

**Incarnational Reality**  
**as an Approach to Missional Theological Education and Training**

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## **ABSTRACT**

The purpose of this thesis, using a Living Theory methodology, was to confirm if my own approach of Incarnational Reality to missional theological education and training results in transformative learning for my students. This approach has come out of my own experience which I define as *'God in loving union with us, the embodiment of spiritual reality enfleshed through our lives, empowered by the Holy Spirit in our participation and engagement with God in the world'*. I present this as a Pentecostal pastor and missionary, with a belief that God can be encountered in the immediate world, and human beings can encounter God. My experience, background and training influenced my approach of Incarnational Reality, and the compilation of my holistic, integrated curriculum within the dichotomies and varying perspectives presented by different denominations, Christian communities and cultures. During my missionary service of over 35 years, I have been involved in training mission workers among the poor and marginalised wherever I have been located. I have endeavoured to impart Incarnational Reality through the Holy Given International School of Missions which I direct in various nations.

The literature review provides insight into trends and developments in missional theological education and training since the first age of Christian history. It draws broadly on wide-ranging literature in missional theological education and identifies the strengths and weaknesses of the church's approach to missional theological education and training. Key themes and principles which informed the development of my own Incarnational Reality approach to missional theological education and training have been identified and discussed.

I have drawn insights from a range of methodologies and theories, and have woven together hermeneutics, phenomenology, ethnography, narrative disciplines and transformative learning perspectives in a Living Theory methodology, which has allowed me to draw from my own mission experience in confirming my Incarnational Reality approach to missional theological education and training.

The value and contribution of Incarnational Reality as an approach to missional theological education and training has been confirmed as students described transformative learning experiences and understanding of concepts taught through the Holy Given curriculum, community living, worship (including communal, participative, spontaneous and indigenous worship), and outreach. The results of this research highlighted that the pedagogical role and ministry of the Holy Spirit is the epistemological key in facilitating transformative learning (John 20:21-2). This does not happen in isolation, but in relationship – human with the divine, and humans with one another. This study also identified areas for improvement and development of my own practice and that of my teaching staff. This research is a rich picture of my own mission context and practice and has allowed me to make assertions and knowledge claims regarding the transfer of my practice, values and beliefs to generations of future mission workers.



# Incarnational Reality as an Approach to Missional Theological Education and Training

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Oxford Centre for Mission Studies



# DECLARATIONS

## DECLARATION

This work has not previously been accepted in substance for any degree and is not being concurrently submitted in candidature for any degree.



Signed \_\_\_\_\_ (Candidate)

Date December 2016

## STATEMENT 1

This thesis is the result of my own investigations, except where otherwise stated. Where correction services have been used, the extent and nature of the correction is clearly marked in a footnote. Other sources are acknowledged by midnotes or footnotes giving explicit references. A bibliography is appended.



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Date December 2016

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Date December 2016



# DEDICATION

I am indebted to Martyr Shahbaz Clement Bhatti  
who showed the way of incarnational love  
through his words and actions  
to the people of Pakistan





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# ABBREVIATIONS AND ACRONYMS

AAC&U	Association of American Colleges and Universities
ABM	Anglican Board of Missions (Australia) – After 1995 Australian Board of Missions – Before 1995
ACTEA	Accrediting Council for Theological Education in Africa
AEAM	Theological Commission of the Association of Evangelicals of Africa and Madagascar
AFTE	Asia Forum for Theological Education
AIC	African Initiated Churches
AICMD	Africa Inland Church Missions Department
ANZATS	Australian and New Zealand Association of Theological Schools
APTS	Asia Pacific Theological Seminary
ATA	Asia Theological Association
ATEM	Association of Theological Education in Myanmar
ATESEA	Association for Theological Education in South East Asia
ATS	Association of Theological Schools (in the United States and Canada)
BTESSC	Board of Theological Education of the Senate of Serampore College
CAMEO	Committee to Assist Ministry Education Overseas
CCC	Commission of China Christian Council
CEO	Chief Executive Officer
DTE	Diversified Theological Education
EAAA	Euro-Asian Accrediting Association
EMW	Evangelisches Missionswerk (in Germany)
ETE	Ecumenical Theological Education (programme of WCC)
FEAST	Far East Advanced School of Theology
FEBSAC	Far East Bible Schools Advisory Committee
HG	Holy Given
HGS	Holy Given School
IASCOME	Inter-Anglican Standing Commission on Mission and Evangelism
ICAA	International Council of Accrediting Agencies
ICETE	International Council for Evangelical Theological Education
ICI	International Correspondence Institute
ICOWE	International Congress on World Evangelization
IMC	International Missionary Council

IMTP	International Missionary Training Project
INFEMIT	International Fellowship of Mission Theologians
IRUL	Institute for Research on Unlimited Love
JPT	Journal of Pentecostal Theology
KAATS	Korea Association of Accredited Theological Schools
NAE	National Association of Evangelicals (of USA)
NEAATS	North East Asia Association of Theological Schools
NEMI	Nigerian Evangelical Missions Institute
NGO	Non-Government Organisation
NIrV	New International Reader's Version (of the Holy Bible)
NIV	New International Version (of the Holy Bible)
NLT	New Living Translation (of the Holy Bible)
OCMS	Oxford Centre for Mission Studies
PERSETIA	Association of Theological Schools in Indonesia
PTE	Programme on Theological Education (of WCC)
PMU	Pentecostal Missionary Union
SSU	Saint Stephen's University, Canada
TAP	Theological Assistance Program (of WEF)
TAT	Third Article Theology
TC	Theological Commission (of the WEA)
TEE	Theological Education by Extension
TEF	Theological Education Fund (of WCC)
UEM	United Evangelical Mission
WEA	World Evangelical Alliance
WEBC	World Evangelism Bible College
WEF	World Evangelical Fellowship
WCC	World Council of Churches
YWAM	Youth With a Mission

# CHAPTER ONE: AN INTRODUCTION

## Overview of the Chapter

This chapter forms an introduction to my research topic, 'Incarnational Reality as an Approach to Missional Theological Education and Training', and explains the purpose and reasons this study was undertaken. It tells my story and describes the development of my own practice of Incarnational Reality and the compilation of an integrated curriculum. It then presents the research questions, the research methodology and strategy, and concludes with the structure of the dissertation.

This research draws on over 35 years served as a missionary since 1977 in Africa, Europe, the Islamic Republic of Pakistan, Latin America, New Zealand, the Russian Federation, South East Asia and the United States of America. It is also heavily influenced by the more recent years of 2005-14 of mission practice as the founder and director of Holy Given International School of Missions, located in Brazil; the Islamic Republic of Pakistan; Mozambique, Africa; the Philippines; the Republic of Korea; the Russian Federation; the United Kingdom and the United States of America. Most recently it has also come to reflect my involvement in social justice, religious freedom and economic empowerment among the poor and marginalised at my current location, the Islamic Republic of Pakistan.

## Purpose and Reason for this Study

This thesis tells the story of my journey as I examined the nature of Incarnational Reality experienced in my own life, service and practice, resulting in my motivation to teach and impart what I have learned to others. Incarnational Reality, further described in this chapter, comes out of my experience with the Holy Spirit and the Lord Jesus Christ, which has shaped my current missional theological education and training practice and formed the basis of my own Living Educational Theory<sup>1</sup>. It is my desire that through the curriculum of the schools I teach, taking an Incarnational Reality approach, integrated with the teaching,

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<sup>1</sup> Living Theory is 'an explanation produced by an individual for their educational influence in their own learning, in the learning of others and in the learning of the social formation [and cultures] in which they live and work'. Whitehead, Jack, 2008. Using a living theory methodology in improving practice and generating educational knowledge in living theories. *Educational Journal of Living Theories*, 1(1):103-26. This is further discussed in Chapter Four.

experience of community life and communal, participative, spontaneous worship (including indigenous worship, described in Chapter Three), students will have the kind of life-transforming encounter with God the Father, the Lord Jesus Christ, and the Holy Spirit, that leads them to connect with their personal identity and destiny, empowering them in their participation and engagement with God in the world.

The overarching purpose of this research, using a Living Theory methodology, is to confirm if my own approach of Incarnational Reality to missional theological education and training, results in transformative learning for my students. Through this process I have highlighted the importance of the pedagogical role of the Holy Spirit as the one who transforms, empowers and equips others to be like the Lord Jesus Christ, living out for themselves what the Lord Jesus Christ lived and taught; and the need for an encounter with God in and through the Holy Spirit as being intrinsic in any transformative learning in theological education.

Tracing trends and developments in missional theological education and training in a literature review included in Chapter Two highlighted key themes and principles which identified an increasing call for critical renewal in theological education.

My background as a Pentecostal pastor and missionary influenced me to develop my own practice in missional theological education and training within the dichotomies and varying perspectives presented by different denominations, Christian communities and cultures. Holy Given Schools practise an Incarnational Reality approach that fundamentally marries orthodoxy (right belief) with orthopraxis (right action) and orthopathy (right experience, affections or passion) giving full place to the pedagogical role of the Holy Spirit as being the epistemological agent of transformative learning (Johns, 1999:42; 2001:6).

The aim is to integrate holistically the inner walk of students with their public lives and mission service to the Lord Jesus Christ, recognised by their ethical, Christ-like behaviour. It is important that 'Truth must be embodied as well as articulated, incarnated as well as revealed' (Banks, 1999:172). This is based on a Christian worldview and theology that the Kingdom of God can be lived out in all its fullness in the here and now, with hope for the future (1 John 2:28, 3:1-3, 9).

Specific course content is explained in more detail in Chapter Three. This study offers Incarnational Reality as an approach to transformative missional theological education and

training. I contend that the model of Incarnational Reality, along with the expectation of divine intervention and communal, participative, spontaneous and indigenous worship, since they facilitate deeper encounter with God, has been confirmed in this probing action research project as an effective contribution to be presented in response to the call for renewal and transformative missional theological education.

Using a Living Theory methodology (explained in Chapter Four) to confirm Incarnational Reality, the approach underpinning this practice, I have asked the question, ‘How do I know that my students are experiencing transformative learning with this Incarnational Reality approach? In other words, ‘Do my students display and value orthodoxy, orthopraxis and orthopathy?’ To answer this, I have asked three further questions of my students and myself:

- **Who am I?**
- **What do I believe?**
- **How do I live this out as a missionary?**

To express who I am, I have explored the nature of Incarnational Reality experienced in my own life and ministry. I have then examined my own practice to determine whether my teaching has imparted Incarnational Reality to others in diverse cultures.

## **The Genesis of Incarnational Reality: My Story**

The development of Incarnational Reality as an approach to, and the compilation of an integrated curriculum for holistic, missional theological education and training, has been informed by my personal encounter and ongoing participation and engagement with God the Father, the Lord Jesus Christ, and the Holy Spirit. This has included ongoing formal and informal research as I have continued self-reflection and self-study into issues of concern that have confronted me through the years in my practice and among the poor and marginalised in order to improve my practice, in what Whitehead characterises as “‘living’ educational theory ... embodied in [my] living practice’ (1999:24).

### **Who am I?**

The story begins with my encounter with the Holy Spirit and the Lord Jesus Christ. It is told as an ‘impressionist tale’ (Van Maanen, 1988:101-124), which allows me to write my

life experiences as a ‘rich picture’, a ‘bricolage’ (Kincheloe, 2001; P.C. Taylor, 1997). Impressionist tales are further described in Chapter Four.

*We met on the Damascus Road, because like the Apostle Paul I was knocked off my high horse. Regal Diamond, a magnificent fiery Arabian gelding, went completely out of control! I had to think fast and use my body weight to throw him off-balance as he headed for a high fence which, unless he sprouted wings, he had no way of getting us over alive. The next thing I knew, I was dying in a hospital bed with a fractured femur and the complication of a fat embolism, and called out in utter desperation, ‘If you’re there God, I am sorry; you can have my life if you want.’ To my surprise, I knew I was heard, as a deep peace and awareness of a divine presence flooded my being.*

*One week later, I was discharged and found myself in a Pentecostal Church, not even knowing what ‘Pentecostal’ was! People lovingly laid hands on my head and prayed, ‘Lord Jesus, baptise Lesley-Anne in the Holy Spirit’. I wanted to pray too but I experienced an evil presence trying to strangle me. I heard voices, demons screaming in my head, ‘No, no, no, she is mine’. I resisted, and deep inside myself I said, ‘Jesus’<sup>2</sup>. The demons left. Words appear limited to explain what I experienced next. My body was still on earth, but I went to another place, which I understood to be heaven. I saw the Lord Jesus Christ, and He looked nothing like the Sunday school drawings with children and lambs around Him. He was full of light unimaginable and His eyes were like fire and a river. I could not look at Him for long and fell on my face in front of Him, prostrate on the ground. I knew He could see my past, my present and future. I was not afraid, as I had such an awareness of being totally loved, forgiven for my sins and accepted. I felt complete for the first time in my life. I was aware of being immersed in a river of fiery love and I knew I was healed in every way. Then the Lord Jesus spoke to me and said, ‘Always come to me’.*

*Before I knew it I was back on earth and to the surprise of everyone, I began dancing around the room without crutches shouting with great exuberance, ‘Jesus is Alive! Jesus is Alive!’ interjected with a new language which I came to understand later as the gift of tongues. The people in the room looked on perplexed, apparently not knowing where I had been. I turned to them and said, ‘What are you doing in here, why aren’t you out there telling people He’s alive?’ They wanted me to calm down because of the fractured femur – they didn’t realise that during this experience I had been healed inside and out,*

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<sup>2</sup> Fully comprehending that the Lord Jesus Christ is the Living Lord of the Universe, in this instance, He was made known to me in an intimate and personal way as simply ‘Jesus’. Therefore, I have referred to Him here using this personal, unadorned name. However, I must emphasise that this in no way diminishes my respect and awe of Him. Later in this thesis, I have also used this reference when students themselves have referred to the Lord Jesus Christ using this more personal term.



