



SPECIAL OPEN ISSUE:
INTEGRATION OF FAITH AND LEARNING

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INITIATIVE DESCRIPTION

INTEGRATION OF FAITH AND LEARNING

ABSTRACT

In the summer of 2013, Grand Canyon University initiated a sustained program to integrate the Christian faith with the content and methodology of teaching and learning at Grand Canyon University. The overall result is intended to strengthen the school's self-expressed Christian identity and heritage. This essay surveys the history, theoretical grounding, purposes, and content of the initiative during its first year of implementation.

HISTORY OF THE INITIATIVE

At its founding in 1949, Grand Canyon University (then Grand Canyon College) was envisioned as a Christian institution. Owned and operated by the Arizona Southern Baptist Convention from its founding until 2000, the institution saw itself as a Christian liberal arts college, operating from a Southern Baptist perspective (Grand Canyon College, 1982, p. 3; Grand Canyon University, 1993, p. 6). A member institution of the Southern Baptist Higher Education Commission, the school consciously attempted to live out its denominational identity, not in terms of a specific creedal statement but in terms of the personal faith commitments of faculty, who were expected and trained to integrate the insights of Christianity into their teaching in various subjects. The faculty was denominationally diverse in historically orthodox denominations of various types, including Baptist, Reformed, Roman Catholic, Orthodox, and other Protestant denominational traditions.

After 1997, non-Southern Baptists were allowed to assume administrative roles at the institution, and the university began to reconceive its Christian identity more in terms of the scholar C.S. Lewis's sense of "mere Christianity" (Lewis, 1960, p. 6). A series of administratively-organized and faculty-led conversations began, which highlighted various denominational distinctives and unique contributions to the university's Christian identity. Several books concerning collegiate Christian identity and the integration of faith and learning were also discussed, and the university began to

revamp its general education requirements in light of these conversations and in pursuit of a grant from the Eli Lilly and Company Foundation. Though the pursuit of the grant was ultimately unsuccessful, the Canyon Experience, an attempt to integrate both principles of general education and Christian understandings of the academic disciplines, began to operate in 2002 (Grand Canyon University, 2005, pp. iii, 63).

In 2004, the university was purchased by a group of investors and became a for-profit entity, the first Christian for-profit university in the United States (Smietana, 2005, May 19). The complexities of that transition pushed issues of Christian identity and integration of faith and discipline into the background for several years. Attempts to revive the conversation over identity began again in 2008 and set the foundation for the current initiative. Initial attempts at crafting a doctrinal statement, constructing a foundational course in Christian worldview, and implementing a Christian identity in terms of the fruit of the Spirit (Galatians 5:22-23) were made. However, no final doctrinal statement was agreed upon, and the fruit of the Spirit initiative focused on primarily individual behavioral characteristics and did not specifically address the academic mission of the organization.

However, the participants in this process did outline, design, and craft a syllabus for a course in Christian Worldview, CWV 101. This course was designed to introduce incoming undergraduate students to the concept of worldview while focusing specifically on elements of a Christian worldview,

including Christian perspectives on the nature of knowledge and truth, Christian approaches to ethics, and the implications of living out a Christian worldview. This course was taught by members of the Christian Studies Department (later, faculty from the College of Theology), who were responsible for further developing content for the course.

Christian worldview was an element of university-wide assessment of mission statement objectives; as a university-wide mission statement objective, it was holistically assessed by rubric (Appendix A), using methodology developed by the Office of Assessment and the University Assessment Committee. Sample artifacts, selected by colleges, were read against the rubric to arrive at scores. The first two levels of the rubric (1-2) indicate that the author performed below the expected competence level in the area, the next two (3-4) indicate undergraduate-level expected competence, while the final two levels (5-6) indicate graduate-level expected competence in the area.

The results of university assessments done in 2006-2007 and 2009-2010 indicated some reasons for optimism and some opportunities for improvement. In an encouraging trend, the percentage of students demonstrating competency increased between the two assessment periods. However, the mean rubric scores of students decreased over the period between their freshman and senior years for all colleges. These results have implied an urgent need to improve in this core critical area.

GENESIS OF THE CURRENT INITIATIVE

In 2011 a doctrinal statement was promulgated to the university community (Appendix B). The elements of this doctrinal statement roughly parallel the Nicene Creed in topics. During the academic year 2011-2012, the doctrinal statement was prominently displayed as part of an overall emphasis on campus spiritual life coordinated by the campus chaplain, Timothy Griffin.

On June 24, 2013, President Brian Mueller called the first of a series of weekly meetings on the integration of faith and learning (IFL). The Faith and Learning Committee group consisted of a number of “university stakeholders, including faculty and College leadership, student life, University leaders—over 40 participants” in all. The stated initial purpose of these meetings was to

“prioritize faith and learning dialogue[,] . . . focus on faculty instruction during 2013[,] and continue curricula[r] changes throughout 2013[,] culminating in comprehensive curricul[um] integration during 2014” (Grand Canyon University, 2013a, p. 1). This initiative was planned as the first step in a process of examining the university’s mission and vision and was seen as vital to the university’s future.

THEORETICAL GROUNDING OF THE INITIATIVE

The educational materials of the initiative are grounded in a number of approaches, which are listed in the references. David Dockery (2000) and John Byl (1998), along with Daniel Ribera (2005) and James Arthur (2008), provide general overviews of the state of faith and learning from a worldview perspective in the academy, from both disciplinary and institutional points of view. Arthur Holmes (n.d.) presents a comprehensive list of approaches to integrating faith and learning from various methodological perspectives.

Robert A. Harris (2003, 2004a, 2004b, 2005) defines faith and discipline integration and terms related to it, and he answers objections to its practice in Christian institutions. William Hasker (1992) forwards a framework of three possible approaches toward integration of Christian perspectives with academic disciplines, which provides the grounding for some of the Round Three questions presented to collegiate meetings in Spring Term 2014. Nicholas Wolterstorff (2004) refines and critiques some of the elements of Hasker’s framework.

Shifting from general frameworks to more personal issues of scholarly identity and apologetic purposes, Alastair McGrath (2001), J. P. Moreland (1996), Alvin Plantinga (n.d.), and Mark Noll (1995) contribute a number of insights. McGrath calls for a broad engagement of evangelical scholars (and conservative scholars generally) with academic and intellectual life in the academy, while Moreland points up the necessity for “epistemic justification” of the Christian worldview as a basic component of academic apologetics. Behind both McGrath and Moreland’s assertions lies Mark Noll’s critique of the intellectual foundations and activities of evangelicalism, *The scandal of the Evangelical mind* (1995). Foundational to all these analyses stands Charles Malik’s pioneering treatment of the identity of the Christian scholar, “The two tasks” (1980).

Finally, the concepts of worldview in general and

Christian worldview in particular are foundational to the university's IFL approach. The required texts for CWV 101, the institutional course in Christian worldview, are helpful in explaining both Christian and other worldviews at a basic level and articulating the specific evidence that lies behind Christian worldview positions: Mark Cosgrove (2006), Lee Strobel (2000), and S. Wilkens and M. Sanford (2009). For a more in-depth analysis of the concept of worldview in the history of philosophy, David K. Naugle (2002) explores the inception of the term in the philosophies of Kant and Hegel and the debates surrounding the concept's centrality in subsequent twentieth-century philosophy, particularly phenomenology. For a popular, comprehensively-focused survey of various worldview perspectives, James W. Sire's *The universe next door* (2004), in its various editions, gives an excellent overview which strives for objectivity.

2013-2014 INITIATIVE ACTIVITIES

On August 13, 2013, all faculty attended an inaugural meeting, held in the university's arena, which included a panel discussion moderated by the president with panel representatives from the student body, parents, faculty, academic administration, the leadership of the College of Theology, and the Spiritual Life staff. Besides the panel discussion, a video presentation on the university doctrinal statement was screened, and a roadmap of activities for the oncoming year was put forward.

During the faculty orientation for Fall Term 2013, colleges held retreats and other meetings that in part concerned the integration of faith and learning. These opening activities were followed by a series of college-level presentations and discussion forums in three rounds over Fall Term 2013 and Spring Term 2014. The first round of college-level meetings, led by President Brian Mueller and College of Theology Dean Dr. Jason Hiles, began with the College of Nursing and Health Professions on October 7, 2013, and continued with the College of Fine Arts on October 16, the College of Education, College of Business, and Doctoral College on October 23, and the College of Arts and Sciences on October 25. These meetings consisted of a presentation by President Mueller on the history of faith and learning integration at the university, along with an explanation of the purpose of the initiative and its relation to the university mission (Grand Canyon University, 2013b). Dean

Hiles then gave a presentation on the concept of worldview (Appendix C), which presented the basic components of a worldview and included analyzed scriptural narratives related to worldview. Each presentation was followed by an open question-and-answer session.

The Round Two meetings were led by Dean Hiles and covered the scriptural narrative, organized around three themes: creation, fall, and redemption (Appendix D). The meetings themselves occurred between December 6, 2013 and January 8, 2014. The thematic presentation was connected to the preceding round concerning worldview and personalized in terms of closing questions. As with the first round presentation, a question-and-answer session followed the presentation.

Round Three meetings were held at least once for each college over the course of Spring Term 2014. These meetings, led by Dean Hiles and the respective college deans and associate deans, were interactive and required participation by the faculty. The first set of meetings, after a short presentation by Dean Hiles defining IFL, reviewed the importance worldview and outlined William Hasker's (1992) three strategies for disciplinary integration: compatibilist, transformationalist, and reconstructionist. Faculty groups, organized by discipline, discussed a set of questions related to disciplinary worldview and the IFL (Appendix E). A second set of meetings were held for some colleges during February and March 2014. These meetings were primarily aimed at getting feedback from faculty members about their current IFL activities and promulgating best practices of the IFL (Appendix F). Assessment data, in the form of surveys, online questionnaires, and interviews, were collected throughout the process.

PURPOSES OF THE INITIATIVE

The initiative was undertaken, in part, because of persistent assessment results indicating that a core university competency at the undergraduate level in Christian worldview was not adequately manifesting in the learning of students. In addition, a number of barriers to the IFL were identified: the separation of human experience into separate realms of fact or knowledge and value or emotion; the general sense that the realm of knowledge is most significant, with the realms of emotion and value less so; and the perception that value statements are biased and knowledge statements are objective.

Further barriers to the IFL for faculty members were the training that faculty members had received at secular research institutions (in which the realms of faith and knowledge are separated), the fact that such training induces secularized perspectives and commitments and professional practices, and finally the conditioning in faculty members' mindsets that faith perspectives are biased and anti-intellectual (Hiles, 2013).

FUTURE DIRECTIONS AND ACTIVITIES

As the initiative progresses through the end of 2014 and into 2015, a number of goals and activities are planned. Faculty in all colleges will work within their own disciplines to integrate faith perspectives into the curriculum (Hiles, 2014); the university will sponsor faculty research on the impact of the faith and learning initiative (Grand Canyon University, 2013a); and deans will lead intercollege discussions about how Christian worldview perspectives can be integrated into classroom activities (Grand Canyon University, 2013c).

The research study presented in this publication represents the first result of the above-mentioned research into the IFL initiative. This study comprises three steps, one of which has been completed, and two of which will occur in early 2015. During the Spring Term 2014, self-selected participants conducted thematically-focused phenomenological interviews with other faculty members concerning their responses to the university's IFL initiative. Two further data collections are planned for late 2014 and early 2015: the thematic interview questions will be placed in an anonymous forum open to university faculty members for discussion, and a second round of interviews with the participants from the original interview round will be scheduled for Spring Term 2015 to assess the changes in perspective brought about from a further year of activity.

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“WE ARE WHO WE SAY WE ARE”: Phenomenological Faculty Impressions of the Integration of Faith and Learning

James Helfers, Laura Terry, Timothy Larkin, Maria Zafonte, and Samantha Russell

Grand Canyon University
September 2, 2014

INTRODUCTION

Christian colleges and universities are viewed as separate entities from secular colleges and universities, due to distinctive characteristics which set them apart. Holmes (2000) stresses two characteristics which differentiate Christian colleges and universities. These distinctions include a religious presence in academics and a religious presence which permeates human activity. Correspondingly, Muntz and Crabtree (2006) assert that faculty members must be committed to the development of the whole person when educating youth. As well, faculty have been charged with preparing youth for careers upon graduation. Challenging youth intellectually as well as spiritually sets Christian colleges and universities apart from secular schools (Muntz & Crabtree, 2006).

Faculty are at the heart of ensuring students are prepared both intellectually and spiritually as they graduate. To ensure faculty is prepared for the challenge, training may be necessary to provide opportunities to develop professionally, personally, and in regards to academic discipline. Reeder and Pacino (2013) suggest continued faculty trainings to support a faith and learning initiative and ensure everyone is informed regarding the university's beliefs and expectations as well as to promote discussion of strategies and best practices regarding integration of faith and learning among faculty in similar disciplines. This will help to build confidence for faculty who find integration of faith and learning a challenge. Lack of confidence articulating beliefs into respective disciplines may cause discomfort as well as hesitation in faculty (Reeder & Pacino, 2013). Faculty can create and share activities and assignments

that demonstrate a grasp of faith application; however, if the faculty is not comfortable in executing or presenting the information in the classroom, the students will not benefit. Collaboration among faculty is a great way to build confidence and awareness while supporting this process and helping integration to become part of the university culture.

