

## Appendix A: Christian Worldview Rubric

Criteria	1	2	3	*4	*5	*6
Examines the ideological foundation of Christian worldview and its application within a global society	Unable to articulate core components of Christian worldview	Minimally articulates components of Christian worldview.	Identifies components of Christian worldview, with application limited to personal context.	Examines the ideological foundation of a Christian worldview and its application within a global society.	Articulates differences between Christian perspectives around the world and their social impact.	Assesses global issues through Christian worldview while demonstrating sensitivity to differing perspectives and/or ideologies.
Demonstrates a basic knowledge of the foundations of the Christian faith and major biblical themes within their historical context	Does not articulate basic values, principles, and teachings that form the foundation of Christian faith.	Explores basic precepts and themes of Christian faith but does not consider them in context.	Exhibits basic understanding of Christian faith and major biblical themes and precepts. Attempts to place them in historical/cultural context.	Conveys an understanding of Christianity and major biblical themes in their historical/cultural context.	Analyzes the relationship between central biblical themes and Christian faith.	Appraises the impact of historical events, writings and practices on contemporary Christian faith and values.
Analyzes ethical issues in the light of a personal system of values	Approaches issues superficially and overly simplistically. Presents one-sided issues.	Makes connections between a personal system of values and the situation at hand that demonstrate a	Acknowledges and creates basic connections between a personal set of values and ethical decisions	Examines ethical issues from the framework of a clearly articulated personal system of values. Applies a	Supports own analytical process with an objective perspective. Suggests well-supported resolutions	Evaluates and interprets situations and problems using Christian Worldview. Articulates potential
		lack of depth or balance or are misrepresented.		personal system of values to real-life ethical issues.	based on Christian Worldview.	conflicts with other worldviews and suggests resolutions.
Discusses values-based decisions made from a Christian perspective	Does not articulate a Christian perspective in decision-making	Demonstrates an understanding of Christian perspective but does not apply concepts to decision-making	Expresses a basic understanding of the implications of a Christian perspective on decision making	Engages in discussion of values-based decisions made from a Christian perspective	Interprets implications of values-based decisions made from a Christian perspective.	Evaluates the context of decision-making and explores solutions consistent with Christian values.

## Appendix B: Grand Canyon University Doctrinal Statement



### GRAND CANYON UNIVERSITY™ DOCTRINAL STATEMENT

**WE BELIEVE** the Bible, in the Old and New Testament Scriptures to be inspired, the only infallible, true and authoritative Word of God.

**WE BELIEVE** that there is one God, eternally existent in three persons: Father, Son and Holy Spirit. We believe in God the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.

**WE BELIEVE** in the deity of our Lord Jesus Christ, the only Son of God. For us and for our salvation He came down from heaven, was incarnate of the Holy Spirit and the Virgin Mary and became truly human. Being fully God and perfect man He performed miracles and lived a sinless life.

**WE BELIEVE** Jesus Christ suffered a vicarious and atoning death through the shedding of His blood. He was buried and on the third day was resurrected in His body; after which He ascended to be seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

**WE BELIEVE** that mankind was originally created in the image and likeness of God, and free from sin. Through the temptation of Satan, they transgressed the command of God and fell from their original righteousness, whereby all people have inherited a sinful nature that is opposed to God, and are thus under condemnation. As soon as they are capable of moral action, they become actual transgressors.

**WE BELIEVE** that for salvation of lost and sinful people, the regeneration by the Holy Spirit is absolutely essential. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life. We believe that the Holy Spirit is fully God and is worshipped and glorified with the Father and Son. He divinely inspired the scriptures, convicts the world of sin, righteousness and judgment, leads Christ's Church in truth and is the Teacher and Comforter sent by Jesus Christ.

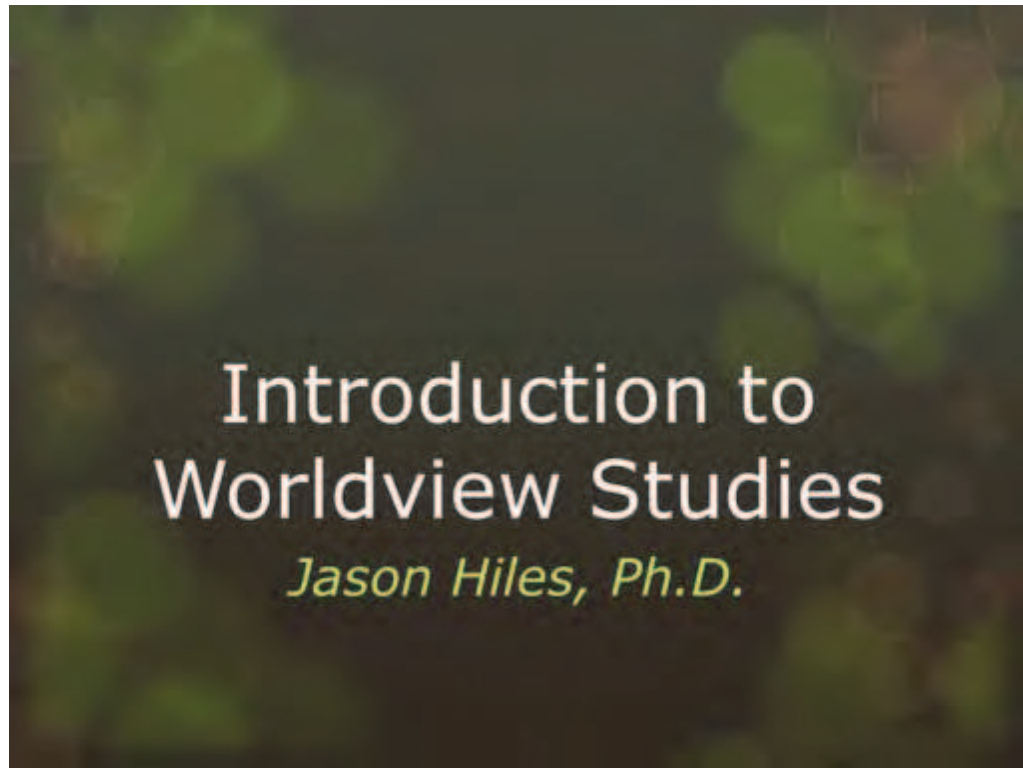
**WE BELIEVE** that salvation comes through Jesus Christ alone; that salvation involves the redemption of the whole person and is offered freely to all who exercise faith in Jesus Christ. We believe in the resurrection of both the saved and the lost; those who are saved unto the resurrection of the living and those who are lost unto the resurrection of damnation.

**WE BELIEVE** in the spiritual unity of believers in our Lord Jesus Christ as one holy catholic and apostolic Church, Christ's Body and Bride ministering reconciliation to a lost world. As ambassadors for the Kingdom of God and the Church, we affirm that evangelism and engagement in societal issues are both part of our Christian duty; both are necessary expressions of our doctrines of God and humanity, our love for our neighbor and our obedience to Jesus Christ.