*and wanted to tell everybody. So I ran out the door and have been outside the church telling people ever since. This was one of the most profound life-changing encounters, which has carried me to this day!*

*I had been heading in one direction, driven by what I now comprehend as being a distorted understanding of who I was, and of the real purpose and destiny of my life. I thought I had been in control, focussed as I was in training to compete in the Equestrian Olympics. But with this divine interruption into my world, it was like I finally came to my senses and woke up! Life-giving power had surged through my being and changed the course of my life, connecting me with my true destiny, calling me up into being part of something bigger than myself. This is my Incarnational Reality. Out of this transformative experience, I now understood who I was; I was a child of God who was forgiven of my sins and totally loved. My life now has meaning and purpose, and that is to enjoy God and participate with Him in the world in a life wholly given to Him.*

## What do I believe?

### Introduction

C.S. Lewis portrayed Christians as ‘the physical organism through which Christ acts ... we are His fingers and muscles, the cells of His body’ (1952/1997:53). I initially came across the term Incarnational Reality when it was used by Payne to describe the writings of C.S. Lewis as an intense reality that God indwells His life in a person and transforms them (1995a:96-9; 1995b:21-4). This term is not well-defined in scholarly literature but Payne states that:

Incarnational Reality has to do with the embodiment of spiritual reality in material form: God in union with man. Sacramental reality exhibits the principle of the Incarnation; it has to do with the Presence of God being channeled to us through material means (1995a:98-9). Christianity is incarnational. We are linked to Ultimate Reality by His Presence within (1995a:96).

Taking my bearings from the Holy Bible, I later developed my own definition of Incarnational Reality, expressed as ‘God in loving union with us, the embodiment of spiritual reality enfleshed through our lives, empowered by the Holy Spirit in our participation and engagement with God in the world’.

## **The Incarnation**

Etymologically, the word ‘incarnation’ the ‘embodiment of God in the person of Christ’ derives from ‘Old French *incarnacion* ... from Late Latin *incarnationem* (nominative *incarnatio*), “act of being made flesh” (Harper, 2010). The Greek equivalent of the Latin *in carne* is *en sarki* ‘in flesh’ (Packer, 1962:557). The term incarnation was used by the early Church Fathers, especially of God in Christ, and as Langmead points out, it is now used in theology of both the process of embodiment and the state of ‘being enfleshed’ (2004:16) and has become widely used as a metaphor to conceptualise mission<sup>3</sup> (C. Ott, 2010a:97).

In the beginning, before all time, the Lord Jesus Christ was *with* God and *was* God, and participated with the Godhead in the creation of all things (John 1:1-3). God displayed His<sup>4</sup> heart of love to the world and passion for all humanity (Burge, 2000:61-2; Downey, 2000:27) through sending His Son, the Lord Jesus Christ, God incarnate (1 John 1:1-4), to be the message of His salvation for all people (1 John 4:9-10; cf. John 3:16). He made the ultimate sacrifice and entered human culture of a particular time in every aspect of human personality, experience and social relationship through His life on earth, death on the cross, resurrection (John 19-20) and ascension (Luke 24:51).

In His very nature He was God. But He did not think that being equal with God was something He should hold on to. Instead, He made himself nothing. He took on the very nature of a servant. He was made in human form. He appeared as a man. He came down to the lowest level. He obeyed God completely, even though it led to His death (Philippians 2:6-8, NIV).

The Lord Jesus Christ lived what He preached and only did what the Father asked Him to do (John 5:19). In so doing, He showed us the how and who of mission practice. It is a Christianity of the cross, preferring others. The incarnation can be ‘broadened in meaning’ to encapsulate not only the act of the incarnation itself, ‘but also ... the *way* [emphasis mine] God always acts, namely, in self-expressive love and embodiment’ (McFague, 1993:133 cited in Langmead, 2002:507; Langmead, 2004). As the Apostle John stresses, the nature of love is inseparable from the practice of love (1 John 3:16). Love exemplified in the Lord Jesus Christ’s death is a love that expends itself in the interests of others in a life of self-surrender (John 10:11-18) (Kruse, 2000:137).

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<sup>3</sup> Mission, for the benefit of this thesis refers to being sent ones as described in John 20:21. The nature of the church’s mission is part of the church’s identity.

<sup>4</sup> This thesis intends to attribute a capital letter to pronouns that refer to the Lord Jesus Christ, in honour of Him as the Lord of all heaven and earth.

## **Our Call to Incarnational Mission**

When the Lord Jesus Christ ascended to heaven, He was confident that we would carry on where He left off. This call to mission is based in love coming from the Father. ‘Again Jesus said, “Peace be with you! As the Father has sent me, I am sending you.” And with that, He breathed on them and said, “Receive the Holy Spirit”’ (John 20:21-2 NIV). Motivated by love, He invites us to participate with Him with His mission in the world reconciling humanity back to God. The invitation is to ‘live through Him’ (1 John 4:9). ‘It is a way of living from, toward, and for God the Father through Christ in the Spirit ...’ (Downey, 2000:25). Entering other people’s worlds in the power of the Holy Spirit through the loving action of laying down our lives to make our home in another culture for the sake of the Lord Jesus Christ’s call to mission has come to be widely known as incarnational mission practice (Guder, 1994:417-28).

Missionaries who embrace this call [of incarnational mission practice] will do all they can for their lives to breathe God’s message of salvation. They understand that incarnation is not just a matter of living with the people to whom they have been sent, but *how* they live with them (Leighton, 2012:288).

Guder comments on Mackay’s definition of ‘incarnational principle’ which appears in his book *Ecumenics: The Science of the Church Universal* (1964).

“The ... word must become indigenous flesh”. This means that the witness must identify oneself “in the closest possible manner” with one’s environment. “All mere foreignness in manner, speech, living, and sometimes dress must disappear ... [One] will be humble, sensitive to [people’s] needs, concerned about their interests.” The witness will be “in every respect a friend, [giving] concrete expression by word, act, and disposition to the reality of love, of Christian *agape*, mediating thereby the love of God in Christ Jesus” (Mackay, 1964:173 cited in Guder, 1994:421-22).

Guder makes a helpful distinction between *incarnation* (noun), relating to the uniqueness of the Lord Jesus Christ, and *incarnational* (adjective) which relates, ‘not [to] a continuation of the once-and-for-all incarnation (noun!), but the continuation of the incarnate Lord’s mission as He shaped and formed it’ (1999:23) cautioning that we must be careful not to dilute the centrality of the incarnation event (1999:xiii). This continuation of the Lord’s mission is ‘realized through the work of the Holy Spirit’ (van den Toren-Lekkerkerker & van den Toren, 2015:93). Langmead develops that, ‘God’s incarnating nature and its expression in the incarnation of [the Lord] Jesus Christ together provide the basis for mission, the motivation and enabling power for mission and the model for mission’ (2004:43).

Köstenberger (1998:212-17), Schnabel (2004:1574-75) and Hesselgrave (2005:141-65) reject the ‘incarnational model’ for the church’s mission, challenging that the incarnation of the Lord Jesus Christ cannot in any way be replicated or imitated by Christians. They hold that the focus of His ministry described in John’s Gospel is not ‘service to humankind’ but rather the work of redemption and forgiveness,<sup>5</sup> realised through relationship with, and obedience to God the Father. However, as mission workers, to enter other people’s worlds, engaging and identifying with them, expressing God’s love as we participate with the Lord Jesus Christ in His mission in the world, does not assume an imitation of ‘the act of becoming incarnate’ as Billings challenges, ‘It is not our own “incarnation,” [Jesus alone is God incarnate] ... but the Holy Spirit who makes Christ present in us [through us] and beyond us. The [Holy] Spirit makes our witness effective’ (2012:58). As the Apostle John points out, we are to be ‘like Jesus’ to the world as we abide in God’s love (1 John 4:17). Billings adds:

At the center of the Christian faith is a bold affirmation: that in Jesus Christ, the Word became flesh. Many people may live lives of service – and some even die self-sacrificing deaths. But Jesus is not the first of many incarnations. Jesus alone is God incarnate – and apart from this unique divine act, Jesus’ work on our behalf would have no saving value (2012:58).

Valid criticisms are also made that incarnational mission, with its strong emphasis on identifying, and living with the people, suffering as they suffer, and focusing on issues of social justice and development work, can lead to identifying to the point of assimilating into a culture, rather than testifying and proclaiming the truth of the gospel<sup>6</sup> which has the power to transform cultures. Further, criticism is also made that to proclaim, without also building relationships with people, joining with them in their struggles, demonstrating the love of the Lord Jesus Christ, can lessen receptivity to the words we bring and authentic discipleship. ‘They argue that the gospel lacks credibility and is compromised where compassion and social action are not intentionally combined with proclamation’ (C. Ott, 2010b:143). Guder suggests that the incarnation serves an ‘*integrative* function for our theology of the church’s mission ... It provides a biblically informed, theologically coherent way of drawing ... [together] the being, doing, and saying of incarnational witness’

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<sup>5</sup> Redemption refers to the Lord Jesus Christ, the Son of God who, without sin, died on the cross to pay the penalty for the sins of humanity, which separate humanity from God. The Lord Jesus Christ rose from the dead and offers humanity the gift of eternal life; of living forever with Him to those who believe, ask for forgiveness and accept Him as their Lord and Saviour. This is the heart of the gospel message of salvation.

<sup>6</sup> Gospel refers to the salvation message of the Lord Jesus Christ, expressed through His death, resurrection, ascension and imminent return to the world.

(1994:422). As Tiéno points out, ‘Evangelism cannot be privatised or interiorized: it has social effects’ (1987:178 cited in C. Ott, 2010b:144). ‘Lives transformed by the Holy Spirit will be lives that not only share the gospel message with others in word but that also manifest in deed the love of God and His concern for the poor and oppressed’ (C. Ott, 2010b:144). For example, Langmead commented that Song was ‘critical of Western missionaries to China in the first half of ... [the twentieth] century, some of whom were distinguished by their “disembodiment”, proclaiming their message without acting for justice and the liberation of those under tyranny at the time’ (2004:170; Song, 1977:54). As Padilla challenges, the message we bring takes the ‘whole gospel and the whole person seriously ... We must do all we can to foster justice in society locally, nationally and internationally’ (1989:17-18). This is especially crucial in today’s world, heavily influenced by quick-fix solutions and focused on social-media that have disconnected people relationally at a deep level. Incarnational mission is holistic, overflowing from our relationship with, and obedience to God the Father in the Lord Jesus Christ empowered by the Holy Spirit, integrated in our presence, words and actions as we participate in His ongoing mission in the world. We bear witness by the power and presence of the Holy Spirit (John 20:21; 1 John 3:24, 4:13) to the redemption, forgiveness and reign of the Lord Jesus Christ. ‘There needs to be no dichotomy between evangelism and social action inasmuch as the same Spirit inspires and unveils the need for both ... Acts of justice and peace are, therefore, acts of the Holy Spirit’ (Johns, 1993:96-7). ‘To incarnate Christ in our world is to manifest the transforming presence of God’s kingdom among the victims of sin and evil. It is to make possible a process of transformation from personal sin and corporate evil to personal and collective freedom, justice, and well-being’ (Costas, 2005:16).

Having conducted a survey defining the meaning attached to ‘incarnational mission’ across a variety of Christian traditions, Langmead concluded that Christian mission is incarnational in both the ‘bodily experiencing [of] a new reality in Christ and sharing it through embodiment as Jesus did’ (2004:9). He developed a three-dimensional framework for classifying incarnational mission, pointing out that in order to avoid theological imbalance, all must be considered equally important and none must be neglected. These dimensions were ‘following Jesus’, ‘living in the presence of Christ’ and ‘joining the cosmic, incarnating mission of God’ (2004:265). These dimensions are therefore integrated.