The creation and implementation of a doctrinal statement at the university at which the study was conducted provided an outline of universal concepts for the focus of this study. To aid in faculty understanding, presentations for the faculty were held in the fall of 2013 that articulated the basics of worldview as well as the principles outlined in the doctrinal statement. This was the beginning of this project in which faculty received formal training to prepare them to understand and eventually articulate the basics for a worldview and determine how a secular worldview differs from a Christian worldview as implied by the doctrinal statement. With this basic understanding, faculty attended seminars to begin to consider their personal worldview as well as the worldview of their respective disciplines. These seminars were followed by college-specific sessions focusing on Christian and disciplinary worldviews. This allowed for small group discussions among the different disciplines, which fostered critical thinking and inquiry regarding discipline-specific understandings of worldview and methods of integrating faith and learning.

The purpose of the proposed study was to obtain a baseline of faculty knowledge and perspective on the integration of faith and learning (IFL) at a university in the southwest United States during the 2013-2014 school year. This research aims to understand the reaction to institutional implementation of an IFL process directed toward faculty. A small team of faculty members from various colleges on campus were assembled to serve as interviewers and interviewees. The interview process served to collect data for a phenomenological study that gauged current faculty members' understanding of the implementation process with a specific focus on experience and perspective.

LITERATURE REVIEW

America has a long history of interaction between religion and education. This began with the disestablishment of religion from the state during the founding of the United States of America. The result was that American religious and educational institutions were free to engage each other in autonomy. Thus a unique path has brought us to the contemporary integration of faith and learning within academia. The topic of IFL is multifaceted with multiple content areas for review and understanding. This literature review will examine the research and knowledge base of the integration of faith and learning. Specifically it will engage the socio-historical perspective, definitional frameworks, and student and faculty perspectives on the integration of faith and learning.

SOCIO-HISTORICAL PERSPECTIVE

Throughout American history, religious and educational institutions have engaged the integration of faith and learning in a myriad of ways. In institutions of higher learning, however, the relationship between religious perspectives (faith) and academic disciplines (learning) is diverse: sometimes faith predominates in the integration, and sometimes learning. Warner (1993) explicates the disestablishment of the state and religious structures in the United States, which did not have a state church. Instead, religion began to engage the society as a populist endeavor with the freedom to support and establish educational institutions. Universities became the educating agents for the clergy: Harvard had its beginnings with the Congregationalist Puritans, Yale with Congregationalists, and Princeton with the Presbyterian Church, for example. In the 19th century, Catholic and Protestant universities broadened the scope of teaching from theology and a narrow selection of humanities and scientific subjects to include secular academic disciplines.

By the last quarter of the 19th century, the growth of educational institutions and the introduction of the German disciplinary model allowed for a diversification of educational goals. American colleges and universities became responsible to the academic disciplines and faith was set aside for the church and separated from the educational institution. The result was a secularization of

the university. This secularization process also affected the colleges and universities of religious denominations. Lyon, Beaty, Parker, and Mencken (2005) indicate that the loss of interest in the IFL was a significant factor in the secularization of faith-based education. Marsden (1994) also concludes that a continued secularization of higher education has established universities as places of nonbelief.

The counterbalance to Marsden's pronouncements is the evangelical movement of the mid-to-late twentieth century, which sought to re-establish the integration of faith and learning in religious colleges. These faith-based institutions carved out a space for themselves. They did not isolate from the academic issues of the day but continued to maintain a conservative theological stance (Matthews & Gabriel, 2001). Today the emphasis of IFL is influenced by the continued activity of denominational colleges, Bible schools and faith-tradition universities, and a resurgence of research in the field of integration of faith and learning.

DEFINITIONAL FRAMEWORK

In the literature and research on IFL, three frameworks appear. One framework defines the concept of the IFL, another focuses on the approaches to IFL, and still another deals with the continuum of faculty engagement in IFL. What surfaced are three main perspectives on the IFL process: the worldview perspective, the ethical-principled perspective, and the praxis or active-life perspective. The three perspectives can be understood through defining the concept, and understanding the approaches taken to integrate faith and learning and the continuum of responses by faculty members to IFL.

IFL CONCEPT

Ream, Beaty, and Lion (2004) conducted a study of faculty views of faith and learning at major religious research universities, defining faith "as religiously motivated and grounded beliefs and practices of the founding or sponsoring religious community." The "learning" aspect of the IFL is defined as "the standard academic practices that now constitute the modern university" (Ream, Beaty, & Lion, 2004, pp. 351-352). From a historical perspective on the university, Lyon et al. (2005) stated that the IFL is a process of relating a "religiously informed account of reality to standard

academic practices” (p. 62). Both of these definitions revealed a focus on the integration of religious beliefs through an institution’s religious history or religious perspective on reality and non-specific academic standards. This sets the stage for further development of the concepts of faith and learning and what it means to integrate.

O’Connell (2002) defined the IFL institutionally by providing a qualifying list of characteristics for “faith-sponsored institutions,” with the assumption that IFL is part of the faith-sponsored institution. The author further indicated that faith-sponsored institutions were established by a founding or sponsoring religious group that has some “direct and observable influence.” Finally, the author asserts that the faith-sponsored institutions demonstrated all of the following characteristics:

1. A mission statement that claims a religious heritage.
2. A mission statement that mentions a religious goal.
3. At least one required course reflecting the school’s religious identity (O’Connell, 2002).

This institutional analysis proposed that the faculty and institution need to share equally with the faith-knowledge focus (Parker, Beaty, Mencken, & Lyon, 2007). The researchers indicated that a partnership of institution and faculty to integrate religious faith with academic disciplines is a mutually beneficial process (Parker et al., 2007). Sites (2009) expands the institutional perspective presented by Entwistle’s (2004) defining the integration of faith and learning as a “multifaceted attempt to discern the underlying truths” about one’s liberal arts discipline and Christianity (Sites, Garzon, Milacci, & Boothe, 2009, p. 242). “It will involve explicating the foundational presuppositions and histories of our disciplines. It will be a disciplinary and scholarly exercise when one attempts to integrate the findings of the . . . [liberal arts discipline] and theology. . . . It will be applicable as men and women attempt to live out their findings. Finally, it will be public and personal; it will be a shared responsibility and a personal quest for wholeness by individuals within their communities and in relation to God” (Sites et al., 2009, p. 243).

Matthew and Gabriel (2001) use a faculty-student interactionist perspective in understanding and defining the IFL. They point out that the IFL

refers to the activity or phenomenon in the classroom in which faith is promoted, facilitated, and fostered. Thus, within this teaching and learning situation, one finds the interaction of concepts, analysis, and curriculum, with the faculty and students as the core of faith and learning integration (Matthews & Gabriel, 2001).

Poelstra (2009) states that Christian doctrinal commitments are meant to be lived out with honesty in daily life. He claims that integrating faith and action gives a comprehensive perspective on and an ultimate purpose to the academic enterprise. He adds that this faith causes one to integrate faith and learning into everyday life or praxis. Praxis is the living out or practice of faith by the individual in the world. Dr. Duane Litfin, former President of Wheaton College, concludes that the present engagement of the IFL creates a unifying complex of knowledge, God-centered truths, and the self. “What Christians seek is nothing less than the unification of knowledge, bringing together into one Christ-centered, re-integrated whole all we can know from God’s revelation and all we can discover through the exercise of our own faculties. This is what we mean by ‘the integration of faith and learning’” (Litfin, 2004, p. 195).

Some important perspectives and definitions for the IFL are apparent in the literature. Diversity of perspective is evident. Sites, Garzon, Milacci, & Boothe (2009) described integration in terms of theology and the liberal arts disciplines, Matthews and Gabriel (2001) focused on faculty-student interaction, Poelstra (2009) emphasized praxis, and Litfin (2004) described the unification of knowledge in terms of God-centered truths which were personally applicable. Even without an agreed-upon definition, the overwhelming majority of the integration of faith and learning research uses the Christian faith as the faith paradigm.

Integration is seen as an academic exercise of bringing together faith constructs, many times framed as truths, with the disciplines of the university. Sometimes, this interaction of discipline and truth is seen as a competitive dynamic in which faith truths trump disciplinary truths. Integration of faith and learning is also seen as discovery that “all truth is God’s truth,” resulting in a synthesis of the truths of faith and disciplinary knowledge. Another definition of faith and learning integration views its

effect upon the learner and becomes “real” through the lives of students and faculty.

When constructing a useful definition of the IFL, it may be helpful to recognize the interested parties involved in the integration of faith and learning. Much of the research views the agents—the institution, faculty, students—as the interested parties. However, two important factors in the IFL—the discipline to be learned, and the faith paradigm within the integration process—are sometimes seen as tangential. This would be a mistake. Faith, in the process of integration within the learning construct of the discipline, is active, bounded in definitional frameworks, and fosters activity through a continued purposeful engagement with the discipline. This is evidenced by the living of integrated lives by faculty and students. The academic discipline, as well, shapes and seeks to create knowledge and provides the essential context for the integration.

One can conclude, then, that the integration of faith and learning is the interplay of academic discipline and faith/theological paradigm in the classroom for the purpose of knowledge, truth, and praxis (life-action). This integration results in students building a knowledge base beyond just the disciplinary paradigm or just a faith/theological paradigm. The result of the integration of faith and learning is reflection and informed life choices.

APPROACHES TO IFL

Academic approaches are another main focus of the literature on the IFL. These approaches aid in understanding the ways that faculty use integration processes. Dr. Arthur Holmes (2000) developed four approaches to faith integration: attitudinal, ethical, foundational, and worldview. The attitudinal approach focuses on the student-teacher relationship with a “Christ-like” attitude (mainly expressed as a faculty attitude) spurring on faith integration. The ethical approach provides students with tools to apply a justice and love framework to areas of study. The justice and love approach engages academic disciplines and world issues through the Christian ethical principle of love (“love thy neighbor as thyself”) and Biblical justice themes such as aiding the poor. The foundational approach takes the academic discipline’s fundamental principles and assumptions and connects them to Biblical principles. The worldview approach brings together culture, life, learning, and faith. Holmes supports

a Christian worldview approach in establishing the integration of faith and learning. For Holmes, the Christian worldview approach holds that “the distinctive should be an education that cultivates the creative and active ingredients of faith and learning and culture” (Holmes, 2000, p. 60). An important factor for Holmes is that this approach discourages compartmentalization. Holmes indicates that a “wholistic” engagement of the IFL is applied through the worldview approach, so that the individual is exploring and making confessions of faith, life statements, action commitments, and conclusions. Burton and Nwosu (2003) add to this paradigm a fifth approach: pedagogical. This approach uses the interconnection of lesson plans, curriculum, and Christian faith as its framework. They propose that the addition of pedagogy clarifies the goal of the IFL. Students develop a Bible-based view of knowledge and an understanding of life purpose through curriculum and classroom integration.

Moroney (2014) spells out three main approaches to the IFL: the integrationist approach, the worldview approach, and the practice and formation approach. The integrationist approach seeks to remove the secular/sacred divide established in graduate work and provide a renewed approach of faith informing the discipline and the learning process. Integrationists have the goal of a “unified, Christian centered understanding of the world” across disciplines (Moroney, 2014, p. 145). The worldview approach to IFL, according to Moroney, focuses on the intellectual framework of Christianity and its competing worldviews. Ream and Glanzer (2007) also explicate the worldview approach by asserting that one’s worldview is the major framework one uses to interpret phenomena. Cosgrove (2006) also engages integration through a worldview framework. He provides a direct comparative analysis of the elements of a worldview (knowledge, purpose of life, issue of suffering, nature of truth, and so on) with a Christian worldview perspective on the elements. Moroney’s last approach is the practice and formation approach, which seeks to educate the mind and to have the student experience a transformation of character and perspective. This is done through sharing of content and experiential learning. Poelstra (2009) and Bouma-Prediger (1990) indicate that this type of experiential learning is a faith-praxis approach to IFL.

Nwosu’s (1999) study found that faculty

approached the IFL in terms of three elements: intellectual, lifestyle, and discipleship. These elements are expressed by thinking as a Christian, living out one's faith, and having a structured learning process. Miller (2014) challenges the foundation of all approaches to the IFL by calling for an incarnational alternative that would place all methods, conclusions, and truth statements under the scrutiny of a Christian love ethic and a heightened importance of relationships.

These approaches to the integration of faith and learning provide diverse examples of engaging the topic. Consistently, the ethical-principled and worldview approaches have been used as a starting point to integration. There has also been a praxis and life-action focus which provides a hint of the direction that the IFL thinkers surveyed in this review see the topic going.

IFL CONTINUUMS

The literature concerning IFL continually indicates faculty respond to the integration of faith and learning in different ways across a continuum. Faculty members often start at the point of no interaction between faith and learning and continue over time to reach high integration of the discipline and Christian thought.

A study done by Lyon (1983) describes faculty attitudes toward integrating faith and the academic curriculum as a five-category continuum. The categories correspond to levels of faculty agreement on IFL within academic disciplines. In a study that surveyed 1,902 faculty respondents from six faith-sponsored universities and colleges, the majority of faculty placed themselves either at the separatist or the integrationist end points (Lyon et al., 2005, p. 64). Lyon et al. (2005) concluded that the position of the faculty either included Christian interpretation throughout the curriculum or viewed any inclusion of a Christian perspective as inappropriate.

Hasker (1992) created a continuum by looking at how integration is done within a discipline. His continuum consists of three positions on IFL: the compatibilist, the transformationalist, and the reconstructionist. On one end, the compatibilist does not see tension between the discipline and Christian faith; rather, they share assumptions and there is a lack of disagreement between them. Thus, faith can be an analytical focus, or not, without damaging the integrity of the discipline.