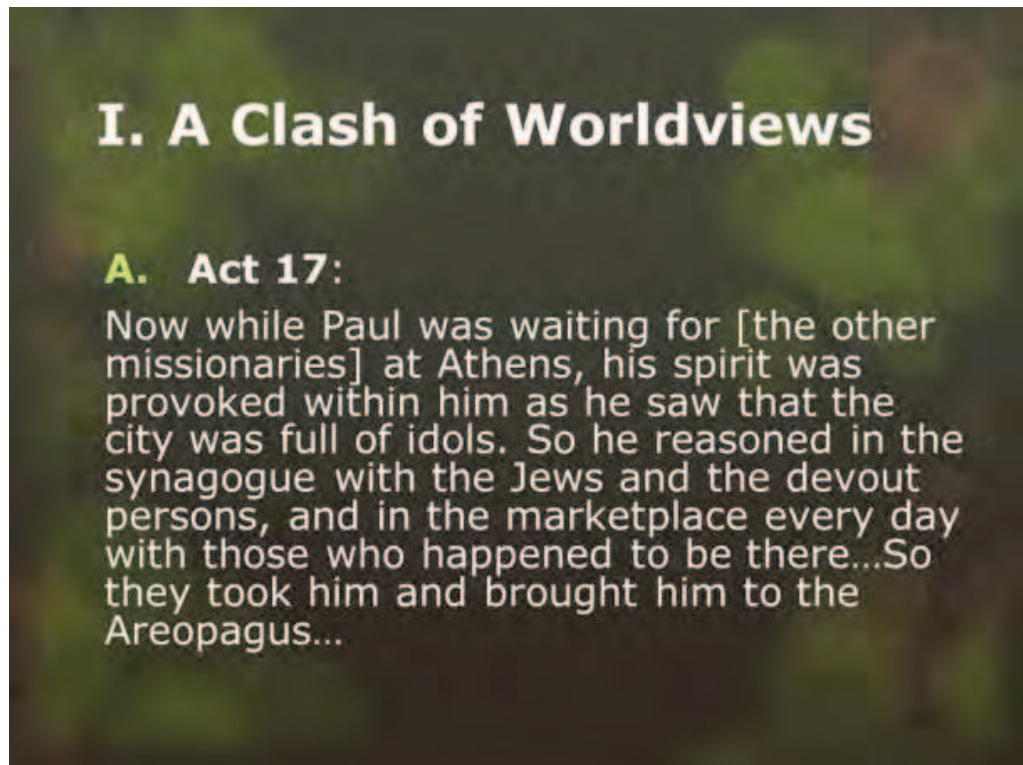
**WE BELIEVE** the message of salvation proclaimed by Christ's Church is an indictment upon every form of alienation, oppression and discrimination, denouncing evil and injustice wherever it exists by lovingly ushering in the good news that Christ reconciled the world to Himself.



## Appendix C: Introduction to Worldview Studies



Slide 1



Slide 2

## I. A Clash of Worldviews

So Paul, standing in the midst of the Areopagus, said: "Men of Athens, I perceive that in every way you are very religious. For as I passed along and observed the objects of your worship, I found also an altar with this inscription, 'To the unknown god.' What therefore you worship as unknown, this I proclaim to you.

Slide 3

## I. A Clash of Worldviews

The God who made the world and everything in it, being Lord of heaven and earth, does not live in temples made by man, nor is he served by human hands, as though he needed anything, since he himself gives to all mankind life and breath and everything...

Yet [God] is actually not far from each one of us, for 'In him we live and move and have our being'; as even some of your own poets have said, 'For we are indeed his offspring.' Being then God's offspring, we ought not to think that the divine being is like gold or silver or stone, an image formed by the art and imagination of man."

Slide 4

## I. A Clash of Worldviews

1. How did Paul know his audience's WV was in conflict with the biblical WV?

Slide 5

## I. A Clash of Worldviews

2. Note the power of the arts in expressing and perpetuating WVs

- Q: Why are the arts particularly powerful in this respect?
- A: They engage our ways of living and loving in addition to our ways of thinking
- *homo amans & homo sapiens*

Slide 6



## **Introduction: The Education of Daniel**

The king [of Babylon] commanded Ashpenaz, his chief eunuch, to bring some of the people of Israel...youths without blemish, of good appearance and skillful in all wisdom, endowed with knowledge, understanding learning, and competent to stand in the king's palace, and to teach them the literature and language of the Chaldeans.

Slide 7

## **Introduction: The Education of Daniel**

The king assigned them a daily portion of the food that the king ate, and of the wine that he drank.

They were to be educated for three years, and at the end of that time they were to stand before the king (Daniel 1:3-5).

Slide 8

# I. What Is a Worldview?

## A. *Worldview (WV)*:

A foundational set of assumptions (a conceptual framework) to which we commit, consciously or unconsciously, in our endeavor to understand ourselves and the world we inhabit.

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## 1. A *foundational* set of assumptions or beliefs

- a. Provides a conceptual framework
- b. Results in a plausibility structure

## 2. We *commit* to our conceptual framework

- a. Commitments are often unconscious
- b. Our framework may be true, partially true, or entirely false

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3. This “foundation” shapes thought, speech, action, & attitudes
4. WVs are discerned most adequately and accurately by observing what is built upon the foundation (i.e. how one lives)

*“World views are best understood as we see them incarnated, fleshed out in actual ways of life . . . If we want to understand what people see, or how well people see, we need to watch how they walk”*

Walsh and Middleton, *The Transforming Vision*.

### Slide 11

## **B. WVs begin to take shape at birth**

1. They are pre-conscious
2. They are pre-scientific
3. They are pre-theoretical
4. Critical commitments are solidified as we become aware of WV commitments

### Slide 12



## II. How Do Worldviews Function?

### A. WVs are like foundations under buildings

- Helps us understand what a worldview is

### B. WVs function like the picture on a puzzle box top

- Helps us understand what a worldview does

#### Slide 13

### C. Worldviews are like a set of lenses through which we view the world (ex. telescope)

- Determines our perspective on the world around us (*description*)
- Determines our evaluation of the world around us (*prescription*)

### D. Worldviews are interactive (like 2-way streets)

- Worldviews may be altered or, if found to be inadequate, may be exchanged:
  - Construction →
  - Deconstruction/Rejection →
  - Conversion →
  - Reconstruction