## **Incarnational Reality**

The Apostle John<sup>7</sup> provides a holistic presentation, theologically and ethically integrating belief with mission practice motivated by the action of sacrificial and generous love that we have received from God. The biblical foundation of my theological understanding of Incarnational Reality is developed below. Evidence presented in Chapters Six to Ten that was provided using Living Theory methodology confirmed Incarnational Reality as an effective approach to missional theological education and training. In this section I examine in more detail each clause of my definition of Incarnational Reality:

*Incarnational Reality is: God in loving union with us, the embodiment of spiritual reality enfleshed through our lives, empowered by the Holy Spirit in our participation and engagement with God in the world*

*God in loving union with us* (John 3:16; 1 John 2:27, 4:15-16): That ‘God is love’, meaning that God is not only the source of love but love itself, is revealed to us by the Holy Spirit through the Holy Bible (1 John 2:20, 27) and demonstrated as an eternal fact through the sacrifice and death on the cross of the Lord Jesus Christ. God has done something to us, for us, and in us. That we should be called ‘children of God’ (1 John 3:1) is an immense privilege, for God Himself has chosen us to be in His family, which gives us confidence in our position and identity, freedom and security in God. We are *in Christ*, an incarnational foundation, an intimate union of the human with the Trinity (Rakestraw, 1997). Obedience to love brings an assurance of mutual abiding between God and the believer, even though no-one has ever seen God. To those who love God, God lives in them, and love is made complete through them. The invisibility of God (1 John 4:12) relates to love that is fulfilled through obedience, making God a tangible reality, rather than remaining invisible (Smalley, 1984:246-58).

*The embodiment of spiritual reality enfleshed through our lives:* This is expressed through our loving God and showing His perichoretic<sup>8</sup> love to all of humanity (1 John 3:11, 14, 16-18, 21-3),

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<sup>7</sup> For this study I assume common authorship of the Gospel of John and the Epistles and leave other details for specialized discussion. Westcott, Brooke Foss, 1886. *The Epistles of St John: the Greek text with notes and essays*. Cambridge, UK: University Press:30-32 summarised the classical view supporting the Apostle John as the author. This argument has stood the test of time, although scholars continue to debate this. See Edwards, Ruth B., 1996. *The Johannine Epistles: New Testament guides*. Sheffield, UK: Sheffield Academic:47-53 for a summary of the authorship discussion up until 1996. For comparisons between 1, 2, 3 John and the other Johannine writings see Brown, Raymond Edward, 1982. *The Epistles of John: the Anchor Bible*. New York, NY: Doubleday:14-35, 755-59.

<sup>8</sup> Perichoresis is explained in more detail in Chapter Four.

through our obedience (1 John 3:23-4, 5:2-3) and the rhythm of abiding in Him (1 John 2:28), participating in his life, death and resurrection (1 John 3:16-18, 24). Love is not just ‘one of his activities ... all His activity is loving’ (Smalley, 1984:239). Love is the essence of His being, defining the character and nature of God. Being in relation with Him will affect how one lives and behaves. This integrates the ability to love God (our faith), with the reality of love for one another (Scholer, 1990:310; Sherlock, 1991:ix-x), there is no separation (1 John 4:10, 14; John 13:34-5). Together, our sincere words/speech and actions (1 John 3:14, 16-18, 22-3) show the world that God’s love dwells with us.

*Empowered by the Holy Spirit in our participation and engagement in the world* (John 20:21-2): Remaining dependent on the Holy Spirit who alone empowers us, makes the Lord Jesus Christ present in us and in the world (1 John 2:20, 27). ‘There is no participation in Christ without participation in His mission to the world’ (N.E. Thomas, 1995:103). ‘We are not merely ... [passive] spectators’, for by simply being in the Trinity we also become ‘participants in the great drama of God’s love’ (Wiersbe, 1972:137-38), which naturally results in actions of love towards others (1 John 3:14, 16-19). Our relationship and dependence on, and with God, will in turn deepen and increase our engagement in the world (Bosch, 2001:13), and as we participate with God’s presence in the world, we will discover God even further. God starts by loving, He proceeds by loving and concludes by loving (1 John 4:16) (Gittins, 1999:124). As He is, so are we to be like the Lord Jesus Christ in this world (1 John 4:17), living out justice, love in service and action, and reconciliation with God and with one another (Reilly, 1978:223-24).

## **Incarnational Reality and Missional Theological Education and Training**

Incarnational Reality is holistic in its approach to missional theological education and training. Holistic education was a distinct theme that arose from the study of the literature in Chapter Two and although not well covered in research (Forbes & Martin, 2004:3), it is widely understood as a philosophy of education in which the focus is that all students are enabled to find their identity, meaning and purpose in life, particularly within community, and that they are assisted in discovering humanitarian values such as justice and compassion. As Fox describes, ‘Compassion is not sentiment but is making justice and doing works of mercy ... Compassion is not a moral commandment but a flow and overflow of the fullest human and divine energies’ (1999:4, 30).

Inherent in every human being is a sense of purpose and desire to reach one's fullest potential. Whether this is framed as the evolutionary process of understanding and insights emerging from discovery of new knowledge, or an epiphany resulting from encounter with God and enlightenment, history records a pattern of people striving to reach their potential (Fullerton, 2010:13). Latin American Coelho's allegorical novel *The Alchemist* (1993), highlights this desire of humanity by stating:

We all need to be aware of our personal calling. What is a personal calling? It is God's blessing, it is the path that God chose for you here on Earth. Whenever we do something that fills us with enthusiasm, we are following our legend. However, we don't all have the courage to confront our own dream (1993:vii-viii).

More than courage, it must also be noted that not all humanity has the freedom, access or means to actualising their personal dreams to develop their full potential. This kind of human development is a challenge (Fullerton, 2010:14) which is becoming more explicitly addressed in educational literature.

My approach of Incarnational Reality incorporates aspects of Poloma and Hood (2008) and Lee, Poloma and Post's definition of the concept of godly love.

We can say conclusively that spiritual transformation, experiencing God's love, receiving a call (even if this changes over time), engaging in benevolent service, and attaining a higher level of well-being are the key ingredients in the contemporary ... [are indicators of the] experience of godly love (2013:96).

... and Post's insights into Unlimited Love, 'a principle affirmed universally by great traditions and leaders' (2003:162):

Unlimited Love is deemed to be a Creative Presence or Ultimate Reality underlying the universe, the participation in which leads to inner peace and expanded benevolence. Whether we define ourselves as secular, religious, or spiritual, we can generally agree that such love constitutes the greatest imaginable leap forward in human consciousness and behaviour (Institute for Research on Unlimited Love, 2014: Definition).

Intrinsic to achieving this goal in Holy Given Schools is to help students experience freedom and peace, to discover their identity and purpose, and to further equip them to walk out their destiny in God. This is only achievable through the pedagogical role and ministry of the Holy Spirit. Holy Given Schools maintains an attitude of actively and continuously assessing the content and delivery to see how well it facilitates such an



encounter with God and brings about transformative learning in students' lives. In this sense, we gain knowledge, not only through the written and spoken word, but also through reflection on our own practice and experiences as we engage with people, and with the Holy Spirit who brings experience and knowledge of Him.

I have therefore based my practice on an integrative model of learning using action reflection cycles, which acknowledges that effective, transformative learning occurs when it is experienced practically. Through my own extensive experience and what I have learned in cross-cultural ministry, I understand the value particularly in the context of Holy Given Schools, where students live and learn together in cross-cultural settings in both poor and wealthy nations and locations, of teaching others through personal practical knowledge (Clandinin & Connelly, 1996:24-9) gained through 'lived experience' (van Manen, 1990:35-51) and reflective understanding (Hendricks & Clarke, 1993:204) integrating study, teaching and experiences. Clandinin states:

It is knowledge that reflects the individual's prior knowledge and acknowledges the contextual nature of that teacher's knowledge. It is a kind of knowledge carved out of, and shaped by, situations; knowledge that is constructed and reconstructed as we live out our stories and retell and relive them through processes of reflection (1992:125).

## **How do I Live this Out as a Missionary?**

The initial theological training I received in the 1980s was through a Pentecostal Church community who could trace its distinctive heritage back to the Welsh Revival of 1904-05. This training integrated the Word of God (the Holy Bible), the Holy Spirit and the practice of ministry in local churches and mission outreach in the area. Although the training was rich and continually challenged us to be reliant on the Holy Spirit in the context of Aotearoa New Zealand, cross-cultural mission was limited to only a few afternoon lectures.

When in obedience to God I sold my car, my only possession, to purchase an air ticket and embark on a journey to Hong Kong and the People's Republic of China, I lived on the edge daily, totally dependent on God for provision since I had no other means of support at this time. He provided for my needs through the generosity of the people of God. Initially, I also stumbled through learning the Cantonese language with the local people who lived on the streets, under bridges, housed in cardboard boxes and cages. I very quickly learned to show love first before talking about it, and being creative, using body language, acting, mime and music to communicate His message of love. Although my

dependence on God's provision never left me wanting, I was very aware of the lack of adequate missional training I had received. Hence, my desire now is to equip others well, not just for themselves but also for the people among whom they will serve.

To enable this kind of teaching and learning I developed a manual by incorporating personal learning gained through my own mission practice and perspectives from my previous and ongoing research. Theoretically it draws on the work of various theologians from Africa (Kwame Bediako, Desmond Tutu), Latin America (René Padilla, Orlando Costas, Oscar Romero), Asia (Hwa Yung), South Africa (David Bosch), Europe (Roland Allen, Lesslie Newbigin, Andrew Walls, Andrew Kirk), South Pacific (John Mason Hitchen, Christopher Marshall) and North America (Darrell Guder, Charles Van Engen).<sup>9</sup> The content of this teaching manual was further developed into the integrated curriculum

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<sup>9</sup> Main texts used: Bediako, Kwame, 1988a. African Christian theology. In: Ferguson, Sinclair B.; Wright, David F. & Packer, J.I. (eds.) *New dictionary of theology*. Leicester, UK: InterVarsity:8-10; Bediako, Kwame, 1988b. Black theology. In: Ferguson, Sinclair B.; Wright, David F. & Packer, J.I. (eds.) *New dictionary of theology*. Leicester, UK: InterVarsity:103-105; Bediako, Kwame, 1989a. The roots of African theology. *International Bulletin of Missionary Research*, 13(2):58-65; Bediako, Kwame, 1992. *Theology and identity: the impact of culture upon Christian thought in the second century and in modern Africa*. Oxford, UK: Regnum in Association with Lynx International; Bediako, Kwame, 1993. Jesus in African culture. *Evangelical Review of Theology*, 17(1):54-64; Bediako, Kwame, 1994. Understanding African theology in the 20th century. *Themelios - An International Bulletin for Theological and Religious Studies Students*, 20(1):14-20; Bediako, Kwame, 1995. De-sacralization and democratization: some theological reflections on the role of Christianity in nation-building in modern Africa. *Transformation: An International Journal of Holistic Mission Studies*, 12(1):5-11; Bediako, Kwame, 2000a. A half century of African Christian thought: pointers to theology and theological education in the next half century. *Journal of African Christian Thought*, 3(1):5-11; Bediako, Kwame, 2000b. *Jesus in Africa: the Christian gospel in African history and experience (theological reflections from the South)*. Akropong, Ghana: Regnum; Tutu, Desmond M., 1975. Black theology and African theology – soul mates or antagonists? *Journal of Religious Thought*, 32(2):25-34; Tutu, Desmond M., 1978. Whither African theology. In: Fashole-Luke, Edward; Gray, Richard; Hastings, Adrian & Tasie, Godwin (eds.) *Christianity in independent Africa*. London, UK: Rex Collins:364-69; Padilla, C. René, 1977. God's Word and man's myths. *Themelios - An International Bulletin for Theological and Religious Studies Students*, 3(1):3-9; Padilla, C. René, 1987. A new ecclesiology in Latin America. *International Bulletin of Missionary Research*, 11(4):156-64; Padilla, C. René (ed.) 1988. *New alternatives in theological education*. Oxford, UK: Regnum; Costas, Orlando E., 1989. *Liberating news: a theology of contextual evangelization*. Grand Rapids, MI: Eerdmans; Romero, Oscar Arnulfo, 1988. *The violence of love: the pastoral wisdom of Archbishop Oscar Romero*. Brockman, James R. CEP #94. San Francisco, CA: Harper & Row; Yung, Hwa, 1997. *Mangoes or bananas?: the quest for an authentic Asian Christian theology*. Regnum Studies in Mission Series. Oxford, UK: Regnum; Bosch, David Jacobus, 1991. *Transforming mission: paradigm shifts in theology of mission*. American Society of Missiology Series #16. Maryknoll, NY: Orbis; Newbigin, J.E. Lesslie, 1979. Theological education in a world perspective. *Churchman*, 93(2):105-115; Newbigin, J.E. Lesslie, 1989. *The gospel in a pluralist society*. Grand Rapids, MI: Eerdmans; Walls, Andrew Finlay, 1996. *The missionary movement in Christian history: studies in the transmission of faith*. Maryknoll, NY: Orbis; Walls, Andrew Finlay, 2002. *The cross-cultural process in Christian history: studies in the transmission and appropriation of faith*. Maryknoll, NY: Orbis; Hitchen, John Mason, 2005. Trends and developments. *Lecture*. [Unpublished Notes: Theological Education in Mission]. Auckland, NZ: Tyndale Graduate School of Theology; Hitchen, John Mason, 2008. R602 Contemporary issues in theology and practice of mission - 2008. [Unpublished Notes: Theological Education in Mission]. Auckland, NZ: Laidlaw-Carey MTh Course, 2008; Hitchen, John Mason, n.d. Developing trends in mission. [Unpublished Work]. Auckland, NZ: Tyndale Graduate School of Theology; Guder, Darrell Likens, 1994. Incarnation and the church's evangelistic mission. *International Review of Mission*, 83(330):417-28; Guder, Darrell Likens, 1999. *The incarnation and the church's witness*. Christian Mission and Modern Culture Series. Valley Forge, PA: Trinity; Van Engen, Charles E., 2005a. Five perspectives of contextually appropriate missional theology. In: Kraft, Charles H. (ed.) *Appropriate Christianity*. Pasadena, CA: William Carey Library:183-202; Allen, Roland, 1912. *Missionary methods, St. Paul's or ours: a study of the church in the four provinces*. Library of Historic Theology. London, UK: Robert Scott; Kirk, J. Andrew, 1997. *The mission of theology and theology as mission*. Christian Mission and Modern Culture Series. Valley Forge, PA: Trinity; Kirk, J. Andrew, 2000. *What is mission: theological explorations*. Minneapolis, MN: Fortress.

of Holy Given Schools. The background and overview of the current mission schools are described in Chapter Three.