The transformationalist is in the middle and sees faith and the discipline in conflict. Even though there is worth to the discipline's frameworks of understanding, the discipline lacks the insight and viewpoint that are vital to Christian thought. Thus, the work of the transformationalist scholar is to transform his discipline to express and have at its core a Christian orientation (Hasker, 1992). On the other end of the continuum is the reconstructionist. The reconstructionist finds fundamental problematic issues with the secular discipline being reconciled to the Christian faith. The reconstructionist does not see a possibility to engage the anti-Christian presuppositions of a discipline in an integrative faith and learning paradigm. The result is a "starting over" for disciplines with a reconstruction of the discipline upon a Biblical foundation.

Sherr, Huff, and Curran (2007) studied 120 undergraduates from seven schools in the Council for Christian Colleges and Universities and showed the state of faculty integration from the perspective of undergraduate students. This resulted in a continuum of faculty IFL; one end of the continuum is faculty integration as an unknown to the student in the classroom. The middle is a "stilted" expression of faith and learning in the classroom. The other end of the continuum is the faculty's "natural and authentic" expression of faith and learning in the classroom. In their critique of continuum models of integration of faith and learning, Sites et al. (2009) raise a concern that for many of these continuum models there is not a place for the praxis context of the learner or faculty. It seems to be all about thought and knowledge. This concern is part of what can be considered a second wave of engagement of the IFL. Sites et al. (2009) focus the IFL within the praxis context as an important element of the integration of faith and learning.

In summary, the continuums of faith and learning integration provide different frameworks for analysis of IFL. These frameworks of analysis have a number of focal points. The typology of strategies of integration presented by Hasker (1992) provides a focus on the ways one goes about integrating. One of the critiques of this typology is that it does not give place to the non-integrationist and presupposes an integrationist approach to disciplines. Lyon (1983) presented a continuum of faculty engagement with integration that revealed faculty opinion from responses

to four questions to which faculty would state agreement or disagreement. The questions asked whether or not classes outside of religion and theology courses should include discussion of the Christian perspective on God, the nature of the universe, society, and human beings, and 36% said “no” to all four questions and 48% said “yes” to all four questions. Lyon (1983) concludes that faculty saw themselves in an “all or nothing” position in relation to IFL. Ream, Beaty, and Lion’s, (2004) eight-pattern continuum produced a number of points of reference by faculty for whether or not integration is taking place. Faculty referenced curriculum, integration in or out of the classroom, and private versus public faith expressions, as key integration issues. Concerning curriculum, Ream, Beaty, and Lion’s, (2004) result showed a total of 70% of the faculty with some type of IFL in the curriculum, Lyons (1983) results show that 64% of the faculty affirmed some type of integration in curriculum. Curriculum was a focus of integration by faculty and may become a prime indicator of integration for institutions. Finally, Sherr, Huff, and Curran’s (2007) explication of students’ perception of faculty integration of faith and learning gives insight into how students categorize faculty. The result demonstrates that students take a personal view and a faculty-action approach to IFL that starts with the faculty member’s engaging the topic in the classroom. The continuums of faith and learning integration provide a spectrum of faculty integration. They reveal elements of integration established by the faculty or perceived by students, such as curriculum, public/private faith, and the steps from non-integration to integration of faith and learning. In looking at this, a trend of pro-integration is revealed.

STUDENT AND FACULTY PERSPECTIVES ON IFL

Much of the literature on student perspectives on the IFL has been used to give insight concerning faculty endeavors to integrate faith and learning. Burton and Nwosu (2003) indicate that students perceive integration through six areas of engagement with the topic:

1. through the learning processes or specific teaching methods and the use of Christian worldview in the learning process;
2. by making connections between faith and the discipline;

3. through the educational atmosphere, such as a positive classroom milieu in which Christian values are modeled;
4. through parallel processing in which the spiritual and intellectual work hand-in-hand without separation;
5. through using the practical application of faith and learning in the life of the student and faculty;
6. and foundationally using faith as the lens through which knowledge is viewed (Burton and Nwosu, 2003).

The results provide us with student perceptions of what IFL looks like in the classroom. The overall conclusions from the study point to students placing an emphasis on teaching and learning through the IFL.

Sorenson, Derflinger, Bufford, and McMinn’s (2004) study reports that faculty members’ transparency about their spiritual journeys and status were associated with student engagement in the integration of faith and learning. This was confirmed by Hall, Ripley, Garzon, and Mangis’s study (2009), in which faculty living out faith in the classroom had greater impact upon the students’ spiritual life than the acquisition of theoretical modes of integration.

Sherr, Huff, and Curran’s (2007) study of 120 undergraduates from seven schools within the Council for Christian Colleges and Universities looked for the “salient indicators” of faith and learning integration. The study revealed that students’ perceptions of IFL functioning in the classroom were based in two arenas—faculty relationships and faculty competence. The major thematic categories are relationship with God, relationships with students, competence with IFL curriculum, and competence in creating a classroom environment of “belonging, acceptance and commitment” (Sherr, Huff, & Curran, 2007, p. 22).

Thayer, Bothne, and Bates (2000) researched 21 senior undergraduates on indicators of spirituality expressed by faculty. The three most-mentioned indicators were in-class prayer and devotions, the integration of faith and learning, and being concerned and caring towards students. The last two indicators, unlike the in-class prayer and devotions indicators, did not have qualifiers attached. The

research concludes that students perceive and value a professor's care and concern for the students and his or her ability to instruct the student specifically in the integration of faith and learning in their discipline as expressions of faculty spirituality.

From the literature one can conclude that students see the IFL in terms of relationship and content expertise. The relationship with the faculty is of primary importance. From faculty modeling faith and discipline integration, creating a caring learning community in the classroom, and living out their faith in the world, the student sees an authentic model of IFL. There is consistent critique by students as to the teaching processes employed by the faculty. As Holmes asserts, the integration of faith and learning is a dynamic, confessional, and demonstrated life activity.

FACULTY AND IFL

Faculty have a key role in the IFL. In some ways faculty are the link between the institution, academic discipline, faith constructs, and the student. As well as being the link, the faculty find themselves the primary integrators of faith and learning for the student. The importance of faculty in this process cannot be minimized and a number of studies have researched the subject of faculty and the IFL. Lyon, Beaty, Parker, and Mencken (2005) conducted a study to determine if faculty at religious colleges and universities are committed to the IFL in the curriculum and classroom. The study found that faculty fall at either end of a continuum. The end limits were either separatist—faith and learning were kept separate in the classroom and there was no systematic integration of faith and learning—or integrationist—systematically integrating faith and the learning. Lyon et al. (2005) concluded that some faculty members combat cognitive dissonance and thus are driven to choose an “either - or” stance.

Burton and Nwosu (2003) found that faculty integrated in three specific ways, including intellectual engagement, lifestyle, and discipleship. Parker et al. (2007) looked at the effect of professional and institutional norms at religious colleges and universities. The study explored faculty perspectives on academic freedom in teaching and research in light of the religious values and doctrines of the sponsoring religious community, the relevance of religious beliefs in faculty hiring, and the “appropriateness of integrating faith with

teaching and research” (Parker et al., 2007, p. 88). The faculty concluded that there are limitations on applying professional norms at religious colleges and universities. The faculty also indicated support in using religious criteria to hire faculty. Also, most of the faculty supported and practiced the integration of their faith and their discipline. Only concerning academic freedom did the faculty identify more with the professional discipline's stance than their school's faith paradigm. Parker et al. (2007) pursued the question of how a faculty member could be supportive of academic freedom and hiring faculty through a religious lens. The study concludes that faculty who integrate faith and learning do not view the faith traditions of the university or faith constructs as being in opposition to their discipline (Parker et al., 2007). The evidence for this is that the integrating faculty bring faith constructs into their teaching and research. Parker et al. (2007) concluded that faculty who integrate in this manner reported support for academic freedom, while at the same time supporting religious criteria in the hiring process for faculty. Faculty are not necessarily feeling an internal conflict when valuing academic freedom while also supporting a faith criteria in hiring that restricts access to positions.

The above studies point to faculty having to balance discipline and professional issues with the IFL and to justify their engagement with the IFL. Some faculty have lessened their cognitive dissonance by taking an all or nothing approach to faith and learning. Faculty have also embraced the field of IFL to justify the use of faith as a criterion to vet faculty beyond just academic disciplinary guidelines.

In the tradition of phenomenological studies, Ream, Beaty, and Lion (2004), through tracing linguistic themes, established a typology of faculty views with data from a survey of 1,055 faculty members from religious research universities including Baylor University, Boston College, Brigham Young University, and Notre Dame University. The study provides primary source material of faculty engagement with the integration process and a resulting typology of their perspectives. As noted in the IFL continuums section of this review, the typology consists of eight patterns, with the first pattern being total separation and last being total integration of faith and learning. Of the faculty surveyed, 51% subscribed

to Pattern 8, which stated that faith and learning are integrated and any separation is artificial. Concerning Pattern 1, 11% of the faculty indicated that faith and learning are separate and independent and thus there ought to be no relationship between faith and learning. Patterns 3 and 4 had the highest percentage of agreement of the remaining patterns, Pattern 3 with 9% and Pattern 4 with 10% of the faculty perspectives. Both of these patterns see the faculty's personal preference as a deciding factor in navigating the private and public sphere in regard to faith expressions. In these patterns, the faculty acknowledged limited use of faith integration in the classroom. Both patterns did have integration as part of the curriculum or administrative oversight. The faculty also saw the issue of private and public faith, institutional oversight, and integration curriculum as primary themes and concerns. The study shows that the integration of faith and learning is not a marginalized concept for the faculty (Ream, Beaty, & Lion, 2004). The data reveal that 89% of faculty acknowledge the place of IFL in the university and 51% of the faculty hold the strongest prointegration stance of total integration (Ream, Beaty, & Lion, 2004). According to Ream, Beaty, and Lion, (2004), faculty do not just fall into a separatist or integrationist pattern; some see themselves engaging the IFL in varied ways.

The literature reveals a number of studies that looked at the conduct and identity of the faculty in relation to the IFL. Mathisen (2003) researched the social roles of the faculty in relation to the integration of faith and learning. He proposed that faculty who are doing IFL from a Christian perspective move between the variables of the religious worldview, the scientific worldview, the social role of Christian adherent, and the social role of academic professional. The intersecting of these variables of worldviews and social roles produces a 2 X 2 matrix including the Christian within a religious worldview in cell one, the Christian within a scientific worldview in cell two, the academic within a Christian worldview in cell three, and the academic within a scientific worldview in cell four. Mathisen (2003) sees the social role of cell two as promoting the integration of faith and learning for faculty. The faculty in this cell stand before the classroom as Christian representatives of their academic discipline and as Christians bringing an integration perspective to a secular profession.

The study concludes that the role of the integrating faculty is fluid in the sense that the faculty member is moving between a number of roles. Furthermore Mathisen (2003) aids the research literature by engaging not only the structural issues of IFL but also by highlighting the human/social interactive nature of the IFL for the faculty. Mathisen (2003) concludes that the literature has neglected the "personal, social psychological dimensions of the social role in its models" (p. 238). Mathisen (2003) calls for a recognition that all integrative activity starts for the faculty from personal faith, resulting in the integration of faith and learning as a pluralistic activity. The result is faculty being greatly impacted by personal, pedagogical, and institutional roles as integrators of faith and learning.

A number of studies look at faculty roles from the "lived" phenomenon of integration. Sites et al. (2009) found two themes surfaced: the inseparability of faith and practice and the demonstration of faith in practice. Thus, the faculty's integration of faith and learning did not separate the understanding and application of faith and learning in or out of the classroom. Faith and practice were demonstrated through caring relationships in and out of the classroom. The faculty integrators demonstrated their faith through interpersonal relationships that were intentionally cultivated. These relationships were viewed as caring and included students, the campus community, as well as the larger community. Poelstra's (2009) faith-praxis pursuit of integration looks to the faculty members' personal faith and interaction with God as the starting point and driving force of integration. In fact, integration can be seen as secondary to faith in this paradigm. The faith-praxis vision is that through integration of faith and learning and life-action the person will experience the purposefulness of academic study and personal life. In Matthews and Gabriel (2001), faculty members themselves indicate that the faculty member's role as communicator is central to the IFL. They contend that communicated ideas are cold and meaningless without the instructor building a context for understanding. Thus, the context and embodiment of integration by the faculty allows the students to analyze and dialogue about their discipline, life, and integration. This idea of being a lived example is affirmed by student reaction (Burton & Nwosu, 2003; Sites et al., 2009; Cooper, 1999). The studies found IFL occurring

when faculty and student's faith were linked and supported by discipline. Sherr, Huff, and Curran (2007) points to faculty, through their student and faculty research, developing a Christian vocation perspective. Faculty see the IFL as a spiritual "calling" as well as a professional pursuit. Students see this calling consistently in faculty that are practitioners of the integration of faith and learning and the incarnational models of integration.

The literature reveals that the majority of IFL research has been executed within faith-based institutions, specifically Christian universities and colleges. The faculty of these institutions are aware of, and mostly open to, the integration of faith and learning with an affirmation of the place of faith and learning in the university. In the literature there has been an attempt to create models and typologies to understand the faculty perspective. The research on faculty and integration indicates the pluralistic nature of IFL. Faculty social roles, the demonstrated roles perceived by students, and faculty self-examination of their own positions have been considered. Faculty's interaction with the integration of faith and learning has generated a number of areas of concern. These include the place of private and public faith, institutional oversight, and professionalism, as well as vocation and the integration of faith and learning, the intersection of curriculum with faith and learning, and the place of role-modeling the integration of faith and learning.

CONCLUSION

The integration of faith and learning is moving from a period of establishing a definition—what integration is—and understanding integration—what it looks like—to a period of how students and faculty are integrating and reacting to integration. Defining the IFL and its integration framework established three main approaches to the IFL: the worldview approach (most often referenced as the Christian worldview approach), the ethical principle approach, and the praxis-life action approach.