#### Slide 14

### III. What Makes Up a Worldview?

#### A. Components of a *Worldview*

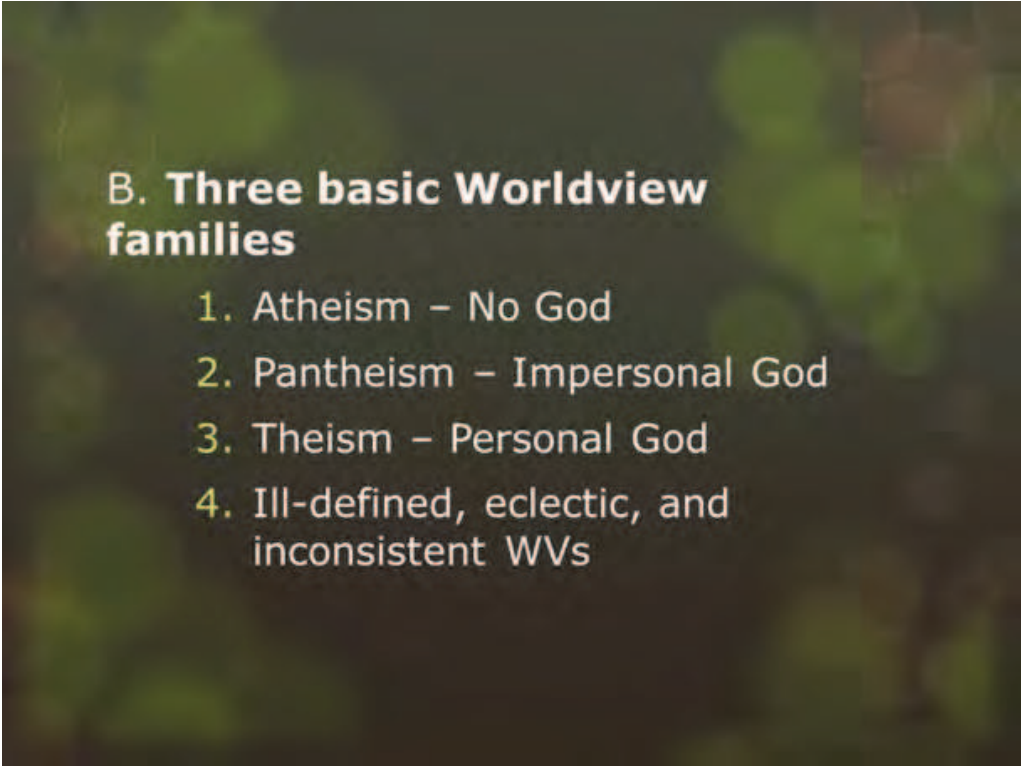
1. Theological: Who is God and what are His characteristics?
  - a. Determinative Worldview commitment
2. Anthropological: What is a human being and what happens to us when we die?
  - a. Origin, \*purpose, destiny, & redemption
  - b. Key to integration of faith & knowledge
3. Metaphysical (Ontological): What is the nature of the universe?
  - a. Physical, spiritual, or physical/spiritual
  - b. Closed or open universe

#### Slide 15

4. Epistemological: How do you know what you know? How do you know what is true?
  - a. Nature and sources of knowledge
  - b. Key to postmodern engagement
5. Ethical: What is right and wrong and how can we know the difference?
6. Teleological: Is life pointless or is there purpose?
7. Personal: What core commitments are consistent with my worldview? How do they impact my life?

#### Slide 16

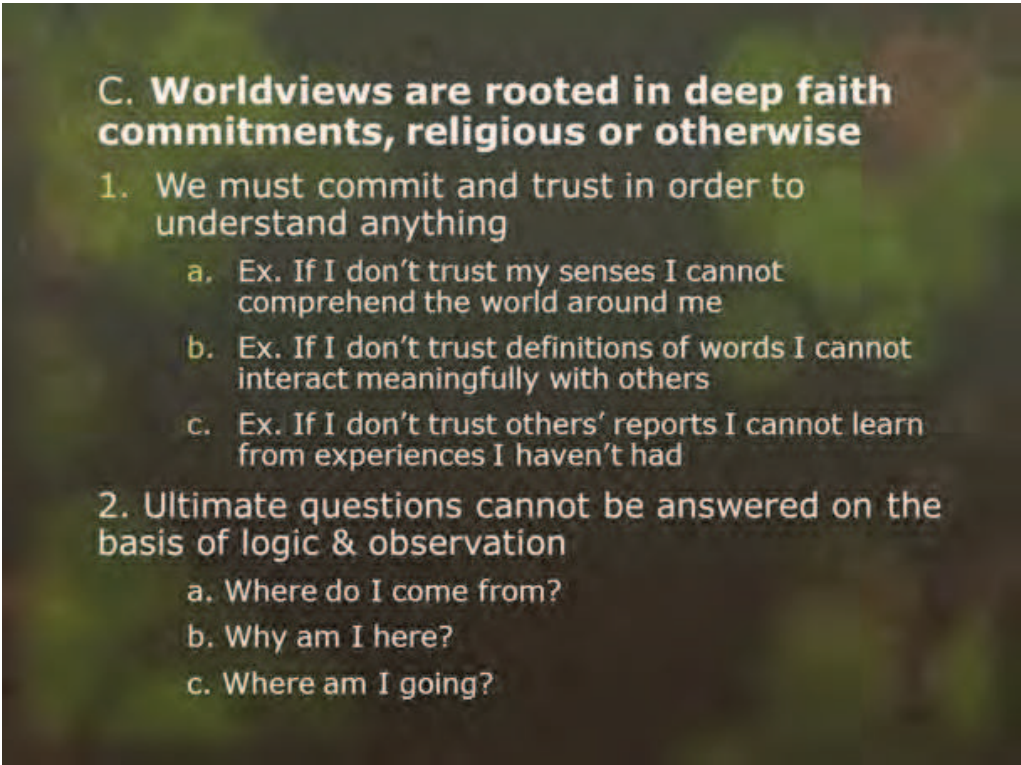


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## **B. Three basic Worldview families**

1. Atheism – No God
2. Pantheism – Impersonal God
3. Theism – Personal God
4. Ill-defined, eclectic, and inconsistent WVs

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## **C. Worldviews are rooted in deep faith commitments, religious or otherwise**

1. We must commit and trust in order to understand anything
  - a. Ex. If I don't trust my senses I cannot comprehend the world around me
  - b. Ex. If I don't trust definitions of words I cannot interact meaningfully with others
  - c. Ex. If I don't trust others' reports I cannot learn from experiences I haven't had
2. Ultimate questions cannot be answered on the basis of logic & observation
  - a. Where do I come from?
  - b. Why am I here?
  - c. Where am I going?

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3. In the end we do what we do because we believe...

- a. The world is of a particular nature &
- b. Happiness depends on acting accordingly
- c. Heb 11:6: Without faith it is impossible to please him, for whoever would draw near to God must believe that he exists and that he rewards those who seek him.