## **My Research Questions**

### **Introduction**

My research questions arise from my desire to confirm if my approach of Incarnational Reality to missional theological education and training imparts Incarnational Reality and facilitates an encounter with the Lord Jesus Christ in and through the Holy Spirit, resulting in transformative learning for my students.

### **The Research Questions**

- I have experienced Incarnational Reality. Is it possible to impart this to others through my teaching practice?
- Can an integrated curriculum framework of Knowing Who You Are in God, Knowing What You Believe and Knowing How to Walk, together with an Incarnational Reality approach to missional theological education and training facilitate an encounter with the Lord Jesus Christ in and through the Holy Spirit, the epistemological agent of transformative learning?
- Does an Incarnational Reality approach to missional theological education and training account for the varying learning needs of students from diverse cultural and ministry backgrounds?

### **Extent and Limits of the Study**

This five-year study involves a random selection of students from five Holy Given Schools located in two nations, South Korea and the Philippines. These schools were selected because of their different locations and diverse cultural backgrounds of the students. Whereas the school in South Korea is located in an urban middle-class area, and mission outreach in this context is to support overseas mission, the school in the Philippines is located among the rural poor, where modern conveniences are scarce, and the school itself is involved in mission. This study was based on a desire to probe more deeply the transformative learning that had occurred in the students selected. The ongoing effects of

this transformative learning as students leave Holy Given Schools was not assessed and is a matter for further research.

The fact that schools represented a wide diversity of cultures posed challenges in language, understanding and communication, which were addressed during the study process. Added to this, the reliability of power supplies at times made the recording of interviews difficult, but not unachievable. Owing to the shorter duration of some schools and the number of staff present in particular schools to conduct interviews, although it would have been preferable to have interviewed students at both the beginning and at the end of schools to show comparison, this was not always able to be achieved. As detailed further in this project, I was unable to be present in the last school in the Philippines owing to reasons of my personal security at the time.

## **Research Methodology and Strategy**

In this research project, I used a Living Theory methodology to confirm if Incarnational Reality as an approach to missional theological education and training is effective, resulting in transformative learning for my students. In Chapter Four, I describe the origins of this methodology, its suitability to self-study of a teacher's own practice, and how I used it. My research strategy is multi-disciplinary, weaving together aspects of hermeneutics, phenomenology, ethnography and narrative disciplines, as well as missiology and theology. It took an action research approach of enquiry (described in Chapter Four), drawing on the work of Whitehead and McNiff in applied action research contextualised within teachers' self-study of their own learning and the creation of Living Theory (2004), and transformative learning theory and practices (Mezirow, 1997).

### **Ethics**

The ethics I wish to manifest in my work are those that arise from my aim to give an authentic voice to those being interviewed. My desire for this research to reflect democracy (Meyer, 2000:178) led me to respect the participants in my research as my peers, to guard their dignity and sense of self-worth. I also depended on my critical friends and validation group to give critical feedback to ensure and maintain authenticity in my work. Students were asked to participate in this research and for permission to use their responses. Response to this was enthusiastic and some students expressed appreciation for the opportunity to reflect more deeply on the changes that had taken place for them personally.

Pseudonyms and Student Numbers as identifiers were utilised to ensure privacy and for their protection.

## **Structure of Dissertation**

### **Chapter Two**

Comprehensive exploration of the literature which draws on concepts, trends and developments identified in research of worldviews and mission practice, and of missional theological education and training. Key themes and principles have been identified and Incarnational Reality considered as a contribution in light of concerns expressed.

### **Chapter Three**

Overview of the nature of current Holy Given short-term, intensive cross-cultural mission schools, and provision of some insight into programme development, curriculum content, pedagogy and assessment.

### **Chapter Four**

Underlying epistemology, ontology and axiology; examination of Living Theories, and my Living Educational Theory; overview of my research methodology and action research approach and methods; and outline of how results will be presented.

### **Chapter Five**

Overview and description of the contexts in which data gathering took place, the process for implementing the methodology, input from my critical friends and validation group, and an introduction to the results being presented in Chapters Six to Ten.

### **Chapters Six to Ten**

Presentation and analysis of research data from surveys, case studies, observations and reflections.

### **Chapter Eleven**

Discussion of results from analysis of data presented in Chapters Six to Ten.

## **Chapter Twelve**

Conclusions from the results obtained in Chapter Eleven and advice on their application and extensions to the work.

### **Conclusion**

In this chapter, I described what led me to this journey of evaluating my Incarnational Reality approach to missional theological education and training. The meta-narrative of this research project 'My Story' described my transformative encounter with the Lord Jesus Christ that changed the course of my life from living for myself to now being motivated to live for others. I gave insight into the experiences that directed me to undertake this research and provided a missional theological understanding of Incarnational Reality. I detailed the research questions asked and answered through this process and introduced the research methodology and strategies involved in this study. The structure of this dissertation concluded the chapter.

## **CHAPTER TWO: LITERATURE REVIEW**

### **Overview of the Chapter**

This chapter provides insight into trends and developments in missional theological education and training since the first age of Christian history. The literature review draws broadly on wide-ranging literature in missional theological education and identifies the strengths and weaknesses of the church's approach to missional theological education and training. Key themes and principles which informed the development of my own Incarnational Reality approach to missional theological education and training have been identified and discussed.

### **Worldviews and Mission Practice**

Myers states, 'The biblical worldview is holistic in the sense that the physical world is never understood as being disconnected or separate from the spiritual world and the rule of God who created it' (2000:8). Further, 'The fact that the Word [the Lord Jesus Christ] became flesh explodes the claim that the spiritual and physical can be separated meaningfully' (Myers, 2000:8). However, it is my concern that for too long our conceptual models and practices in the West, 'controlled by a paradigm stamped by the Enlightenment' (W.R. Shenk, 2001:28) and 'dualistic tradition' (Yung, 1995:2; 1997:43-4), have failed to deal holistically in all areas of life (Yamamori, 2001:99). From here, we have uncritically been swept along the streams of modernity (Engel & Dyrness, 2000:58-78) and postmodernity (Hiebert, 1994:203) that continue to influence our thoughts and practices as mission workers to this day. Sadly, a division has been created which has developed a split-screen mentality (Sherlock, 1991:12-15) when relating to God and the world. The 'Private (supernatural, sacred, values, private): theology, religion, ethics' [are] 'contrasted with Public (natural, secular, facts, public): physical sciences, social sciences, economics, management, education and politics' (Engel & Dyrness, 2000:60). Christianity has been relegated to an individualistic and privatised faith as opposed to communal and public. Spirit, matter, the supernatural and natural have had 'little or no connection' with each other (Hiebert, 1994:196-97, 219-20). Asian theologian Yung sums up that the overall combined influence of Western dualism and Enlightenment thought on mission theology has been, 'The

individualization and spiritualization of salvation on the one hand, together with the dualistic dichotomization of reality into soul and body, spirit and matter, and religious and secular on the other' (1997:55).

Christian spirituality has often been designated on one extreme to docetic withdrawal from the world; giving the impression that the world is some sort of threat Christians must keep themselves free from; to the other extreme of involvement with the world to the extent that Christianity becomes synonymous with secular humanism resulting in impotency. How can we overcome this dichotomy and bring authentic Christian mission practice that is all pervading and powerful? Postmodernity has responded to the quest for meaning, truth and identity with many competing worldviews such as consumerism, animism, Eastern mysticism and New Age theology, all of which deify self (Hiebert, 1994:220-28). Can Incarnational Reality distinguish the truth of Christianity from all other 'spiritualities' and the inherent worldviews they offer?

## **Trends and Developments in Missional Theological Education and Training**

My experience has led me to recognise the need for a fresh understanding of missional theological education and training; one that deals properly with both biblical and modern secular concepts of culture based on globalisation and contextualisation, giving full weight to both its theological and educational dimensions. For missional theological education and training to be relevant, transformative and able to meet the inherent challenges of current days and times and bring reform to the directions and practices of the future, it is necessary to first critique past trends and developments in missional theological education and training (Bediako, 1989b; Kreider, 2003; Nobbs, 2008; Pobee, 2010; Walls, 2000). However, in our critique of the past, we must be careful not to condemn, but to maintain an attitude that honours the labours and sacrifices of those who have gone before. Pobee illustrated this point when in his article '*Stretch Forth Thy Wings and Fly*' – *Theological Education in the African Context* he quoted an African Akan proverb which says, 'the one whose duty and good service is to fetch water for the household, is the one who is likely to break the pot for fetching the water' (2010:337). We must also acknowledge the work of the Holy Spirit throughout history in bringing people to the recognition of Christianity as a living faith.



There has been ongoing, critical concern and discussion from key voices in the global Christian community regarding the nature and practice of theological education from the beginning of the twentieth century. More recently this discussion was joined by the Edinburgh 2010 – International Study Group on Theological Education, composed of educators representing the Orthodox, Roman Catholic, Reformed, Lutheran, Methodist, Baptist and Pentecostal<sup>10</sup> traditions. The study group claimed that missiology, or theology of mission, has been marginalised in theological study and training (Bosch, 1982:13-34; 1991:489-98; Inter-Anglican Standing Commission on Mission and Evangelism, 2005:46; Werner, 2009a:22-3). By tracing missional theological education and training from its early beginnings and more particularly, to current multi-faceted debates from key contributors in the last four decades, questions will emerge that challenge not just what has been done, and is being done, but also ask, what should we be doing anyway? (Aleshire, 2008:161; Banks, 1999:17; Griffiths, 1990:7-19; Longchar, 2010:1).

Scholars such as Bevans and Schroeder (2009:2-5), Bediako (1992:xv-xvi), Bosch (1991:181-89) and Walls (1996:16-25) have devised various frameworks and models to classify the development of Christian mission history.<sup>11</sup> This review has utilised missiologist Walls' identification of six ages, each representing a major cultural influence on Christianity (1996:16-25), as scaffolding within which to examine trends and developments in the discussion of missional theological education and training.

## **The First Age of Christian History: Jewish**

Walls describes the first age of Christian history as the time when for one brief moment, 'Christianity was entirely Jewish'. Faith and identity were based on written tradition, expressed in being and doing, and Jerusalem Christians set the 'norms and standards for others' (1996:6, 16-18). During this time, theology emerged out of the church's 'missionary

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<sup>10</sup> For the most part, this paper refers to Pentecostalism in a broader sense, reflecting the experience of the working of the Holy Spirit and the practice of spiritual gifts. Classical Pentecostalism relates to what has been categorized as the first wave of Pentecostalism and is defined in terms of the doctrine of the initial physical evidence of speaking in tongues (glossolalia) as confirmation of receiving the Baptism of the Holy Spirit. The second wave known as the Charismatic Movement, refers to the transdenominational movement of Christians who emphasise 'life in the spirit' including spiritual gifts and speaking in tongues. The third wave, called Neocharismatic, comprises the vast number of independent, post-denominational, nondenominational and indigenous churches and groups worldwide who emphasise the Holy Spirit, signs and wonders and power encounters but do not fit into either of the previous categories. Burgess, Stanley M. & van der Maas, Eduard M. (eds.), 2002. *The new international dictionary of Pentecostal and Charismatic movements: revised and expanded version*. Grand Rapids, MI: Zondervan:xviii-xxiii.