A definition of the IFL can be culled from the literature and our research. The integration of faith and learning is the interplay of academic disciplinary paradigms and faith/theological paradigms in the classroom for the purpose of knowledge creation, truth discovery, and life-action. This results in student engagement of a knowledge base beyond just the disciplinary paradigm or

just a faith/theological paradigm. The result is the reflection upon life and life choices. In many ways the integration of faith and learning is developing into an integration of faith, learning, and living. This definition demonstrates that the integration of faith and learning has gone beyond a merely academic pursuit in the classroom to a faith-praxis and worldview orientation. Faculty throughout the research have affirmed the place of faith and learning integration in the university, and students are calling for its demonstration in the real world.

Another factor that the literature revealed is the issue of the agents in this process. These include institutions, faith and learning thinkers that are developing definitions and continuums, and the faculty and student participants in the classroom. This review suggests that faith/theology and the academic discipline should be considered as seminal factors or a forceful reality and thus primary factors within the integration process. All factors of the IFL: institutional agents, faith and learning "thinkers", faculty and students in and out of the classroom, the academic discipline, and faith/theology need to have a seat at the table to further our understanding of the IFL.

In summary, the literature demonstrates that the integration of faith and learning has multiple expressions and emphases. The literature indicates that effective faculty integrators have an impact on student achievement and learning. The next steps are to continue to hear from the agents and IFL factors to develop discipline-specific integration frameworks. There is also a need to understand the place of the academic institution in this endeavor. Researchers are beginning to ask questions of faculty concerning curriculum, appropriateness of public faith, and the use of faith in candidate hiring. So far the literature has looked primarily at the phenomenon of the integrationist or non-integrationist tendencies. An explication of the process of faculty becoming integrationists or being integrated through institutional endeavors is missing.

METHODS

Qualitative research methods were accepted for the proposed preliminary study. Qualitative research is descriptive in nature and aims to explore a topic to gain information free from manipulation.

Researchers were interested in capturing the lived experience of faculty members specifically focusing on experience and perspective with regards to the implementation of IFL. Based upon this information, a phenomenological study was proposed to explore the initial perspective of faculty participating in an integration of faith and learning initiative at a private Christian University. This foundational information will assist in providing a direction to planning future trainings for faculty members, generating discussions regarding best practices within disciplines, and providing a basis for future research projects.

PHENOMENOLOGY

The main methodology in the study of the IFL to this point has been the development of theoretical frameworks and empirical studies through surveys. The development of theoretical thinking has produced important definitional frameworks and analytic continuums for this field of study. These frameworks and continuums have been affirmed and clarified through the empirical survey of those involved. To a lesser degree, the study of IFL has looked to qualitative data and especially phenomenological methods (Sites et al., 2009; Ream, Beaty, & Lion, 2004). Schutz and his student, Berger, introduced phenomenology to America and articulated the essence of phenomenology as it relates to the social act (Wallace & Wolf, 1999). Their focus was on how humans consciously develop meaning from their interactions with others. This concept and resulting method of research has been developed to understand how people ascribe meaning to their everyday lives and social interactions. Thus, the individual's experience or phenomenon is taken as a "snapshot" of meaning. Analyzing this "snapshot" produces data on the receiver's interaction with the content—a phenomenon—that results in meaning being formed. The meaning ascribed to phenomena by the receiver is crucial to understanding the receiver's motivation, framing of content, mutual activity, and institutional engagement.

The phenomenological approach to religion has provided a key perspective on the processes of religious activity. Ammerman (2006) introduced "lived religion" as a key to understanding religion from the perspective of the adherent and engaged. This phenomenological approach privileges the participant and the collection of self-reflective

data as a primary source. McGuire (2008) indicates that data can be obtained that would otherwise be institutionally suppressed. Thus, the phenomenological approach focuses first on the person and what that person claims as important. Concerning exploration of "lived religion," McGuire (2008) attempts to capture the fluid and multifaceted approach individuals use to construct meaning. This present study employs a phenomenological approach and does not focus on an organized religion but on the institutional structures and frames of thought and doctrine that are impressed upon faculty and students. The result of phenomenological research methods is a fresh look from agents involved in the integration of faith and learning.

There is very little literature on the integration of faith and learning being researched using a phenomenological methodology. Sites et al. (2009) provided a phenomenological investigation of faculty at an evangelical liberal arts university, in which the faculty described how they do their integration of faith and learning. What emerged were two primary themes. The first is that faith and practice must coincide; one cannot exist without the other. The second theme is that faith is developed through ones' practice or activity. Thus, faith is understood through activity and validated by action. Sites et al. (2009) concludes that integration needs to be done within a faith-praxis model. Ream, Beatty, and Lion's (2004) study was done in the phenomenological tradition. The study sought to hear from the faculty patterns of engagement for the IFL. As mentioned above, there was an explication of eight patterns from the faculty perspective that revealed the significance and relevance that faculty assign to the IFL.

There is a need for the phenomenological study of the integration of faith and learning. Such studies hear the "voice" of the researched through an inductive research model. These studies use quotations and accumulating themes from the qualitative data. Sherr, Huff, and Curran's (2007) work on student perceptions of IFL shared the student's voice about IFL and faculty relationships. Phenomenological research has given us the lived experience of faculty and integration. This method and resulting knowledge has not been fully explored. In reviewing the literature, it was determined that the missing components include studies of faculty and institutions engaging the phenomenon of the "integration of faith and learning."

Phenomenological research aims to extract and describe the meaning of a phenomenon as it is experienced by a group of participants living it (Englander, 2012). Therefore, general knowledge about the phenomenon leads to the belief that participants who are living the experience must be identified and asked to participate. The focus of the population sampled for the particular study is based upon the ability of the participant to partake in the proposed study based upon experience necessary to do so (Englander, 2012).

Sites et al. (2009) conducted an IFL study in the tradition of phenomenological research whereby describing and interpreting a phenomenon from the perspective of those who experienced it—the primary focus for content and analysis. Englander (2012) points to the interview as an important tool for this methodology. The interview reveals data about meaning through the interviewee expressing perceptions, relating experience, and drawing conclusions.

Phenomenology was used to capture the lived experience of the faculty during the integration of faith. As the integration of faith is not a quantifiable experience, it is necessary to utilize a qualitative research design. Since the integration of faith and learning was a university-wide initiative, it was necessary to incorporate the experience and perspectives of faculty from the various colleges within the university. As the goal of the study was to capture the lived experience of the individual faculty member, a phenomenological approach was appropriate.

DATA COLLECTION

Data were collected through an interview process with faculty members and by faculty members. The interview questions were predetermined by the research team; however, the interviewers were allowed to expand the questions at their own discretion. Interviews were recorded and transcribed by a research team member. The interviewers and interviewees were volunteers; some were recommended by the dean of their respective college, but participation was voluntary. The interviews were conducted on the university campus on two separate days at two different times to accommodate the schedules of the volunteers. The interviews were conducted in private faculty offices.

Prior to the interview, there was a short training

session for the interviewers to explain the purpose of the process, to provide direction regarding how to propose questions, to demonstrate the use of the recorders, and to answer questions. After the training session, interviewers were provided with an informed consent form. Time was provided to read the form and make the decision regarding whether to participate in the study or not.

Prior to beginning each interview, the interviewer provided the interviewee with an informed consent form. After obtaining consent, interviews began. A total of nine interviews were conducted that ranged from approximately ten to forty minutes. Upon completion of the interviews, the interviewer was asked to journal about the experience. Information obtained in the journals was transcribed and stored for future use.

SAMPLING

Both the interviewees and interviewers were from faculty members who participated in the integration of faith initiative at a private university with a Christian faith tradition. Both full-time online faculty and full-time ground faculty were included in the process. The participants were from a combination of volunteers generated by a mass email to the faculty and recommendations from the various college deans and managers. There were a total of 18 participants making for a total of nine interviews. Each college was represented in this process. A research team member assigned an interviewee to each interviewer. The assignment was random with the exception of a restriction on the College of Theology. Participants from the College of Theology were only used as interviewers.

DATA ANALYSIS PROCEDURES

Once the interviews were transcribed, open coding was used to determine the themes. “A code in qualitative inquiry is most often a word or short phrase that symbolically assigns a summative, salient, essence-capturing, and/or evocative attribute for a portion of language-based or visual data” (Saldana, 2009, p. 3). The data were comprised of the transcribed interviews and journals. The research team chose to limit the analysis to the first section of the interview on initial perspective. The remaining sections of the interview and the journals will be used in future research. Once the data had been reduced, each team member read through the

data for initial perspectives. The team then came together to discuss findings and form a consensus regarding different observations from the initial review of the interviews. Several themes became apparent.

The initial perspective from the team members yielded six themes: organic process, sense of unity, prior training and experience, students' benefits, benefits to the university, and sense of optimism. A list of general themes coded by the team was used to analyze the transcripts and journals in a software program. The software chosen was NVivo, as it offered a way to organize the data and quickly sort the information so that themes could be found. The software is not a replacement for the researcher, only an aid that the research team used.

The software was used to consolidate all the coding of the team members and determine if themes identified needed to be consolidated. Using the coding from all the team members, some additional ideals were added as themes: confusion, opposition, and appreciation. The coding was brought back to the team, and after discussion, it was determined that the "sense of optimism" theme was very similar and contained overlaps to other identified themes. Therefore that theme was removed. An overall sense of optimism was gained through review of the interviews and will be further discussed in the results section. A hierarchical method was then applied to themes to explore the sense of optimism within each theme. It was determined that the evidence was predominately optimistic and a hierarchical breakdown was not necessary. In addition, the themes of confusion, opposition, and appreciation were determined to be outliers within the data.

Once the coding was collapsed, a Jaccard analysis was performed to determine if further redistribution was needed to identify similarities or differences within a sample set. These results were then used to create a cluster diagram of the themes. The strongest relationship was seen between the themes of sense of unity and prior training and experience. The Jaccard index was .304348, which indicates a low similarity. It was determined based on the index that no further collapsing of the themes was necessary.

RESULTS

The results of this study were derived from interviews conducted with ten faculty members (the interview of one faculty member was not recorded due to technical issues) from various colleges within the university. Interviews were conducted by faculty members who were provided predetermined topics to focus on during the interviews. The results are arranged by themes which were identified and agreed upon through the committee's work and use of NVivo. The organization of themes aims to depict the general faculty perspective on the IFL process during the first year. They are reflected in the table below.

THEME	Key Words, Phrases
Organic Process	Natural, genuine, organic “A discussion that has been coming up has been genuineness. Genuineness has been a true feeling. It has been nice to hear people talk about; we are not doing this just to do it but to be genuine and be real.”
Sense of Unity	Stand together, consistency, vision, on the same page, clarity, discussions “I see one positive element being clarity. So, clarity in the sense of understanding where people are at in what they believe and how they understand what the university believes.... I think it is also positive because it engages. I think it encourages faculty members after these meetings to talk about it and to address each other in a way that they might not have before.”
Prior Training and Experience	Personal, professional, secular, discipline, public school, training
Students' Benefits	Positive, balance, relationships, draw students, looking for “personal discussions of faith,” “enhance learning,” “I appreciate the fact I can pray with my students and that we can have devotions in class.”
Benefits to the University	Potential “start to draw more students who see this as something they really want.”

A discussion of the context and meaning of the ideas and themes are then elaborated on using the interviewees' words when possible, interspersed with explication and analysis of the meaning in light of the research question.

The response to the IFL initiative, as explored in all nine interviews, was overwhelmingly positive. There was a general feeling that the initiative was a “great idea,” “definitely needed” (Interviewee 9) and “an important thing to spend the energy on” (Interviewee 8). Interviewee 3 shared an optimistic outlook regarding the process. However, in addition to this positive and receptive faculty response to the initiative, there were also some concerns and areas of uncertainty. These uncertainties will be discussed within the appropriate theme, as opposed to in a separate section, mostly because the concerns were not general opposition to

the initiative but rather tied to particular difficulties with aspects of the process. It is also important to keep in mind that these responses were given during the first year of the initiative, when the process was still taking shape and things had not progressed past the discussion phase.

ORGANIC PROCESS

Various interviewees expressed that the process of integrating faith and learning needed to feel like it came from the faculty and that it was not artificially foisted upon them. The words “genuine,” “natural,” and “organic” were used by several of the interviewees when asked for their general perspective on the process of faith integration. They explain that for the process to work it needs to be authentic and they mostly feel that this has been the case. Interviewee 1 explains:

I think at the beginning of the process I was just kind of wondering why or how this was going to work. I was concerned that it would not feel genuine or organic in my classroom. I thought, is this going to feel organic or genuine?

Interviewee 1 continues that in beginning to integrate faith into the classroom, the process has felt natural and has not raised any concerns. Interviewee 2 also brings up the idea of genuineness based on interactions with other faculty. During faculty meetings within each college, the integration of faith has been discussed in small groups, often by discipline. Interviewee 8 states that:

The administration has done a really good job by coming into each of the colleges and really defining what that means. Within these meetings, a discussion that has been coming up has been genuineness. Genuineness has been a true feeling. It has been nice to hear people talk about; we are not doing this just to do it but to be genuine and be real (Interview 2).