4. The critical question is not "Who exercises faith?" but rather "Who is trusting in something trustworthy?"

#### Slide 19

### IV. Why Bother Studying Worldviews?

A. We will act in accord with our deepest beliefs, like it or not

- 1. If unaware of unconscious commitments we will live by instinct
- 2. Competing worldviews are "preached" to us daily
- 3. Knowledge of unconscious commitments and influences grants possibility of living intentionally

B. The question, "Why study WVs?" is like asking, "Why live life correctly?"

#### Slide 20



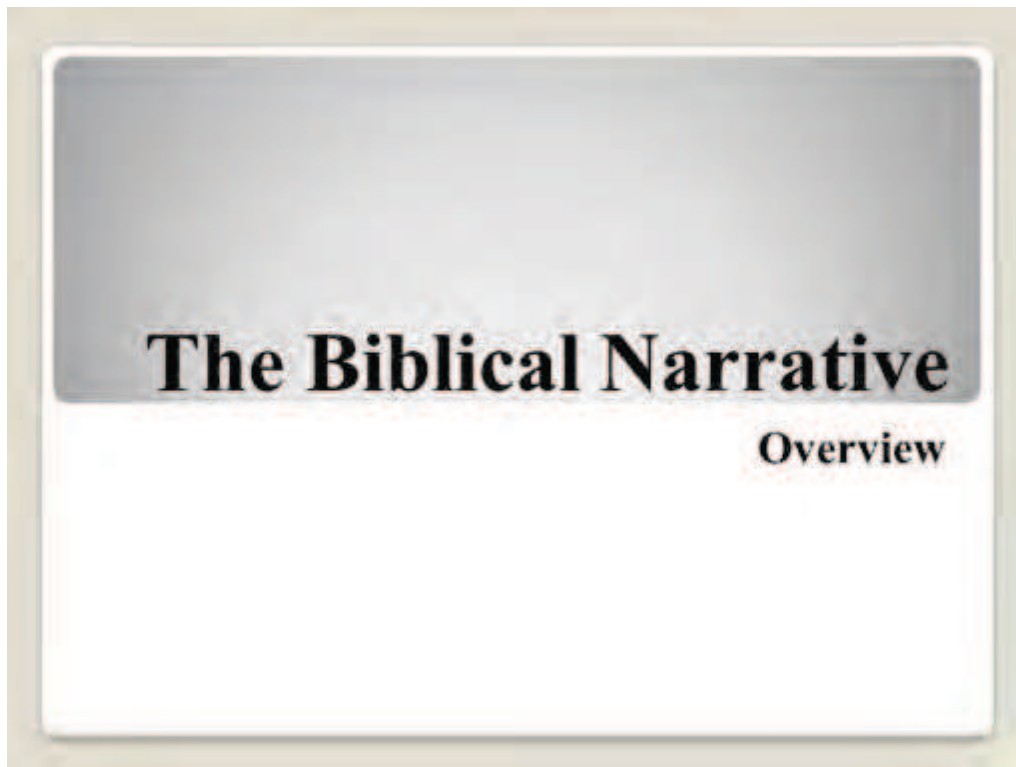
“Everyone then who hears these words of mine and does them will be like a wise man who built his house on the rock. And the rain fell, and the floods came, and the winds blew and beat on that house, but it did not fall, because it had been founded on the rock.

And everyone who hears these words of mine and does not do them will be like a foolish man who built his house on the sand. And the rain fell, and the floods came, and the winds blew and beat against that house, and it fell, and great was the fall of it.”

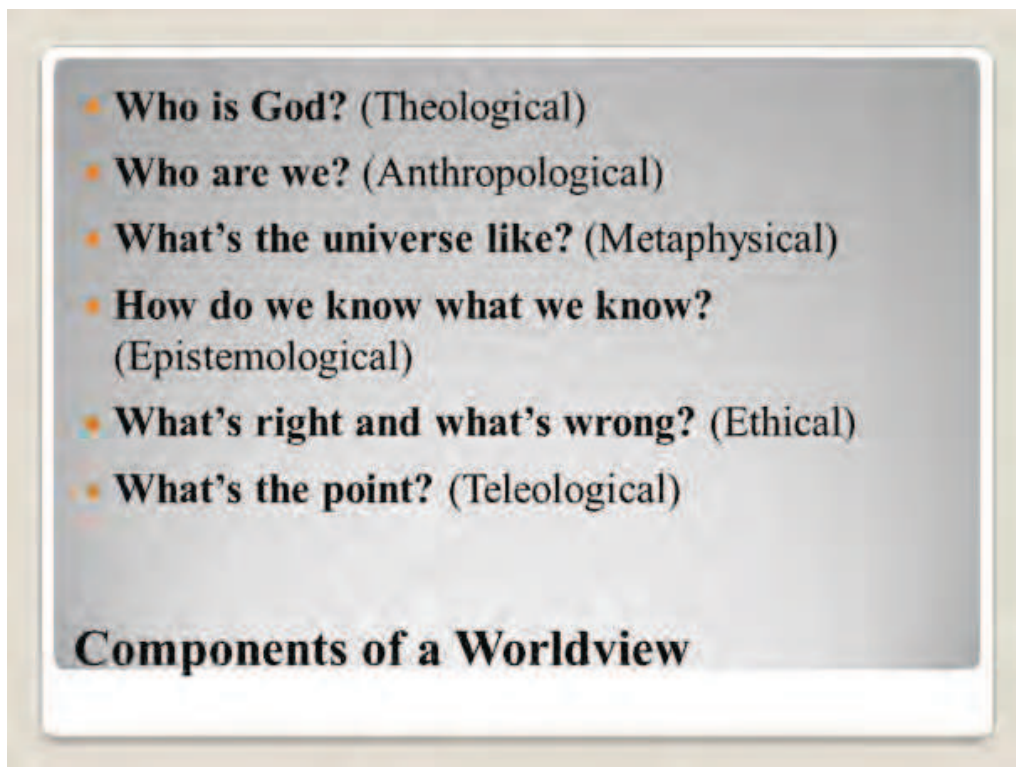
(Mat. 7:24-27, ESV)

**Slide 21**

## Appendix D: The Biblical Narrative



Slide 1



Slide 2



*“He who with his whole heart believes in Jesus as the Son of God is thereby committed to much else besides. He is committed to a view of God, to a view of man, to a view of sin, to a view of Redemption, to a view of human destiny, found only in Christianity.”*

**James Orr** (Scottish minister and theologian)

Slide 3

- **Act 1: Creation**
- **Act 2: Fall**
- **Act 3: Redemption**

**The Biblical Story**

Slide 4

## **Act 1: Creation**

Slide 5

### ♦ ***Genesis 1:1-2:***

1 In the beginning, God created the heavens and the earth. 2 The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters.

**Scene 1:**  
**Creation of Heavens & Earth**

Slide 6



• ***Genesis 1:3-5:***

3 And God said, “Let there be light,” and there was light. 4 And God saw that the light was good. And God separated the light from the darkness. 5 God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

**Scene 1:**  
**Creation of Heavens & Earth**

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• ***Genesis 1:26-27:***

26 Then God said, “Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.”  
27 So God created man in his own image, in the image of God he created him; male and female he created them.