<sup>11</sup> It is acknowledged that these frameworks, in part at least, have picked up on ways of approaching history formerly developed by others. For example, Bosch largely drew his framework from the work of Kuhn and Küng. Bosch, David Jacobus, 1991. *Transforming mission: paradigm shifts in theology of mission*. American Society of Missiology Series #16. Maryknoll, NY: Orbis:181-89.

encounter with the world'. As communities of faith addressed tangible, contemporary issues, they were 'forced to theologize' in response (Bosch, 1991:15-16). This response was their missional theological education. Bosch summarises Green's attribution of 'the missionary dimension of the lives of the early Christians to their example, fellowship, transformed characters, joy and endurance' (1980:99) 'as the Holy Spirit was welcomed into their lives' (Green, 2004:19-21). It is noteworthy that the early Christians 'had the awareness of the presence of the [Holy] Spirit. In modern theological research, the close connection between the Holy Spirit and mission was for a long time not recognised' (Bosch, 1980:98). Harnack described the preaching of the early church as 'the preaching of love and charity' so intrinsically did the 'proclamation of the Saviour' and belief in God's love, gifts of the Holy Spirit and power correspond with the action of love. 'The gospel thus became a social message' including alms, care of widows, orphans, the sick, infirm, disabled, prisoners, mine-workers, the poor, slaves, those who had been affected by great calamities, and travellers (1908:147-98). This highlights that the reality of their encounter with the Lord Jesus Christ was recognisable through their actions of love.

## **The Second Age of Christian History: Hellenistic – Roman**

By the time of the gathering of the Council of Nicaea in AD 325 few Christians were Jewish. The main centres of Christianity had moved from Jerusalem into the Eastern Mediterranean (Bevans & Schroeder, 2009:99; Walls, 1996:6, 18). Christianity had also moved away from its true missional beginnings during this second, Hellenistic – Roman phase described by Walls (1996:18-19) as being a time when the church was established in orthodoxy. It was subject to the influences of civilised Greek thinking, which expounded belief in codified form, instituted it through consultation and expected conformity to its norms. This process, initially set in motion by Constantine, led to Christianity becoming the official religion of the Roman Empire under Constantine (Bevans & Schroeder, 2009:99), and people were expected to follow the religion of their political leaders (Markus, 1990:62-73). Now expected to be *born* Christian, people consequently lost sight of their identity as being saved and sent ones and of God's missionary nature in the world of sending and saving humanity (Bosch, 1991:489; Van Rhee, 2003:1). This was to set a trend for hundreds of years, and endured through Walls' third age, the Barbarian Age.

### **The Third Age of Christian History: Barbarian**

The collapse of the Roman Empire and the influx of Barbarians made its mark on Christianity. Bridging the cultural gap between Greeks with their emphasis on believing and knowing, and Barbarian primal pantheistic customs, led to communal decision-making and mass response with Christianity being embraced as the religion of a whole nation, the cultural customs of which bound everyone to it (Walls, 1996:19-20). Thus, there was no specific and separate need for missional theological education involving the crossing of cultural boundaries.

### **The Fourth Age of Christian History: Western Europe**

The fourth cultural age, focussed on Western Europe, emerged from the coherent system of Christianity that pervaded Western and Central Europe. The Reformation of the sixteenth century brought a focus on inner renewal of the Christian community. As important as this was for reawakening personal encounter between humanity and the Word of God, which now began to be translated into ‘the language of the people’ (Adam, 2006:2), and although some glimmers were recorded of gifts of the Holy Spirit being exercised in some quarters (Yung, 2003:68) some claim that it did not go as far as to ‘recapture the New Testament vision of a missionary church’ (Bosch, 1991:243-52, 489; B. Ott, 2001b:87-8). In addition, whereas Barbarian Christianity was based on communal decision and mass response, Western European Christianity came to align with a Western intellectual and social history. This led to a focus on individual response independent of family identity and ultimately, an increasing ‘cultural divergence between the north and the south’ of Western Europe (Walls, 1996:20-21).

Although Walls suggests the Reformation ‘provided the infrastructure for the earliest missionary movement’ (2008:197), Bevans and Schroeder give three reasons why very little missionary activity arose out of the Reformation over the next 200 years: Reformers were focused on ‘defending themselves and developing their own identity and doctrine’; they were located in countries that already called themselves Christian; and time would be needed to develop models of mission outside of monasticism and religious orders (2009:195). Bosch identified this as a time where the principal task was regarded as being to reform the church of the time, and added that internal strife caused the church to focus inward rather than outward in mission (1991:245).

However, during the Reformation, a missional voice did arise, that of the Anabaptists. The group was marginalised for its beliefs by both the Roman Catholic Church and Protestant Reformers, particularly for its practice of believer baptism and rejection of infant baptism. Consequently, although Anabaptists extended ‘the Gospel through planned evangelism and church planting across linguistic, cultural, and national boundaries’ (Kasdorf, 1975:303), they were not able to contribute to a ‘formal theology of mission nor to mission oriented theological education’ (Good, 1998; Kasdorf, 1975:303-304; B. Ott, 2001b:88). Although Kasdorf (1975:303) argued that the history of the Anabaptists had been sidestepped in collective history, Bevans and Schroeder (2009:196) pointed out that Anabaptists considered everyone outside of their view of Christianity to be apostate, and that both Catholics and Protestants had seduced the world into a false religion (Bevans & Schroeder, 2009:196; Schäufele, 1966:97 cited in Bosch 1991:247), which may have contributed to their being shunned in this regard. The Anabaptist belief that ‘No one is able verily to know Christ except he follow Him in life’ (Moltmann, 1990:119) is essentially an Incarnational Reality approach, fundamentally and holistically integrating orthodoxy, orthopraxis and orthopathy.

In summary, while the Reformation brought a reawakening of personal encounter between humanity and the Word of God, it did not go as far as to recapture the New Testament identity and vision of a missional church of the first age of Christian history. Neither did it recognise the voices of those who did extend the gospel through planned evangelism and church planting across linguistic, cultural and national boundaries. As Langmead summarises, ‘Anabaptism provides a very clear example of the first understanding of incarnational mission, that of [the Lord] Jesus [Christ] as the pattern for mission’ (2004:78).

## **The Fifth Age of Christian History: Expansion of Europe and Christian Recession among European Peoples**

Walls introduced the expansion of Europe and Christian Recession as the fifth age of Christian history. By the twentieth century, Europe would come to occupy, possess or dominate most of the world, and Christianity would become the accepted religion of almost all of Europe (Bevans & Schroeder, 2009:242; Walls, 1996:21-2). Walls notes that alongside this expansion, an ironically significant recession in Europe of the Christian faith, and a cross-cultural transplantation of Christianity to peoples outside of Europe were also experienced (1996:21).

## **The Church in Europe Focuses on Scholasticism**

Within Christianity, reductionism and reason of the Enlightenment period of the seventeenth and eighteenth centuries influenced the understanding of theology in Western Europe to the point that Christian beliefs became separated from their cultural and historical context and were studied scientifically (Yung, 2003:70) and abstractly as if ‘truth was self-contained and propositional’ (Maddox, 1990:652-54; Van Rheenan, 2003:2). The church had become so focused on convention, and each group so preoccupied with maintaining that it was the true church, all became missionless (Bosch, 1991:489-90; Laing, 2009:11; B. Ott, 2001b:88; Werner, 2009a:23). Now more scholastic than apostolic, the church ‘saw no necessity for the inclusion of missiology in the theological curriculum’ (Laing, 2009:11). It had effectively journeyed from ministry involvement in the world, to the monastery, and arrived at the seminary (university) (Banks, 1999:135; Farley, 1983:32-3; Maddox, 1990:650-56; B. Ott, 2001a:34-6; Van Rheenan, 2003:2), where theology was divided into the disciplines of theology as theory and theology as practice. These were later further fragmented into four separate disciplines: biblical, historical, systematic and practical (Farley, 1983). If mission was studied at all, it was either as a part of practical theology concentrating on technique and practical application, or as an optional subject quite separate from the others, having no relationship with them (Banks, 1999:20; Bosch, 1991:489-92; Hitchen, 2008:1; McCoy, 2005:1; Werner, 2009a:22-3). The European university model perpetuated what has come to be known as a theological elite (Griffiths, 1990:11) that mostly ‘lost touch with ordinary people’ (Anderson, 2004b:6; Newbiggin, 1979:107; Pobe, 2010:339) and missional training was inadequate in areas of theology. For example, the supernatural – signs and wonders – was completely dropped from the curriculum in what Hiebert refers to as the ‘excluded middle’ (1994:189-201). The effects of this continue to be felt even into the early twenty-first century, where the need has been identified for the recovery of a pneumatological theology that fully embraces the presence of the Holy Spirit in theological education, and gives fresh priority to the role of the Holy Spirit (Habets, 2008:77-8; Pinnock, 1993:491; 1996:230; Werner, 2009a:22).

One noted exception during the seventeenth century was that of the Pietistic revivalists in Europe, who called for repentance and deeper godliness in personal and church life. Their practice of both social and spiritual care was holistic. Under the leadership of Nikolaus von Zinzendorf, refugee Moravian believers developed a new model of church that became entirely missional throughout the world. Kasdorf states that they ‘were on the forefront of world mission ... Within twenty years this small church had organized more mission teams

and commissioned more missionaries than the entire Protestant movement in 200 years' (1984:47). Zinzendorf also shunned organised church structures in favour of an improvised approach which remained 'open to the guidance of the [Holy] Spirit' (Bosch, 1991:254). The Pietist movement initiated specific missional training as well as academic mission studies and mission work which eventually did become part of the practice of the Western church (B. Ott, 2001b:88).

In general, however, scientific rationalism, the fragmentation of theology and a naturalistic approach, which understood the world without referring to the supernatural, set a trend for hundreds of years in the vast majority of European churches of the West and various parts of the new world. It also infected the root system of Christianity as it branched out into other cultures through missional endeavour during the Colonial era (Anderson, 2004b:5-6; 2005a:176-77; A. Lewis & Steyn, 2003:101-106; Pobe, 2010:338-39). A prevailing theology was exported, which at the least bore little relevance to the cultures it touched (Bediako, 2000a:5-6; Pierson, 1991:193-94; Pobe, 2010:337-39; Yung, 2003:71), and at its worst has been more deeply challenged as 'theological imperialism' (Chao, 1972:9; Stevens, 1992:7). Even today, critics suggest that the roots of this university model continue to spread as mission workers from the South and East have not only continued to travel to the West for respectable training in mission (Griffiths, 1990:9), but have themselves, further propagated this Western model throughout the non-Western world (Anderson, 2004b:5; Griffiths, 1990:9; Leighton, 2012:287; Míguez Bonino, 1994:285; Stevens, 1992:8; Wanak, 2000:3-24). Conn describes this as a process of 'educational circumcision' (1979:318). In contrast to this strong criticism, Bediako (1995:5) and Walls (1977:560-66) suggest there were also positive outcomes of mission during the colonial era in Africa and elsewhere, in that it taught the right of all human beings to freedom. It also played a 'creative role in fostering religious and intellectual awakening which eventually led to the demise of Western political dominance' (Bediako, 1995:5).

Regarding missional daughter churches planted in the Majority World<sup>12</sup> in the nineteenth century, even though many were expected to replicate the theological education of the

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<sup>12</sup> The term Majority World has recently been adopted in preference to expressions such as Third World, Two-Thirds World and The South, introduced since the 1950s. It is generally accepted as a more accurate and positive description of the nations of Asia and the Pacific, Africa, South America and the Caribbean which make up the majority of the world's people, yet are influenced by the decisions of a few countries representing a small minority of the world's people. In terms of theological education, it also recognises the changing Christian centre of gravity as it swings to the South. Although this study traces trends and developments through ages which have used these terms as descriptors, for the benefit of consistency, the term Majority World will be applied throughout.

mother church, methods were proposed to incorporate the idea of mission back into theological education. Schleiermacher recognised mission as an established practice of the church in the area of practical theology and assigned it a place in his encyclopaedia of theological studies (1850:202; Farley, 1983). While he argued for theology to have a place in universities alongside medicine and law (Osmer, 2012:327), he effectively was also suggesting that mission be given an official place in curriculum, integrated into theological studies (Bosch, 1991:490; B. Ott, 2001b:88). Main ideas that emerged were to append mission study to one of the four disciplines; establish training centres outside of the university model/system (B. Ott, 2001b:88-9); and in the second half of the nineteenth century, it was advocated to add missiology as a separate discipline in its own right (Bosch, 1991:491; B. Ott, 2001b:88). In the course of time, attempts have also been made to develop full mission curricula that embrace the fourfold pattern (Esin, 2005:7; Hitchen, 2008:1; Laing, 2009) such as in holistic theological education and integrative theological curricula.