Another aspect of whether the process was natural seemed to be tied to the subjects’ personal view of the topic. Interviewee 4 shares that the integration of faith and learning is “a natural process” for them and sums up the process by saying that the integration of faith and learning “seems kind of natural and appropriate.” Interviewee 4 continues that because this is a university initiative it runs the

risk of not feeling natural or of feeling top-down, suggesting that “these kinds of [faith and discipline] discussions should happen more just on a regular basis and kind of with people’s own volition.” Interviewee 4 seems to express disappointment with the fact that it took a university initiative to get faculty discussing faith in the classroom, because “discussing those beliefs [that faculty have] is kind of a natural and important part of human life...” Ultimately, though, the initiative and discussion it has engendered has been beneficial. Interviewee 4 did express joy in “seeing how people interact and discuss ideas in this process.”

This need for a conversation about faith integration to feel genuine and organic indicates faculty are comfortable with this process and willing to explore the possibilities of implementing faith into the curriculum in discipline specific ways. While the university initiative has been well-received, faculty concern may stem from ownership of the integration. Faculty appreciate the ability to determine best practices within their discipline to integrate faith. In order for the process to feel organic, faculty can collaborate with peers in their respective disciplines to determine natural and practical ways to implement faith.

SENSE OF UNITY

While interviewees felt that the process should arise organically from faculty discussion, they also strongly felt that the process would work to formalize the school’s identity as a Christian university and create unity. As Interviewee 8 summed up, “If we are who we say we are, it is important to put that up front.” Interviewee 4 thought “it was appropriate to have these discussions in order for there to be somewhat of a consistency among faculty members.” Interviewee 7 expressed excitement at the integration and particularly the Doctrinal Statement’s role in the process:

It was neat to have it [the Doctrinal Statement] around so we could point to it. It allowed us to [be upfront to those] who may or may not have known they were coming to a Christian university. There was no question about it. I was hopeful for it.

The overall impression is that one of the key tasks of the process is to unify the university by discussing the mission of the university to ensure understanding.

Interviewee 2, in reflecting on the process, gave the most detailed description of the initiative, where it currently stood and how the faculty needed to be involved in the process. The interviewee recounted that faculty:

[Began] hearing about it most of this last year...[when] the administration started to talk about being a little more purposeful in following the mission and vision for the college itself.... We had a stated mission, stated doctrinal belief, and then...the discussion started coming up, saying...well if we have that should we be following it and what does it mean to be following that.What do we mean by what we are saying is our doctrine of faith and what do we mean by saying this is what our vision.... So [the initiative began by] just getting everybody on the same page of maybe what the belief of the university is itself to start with and then saying ok, then what does that mean for you? To me we are kind of in that second stage of saying, 'so where are you at with your faith and your belief system that you hold. And how does that maybe compare to me and contrast to what the university has?' Therefore, through that comparison and contrast, then say ok, now then, what do you do with that? Where do you go with that? Because we are going to integrate more, so we want to find some [way of] saying, you are still who you are and have the belief system that you have, this is the belief system of the university... [then asking] how do we integrate a little bit of both of those.

This description reflects a faculty member's perspective on the initiative's evolution and describes the need for common ground between personal beliefs and the university's mission, to unify faculty, colleges, and the university.

Interviewee 4 reiterated that idea of generating discussions to bring unity and identity to the school and faculty. Interviewee 4 states:

I see one positive element being clarity. So, clarity in the sense of understanding where people are at in what they believe and how they understand what the university believes.... I think it is also positive because

it engages. I think it encourages faculty members after these meetings to talk about it and to address each other in a way that they might not have before. So, I see both of those as positive elements – clarity and more engagement in these kinds of discussions.

While expressing possible concerns, Interviewee 2 seemed to be working through the idea of faculty unity and current faculty beliefs which may help or hinder the integration of faith process. They pondered:

I have hope that we are going to be able to do it ... [but one reason that] I think it will be very hard is because we don't have a statement of faith for our faculty.... [I]t would obviously be easier if we were filtered, a filtered faculty, you had to have a statement of faith, and you had to have all of those things.... I still wonder if that would be easy even, because that would still just mean that maybe we all start in a similar belief system.... It doesn't make it easier to do it; it would just make it easier for us to stand together. So....to me it actually may be better that we aren't [all starting with the same belief system] in some ways because this is something that is not easy to do and I don't know if anyone has come up with a really good way to do it.

While still positive, Interviewee 2 notes that the faculty members have various beliefs and backgrounds which could make the process more challenging. He/she seemed to waiver on whether the possible disparity between faculty beliefs and university statements are a help or hindrance to the process. Ultimately, Interviewee 2 shares that being inclusive in the beliefs of current faculty has a role to play but the way to work through that is not completely clear:

For me, the big concern I have is being inclusive... Christianity has so many broad stripes to it and so many things to it. There ... [are] plain things but there are other things that we can agree to disagree. So I am trying to see, how we are going to do that?

While the consensus was that the initiative helped to cement our identity as a Christian university and

would engender unity in the school and faculty's views and beliefs, there was also some hesitation that went along with this uniformity. Interviewee 7 even referred to it as a "spiritual battle" and felt that there would be "opposition to it [the initiative] both on a human level and a spiritual level." He/she continued that even though they personally feel that "this is a really good bold step forward to say this is what we believe, this is what the Bible says, this is what the gospel is," they also have some concerns that in taking on this initiative that the school is "asking for it. There will be opposition" (Interviewee 7).

It is important to note that this anticipation of opposition was expressed by only this single interviewee and it was in relation to their view that others might be opposed to the process or find it difficult rather than the interviewee's own opposition to it. The feeling of unity and cohesiveness that the IFL would bring to the university's identity was by far the overwhelming sentiment expressed by interviewees.

PRIOR TRAINING AND EXPERIENCE

While there seemed to be consensus about the importance of unity around our identity as a Christian school, the need for genuine involvement and active engagement of the faculty in the process that was expressed by several of the interviewees may stem from the fact that for many faculty members this was not a process that had precedence for them. Though all interviewees expressed support and mostly positive feelings about the initiative, some concerns stemmed from uncertainty. Those came from mainly two areas: a discipline perspective and an institutional perspective.

Discipline focus

One interviewee spoke at length about the process potentially being challenging within certain disciplines. Interviewee 2 expressed concerns that integrating faith and learning was not an obvious process for all disciplines.

How do we integrate faith into disciplines that have not had faith either from the beginning or for a long time? Just lately we [faculty peers] started talking a little more about the idea, how do I bring into a discipline like science, something like that, the integration of faith when maybe it has

been frowned upon or actively un-promoted, whereas in the past maybe it had been promoted. How do we do that?

Interviewee 2 continues by discussing his/her habit of asking new faculty candidates during the interview process how they might integrate faith because they are teaching at a Christian college. The thought of integrating the two is generally unfamiliar to the candidates: "They don't necessarily see it." Interviewee 2 continues to explain that candidates don't know how it would necessarily be implemented into their respective discipline. The interviewee reasoned this could be due to a lack of experience, nervousness, or surprise that the question was asked. This unfamiliarity with integrating faith and discipline is not limited to teaching candidates applying for full-time positions. Interviewee 1 stated, "until recently, I have never really talked about or thought about how to bring that [discussion of faith] into any sort of relationship with curriculum." Even current faculty, though supportive, struggle with how this initiative will emerge in the classroom in coordination with their curriculum.

Other interviewees seemed to be more comfortable with implementation of faith. Interviewee 4 credited academic training in which he/she studied his/her discipline within the context of philosophy and religious studies. Interviewee 7 shares that he/she had already implemented faith into their class and that their "supervisors were also encouraging of that [even] before the integration started."

Professional disconnect

An area mentioned by at least three interviewees is that the process was new to them because it was not encouraged in former educational settings; in fact, in most educational settings the idea of bringing faith into the classroom is actively discouraged. Interviewee 1 shares,

I don't know that, professionally, I have been prepared to integrate faith. I think that coming from secular schools, not only as a student but then teaching in secular schools, there is really no training that you receive on that ... I have never really talked about or thought about how to bring that into any sort of relationship with curriculum... Prior to ... [the] Integration of Faith I would say I

didn't have any training in that.

Interviewee 3 expressed similar concerns about coming from an environment where integrating faith was frowned upon:

Prior to working at [this university]..., I was in a public school environment where discussing faith and religion is not permitted. And that was ten years of my life so entering into this environment took a little getting used to and knowing that it is okay, as a matter of fact encouraged, to integrate faith into my teaching.

Interviewee 6 echoed the idea of faith not being allowed as part of the teaching life in the public school system and Interviewee 9 furthers this idea by saying public education discourages integrating faith in discipline "because there is a separation." Interviewee 10 also pointed out that in the world of education, talking about "faith and religion is frowned upon ... in the classroom and so from the professional standpoint I have not had a lot of support in that."

This separation speaks to the newness of the idea of integrating faith. The dichotomy between a world where faith is actively sublimated versus here where it is encouraged was clear and apparent in a great majority of the interviews.

Personal faith

Despite this past separation of faith and learning mentioned by half of the interviewees, there was a level of comfort with the idea and this comfort seemed to emanate from religious upbringings and personal faith. Interviewee 9 acknowledges past obstacles to integration due to that separation but goes on to say that, "It is the personal experience that I have had that makes me feel more comfortable with integrating faith into my classrooms." Interviewee 10 also stated that, "my personal experience, more so than my professional experience, has made me comfortable with faith and integration... being involved in my church, Bible studies, men's ministries, and my church, those things prepared me more" for the faith integration process.

This personal involvement in religion seemed to be a touchstone for the subjects whose professional experience actively discouraged integrating faith. For some, it was the foundation of an upbringing rooted in faith.

I was born and raised a Catholic and attended parochial schools and private Jesuit institutions, and so I already have a religious element to my life and my history. I am sure that helped to form my acceptance of the initiative. (Interviewee 3)

Interviewee 4 also states that, "my faith background is pretty aligned with the university's value statement or doctrinal statement. There are some things that I think about in a different way but for the most part in a kind of fundamental way it is connected." Interviewee 8 states that it was their "personal walk" with faith that not only enables them to be on board with the initiative but it is one of the things that drew them to employment at this university to begin with.

Though the overwhelming sentiment was that prior experience did not prepare them for integrating faith into teaching, there was a strong feeling that the initiative meshed with their upbringing and complemented their personal faith. Interviewee 1 finds the initiative squares with an upbringing of faith and goes further to say it meshes with who they are:

Personally, I grew up a Christian and with a strong faith and my parents always had faith and we were very comfortable sharing that. So, for me that has always been a part of who I am so it has always been easy to share because it is part of my identity.... So, any time it has come up or it has been brought up, it has been like telling a personal story.... For me personally, I see it as an opportunity to grow maturity in my faith, to continue to learn more and think about that with respect to my discipline. Rather than just kind of departmentalize [sic], it is part of my identity.

Several participants expressed a seeming relief at no longer having a break between professional responsibilities and personal faith, as Interviewee 6 details:

"I think I felt really relieved to finally be able to incorporate my faith in my teaching since coming from the public school system I wasn't allowed to do that. And so it was a very comfortable experience to be able to share that with students. ... so being able to incorporate it all the time

throughout my life: in my home life, at the job and in any of my jobs, I am able to do that.”

After working at a public school where faith integration was prohibited, Interviewee 3 attests that “knowing that it is okay, as a matter of fact encouraged, to integrate faith into my teaching” is a comfort and relief.

STUDENTS' BENEFITS

The general consensus that, despite a lack of formal training and reliance on mostly personal faith experiences, the process of integrating faith into the classroom was a positive one was reflected not in just how the interviewees perceived the process as it affected them but in how it would affect the students as well. When asked about positive aspects of the process, five of the nine participants responded that the process of integrating faith into the classroom was beneficial to students. Interviewee 1 said that “students come here looking for that Christian component” and that it is “something they [students] are looking for” and “a positive thing.”

Two interviewees noted that it would enhance their relationships with students by allowing for more personal discussions of faith. Interviewee 3 noted that those deeper relationships with students will “enhance learning” in that they enable the creation of a classroom “environment that is more conducive to learning.” Interviewee 8 noted that the Christian aspect of the school is what drew them to work at the school eight years ago. He/she continued, “I appreciate the fact that I can pray with my students and that we can have devotions in class. That I can really just minister to them if that is an appropriate area that I feel that they would benefit by and we are on the same plane.”

Outside of the benefits in the classroom, interviewees identified that students were drawn to the school because of the Christian values it espouses and so this process was important in that respect as well. Interviewee 8 reflects on the growth of Christian students attending in the last few years:

“I have really seen kind of a more dedicated Christian student—one that is professing their faith. I am the faculty liaison for Nurses’ Christian Fellowship and I have, for the first time, level one students [joining]. I have been doing that for five or six years

and usually it is the level three or four students, the senior students, but now I am seeing the younger students seek that out and so that has been a real change...”

Only one interviewee expressed any reservations about the process for the students. Interviewee 6 expressed that in integrating faith, the university should endeavor to find “a balance that allows them to feel comfortable expressing their faith and making it just a really nice, comfortable environment for everybody,” while “making sure not to overwhelm them [students] or try to impose faith on them that is not theirs.”

BENEFITS TO THE UNIVERSITY

Tied to this immediate benefit to the classroom, environment, relationships, and to the students, interviewees identified several institutional benefits as well. Interviewee 3, who felt that deeper relationships with students ultimately benefitted the learning environment, also felt that these happier, more connected students would in turn recommend the university to potential students. Interviewee 6 also mentioned that this drive to integrate faith and learning would “start to draw more students who see this as something that they really want ... who specifically desire this type of education.” Interviewee 1 found it to be a “positive thing” as well and Interviewee 9 posited that it will help the school “to be separate and distinct from other universities across the U.S.” Interviewee 10 welcomes the move to integrating faith, stating that, “the university was founded on Christian beliefs and Christian values. I think we have gotten away from that in recent years and people have seen that and I think this is a step back toward those Christian values.”