**Scene 2:**  
**Creation of Human Beings**

Slide 8

• ***Genesis 1:28, 31:***

- **28** And God blessed them. And God said to them, “Be fruitful and multiply and fill the earth and subdue it, and have dominion . . .”.
- **31** And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

**Scene 2:**  
**Creation of Human Beings**

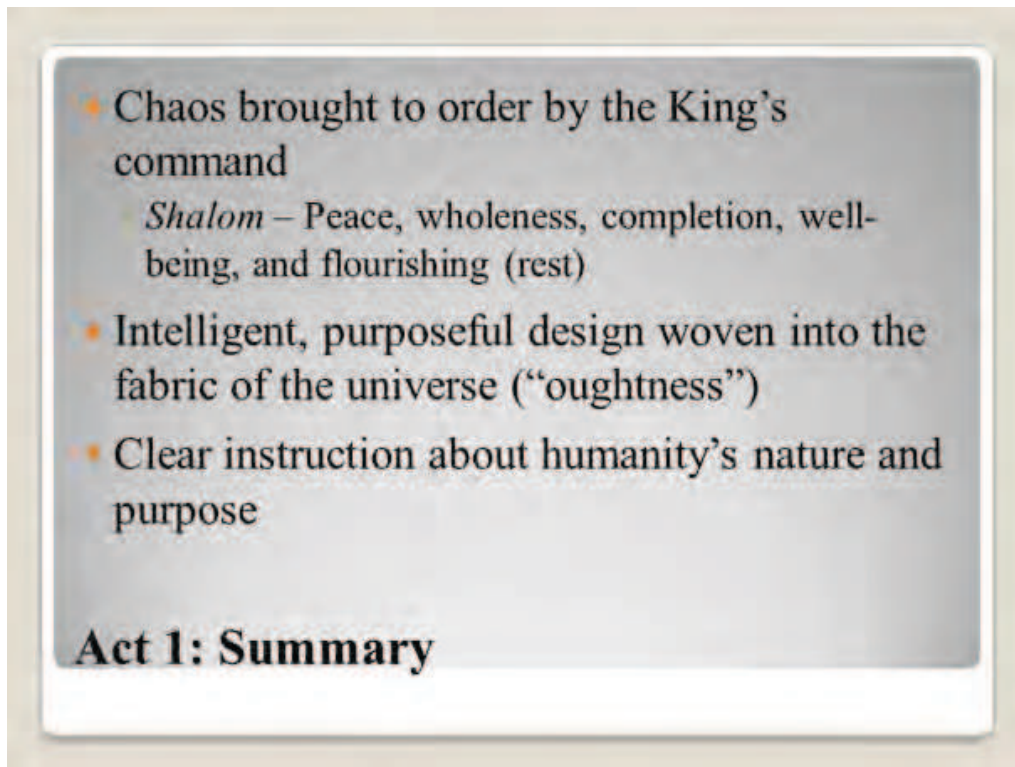
**Slide 9**

• ***Genesis 2:1-2:***

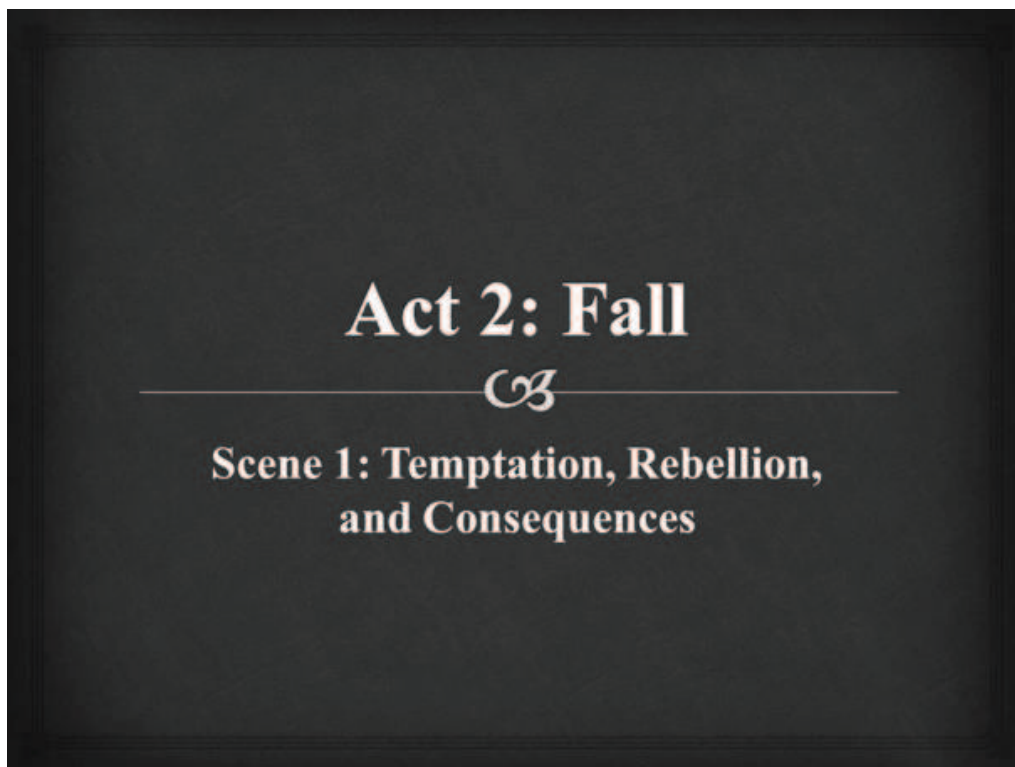
- **1** Thus the heavens and the earth were finished, and all the host of them. **2** And on the seventh day God finished his work that he had done, and he rested on the seventh day from all his work that he had done.

**Scene 3:**  
**Creation Completed**

**Slide 10**



Slide 11



Slide 12



## *Genesis 2:15-17, 25*



- 15 The LORD God took the man and put him in the garden of Eden to work it and keep it. 16 And the LORD God commanded the man, saying, “You may surely eat of every tree of the garden, 17 but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.” . . .
- 25 And the man and his wife were both naked and were not ashamed.

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## *Genesis 3:1, 4-5*



- 1 [The serpent] said to the woman, “Did God actually say, ‘You shall not eat of any tree in the garden’?” . . .
- 4 But the serpent said to the woman, “You will not surely die. 5 For God knows that when you eat of [the tree] your eyes will be opened, and you will be like God, knowing good and evil.”

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## *Genesis 3:6*



- 6 So when the woman saw that the tree was good for food, that it was a delight to the eyes, that the tree was to be desired to make one wise, she took of its fruit and ate...gave some to her husband...and he ate.

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## *Genesis 3:7-8*



- 7 Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths.
- 8 And they heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden.