### **Classical Pentecostalism Focuses on Training**

What is described as the first wave of North American Classical Pentecostalism is often ascribed to the outpouring of the Holy Spirit in the educational setting of Charles Parham's Bethel Bible School in Kansas, USA in 1901, and in William Seymour's ministry in Azusa Street, Los Angeles in 1906 (Anderson, 2004a:39-45; Hollenweger, 1997:19-20; Yung, 2003:66). In two years, missionaries took the revival out to over fifty nations worldwide (Omenyo, 2006:247-48). The effect of this cannot be overstated. God also poured out His Holy Spirit among His people in other nations such as Glasgow, Scotland (1830); London, England (1831); Armenia, the Russian Empire (1855); Tamil Nadu and Tirunelveli, India (1860); Wonsan, Korea (1903); Wales (1904); Khasi Hills of Meghalaya, India (1905); Mukti in Kedgaon and Mizoram, India (1906); Toronto, Canada (1906); Pyongyang, Korea (1907); Oslo, Norway (1906); Manchuria, People's Republic of China (1908); Hong Kong (1908); Valparaiso, Chile (1909); Ghana, Africa (1914); and Shandong, China (1930) (Anderson, 2002:20-22; 2004a:24, 64, 84, 133; Hedlund, 2005; Ma & Ross, 2013:viii), empowering them to develop their own indigenous identity and authentic spirituality (Anderson, 2002:20-22; 2005b:37; Hedlund, 2005:68-9; Yung, 2003:66-72). By 2012, one-third of the world's Christian population was Pentecostal-Charismatic (Johnson & Hickman, 2012:17). Of this, two-thirds were in the Majority World (Anderson, 2014), which by this time had become the new Christian centre of gravity.

Theological education was not generally embraced by early Pentecostals who believed that Baptism in the Holy Spirit and the divine call, coupled with a sense of urgency for evangelisation based on the eschatological belief in the imminent return of the Lord Jesus Christ, were far more important than theological education and language learning (Sun, 2000:227, 248). Although sharply criticised by Fundamentalists<sup>13</sup> for this, the question arises as to what may have been the overall effect of the tendency toward rationalism and dualism in theological education at the time on free Holy Spirit-led revival which swept the world and left a legacy of indigenous churches whose identity was based in their own understanding and revelation of the Holy Spirit. Nonetheless, the need for training, including developing materials for theological education was still recognised and rigorous (Kay, 2009:1-2; Sun, 2000:227). Evangelistic Bible schools were established in church planting efforts which, less affected by Western theology, ideology and intellectual elitism, were able to embrace ordinary people (Anderson, 2000:204-205; 2004b:6). In 1909 Cecil Polhill began the Pentecostal Missionary Union (PMU) in London. It was the first organised Pentecostal missionary agency in the world, and began missionary training homes for men and women which sent many young Pentecostal missionaries across the globe. The qualifications for admission were ‘a fair knowledge of every book in the Bible ... an accurate knowledge of the Doctrines of Salvation and Sanctification ... [and that they must] have received the Baptism in the Holy [Spirit] ... themselves’ (Anderson, 2000:205).

## **An Appeal for Relevant Theological Education is Heard**

Meanwhile, building on earlier foundations laid at the *Conference on Missions held in 1860 at Liverpool* (The Secretaries, 1860) and at the *Centenary Conference on the Protestant Missions of the World* held in 1888 in Exeter Hall, London (Johnston, 1888), the Protestant *Ecumenical Conference on Foreign Missions*, held in 1900 in New York City (Ecumenical Missionary Conference New York, 1900) endeavoured to bring together the united thought of Christendom from all over the world. They grappled with problems relating to the world’s evangelisation in an effort to call the church to her missional responsibility for world evangelism. Wilson summarises that the concern was not just to impart training but to

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<sup>13</sup> Those of the Evangelical, or Pietist movement in Western European Protestantism called themselves Fundamentalists. The term Fundamentalism arose out of a concern among British and American Protestants about what they perceived as being liberalism and modernism in Christianity. They asserted ideas they considered fundamental to Christian life and teaching such as: the inerrancy of the Bible, sola scriptura, the virgin birth of Christ, substitutionary atonement, the bodily resurrection and imminent and personal return of Jesus Christ. Marty, Martin, 1990. North America. In: McManners, John (ed.) *The Oxford illustrated history of Christianity*. Oxford, UK: Oxford University Press:384-419 and Chadwick, Owen, 1990. Great Britain and Europe. In: McManners, John (ed.) *The Oxford illustrated history of Christianity*. Oxford, UK: Oxford University Press:341-83.



facilitate the effective development of leadership in their engagement with the world (2013:625).

There was a further move towards international dialogue in the World Missionary Conference held in Edinburgh in 1910, representing mostly Protestant mission councils from the Western world. Of the 1400 participants, only 17 came from the Majority World and significant nations were excluded (World Council of Churches, 2009a:1). For example, there had been major missional activity in Sub-Saharan Africa nearly a century earlier, yet although Europeans who worked in Africa were at the 1910 Conference representing Africa, no African Christians were present (Omenyo, 2006:244). However, Werner states that this conference was marked by a strong commitment to theological education, reflected in:

a) ... the interest for a proper policy for *general education* of the people ... b) ... a major concern for common approaches in higher *theological education of the missionaries* in particular and (c) a specific concern for the theological *training of indigenous church leaders* in vernacular languages' (2009a:10).

The report of the Commission III concluded:

We believe that the primary purpose to be served by the educational work of missionaries is that of training the native Church to bear its own proper witness ... and ... move forward towards ... independence and self-government ... We believe that the most important of all the ends which missionary education ought to set itself to serve, is that of training those who are to be the spiritual leaders and teachers of ... their own nation (World Missionary Conference, 1910:371-72).

A further recommendation was that:

The greatest possible care ... be taken to avoid the risk of denationalising those who are being trained. In particular, we desire to lay the greatest emphasis on the importance of giving religious teaching, not only of the elementary kind, but as far as possible throughout, in the vernacular (World Missionary Conference, 1910:373).

Although the First World War affected progress of theological education from a European perspective, Edinburgh 1910 paved the way for terms not yet used like indigenisation and contextualisation, which fully emerged in the 1970s.

Again by the 1930s, cries for renewal began to be heard within Protestant theological education calling for curriculum focussed on practice rather than on research. A study

directed by Brown and his colleagues reinforced this call but unfortunately gave no guidelines for implementation (Ferris, 1990:8). At the International Missionary Council (IMC) meetings in Tambaram, India in 1938, younger churches expressed their dissatisfaction with theological education that they believed was out of touch with current realities and the needs of the people, and lacked in leadership (Ferris, 1990:9; Newbigin, 1979:105). They appealed for the Committee to consult with the churches in order to take positive action in the task of ministry preparation and to develop theological education in the language of the people it served (Ferris, 1990:9-10; Laing, 2009:15).

In 1937, leaders representing more than 100 predominantly Protestant and Western churches agreed to establish a World Council of Churches (WCC) to promote global unity between churches and to foster common witness and service. The historical roots of this council 'are found in student and lay movements of the 19th century, the 1910 Edinburgh world missionary conference, and a 1920 encyclical from the (Orthodox) Synod of Constantinople suggesting a "fellowship of churches" similar to the League of Nations' (World Council of Churches, 2009b:1). With the outbreak of the Second World War, its inauguration was deferred and many theological colleges were either closed, damaged, or became expressions of mission in themselves, being used as hospitals or for accommodation.

Once the war was over, more careful attention needed to be paid to the task of ministry preparation (Newbigin, 1979:105). The WCC was finally inaugurated in August 1948 when representatives of 147 churches assembled in Amsterdam for its constitution (World Council of Churches, 2009b:1). This council, representing a broad spectrum of voices, provided the worldwide church, and effectively theological education, the opportunity to hear about and connect with what God is doing in the world through debate, response to challenges and involvement in community and social issues.

A survey conducted by WCC soon after its inception showed that the subject of *mission* was rapidly disappearing from the curriculum of many theological colleges in North America (Beaver 1984:76 cited in Esin, 2005:3-4). The demise continued as schools became increasingly modelled on Greek thinking (underpinning Western rationalism) and educational patterns of modernity, industrialism, colonialism and individualism (Bosch, 1991:330; Wanak, 2000:3). Concurrently however, Bible schools and in-service training of North American Pentecostal mission remained active, producing growing, indigenous Pentecostal churches throughout the world (Anderson, 2004b:5).

The two World Wars of the twentieth century ‘ripped Europe apart and terminated its dominance of the Old World’ in what has been called the ‘age of decolonisation [between WWII-1980, when] regions conquered by European empires gradually obtained their independence’ (Essential Humanities, 2013). The independence of India in 1949 thus set off what Anderson calls a ‘domino-like fall of colonies culminating with South Africa in 1994. The end of colonialism gave rise to a new and strident nationalism, and more recently there has emerged a new continentalism that emphasizes human dignity’ (2004b:6).

### **Specific Concerns of Pentecostal Theological Education**

In 1942 Pentecostal churches responded to an invitation to participate in the National Association of Evangelicals (NAE) to establish a national Evangelical<sup>14</sup> voice, evangelise the world and create a ‘Christian’ America (McGee & Rodgers, 2010). In becoming involved in this association, some Pentecostals hold they were ‘drawn in to the evangelical-ecumenical dichotomy pervading evangelical [Fundamentalist] Christianity’ (Anderson, 2004b:5) wholesale and uncritically. It was considered that they did this without full realisation of the hostility of some sections of rationalistic American Fundamentalism towards Pentecostalism, or of the danger of losing their ‘distinctive experience-orientated spirituality’ and perspective of the reality of the supernatural activity of the Holy Spirit, encountering God (experience) and dependence on the Holy Spirit (power) who alone brings transformation (Anderson, 2004b:5; Lederle, 1998:46; P.W. Lewis, 2003). This impacted not only Pentecostals and Pentecostal missional theological education and training, but also affected Pentecostal missionary activity in the Majority World among people who have a holistic worldview understanding of the reality of the supernatural (Anderson, 2004b:5-6). P.W. Lewis commented that some Pentecostal schools went so far as to use anti-Pentecostal textbooks (2003; 2007:171), although he also acknowledged that this may, at least in part have been attributed to not having access to sufficient Pentecostal literature at this level.

The question emerges as to why Pentecostals were so easily drawn into this alliance. Cox suggests that Fundamentalism desperately attempted to ‘fend off modernity by using modernity’s weapons’ (1995:303). To link with Fundamentalism at that time may have been

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<sup>14</sup> The term Evangelical has its historic roots in eighteenth century revivals. In the contemporary world, Evangelicalism may be associated also with the various protestant movements which claim to give Bible-based Protestant faith a vivid expression.

an effort to take a similar approach. The Assemblies of God consider the council provided the opportunity for Pentecostals to participate in cooperative programmes, accrediting associations, fellowships and committees; identified Pentecostals as Evangelicals; and allowed them to lose the cult status with which some had labelled them (McGee & Rodgers, 2010). Many white Pentecostals who were ill at ease with the ‘interracial character of their movement’ also sought social acceptability by aligning with Fundamentalism (Cox, 1995:76). It could be further argued that Pentecostals may have felt the need to compete with the world, gain acceptability and credibility as a Christian community as well as a genuine recognition of the need for unity with the wider body of the Lord Jesus Christ (John 17).

Anderson suggests this alliance demonstrates that the ethnocentric and imperialistic model of Western education had already begun to impress its ideology and practice on Pentecostal educational theological structure. Nonetheless, some Pentecostals still remained averse to theological education (2004b:5-6). P.W. Lewis suggests the following reasons for this. They:

- were not convinced about the role and purpose of theological and missional education or the relationship between theological study and ministry
- interpreted theological education as being indoctrination, being taught ‘what to think’ rather than an aid to discerning truth from error on the mission field
- believed that the Holy Spirit alone would lead them into truth
- were opposed to lifeless intellectualism
- did not want to become reliant on models that were more Evangelical than Pentecostal
- were more focused on mission practice
- were confused between ‘spiritual experience or passion with the practical application’, particularly where classes pertaining to the spiritual dimension were considered as ministerial development. Consequently, experience was often ‘considered to be an extension of practical theology, or subject purely to cognitive analysis’

(2007:173-75).

Sun (2000:227, 233), Hedlund (2005:78, 80-85) and Anderson (2005b:39-41) point out that although Pentecostals rejected formal theological education for its intellectualism and stifling of the Holy Spirit-filled life, issues of theological education were being addressed within Pentecostalism itself. They outline leading theological literature, such as that of Roland Allen (Anglican missionary) whose book *Missionary Methods, St. Paul's or Ours: A Study of the Church in the Four Provinces* (1912) built on the three-self principles: self-

supporting, self-governing and self-propagating originally proposed by Rufus Anderson (American Board of Commissioners for Foreign Missions) and Henry Venn (Church Missionary Society) in the mid-1800s (Newberry, 2005:96-9). Allen developed a strong biblical foundation emphasising the necessity of the Holy Spirit in the development of the indigenous church (Bosch, 1980:98; Easter, 2014; Newberry, 2005:100) which exerted tremendous influence on the mission theory and practice of many Pentecostals. Likewise, Carl Malz (Assemblies of God minister, educator and missionary) was influential in shaping the early stages and growth of theological training schools of the Assemblies of God and throughout Pentecostal churches in general (Sun, 2000:233-34).