Information gathered in this study provides a foundational framework which can be built upon in future studies. From these findings, an overwhelmingly positive response came from the interviewees with little reservation regarding the integration of faith into learning. As trainings continue to be provided and disciplines discuss innovative ways to integrate faith into learning, it will be interesting to follow up with the interviewees to gain their perspective on the process.

DISCUSSION

Matthews and Gabriel (2001) define IFL as the phenomenon in the classroom in which faith is promoted, facilitated, and fostered. Accordingly, in a year-long process of meetings and discussions, the university in this study has been asking faculty to consider ways to demonstrate the school's roots as a Christian university by integrating faith within their disciplines and classrooms. Other religious colleges have experienced and recorded similar initiatives, yet it was a new process to a majority of the faculty at this university. This research aims to examine, through an interview process, the impressions and experiences of a small cross-section of faculty members during the beginning phases of the IFL process.

The responses of the nine faculty members interviewed were coded and analyzed to yield the following main themes: organic process, sense of unity, prior training and experience, students' benefits, and benefits to the university. The detailed results for each theme are discussed above. From these results, several generalizations and conclusions can be drawn about the IFL process and the faculty understanding of it.

Results indicated that faculty viewed the IFL as an overwhelmingly positive endeavor for the university and were generally supportive of the process. Overall, the IFL was received by faculty and accepted as beneficial to students, faculty, and the university. Faculty, though perhaps unprepared, embraced and looked forward to exploring IFL. Even the interviewees who commented on anticipating opposition to the process, where not opposed to IFL. There was a general embrace of the initiative.

LACK OF TRAINING

Though faculty expressed an eagerness for the process, they expressed hesitation due to a lack of knowledge and experience and even some relief that there is a general lack of know-how in what faith integration might actually look like. Interestingly, none of the interviewees expressed a lack of preparation, although many said integrating faith had previously been discouraged at other institutions. Their preparation and comfort with it seemed to mostly derive from their personal

experience of faith and/or religious upbringing. In most cases, the interviewees conflate their personal faith upbringing with integration, despite the fact that several readily admit that they have no academic training in the process of integrating faith concepts into their classroom. While this might lead to an increase in comfort level, it is interesting that none of the interviewees discussed any formal training in the process of integrating faith into their classes. While it does not seem to unsettle them, this lack of training may be a gap which needs to be filled by the university in order for the initiative to succeed.

DISCONNECT: TOP-DOWN PROCESS

The repeated idea of organic process also appears to be somewhat at odds with the process itself. IFL was a university-driven initiative rather than a process driven by students or faculty, so in that respect it is not organic. The Doctrinal Statement of the university was also derived at the administrative levels; the enthusiasm for the process, despite faculty expressing that this needs to be an organic process, when the reality is that it was instead top-down, indicates some kind of disconnect.

The reality is that IFL is a university initiative begun by administration and brought to faculty. Yet the interviewees overwhelmingly express a strong need for the process to be organic and natural, much in line with their teaching experience and personal faith experience. Their response was from a personal place rather than any kind of real training. While not overtly stated in the interviews, the faculty focus on IFL needing to be an organic process is an expression that faculty do not want discussions of faith inserted into their curriculum and classes without their input. With the discussion of diversity and a non-“filtered” faculty and the “broad stripes” of Christianity, inserted curriculum could cause concerns for the students and so the idea of a natural and organic process may be code for an expectation that each instructor needs to figure out how to work this into their classroom teaching in their own way.

NECESSITY FOR INITIATIVE

In several interviews, there was a sense of relief in regards to the integration of faith as a necessity. From a personal perspective, participants seemed to embrace the fact that the personal faith they had in their lives no longer needed to be left outside

the workplace and there could be cohesion and coherence between their work and personal lives and faith. There was also the relief that the university was actually putting weight behind their Christian identity by actively seeking for classroom and discipline faith integration. The IFL process could be seen as an expression that, as one interviewee put it, “we are who we say we are.” There is not only optimism but a sense of relief in some interviewees that with this process personal faith, stated university values and beliefs as expressed in the Doctrinal Statement, and classroom teaching all become congruent.

FACULTY LIMITATIONS

Personal faith was brought up often as a reason why interviewees were excited or comfortable with the process, which is congruent with Mathisen’s (2003) recognition that all IFL processes must originate in the personal faith of the faculty. It also raises some uncertainty as to how these individual perspectives do or can mesh with the Doctrinal Statement of the university. It might also be safe to assume that the interviewees who volunteered to take part in this research are more clear and comfortable in discussing their faith than other faculty members. This can lead to questions about where everyone else stands and if we are getting a somewhat skewed view of the faculty’s response based on these few people who are comfortable discussing the topic.

One area for further exploration might be to look at the IFL process from the disciplinary perspective. Many of the subjects expressed difficulties or traditional resistances to faith within disciplines. Examining in greater detail how these tensions play out within various fields and how faculty engage in this process as representatives of their disciplines while balancing the university IFL initiative would be an important and interesting avenue for future research.

CONCLUSION

The aim of this study was to gather foundational information regarding faculty experience and gain a perspective at the beginning of a university’s initiative for faith integration. This baseline exploration of faculty reactions to the process helps to identify the feasibility of implementing

meaningful and genuine faith and learning into curriculum across disciplines. The results of these faculty interviews indicate that an open and warm receptivity to the integration faith and learning, which points to an optimistic future for the implementation of the IFL. Faculty discussed their perspectives regarding this process in a positive and optimistic way. They expressed gratitude and hope regarding the future projection of the IFL into curriculum, the classroom, and the university environment. The optimism and receptivity was somewhat tempered by the lack of training and fluency in exactly how faith integrated into the curriculum; thus the curricular IFL looks as if it is generally outside the scope of most instructors’ prior experience.

With this foundational information, future focuses can identify objectives for courses which consider the integration of faith in every step of the process, from course design to delivery in the classroom. Professional development for faculty members may be necessary due to training from and experience in secular institutions, which could negatively impact the faculty member’s comfort or expertise in successfully integrating faith into the classroom (Bailey, 2012; Lawrence, Burton & Nwosu, 2005). When planning professional development opportunities, Lawrence, Burton & Nwosu, (2005) determined that students measured integration heavily on teacher behavior and placed a high degree of responsibility on the teacher to ensure integration of faith and learning. Future research focused on student perceptions would be beneficial to provide further direction to the IFL initiative. Additional factors which may be beneficial to consider in future research include diversity of faculty, diversity of disciplines, and the faith-base of the institution.

The university plans to become more purposeful in the delivery and integration of faith into disciplinary curriculum. In order to do this, faculty will need to participate in identifying validated pedagogy to allow for this so that the process is genuine and does not feel forced or unauthentic. The results of this study suggest a faculty hopeful and eager for the challenge of integrating faith into the classrooms, and overall, a bright future for IFL.

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General Worldview

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EPILOGUE

Jason Hiles, PhD, Dean of the College of Theology

This special edition concludes the second year of Grand Canyon University's (GCU) initiative to integrate faith and learning. In its publication, GCU highlights the process of shaping the faith and learning initiative from foundational conversations into proactive integration. The first year (Year 1) featured enriching dialogue about the nature and significance of the Christian worldview. By year's end, those discussions grew into workshops in which various colleges engaged in discipline-specific conversations about integration. Faculty members discussed challenges and opportunities related to the initiative, particularly in connection with instruction within their respective academic disciplines. Faculty shared insights that informed the direction of our second year (Year 2) through their participation in the Doctrinal Statement Survey.

AN EXPANDED VISION FOR INTEGRATION

Much of the momentum generated during Year 1 continued to stir conversations on campus throughout the summer months as plans for Year 2 began to take shape. During the summer, GCU President Brian Mueller began to cast vision for expanding the faith-learning initiative to include an integration of faith and work. This vision was initially articulated during a chapel session in June and an urban ministry forum in late July 2014. By the time faculty came together at the start of fall semester, Mueller's vision had taken full shape and was offered in the form of a five-point plan which was expounded at length during the university's fall kickoff event.

To begin the 2014-15 school year, Mueller presented the faculty with a biblical and theological rationale for the inclusion of work in the faith-learning initiative. The biblical framework, he argued, is too often truncated within evangelicalism in a way that emphasizes the personal dimensions of salvation. While individual dimensions are important, an overemphasis on personal salvation sometimes causes us to neglect the more comprehensive plan of God outlined in the Scriptures. Whereas some limit their focus to the fall of humanity and redemption offered in Christ, the biblical narrative

actually moves from creation to the fall and then to redemption and the restoration of the entire created order. With the larger framework in view it becomes obvious that God's redemptive plan entails both the regeneration of individuals and the re-creation of the universe as the biblical story culminates in the full restoration of the heavens and the earth.

In a way that drew heavily on the Reformation tradition and contemporary theological dialogue, Mueller asserted that men and women are called by God to join in the work of restoring creation through their unique vocations. Thus, the call of God extends to the workplace and we can rest assured that our work matters to God. As we labor to serve one another we are ultimately honoring the God of the universe and doing so within the framework of our unique personalities, gifts, talents and the opportunities God provides as we move along particular career paths. For this reason, each person created in the divine image may choose to find his or her purpose within the grand purposes of God.

President Mueller explained that these understandings are not merely theoretical proposals but will indeed result in concrete actions that will transform individual lives and entire communities. In other words, just as the work of faculty to integrate faith and learning in the classroom can change lives,

the Christian worldview also bears the potential to change local community dynamics when lived out consistently within one's vocation. Continuing, he articulated the practical aspects of his vision for GCU and the surrounding neighborhoods by outlining five major steps GCU is already taking to make this vision a reality in Phoenix's West Valley:

1. GCU will grow its ground campus to 25,000 students and graduate 5,000-6,000 students per year in biology, computer science, information technology and other STEM-related areas providing significant human resources to the local economy. These graduates will enter the workforce with a sense of calling, purpose and a desire to serve.
2. The university will continue to exemplify Christian service by coordinating efforts with local leaders and authorities that will make the neighborhood safe again.
3. GCU will continue to grow as a business and will plant other businesses in its immediate vicinity to create jobs and employ residents.
4. The university intends to help raise educational levels among people in the local community by working to support nearby schools.
5. GCU has committed to a partnership with Habitat for Humanity that will lead to the transformation of 700 homes in the local community. This work will be carried out in conjunction with the support of tax contributions from GCU and many volunteers from GCU's campus.

This five-fold plan represents an institutional commitment to lead the GCU community forward in the initiative to integrate of faith, learning and work.

FACULTY DIALOGUE AND DEVELOPMENT IN YEAR 2

GCU's faculty moved into the Year 2 of faith-learning integration with a quiet enthusiasm for the vision of its executive leader and immediately began to respond to his expanded vision. In light of the added emphasis on work many were quick to recognize and embrace the potential of carrying out daily work with a renewed sense of vocational calling and God-given purpose. Year 2 would result in major strides toward fuller integration as instructors grappled with the challenges of combining knowledge of God with their subject matter expertise. In some cases

this combination seemed natural and progressed rather easily, but in most cases additional training and dialogue proved necessary.

To facilitate discussion and respond to input from the faculty, a number of new programs were implemented by the academic leadership team. Dr. Hank Radda approved a "Lunch and Learn" series devoted to faculty-led dialogue about the integration of faith, learning and work. In coordination with the other deans the present author, who serves as Dean of the College of Theology, along with the academic community launched a series of lunchtime gatherings that featured key leaders from each of the colleges. At each event a member of the faculty shared ways in which he or she currently integrates the Christian worldview into classroom instruction. These meetings also involved a short presentation from the Dean of Theology related to a single aspect of the biblical narrative. Featured presenters included:

- Cindy Seminoff (College of Science, Engineering and Technology)
- Michael Kary (College of Fine Arts and Production)
- Ben VanDerLinden (College of Humanities and Social Sciences)
- Dr. Moronke Oke (Colangelo College of Business)
- Lisa Bernier and Ben Vilkas (College of Education)
- Dr. Sherri Spicer (College of Nursing and Health Care Professions)

This forum allowed faculty members of various disciplines to interact with their peers about the content of their presentations and deepen their understandings of effective ways to integrate within the context of a particular discipline.

A new Faith and Learning speaker series launched in spring 2015 under the direction of President Mueller, Dr. Radda, and the Dean of Theology. Dr. Paul Copan of Palm Beach Atlantic University in Palm Beach, Fla., offered an inaugural series of presentations that focused on the challenges of pluralism and the impact of Christianity on Western culture. Dr. J.P. Moreland visited campus in the late spring to present on integration and the Christian college and to explore the relationship between neuroscience, consciousness and the human soul. These events afforded the faculty

multiple opportunities to sit under leading Christian thinkers and to interact with both men via question and answer sessions.

CLARITY AND DIRECTION FROM THE UNIVERSITY'S LEADERSHIP

In addition to increasing opportunities for training and dialogue, the university's leadership also began the process of crafting clear statements about the nature and manner of faith-learning-work integration at the institutional and collegiate levels. A final draft of a statement about the integration of faith, learning and work was developed in collaboration with key stakeholders at the university in anticipation of a rollout early in the fall of 2015. Similar statements related to key ethical positions are also in development and should be available to the larger university at about the same time. These statements represent an attempt by the university's leaders to provide clarity about the institution's Christian identity and mission but also reflect key aspects of developing conversations among the faculty and the many departments that support efforts within the classroom.

Furthermore, in order to begin the process of moving integration beyond its current focus on instruction, an effort to develop a process for curricular integration is well under way. Key leaders within the colleges, curriculum design and development and faculty specialists are working diligently under the Provost's leadership to finalize and implement a process that will facilitate consistent integration of the Christian worldview across all colleges. Once complete, this design process will help ensure that GCU graduates grasp the significance of the Christian worldview and its value for their particular discipline and vocation.