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## *Genesis 3*



- **Consequences** (God held them accountable)
  - **Distance**
    - Relational consequence
  - **Depravity**
    - Mental & moral consequences
  - **Death**
    - Spiritual, physical, & eternal consequences

Slide 17

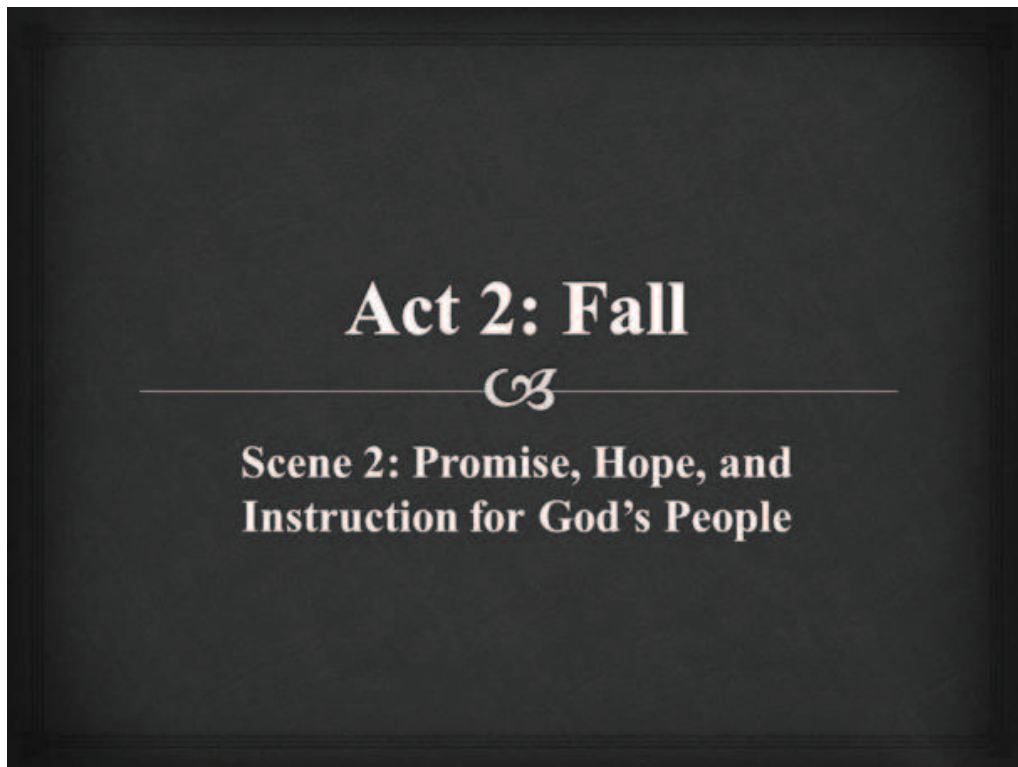
## *Curse upon the Serpent*



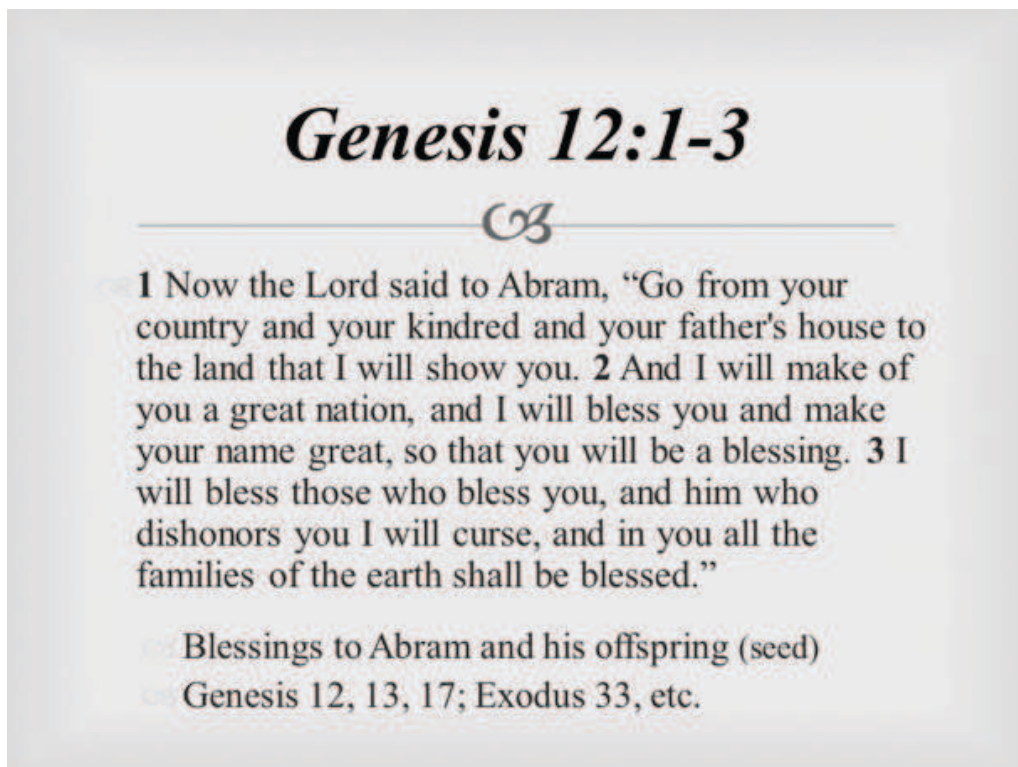
- **14** The LORD God said to the serpent,
  - “Because you have done this, cursed are you above all livestock and above all beasts of the field; on your belly you shall go, and dust you shall eat all the days of your life.
- **15** I will put enmity between you and the woman, and between your offspring [seed] and her offspring [seed]; he shall bruise your head, and you shall bruise his heel.”

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Slide 19



Slide 20

## ***OT History at a Glance***



**1000 years of instruction** (*torah*)

**3 key lessons:**

- ❑ We are not what we were created to be
- ❑ God is holy & just, faithful & gracious
  - ❑ God is not a rigid tyrant
  - ❑ God is not a kind old grandfather
  - ❑ But, if the wages of sin is death . . .
- ❑ We need a Savior (we cannot save ourselves)

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## ***Isaiah 61:1-2***



- ❑ **1** The Spirit of the Lord GOD is upon me,
- ❑ because the LORD has anointed me to bring good news to the poor; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; **2** to proclaim the year of the LORD's favor . . .

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# Act 3: Redemption

## Scene 1: Incarnation and Instruction

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- 
- **1:1** In the beginning was the Word, and the Word was with God, and the Word was God. **2** He was in the beginning with God. **3** All things were made through him, and without him was not any thing made that was made . . .
  - **1:14** And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.
  - **3:16** God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.

***John 1:1-3, 14; 3:16***

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- **Incarnation**

- The Creator enters creation...humbly
- The Creator demonstrates his love and grace

- **Instruction**

- The Creator speaks authoritatively

- **Signs**

- The Creator demonstrates his power, authority, and ability to renew

***John 1:1-3, 14***

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## **Act 3: Redemption**

**Scene 2: Atonement and Resurrection**

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- **3** I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures,
- **4** that he was buried, that he was raised on the third day in accordance with the Scriptures,
- **5** and that he appeared to Cephas [Peter], then to the twelve. **6** Then he appeared to more than five hundred brothers at one time, most of whom are still alive . . . **7** Then he appeared to James, then to all the apostles. . . .

### ***1 Corinthians 15:3-7***

Slide 27

- **20** Christ has been raised from the dead, the firstfruits of those who have fallen asleep.
- **21** For as by a man came death, by a man has come also the resurrection of the dead.
- **22** For as in Adam all die, so also in Christ shall all be made alive.

