coming together in a symbiotic relationship promotes egalitarianism, which allows both leaders and followers the opportunity to gain from actualizing each other’s potential. This ultimately can lead to higher organizational effectiveness and success.—Abbylin Sellers



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“The Centre of the Inklings: Lewis? Williams? Barfield? Tolkein?” by Diana Pavlac Glycer, Ph.D.

Diana Pavlac Glycer, Ph.D., Professor of English, attempts to resolve a long-standing debate in her article “The Centre of the Inklings: Lewis? Williams? Barfield? Tolkein?” (*Mythlore* 26.1/2 [Fall/Winter 2007]: 29-39). She begins by showing that five different men have been described as “the centre” of the group. For example, Colin Duriez calls C. S. Lewis “the life and soul of the party,” while Gareth Knight notes that before Charles Williams began attending its meetings, “the group lacked focus and literary effectiveness.” Others, however, view Owen Barfield as the Inklings’ “intellectual center,” while still others acknowledge that Warren Hamilton Lewis, C. S. Lewis’s older brother, “formed the social ‘glue’ holding this diverse collection of idiosyncratic academ-

ics together.” Finally, some advocate that J. R. R. Tolkien, based on his history of responsible commitment to many groups from his youth on, might have “kept the Inklings centered.”

After investigating these possibilities, Glycer shifts the discussion by explaining that most effective writing groups are characterized by shared responsibility, fluid shifting of roles, and dialogical rather than hierarchical relationships. C. S. Lewis may have played the role of “gatekeeper” or “matchmaker,” inviting others to join the Inklings. Williams was probably the group’s “charismatic leader,” challenging his colleagues to ever greater creativity and avant-garde literary expressions. Warren Lewis may have served as the “executive manager,” hosting par-

ticipants with tea and biscuits and then later journaling about their meetings. In short, the “Inklings met as peers. . . . No one monopolized and no one claimed the authoritarian role—this is consistent with descriptions of successful writing groups in general and of the Inklings in particular.”—Carole J. Lambert



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“Pentecostalism and Women: Cross-national Perspectives and Implications for Social Work” by Katy Tangenberg, Ph.D.

Katy Tangenberg, Ph.D., Professor of Social Work, Co-

Chair of the Department of Social Work, and MSW Program Director, astutely investigates Pentecostal women in the United States, sub-Saharan Africa, and Latin America and how social workers can best understand and help them in “Pentecostalism and Women: Cross-national Perspectives and Implications for Social Work” (*Social Work and Christianity*, 34.2: 187-206). She notes that there is a paradoxical response to power when women become Pentecostals: they may gain power in their church activities while affirming patriarchal power in their homes. Understanding why and how this happens can enhance relationships between Pentecostal women and their social

workers.

Tangenberg affirms, “Despite Biblical injunctions for their submission to patriarchal religious authority, women dominate Pentecostal communities throughout the world and Pentecostal services often focus on women’s testimonies and demonstrations of spiritual gifts.” Further, “Pentecostals adhere to Biblical injunctions for women to submit to the authority of their husbands, yet also assert the availability of spiritual gifts to men and women and the primacy of spiritual over human authority.” Women’s spiritual gifts are acknowledged when they become leaders of prayer circles or *visitadoras* who visit new converts and facilitate faith healings. Women whose husbands convert to Pentecostalism may experience faith-motivated changes in their families as well as spiritual communities, especially if conversion leads to freedom from violence, alcoholism, infidelity, and irresponsibility in other

areas. Tangenberg seeks to help social workers who may have Pentecostal women as their clients understand their own values, which may differ radically from those of their clients, as well as compassionately comprehend and respect the belief systems of the Pentecostal women. She acknowledges that practitioners must determine if these women’s faith empowers them in healthy ways or binds them to unhealthy abuse and disempowering economic dependence. It is also possible that Pentecostal clients may prefer Christian rather than secular, rationalistic social workers, a choice that needs to be honored. The goal should be to “facilitate client experiences of positive self-acceptance, safety, trust, support, and respect.” Tangenberg gently reminds her readers that much has been said about respect for cultural diversity; that same respect needs to be shown for religious diversity.—Carole J. Lambert