Final year-end efforts will focus on the completion of current projects and on gathering feedback from those who participated in this year's dialogue, training and integration-related projects. As in the prior year, members of the faculty are being surveyed on a number of topics including doctrinal understanding and their personal experience with the initiative to integrate faith, learning and work. This data will drive conversations during the summer within the academic and executive leadership teams as preparations are made to move the conversation forward in the next academic year. By this point the faculty's voice has begun to emerge in powerful

ways that are aligning with the overall vision of the leadership team.

LOOKING AHEAD TO THE COMING YEAR

Leaders within the administration and the faculty have clearly begun to grasp the power of the Christian message and its potential to transform the campus and the West Valley. By simply offering faculty and staff the opportunity and freedom to collaboratively dialogue, dream and ask God to change lives, the university's leadership team has opened the door to enormous possibilities. And the university's faculty and staff have responded to these opportunities and this new found freedom with enthusiasm, a cooperative spirit and a series of collaborative efforts.

As the initiative moves into a third year (Year 3) it will be imperative to build on the progress and momentum of previous years. The process of integrating the Christian worldview into the curriculum will begin in earnest during the 2015-2016 school year. Year 3 will also see greater attention on the integration of faith and work within the classroom and faculty training sessions. To date much of the conversation has been carried out at the university leadership level, as was true in Year 1 of the initiative, to integrate faith and learning. During Year 3 it will be necessary to begin guiding faculty and students toward a deeper understanding of vocational calling within their particular career fields.

Finally, in Year 3 much of the conversation and burden for sustaining this initiative will shift to the colleges and leaders within each academic area. Faculty members will work to articulate a philosophy of integration that comports well with the unique characteristics, exigencies and opportunities afforded by their particular academic disciplines. Revised processes and practices will follow closely behind and other departments will need to join the conversation in order support the work of the faculty and student learning. In fact, with the university's emphasis on integration within the workplace, it is virtually inevitable that all academic and non-academic departments will begin to take greater ownership of this ongoing conversation as all areas begin to embrace and exemplify the principles of the Christian worldview.

While much work remains to be completed, the initial two years of faith integration at GCU have

proven immensely encouraging. As the initiative matures and the scope of the project expands, anticipation and enthusiasm is likely to increase. On a campus as busy and fast-paced as GCU's it will be challenging to maintain the focus necessary for deep and meaningful integration long term. Nonetheless, the university as a whole has made such incredible strides in this process to date that it has become difficult to imagine that the velocity of the integration process can be slowed at this point. God willing, the entire GCU family will continue to grow in its understanding of the gospel and its desire to see the Lord Jesus honored in all that is done and said on the campus in years to come. *Soli Deo Gloria.*

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.

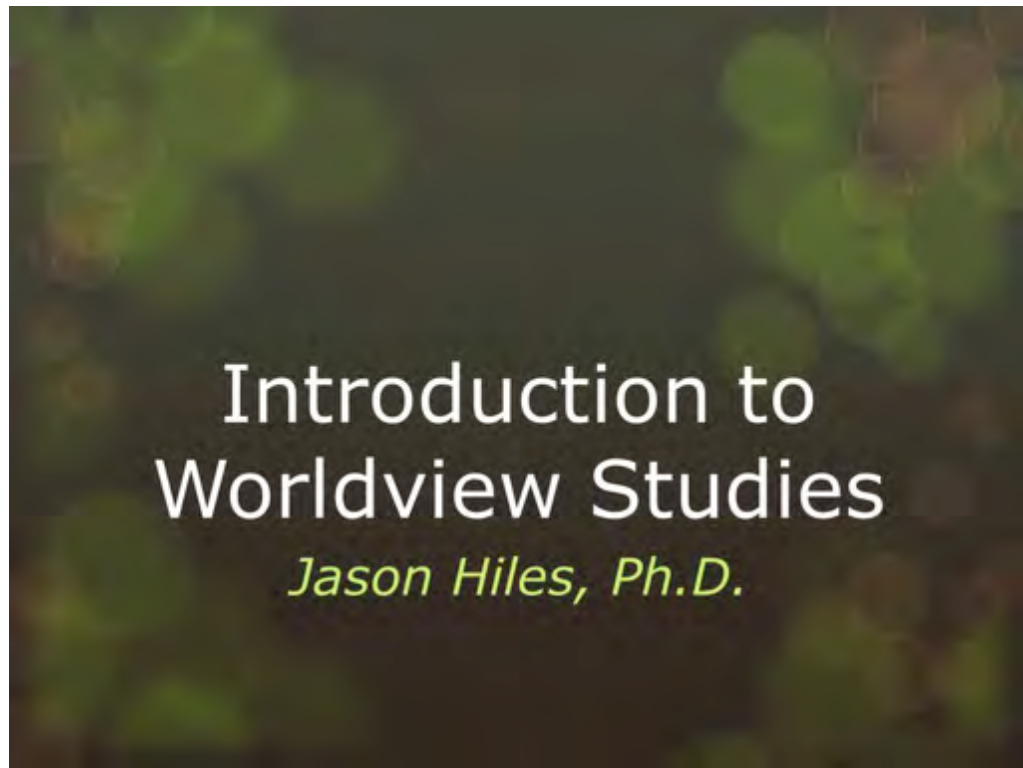
WE BELIEVE that for salvation of lost and sinful people, the regeneration by the Holy Spirit is absolutely essential. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life. We believe that the Holy Spirit is fully God and is worshipped 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.

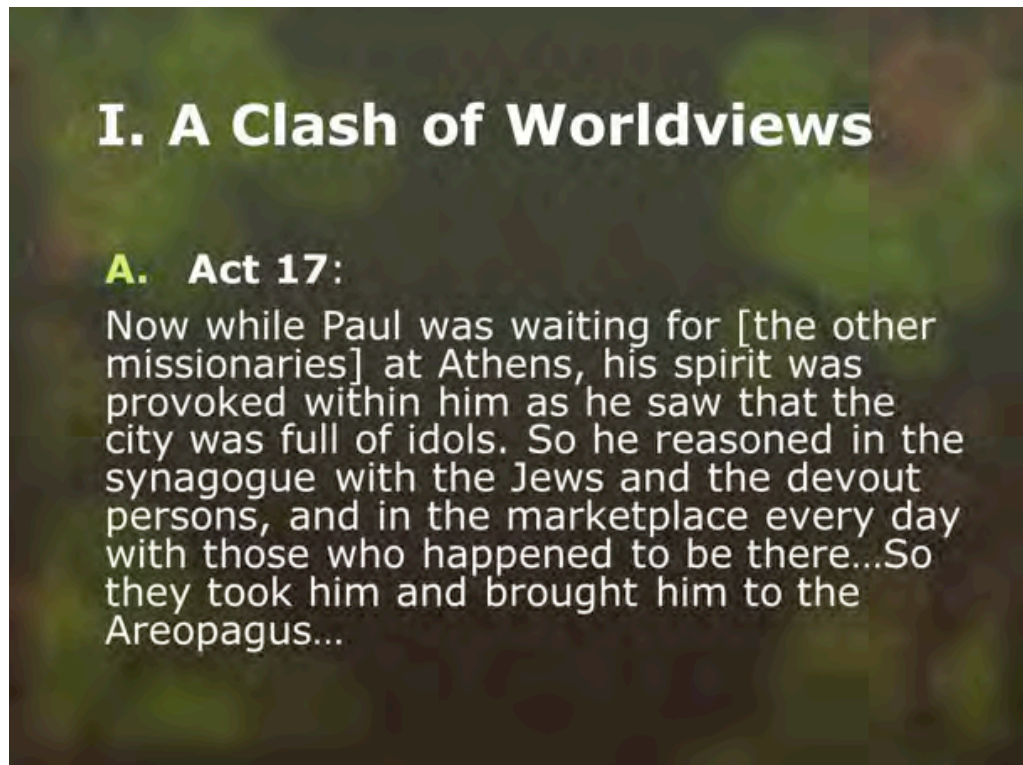
WE BELIEVE in the spiritual unity of believers in our Lord Jesus Christ as one holy catholic and apostolic Church, Christ's Body and Bride ministering reconciliation to a lost world. As ambassadors for the Kingdom of God and the Church, we affirm that evangelism and engagement in societal issues are 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.

Slide 9

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

Slide 10

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?

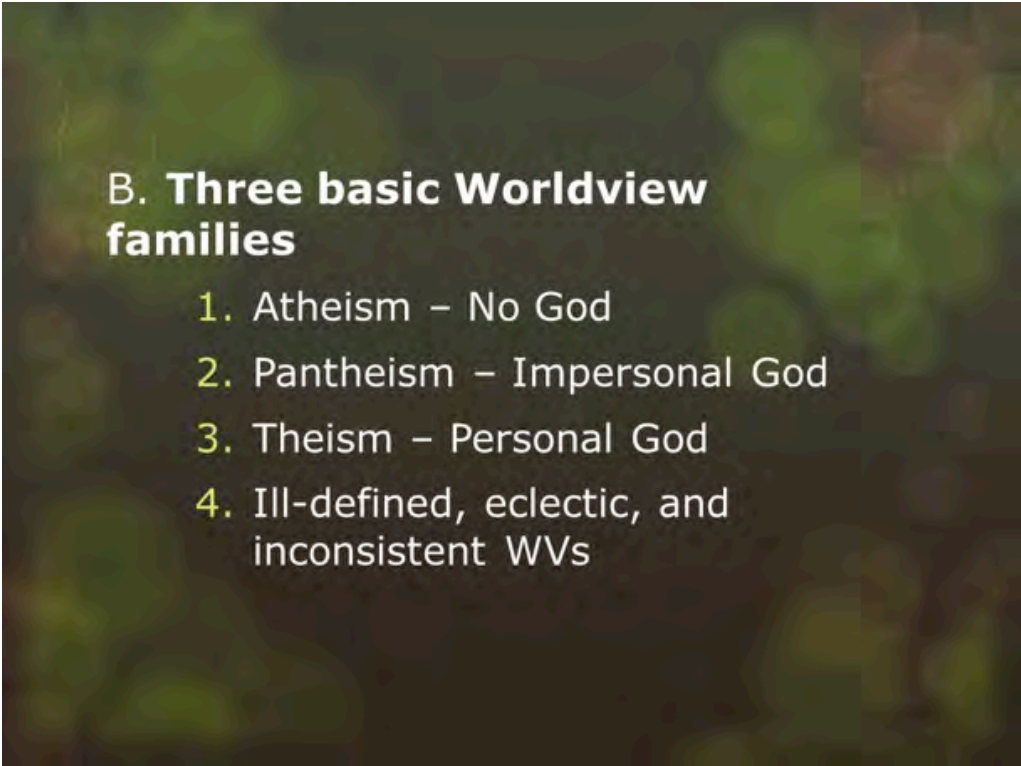
A. Components of a *Worldview*

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?

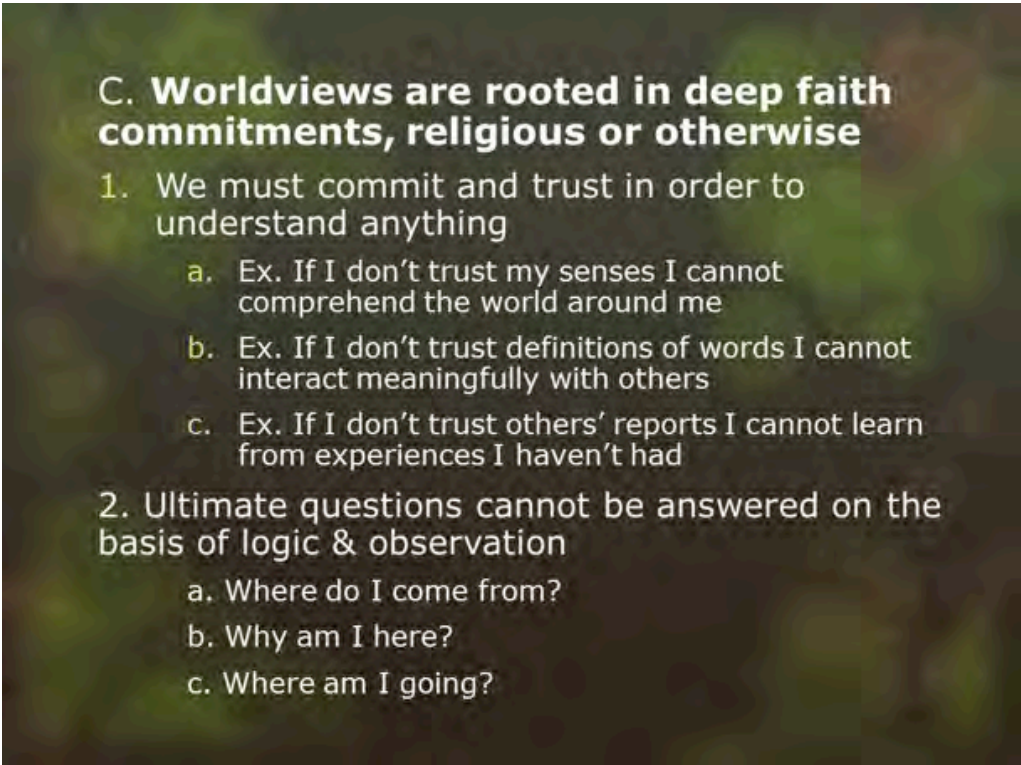
Slide 16

A presentation slide with a dark, textured background. The title 'B. Three basic Worldview families' is in white. Below it is a numbered list of four items, each preceded by a yellow number.