### ***1 Corinthians 15:20-22***

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- **The Great Sacrifice (Atonement)**

- *Why did Jesus suffer and die?*

- **Righteousness**

- **Redemption**

- **Reconciliation**

## ***1 Corinthians 15***

Slide 29

- **The Great Sign (Resurrection)**

- *Why did God resurrect Jesus?*

- Demonstrated Jesus is God's Son

- Demonstrated truth of Jesus' claims

- Demonstrated acceptance of Jesus' sacrifice

- Demonstrated victory over sin and death is possible through Christ

## ***1 Corinthians 15***

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# Act 3: Redemption

## Scene 3: His Story; My Story

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- 
- Jesus' offer to us:
    - “Come to me, all who labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls.”

***Matthew 11:28-29***

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Slide 32

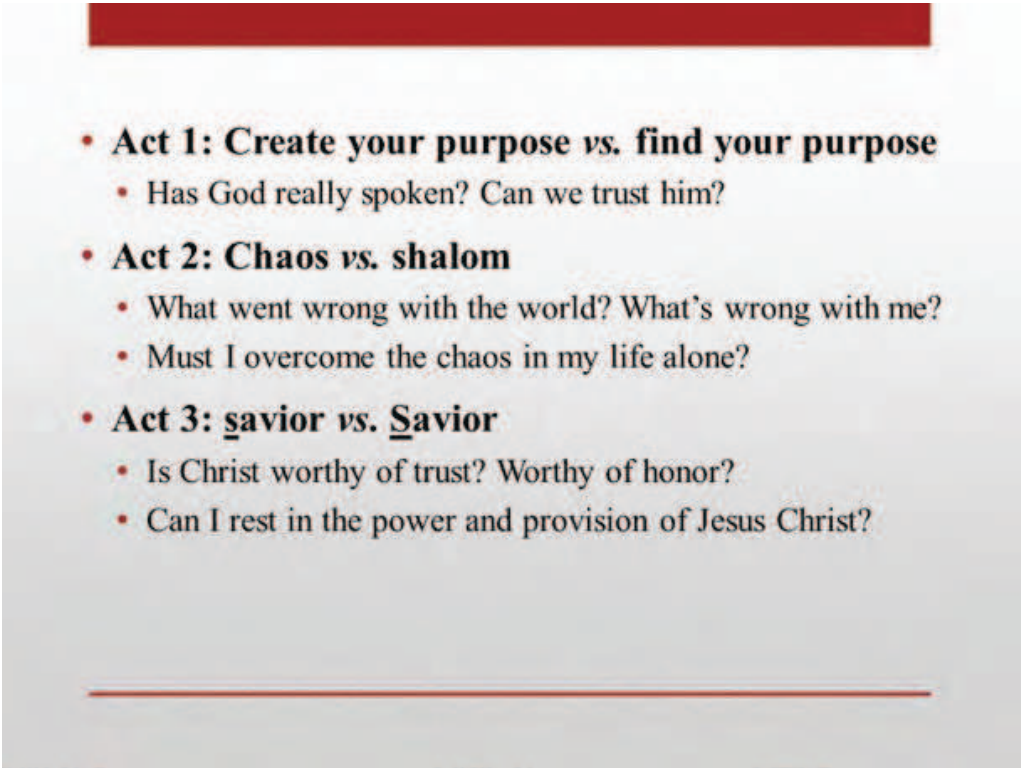
- Jesus' question to us:
  - "Who do you say that I am?"
- Peter's story
  - Initial confession that Jesus is the Messiah (the Christ)
  - Realization that the Savior came to die
  - Personal experience of Jesus' saving mercy and power

## ***Mark 8***

### Slide 33

- ***How does God's Story relate to my story?***
- ***How does my story shape my students' stories?***

### Slide 34

- 
- **Act 1: Create your purpose vs. find your purpose**
    - Has God really spoken? Can we trust him?
  - **Act 2: Chaos vs. shalom**
    - What went wrong with the world? What's wrong with me?
    - Must I overcome the chaos in my life alone?
  - **Act 3: savior vs. Savior**
    - Is Christ worthy of trust? Worthy of honor?
    - Can I rest in the power and provision of Jesus Christ?

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## Appendix E: Round Three Group Discussion Questions

### Group Discussion Questions:

1. What types of worldview commitments are most dominant in U.S. culture? (Try to avoid labels).
  - How do people in the U.S. know the difference between right and wrong?
  - What do we think a human being is? Why do we think are we here?
  - How significant is God for daily life in the U.S.?
2. What types of worldview commitments are most dominant in your academic discipline?
3. What are the most pressing challenges you believe you will face in trying to integrate faith and learning within your particular discipline?
4. What is the most appropriate strategy for integrating faith and learning within your discipline and why? Describe briefly what the strategy will entail.

## Appendix F: Round Three, Session 2 Disciplinary Group Discussion Questions

### I. Group Discussion Questions:

- A. How are faith and learning currently integrated in your College, your discipline, and your classes? (Please offer concrete examples).
- B. Identify and explain the major opportunities that exist for deepening and developing the integration of faith and learning within your College, discipline, and classes.
- C. What questions have come to mind this year during the course of discussing the integration of faith and learning?
- D. What concerns you and your colleagues most about the process of integrating faith and learning?
- E. What are the most pressing challenges you believe you will face in trying to integrate faith and learning in your College, your discipline, and your classes?
- F. What types of support (training, resources, etc.) do you believe will be most helpful to you during the process of integrating faith and learning?

## Appendix G: Thematic Interview Questions, Rounds One and Two

### IFL Interview Script: Thematic First Round

*I see interviewers using this script in the following way: The theme provides a basic entrance, in which the interviewer might say "What do you think about \_\_\_\_\_?" or "Describe \_\_\_\_\_?" to begin. The bulleted questions are potential follow-ups to focus the interview if necessary. It does seem to me that the subsidiary questions are important to focus the answers, but may not have to be asked if an interviewee's answer covers the issue.*

#### Initial Perspective

*Describe your perspective at the beginning of the integration of faith and learning process:*

- Has your personal experience, professional experience, or academic training conditioned you to feel comfortable with the integration of faith and learning to this point?
- Has the process raised any significant concerns for you?
- Do you see positive elements of the process, for either you or the university?

#### Knowledge

*What is knowledge (versus opinion or belief)? Where does it come from? How can it be obtained?*

- In your personal experience, what sources of knowledge do you find trustworthy? Which sources of information do you find less reliable or dubious?
- What does your discipline assert about what counts as knowledge, reliable sources of knowledge, and proper methods for gaining knowledge?
- Do you believe that objective knowledge is possible (as opposed to knowledge that is subjective, or relative to the knower or a given set of circumstances)?

#### Ethics

*Where do ethical principles come from? How does one know the difference between right and wrong?*

- Where do ethical principles come from for you? Are they always applicable, or only sometimes applicable?
- Is it important to be able to recognize the difference between right and wrong? Why or why not?
- Is it always important to do what is right rather than what is wrong?
- Within your discipline, is ethics considered to be a matter rooted in absolutes (including objective and universal standards of right and wrong), or does it vary from person to person and culture to culture?