A shared influence between Pentecostals and Evangelicals can be observed as Allen's revolutionary development of the three-self principles of the indigenous church was further developed by Melvin Hodges (Pentecostal missiologist) in his book describing indigenous church practice *The Indigenous Church* (1953) first published by the (Pentecostal) Gospel Publishing House, Springfield, Missouri (Anderson, 2005b:39; Easter, 2014; McGee, 1998:22). Soon after, Hodge's book was re-published as *On the Mission Field: The Indigenous Church* No 271 in the Moody Press *Colportage Library Series* (1953). Although some abridgements were made to deemphasise charismata (McGee, 2006:22-3), this book became the basic text used for mission studies courses in many Evangelical Bible schools around the world in the 1960s.

Alexander Rattray Hay (Evangelical missionary) stressed the dynamic of the Holy Spirit in the development of the indigenous church in *The New Testament Order for Church and Missionary* (1947) published by the New Testament Missionary Union. This text was used as a standard reference tool in Evangelical Bible schools in the 1960s-70s. Hay believed that the work of the Holy Spirit had been replaced with professionalism and theoretical knowledge of the truth. He emphasised that truth can only be experienced as a living reality. Teachers were only able to impart this reality to students in and through the Holy Spirit and by living the truth out in their own lives, and students could only demonstrate they had really learned truth when it had been embodied and enfolded through their own transformed lives. 'This method required a very real and active faith on the part of ... [teachers]. They had to believe that the Holy Spirit could and would do His work in and through ... [students]'. Hay added that 'making the local church [people] directly dependent ... [on] the Holy Spirit ... produced ... experienced leadership. It set every [student] to work immediately using the gifts of the [Holy] Spirit given to him [or her] for service'. Hay further expounded that when churches are founded on these principles, they produce their

own mission workers who in turn go into the world, dependent on the Holy Spirit (1947:396-97, 531). These principles are also held in high regard by Pentecostal educators. As Hodges said, ‘There is no place on earth where, if the gospel seed be properly planted, it will not produce an indigenous church. The Holy Spirit can work in one country as well as in another’ (1953a:14).

In 1959, Hodges critiqued theological missional education in the Assemblies of God, and in so doing recognised four gaps, between:

- ‘the intellectual development and the spiritual development of the workers’
- ‘knowledge and practical ministry’
- ‘the clergy and the laity’
- ‘the concept of training to fill vacancies to evangelize the world and develop the church’

He recommended training programmes that:

- provided ‘balance between the spiritual development and the intellectual development of the prospective workers’
- were ‘integrated with the national churches’
- were provided onsite
- were ‘instruments for evangelization’

(Sun, 2000:233).

Hodges believed such training was necessary for all believers, not just those in full time ministry. In 1970 he added that overseas ministry training ‘should incorporate strong spiritual values’ and give full place ‘to the moving of the Holy Spirit and the study of the Bible’ (Sun, 2000:233). It was observed in Pentecostal circles that Pentecostals seemed better able to bridge the gap between theological education in Bible schools and in-service training and were more committed to growth among indigenous churches in mission practice than Evangelicals of the time. This made a way for Pentecostals to remain distinctive in the training of their Christian workers for evangelism and church planting (Hedlund, 2005:69-78; Sun, 2000:234). Hollenweger made the criticism that over the course of time there was a departure among Western Pentecostals from Hodge’s recommendations, as examples of insensitivity to local cultures and Majority World Pentecostal theologies were observed. Further, he suggested that Pentecostals lost their ecumenical vision, and in some instances, embraced middle class values to the detriment of an active missional worldview (1999:30).

## **Appropriate Training in Indigenous Cultures and the Need for Renewal**

In the 1950s, Niebuhr and his colleagues visited 90 Protestant Seminaries and institutions affiliated with the American Association of Theological Schools (which later became known as the Association of Theological Schools [ATS]) and others in the United States of America and Canada. Underwritten by a grant from the Carnegie Corporation, the intention was to complete a study of theological education in North America. The study resulted in suggestions to focus on offering programmes to develop pastoral directors and a quest for integration in theological education for students and faculty. According to Ferris (1990:8), despite investment and resources, neither the studies of the 1930s led by Brown, or the 1950s, led by Niebuhr, had any significant impact on the practice of training for ministry.

Loos (2007:58-72) provides a compelling example of continuing Western colonialism in missional outreach in Europe, where ‘white’ domination and insensitivity to local cultures expressed among the Aboriginal people of Australia in practices that remained largely unchanged until the 1950s affected and shaped broader social issues and government policies. Through the Australian Board of Missions (ABM)<sup>15</sup> the Church of England with the approval of the Australian Government, continued to convert Aboriginal people but sought to shape them into a Europeanised, compliant sub-caste. They helped achieve this by separating children from their families and controlling every aspect of their lives. As missionary control diminished, Aborigines responded more overtly and autonomously, some regarding Christianity as irrelevant, others adopting it in culturally satisfying ways. However, it is noteworthy that the World Missionary Conference in Edinburgh of 1910 had ongoing far-reaching positive effects as one example in the literature disclosed. Amidst this travesty of justice in Australia which began with colonial settlement in the 1800s, the Presbyterian Church established Ernabella Mission in 1937 through the advocacy of Charles Duguid in response to his having become aware of the abuse of Aborigines. The mission was founded on principles developed by the Edinburgh Conference:

“There was to be no compulsion nor imposition of our way of life on the Aborigines, nor deliberate interference with tribal custom ... only people trained in some particular skill should be on the mission staff, and ... they must learn the tribal language.” There was no pressure for immediate conversions to Christianity but solid foundations were laid through translation of gospels and hymns, teaching of bible stories, catechising, and the example of Christian living in daily work (B. Edwards, 2008:4).

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<sup>15</sup> The Australian Board of Missions (ABM) became known as the Anglican Board of Missions (ABM) (Australia) in 1995.

Many European countries focussed on developing degree programmes in theological education in the 1950s, structuring them in such a way as to guarantee academic standards comparable with, or even better than those at universities. For example, by the 1960s the Australian government had begun to authorise the conferral of degrees by private providers, including theological institutions. This facilitated theological teaching in public universities, the development of Christian tertiary institutions offering a primary degree in theology, and government financial support (Nobbs, 2008; Sherlock, 2009b:12). Sherlock acknowledged the benefits of the collaborative work between churches, colleges, universities and government departments and the opportunities presented for the Christian community in making improvements in research training, supervisor accreditation and the fostering of faculty research (2009b). It would appear that seeds were beginning to be planted at this point which would later lead to a strong emphasis on accreditation and a loss of evangelisation and missional focus in the church.

A positive move towards understanding the true nature and expression of mission in theological education was made in the 1950s, when in 1952 the IMC met in Willingen, Germany to rethink the missionary obligation of the church. This resulted in a pioneering effort to shift mission at the time from a church-centred focus to a theocentric focus defined as the *missio Dei* (N.E. Thomas, 1995:103). Kirk later criticised this term as ‘more of a slogan than a defining phrase’ or moment (2000:25) yet nonetheless, it did eventually come to be embraced by virtually all Christian persuasions as a key understanding of the true purpose of mission (Bosch, 1991:390-91).

Ferris (1990:10) draws attention to a number of surveys conducted by the IMC between 1950 and 1957 in Africa (Bates et al., 1954; Goodall & Nielsen, 1954; Neill, 1950) and Madagascar (Ranson et al., 1957); and by the WCC Commission on World Mission and Evangelism in the Middle East (Webster & Nasir, 1962), Latin America and the Caribbean (Scopes, 1962). Wide documentation generated over this period highlighted the need for ministry training in the developing world. Missionary vision and commitment for joint action in theological education gave rise to the establishment of the Theological Education Fund (TEF) of the WCC in 1958 (Werner, 2011:93). TEF did not respond to the call that went out at Tambaram in 1938 demanding a change in theological education or that of the ATS studies until this documentation was produced (Ferris, 1990:10). The outcome was three mandates introduced by TEF between 1958 and 1977. From the start of the first mandate period (1958-64) *Advance*, Newbigin insisted on the need to develop theological



education in local languages, releasing local theologies, but his plea was ignored. Although over the next 20 years funds and texts in vernacular languages were allocated into Africa, Asia and Latin America, a paternalistic attitude of exporting a Western theological education predominated, the assumptions of which remained unchallenged. A planned approach was to raise around 20 theological educational centres in the Majority World up 'to the standards of the best theological faculties of Europe or North America' (Laing, 2009:15-17; Newbigin, 1979:105). Although there were immense benefits arising from the first mandate period, 'those responsible for implementing the mandate were forced to reappraise presuppositions that they held about how to develop theological education in the majority world' (Laing, 2009:16).

A paper presented by Shoki Coe (formerly known as Chang Hui Hwang) entitled *A Rethinking of Theological Training for the Ministry in Younger Churches Today* (1962) set the tone for TEF's second mandate period (1965-1969) *Rethink*. Programmes from the First Mandate continued and over '400 scholarships were ... granted to enable ... [Majority World] nationals to pursue advanced study in the West' (Ferris, 1990:11). New curricula and teaching materials were developed for churches 'of the South ... written by leading theologians from the South' (Werner, 2009b:3). The intention was to develop theological education that would lead to 'a real encounter between the student and the gospel in terms of his [or her] own forms of thought and culture, and a living dialogue between the church and its environment' (TEF Staff, 1972 cited in Hesselgrave, 1976/1991:133) offering a new perspective of excellence (Cheesman, 2004:267). However, frustration was expressed by much of the Majority World over 'cultural dislocation and lack of holism which this traditional system carries with it' (Conn, 1979:329).

Improvement in the provision of theological education was also the focus for the Assemblies of God in the Asia Pacific region during the 1960s. During this time, significant growth was being experienced and five institutions were established in the region in an attempt to improve quality. Examples include:

- In 1964, the Far East Advanced School of Theology (FEAST) located their first institution in the Philippines, offering a fourth-year supplement to the denomination's three-year programmes which gave students the opportunity to complete a bachelor's degree in education.
- During 1967, the Assemblies of God founded the International Correspondence Institute (ICI) for distance education. Early courses focused on evangelism later

included spiritual development and ministerial training. Since 1967, more than 9.5 million students have enrolled in courses.

- The Far East Bible Schools Advisory Committee (FEBSAC) provided an ongoing forum for discussing administrative problems, curriculum development, financing, organisational structure, and educational philosophy. This created a new sense of co-operation among theological institutions, preparing a way for a more formal and closer networking in the future, involving people from all educational, economic and indigenous backgrounds in training and operation. After 1973, resources were designed that could be adapted to various locations, cultures and situations, supported by onsite visits, conferences and workshops.

Sun believes these moves by the Assemblies of God helped bring ‘maturity and growth’ to theological education in Asia Pacific from 1960-99, ‘preparing Christian mission workers to meet the various needs of the church’ through theological institutions and distance education programmes. He maintained that ‘ongoing assessment of ... graduates’ effectiveness of the ministry’ would help maintain this essential purpose (2000:241).

### **Alternative Models of Provision are Developed**

In Guatemala, Latin America, in the 1960s the Presbyterian Church and Presbyterian Seminary conducted a series of ad hoc experiments aimed at bringing improvement and effectiveness in training for a rapidly expanding church experiencing revival in rural areas. Motivated by dissatisfaction with traditional Western models and recognition of the need to provide access to a much wider circle of men and women for theological education, the seminary created a new model of provision. Dedicated local leaders could receive training in formation without being taken out of their diverse cultural contexts, their economic base or ministry responsibilities; and those who would normally not have access to such training could be included in this process (Bungo, 2009:66-7; Kinsler, 2008:10; 2009:9). Today’s distance learning programmes, using modern technology are based on these principles. The programme, spearheaded by Kinsler and Winter in 1963, later became known as Theological Education by Extension (TEE) or Diversified Theological Education (DTE). A series of workshops held in 1966 at the Central American Mission Bible Institute in Guatemala, sponsored by the Committee to Assist Ministry Education Overseas (CAMEO), set in motion the call for CAMEO to duplicate workshops in Africa and Asia (Ferris, 1990:14).

Writing from Papua New Guinea, Hitchen concluded that TEE offered ‘a new perspective from which to evaluate ... existing theological education’, provided ‘an approach which can supplement existing residential courses’ and could help bring about:

- improved content
- ‘higher standards’
- ‘ongoing training for many present church leaders’
- ‘a framework for effective utilisation of the spiritual gifts of the growing number of better educated Christian leaders’
- ‘a precedent in relevant experimentation in keeping theological education geared to church growth’

(1970:11-12).

Early concerns were expressed that TEE was more focused on indoctrination than on liberation. As time progressed it unfortunately also came to be viewed by some as the only alternative model of ministry training. This effectively set it up in competition with the more established traditional and residential model and it became the object of debate, rather than both being recognised as valid complementary providers of theological education (Ferris, 1990:14).