B. Three basic Worldview families

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

Slide 17

A presentation slide with a dark, textured background. The title 'C. Worldviews are rooted in deep faith commitments, religious or otherwise' is in white. Below it are two numbered items, each preceded by a yellow number. The first item has three sub-points (a, b, c) and the second item has three sub-points (a, b, c).

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?

Slide 18

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

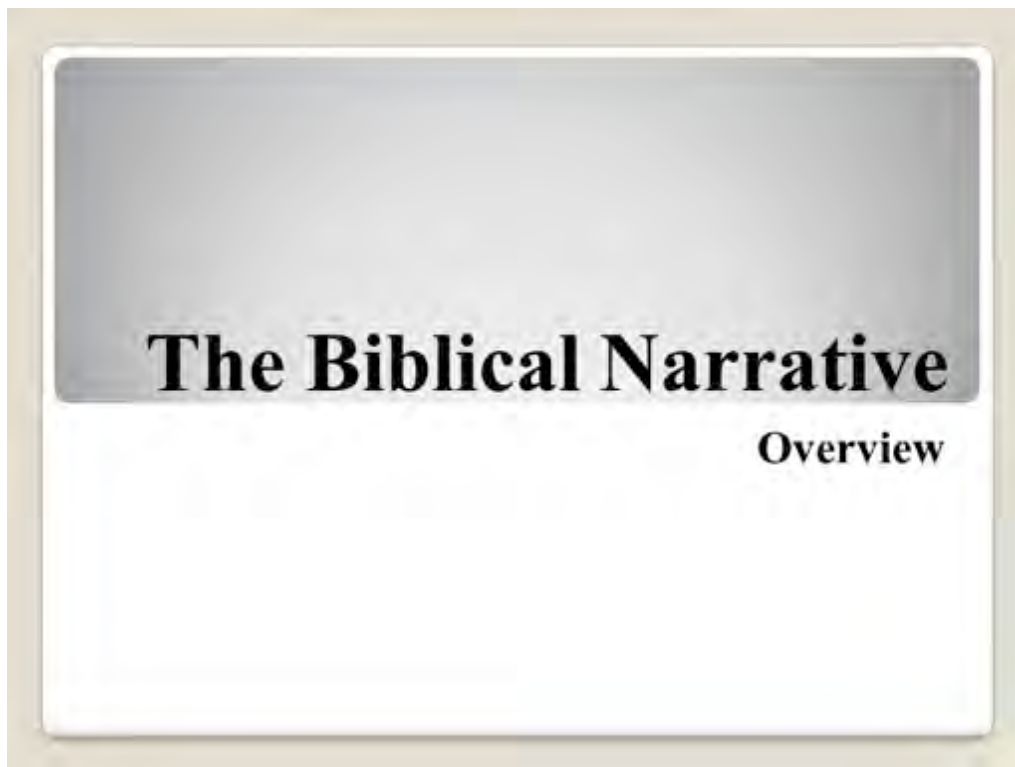
“Everyone then who hears these words of mine and does them will be like a wise man who built his house on the rock. And the rain fell, and the floods came, and the winds blew and beat on that house, but it did not fall, because it had been founded on the rock.

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.”

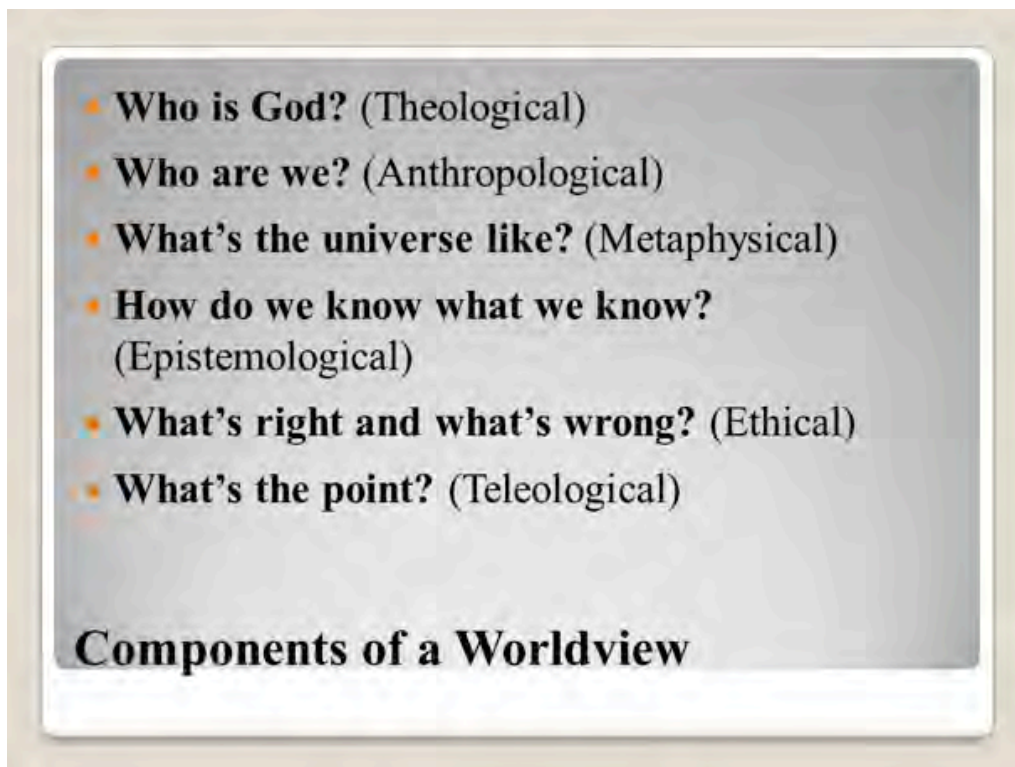
(Mat. 7:24-27, ESV)

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**

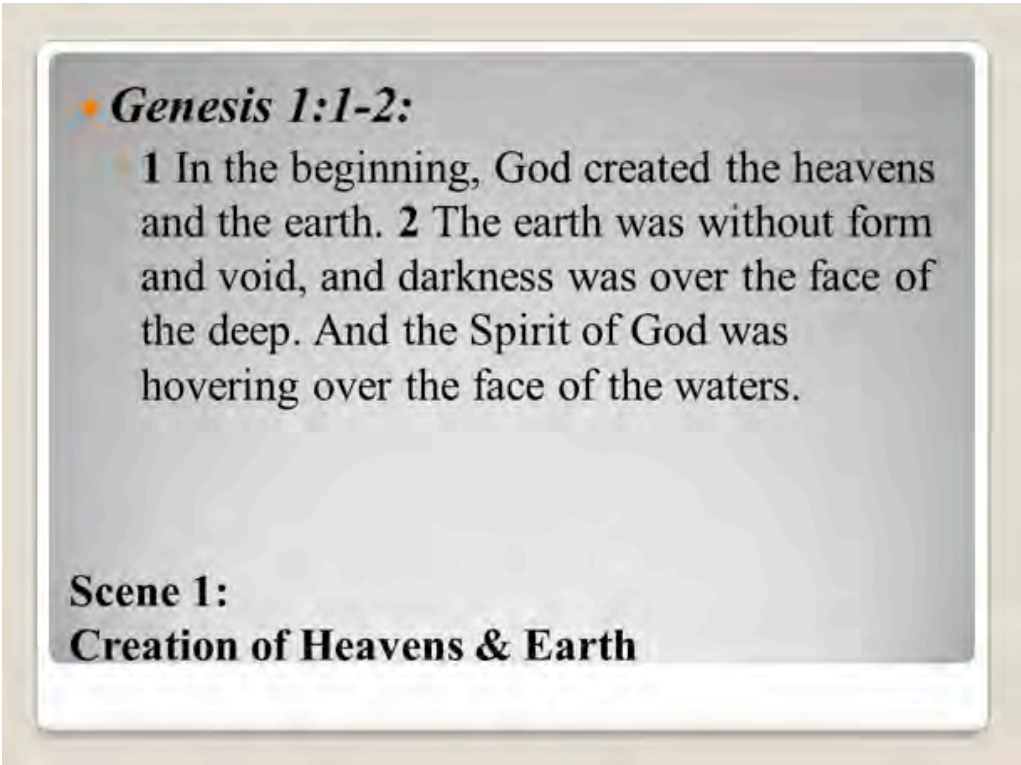
The Biblical Story

Slide 4

A presentation slide with a light beige background. It features a large, rounded rectangular area with a grey-to-white gradient. The text "Act 1: Creation" is centered in the grey portion of this area in a bold, black, serif font.

Act 1: Creation

Slide 5

A presentation slide with a light beige background. It features a large, rounded rectangular area with a grey-to-white gradient. The text "Genesis 1:1-2:" is centered in the grey portion of this area in a bold, black, serif font, preceded by a small orange diamond icon.

• 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

Slide 7

• ***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

- ♦ Chaos brought to order by the King's command
 - *Shalom* – Peace, wholeness, completion, well-being, and flourishing (rest)
- ♦ Intelligent, purposeful design woven into the fabric of the universe (“oughtness”)
- ♦ Clear instruction about humanity's nature and purpose

Act 1: Summary

Slide 11

Act 2: Fall



Scene 1: Temptation, Rebellion, and Consequences

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.

Slide 13

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.”

Slide 14

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.

Slide 15

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.

Slide 16

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.”

Slide 18

Act 2: Fall



Scene 2: Promise, Hope, and Instruction for God's People

Slide 19

Genesis 12:1-3



❧ **1** Now the Lord said to Abram, “Go from your country and your kindred and your father's house to the land that I will show you. **2** And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. **3** I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed.”

❧ Blessings to Abram and his offspring (seed)

❧ Genesis 12, 13, 17; Exodus 33, etc.

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)

Slide 21

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 . . .


Slide 22



Act 3: Redemption

Scene 1: Incarnation and Instruction

Slide 23

- 
- **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

Slide 24

- **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

Slide 25



Act 3: Redemption

Scene 2: Atonement and Resurrection

Slide 26

- **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

Slide 28

- **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


Slide 30



Act 3: Redemption

Scene 3: His Story; My Story

Slide 31

- 
- 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

Slide 32

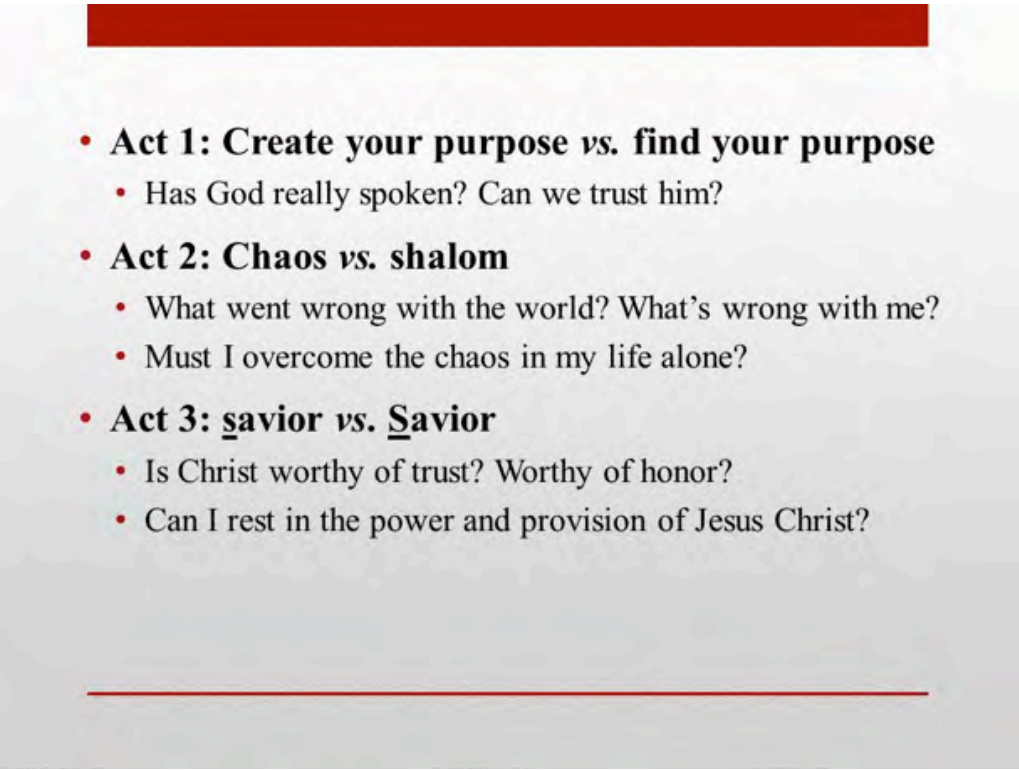
- Jesus' question to us:
 - "Who do you say that I am?"
- Peter's story
 - Initial confession that Jesus is the Messiah (the Christ)
 - Realization that the Savior came to die
 - Personal experience of Jesus' saving mercy and power

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?

Slide 35

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?

ACKNOWLEDGEMENTS

The Canyon Journal of Interdisciplinary Studies is especially grateful for the contributions of the following members of the Grand Canyon University community:

The editorial review board members, who afforded excellent suggestions and insights to the contributors during the review process.

The faculty and staff that accepted the extra tasks involved in supporting and producing a publication such as this.

Special recognition to the administrative officers that provided support and encouragement.

The Librarians of Grand Canyon University, for their exhaustive efforts in verification of sources, for the copy-editing provided, and for their comments and suggestions regarding the papers themselves.

Finally, the Marketing Department staff whose members polished the drafts into publishable format and brought the publication “online.”

MANUSCRIPT SUBMISSION

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.

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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.

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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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©2014 Grand Canyon University | ISSN 2161-542X (Print) | 2161-5411 (online)

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