#### Human Purpose

*In your view, what is the basic nature of human beings, and what is their purpose for being?*

- Where have we come from?
- What should we do with our lives?
- What are people basically like, and what motivates them?
- What happens after we die?
- How does your discipline conceive of humanity's basic nature and purpose?



**Views of the Divine**

If you believe God exists, describe God.

- Is God singular or plural?
- Is God personal or impersonal?
- Is God near to us and significantly involved in human affairs, or distant and disinterested?
- How does God relate to right and wrong, or ethical categories?
- What would your discipline say about the “God hypothesis”? Is it, or would it be, at all relevant to your disciplinary work? How?

## Second Round

### Present Perspective

*Describe your perspective at this point in the integration of faith and learning process:*

- Do you feel comfortable with the integration of faith and learning (IFL) process to this point based on your personal, professional experience, and academic training?
- Has the process raised any significant concerns for you?
- Do you see positive elements of the process, for either you or the university?
- Has the process given rise to (suspicion, fear, anger, hope, thought/contemplation, introspection, and/or study and investigation)\*? Describe any experiences you have had with these feelings.
- [Only list elements that have not been covered in general conversation. This question is meant as a prompt for information, rather than a list of elements that must be covered.]

### Knowledge

*What is knowledge (versus opinion or belief)? Where does it come from? How can it be obtained?*

- In your personal experience, what sources of knowledge do you find trustworthy? Which sources of information do you find less reliable or dubious?
- What does your discipline assert about what counts as knowledge, reliable sources of knowledge, and proper methods for gaining knowledge?
- Do you believe that objective knowledge is possible (as opposed to knowledge that is subjective, or relative to the knower or a given set of circumstances)?
- How do you believe this line of questions would be answered from a Christian worldview perspective?
- Since the IFL process began, have you altered your methodology for gaining knowledge within your discipline in any way? If so, how?
- Within your discipline, what practical differences do you believe a conception of knowledge, sources of knowledge, and methodology for gaining knowledge makes?

### Ethics

*Where do ethical principles come from? How does one know the difference between right and wrong?*

- Where do ethical principles come from for you? Are they always applicable, or only sometimes applicable?
- Is it important to be able to recognize the difference between right and wrong? Why or why not?
- Is it always important to do what is right rather than what is wrong?
- Within your discipline, is ethics considered to be a matter rooted in absolutes (including objective and universal standards of right and wrong), or does it vary from person to person and culture to culture?
- How do you believe this line of questions would be answered from a Christian worldview perspective?
- What challenges do you face in attempting to live according to your personal conception of the differences between right and wrong?
- What challenges does your discipline face in distinguishing between right and wrong and offering a compelling rationale for making the distinction?

**Human Purpose**

*In your view, what is the basic nature of human beings, and what is their purpose for being?*

- Where have we come from?
- What should we do with our lives?
- What are people basically like, and what motivates them?
- What happens after we die?
- How does your discipline conceive of humanity's basic nature and purpose?
- *How do you believe this line of questions would be answered from a Christian worldview perspective?*
- *What do you take to be the most significant implications of your understanding of human nature and purpose?*

**Views of the Divine**

*If you believe God exists, describe God.*

- Is God singular or plural?
- Is God personal or impersonal?
- Is God near to us and significantly involved in human affairs, or distant and disinterested?
- How does God relate to right and wrong, or ethical categories?
- What would your discipline say about the "God hypothesis"? Is it, or would it be, at all relevant to your disciplinary work? How?
- *According to your understanding, what is the nature of God from a Christian worldview perspective? Is this a plausible understanding of God? Why or why not?*



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## MANUSCRIPT SUBMISSION

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Prospective authors are invited to submit manuscripts for possible publication in CJIS. CJIS publishes original material highlighting GCU faculty and graduate student research, as well as co-authored undergraduate research, and contributions from other interested researchers. For graduate student submissions, faculty may serve as co-authors, but lead authors of all CJIS graduate student submissions must be graduate students at GCU. Undergraduate student submissions must have a faculty member as co-author. As is the nature of refereed journals, acceptance and publication of original manuscripts is a competitive process.

## CALL FOR PAPERS



The *Canyon Journal of Interdisciplinary Studies* (CJIS) is published online three times per year through the Center for Innovation in Research and Teaching at Grand Canyon University (GCU), and highlights exemplary student and faculty research completed at GCU.

### THE GOALS OF CJIS ARE:

- To encourage exchange of empirical and theoretical research among faculty and students at GCU, especially graduate students and doctoral learners.
- To provide graduate students and doctoral learners professional experience in the dissemination and publication of their work.
- To increase awareness of the range and diversity of research being conducted by faculty and students/doctoral learners at GCU.

Aligned with these goals, topics covered in CJIS Graduate Issue represent a range of methodologies, disciplines and theoretical topics.

Empirical or theoretical research articles, within any academic discipline, will be considered. Special consideration will be given to CDS Doctoral Learners and Alumni. GCU graduate students from other colleges are also encouraged to submit. Manuscripts must be supported with theoretical justification, evidence, and/or research; qualitative and quantitative inquiry methods are appropriate. Papers are subject to peer review and editorial revision in consultation with the author. **To submit your manuscript for publication consideration, view the submission guidelines and link at: <http://cirt.gcu.edu/CJIS/submissionguidelines>.**



Journal of  
**NON-SIGNIFICANT  
DIFFERENCES**

The *Journal of Non-Significant Differences* is a student-led, peer-reviewed journal designed to highlight the value of non-significant research findings while providing learners with a comprehensive understanding of the research cycle and the

publication process. Central to the journal is an understanding that research does not have to be significant to provide valuable insight into ongoing scholarship. As such, articles are evaluated according to the soundness of the research process and the ability to contextualize the importance of non-significant findings.

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## CALL FOR PAPERS

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Prospective authors are invited to submit manuscripts for possible publication in the *Journal of Instructional Research* (JIR). JIR publishes original material highlighting faculty research relevant to best practices in post-secondary teaching, learning and assessment. As is the nature of refereed journals,

acceptance and publication of original manuscripts is a competitive process.

**To submit your manuscript for publication consideration, view the submission guidelines and link at: <http://cirt.gcu.edu/jir/submissionguidelines>.**

### OVERVIEW

The Journal of Instructional Research (JIR) is an annual publication by the Center for Innovation in Research and Teaching at Grand Canyon University that highlights faculty research relevant to best practices in post-secondary instruction. Unique to JIR is the use of a two-stage evaluation process with public peer review, interactive discussion and, for interested authors, final formalized peer review. The overarching goal of JIR is to allow SoTL researchers an opportunity for public review of their work to promote innovative, quality research examining post-secondary teaching and learning. Through the public review process, authors receive feedback to allow them to revise their research prior to submitting for publication. Using the information from the public review, authors can revise their work to submit either to JIR for publication consideration or they may elect to submit to another publication outlet. Submissions to JIR are subject to a formalized peer review to determine suitability for publication.

### THE GOALS OF JIR ARE TO

- Enhance understanding and application of best practices in college teaching
- Foster dialogue concerning innovative teaching, learning and assessment strategies
- Promote a scholarly approach to the practice and profession of teaching



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