Other models were established by para-church service agencies in the 1960s, such as international, inter-denominational Youth With a Mission (YWAM). The heart of this movement was to send young people into various nations to share the message of the Lord Jesus Christ under the mission statement ‘to know God and to make Him known’. In 1969 the first YWAM training programme, the School of Evangelism, was established. In 1974, their Discipleship Training Schools (DTS) focussed on ‘biblical foundations and character development’ (Youth With a Mission, 2014b). In 1977, YWAM also established the Pacific and Asia Christian University, renamed in 1989 ‘University of the Nations’. It was ‘committed to teach and develop men and women spiritually, culturally, intellectually and professionally’, and offered diploma and degree-based education. Courses were non-accredited, allowing international versatility for participating students (Youth With a Mission, 2014a).

## **An Alternative Approach Emerges**

Concepts of contextualisation, conscientisation and liberation first emerged in the same climate and became key ideas shaping theological education discussion in the 1970s

(Hesselgrave & Rommen, 2000:33-4, 87). Under the backdrop of TEF, the Programme on Theological Education (PTE) and the Ecumenical Theological Education (ETE), the ongoing concern was for method, not mission, and substance, not form. ‘Contextualisation’ was a term coined by Sapsezian (TEF director) and introduced by Coe (TEF advisor). Contextualisation takes into account the peculiarities of the context into which the gospel is introduced so that the communication of the gospel in a particular cultural context will be understood. As stated by Walls,

More is implied than simply making the Master’s word known to all peoples. That Word is to pass into all those distinctive ways of thought, those networks of kinship, those special ways of doing things, that give the nation its commonality, its coherence, its identity. It has to travel through the shared mental and moral processes of a community, the way decisions are made in the community (1996:50).

Freire (educator and theorist) presented an understanding of education that focused on human and social transformation through a process of reflection and action which he called ‘conscientisation’ and ‘liberation’ (1970/2005).

TEF’s third mandate (1970-77) *Reform* led on from the *Advance* and *Rethink* mandates of 1958-69. Coe recognised ‘the search for renewal in theological education had reached the most critical point’. He asked the basic questions ‘What is theological education?’ and ‘What is it for?’ He was not looking for abstract answers, but for justice and liberation in the ‘contemporary, revolutionary world’ including all the tensions in society, and especially the Majority World undergoing drastic changes (Coe, 1973:237; Newbiggin, 1979:108). The term contextualisation began to be widely used, acknowledged as being vital for the renewal, and in forming people for the ministry of the church. Whereas indigenisation responded to the gospel in terms of traditional culture, contextualisation also takes into account the unique and changing nature of cultures (Anderson, 2004b:1; Bevans, 1992:20; Bosch, 1991:420-32; Hesselgrave & Rommen, 2000:31-2, 200-203; Van Engen, 2005a:192-94) and presents the challenge for an incarnational encounter with the people in their culture (Bosch, 1991:190-91; Van Engen, 2005b:203).

Kinsler relates that the term contextualisation theologically, pastorally, culturally and socio-economically describes the biblical concept of incarnation (2008:11). It is recognised that the incarnation of the Lord Jesus Christ on earth was in itself ‘a form of contextualization. The Son of God condescended to pitch his tent among us to make it possible for us to be redeemed (John 1:14)’ (Kato, 1975:1217). As such, the incarnation also provides our model

for contextualisation (Whiteman, 1997:6) and mission (Langmead, 2004:43) as we enter other cultures with the gospel. The inherent challenge of contextualisation involves a double-wrestling, a grappling between being faithful to the biblical context and being relevant to the cultural context in which a text is being applied (Bosch, 1991:427; Coe, 1973:238; Van Engen, 2005a:183). In this climate of renewed understanding, contextual theologies emerged such as Liberation, Black and Minjung. Although concerns were voiced about syncretism and regarding culture above the Holy Bible and truth (Newbiggin, 1989:142, 152-53; Nicholls, 1975b; 1979:29), the idea of contextual theology influenced Evangelicals, anthropologists and scholars to give prominence to the importance of culture in the 1970s and 1980s (Anderson, 2004b:1-2; Bevans, 1992:20-22; Bosch, 1991:420-32; Hesselgrave, 1976/1991; Kraft, 1979).

Whereas in the Second Age of Christian History theology was conducted as an elitist exercise of philosophical tradition, now it was shifting to be a communal dialectical expression from the margins – the poor and the culturally marginalised (Bosch, 1991:423). The question emerges about what is an appropriate form of expression among diverse cultures that allows people freedom to be who they are in the Lord Jesus Christ, theologising in their own way in a rapidly changing world. As previously identified, the imposition of Western models of theological education and training ‘conditioned by the methodologies, agenda, and content of Western theology’ (Yung, 1995:1) denied them this freedom (Yung, 2003:71).

## **New Strategies Recommended**

The Theological Commission (TC) of the World Evangelical Alliance (WEA) (formerly World Evangelical Fellowship (WEF) emerged in 1974 from the Theological Assistance Program (TAP) which had been established in 1968 to support and strengthen theological education in the Majority World. Howard and Parker drew attention to the various projects theological coordinator Nicholls initiated, including publications, sponsoring consultations, providing consultative services, curriculum development and training programmes, and access to funds for schools, and libraries (Howard, 1986:158-59; Parker, 2014:18). During the 1974 International Congress on World Evangelization (ICOWE) in Lausanne, Switzerland, Nicholls raised the following points as a strategy for theological education:

- ‘Objectives in theological education’. These need to be constantly re-evaluated and must be person, content and communication centred.

- ‘The integration of academic, spiritual and practical in theological education’. Recommendations for consideration were training in community, standards of theological excellence and flexibility of field education.
  - ‘Restructuring the curriculum design’. This will be ongoing and should include aspects of formation, information, reflection and action.
  - ‘New patterns [and renewal] of theological training’ which would include both residential and non-residential programmes like TEE, and training local cell group leaders.
  - ‘Articulation of the theology of evangelization’.
  - ‘Cooperation through a network of relationships’ on regional, national and international levels
- (1975b:638-44).

Many of Nicholls’ challenges were incorporated in the Lausanne Theological Education and Evangelization Strategy Group, with a focus on the need for renewal and integrated development of the student’s total being, knowing and doing (1975b:639). However, the strategy group failed to go beyond Nicholls’ programme for strengthening to consider the proposals for renewing theological education structures. Following Lausanne, the WEF Sixth General Assembly met in Switzerland, representing nine nations and eleven theological educators. Stott suggested ‘a fellowship of theologians should be encouraged nationally and regionally, and that theological education should be critically reconsidered’ (Parker, 2014:16).

## **The Majority World Calls for Relevance**

In the 1970s, the growth rate of Majority World missionaries surpassed that of the West. Based on the fact that mission bodies expected this growth rate to increase and on the emergence of indigenous missionary movements from Asia, Africa and Latin America, Evangelical WEF was prompted to set up a Mission Commission. Esin notes that the emphasis on the curriculum in Evangelical colleges in Africa and seminaries in the 1970s lay on the preparation of people for ministry within their churches. Other churches were planted, but cross-cultural ministry was not part of their training. ‘The early indigenous, non denominational Missions Agencies that sprang up ... could not depend on the existing Theological colleges to provide the necessary Training for their Staff’ (2005:1-2). Early training through oral tradition and occasional meetings tended to open the way for assessment of students by their mastery of mass communication and acceptance by the

congregation. Consequent charismatic attraction of leaders opened their students to believing they had received ‘quality’ tutelage if allowed to serve in some way such as in carrying the tutor’s bag. Formal training was viewed as a way to address these concerns (Gichimu, 2013:17-19). In 1975 the WEF Theological Commission met in London with a published report entitled *Defending and Confirming the Gospel* (1975). The concerns were mostly theological, and although Nicholls again included a strategy section calling for ‘more creative theological reflection and renewal ... bridging the gap between the layman, the pastor and the theological educator’, and stated the problem of theological education that was neither relevant nor suited to the needs of local contexts (1975a:16), the main emphasis of the meeting was accreditation as the strategy for ‘strengthening theological education in six continents’. WEF was now trending towards acceptance roles traditionally filled by theological colleges.

### **Accreditation and a Search for Identity**

Evangelicals adopted a number of accreditation programmes in the late 1970s. Wishing to promote quality theological education in Africa through an Evangelical accrediting service for theological education, the Theological Commission of the Association of Evangelicals of Africa and Madagascar (AEAM) issued the first Standards and Procedures for Accreditation at Post-Secondary levels. This resulted in the formation of the Accrediting Council for Theological Education (ACTEA) in 1976. In 1977, the Asia Theological Association (ATA) became the first regional agency in the Majority World to adopt an accrediting scheme for Evangelical schools. In 1979, theological educators in Europe and the Caribbean adopted accrediting schemes for their regions. Such moves prompted the establishment of the International Council of Accrediting Agencies for Evangelical Education (ICAA) by WEF in 1980.

Speaking to a mainline WCC audience, in his paper *Theological Education in a World Perspective* (1979) Newbigin acknowledged the accomplishments of the TEF over the previous twenty years in ecumenical churches and reflected on the searching questions that had been uncovered during that time for those who follow. ‘It was not just that the theological schools of the ... [Majority World] needed to be brought up to the “best” western standards. It was the question whether these standards really are the best’. Newbigin not only challenged the appropriateness of ministerial formation models which had been fashioned in Europe and North America being used in the Majority World, but also

whether those models were even appropriate for the locations in which they had been developed (1979:105-106). Newbiggin grouped the questions he asked under three headings:

Sociological, concerning structure:

- A style of leadership was imposed ‘foreign to the cultures in which the church was being planted’.
- There was a creation of a ‘professional elite separated from the ordinary’ people.
- Those trained to the Western style aligned more closely with privileged society than with the poor and the marginalised.
- Unchallenged assumptions of paternalism predominated.
- There was an imposition of a form of ministry not sustainable in the Majority World.

Pedagogical, concerning method:

- There was an ‘assumption that education really happens in the formalized structure of the class-room’.
- Ministerial formation relied on general theory rather than practice.
- Teaching did not relate to the ‘actual and ever-changing context’ of the students in their own cultures.
- Training was in English which was a foreign language in the local context.
- There was an assumption that training in any language other than English would be of a lesser quality.
- There was a subsequent neglect of education in local languages.

Theological, concerning content:

- Receiving theological education was synonymous with receiving Western culture and Western thought, steeped in Greek philosophy and eras that have influenced Western traditions.
- Majority World theologies were written in English, by those acculturated into Western patterns of thought.
- Further propagation within local cultures of the Western model by those trained in patterns of Western thought and theology.
- The assumption that the most ‘advanced theological training must be in a European language’ denied local cultures and Western Christianity the opportunity to participate in the rich perspectives, thought-forms and expressions of the Majority World.



- Good people were lost from the mission field as they were taken out and placed in full-time, campus-based education (1979:105-115).

Newbiggin lamented that it took 20 years of struggle to ‘convince church leaders that men [and women] trained in the mother tongue of their church may be equipped to engage in an encounter with their culture at least as competent[ly] as those trained in English’ (1979:108). At a consultation on theology of the Indonesian Council of Churches, Conn (Professor of Missions, Westminster Theological Seminary) added his voice to this concern, denouncing:

a form and system of education inherited from the west which lays too heavy emphasis on historical-theological analyses of a highly academic character whose aim is to transmit the logical knowledge and tradition as a complete whole which is ... not sufficiently concerned with the concrete problems of the people (1979:317).

Newbiggin believed that a positive way forward for the WCC could be through an international forum for the ‘exchange of experience among all the churches [involved in] ... ministerial formation’. He suggested that the newly established Programme for Theological Education (PTE) may provide such a forum (1979:106).

Unease about the suitability of the Western model being imported into indigenous settings continued to grow (L.J. McKinney, 2003:4), along with ongoing calls for renewal and a shift away from university and professional models. Paradoxically the 1980s also became a time when many divinity and theological colleges considered that the university model and closer affiliation with state universities desirable (B. Ott, 2001a:35-6, 39), particularly for the purpose of accreditation and funding. Conn relates that within this tension, there was a wide consensus that ‘excellence [in theological education] was to be defined in terms of academic standards, and more specifically the patterns of the western theological institution’ (1979:312). Bergquist considered that the first Mandate period, *Advance*, had laid a foundation for this by considering that ‘academic excellence’ constituted ‘good’ theological education, requiring:

the development of B.D. and postgraduate programmes within ecumenical and, if possible, university settings; the support of regional accreditation programmes to stimulate and regulate academic standards; the provision of adequate buildings, libraries and textbooks; and the training of national staff members on postgraduate levels who would then be equipped to administer and teach (1973:244).

At the inaugural meeting of the ICAA, significant issues were raised that set the tone for renewal in this context for the 1980s in Evangelical theological education. Topics covered were the promotion of educational accreditation, expansion and diversification of current programmes and methodologies, the need for broad-spectrum training, an outcomes-based assessment approach to programme evaluation, and encouragement of a cultural response to biblical imperatives. Chow believed in the integration of academic, spiritual and practical aspects of theological education, and that this integration of communal life, academic study, and field training would renew traditional seminary programmes (1982:49-60). At the outset of the second consultation in 1981, a Nigerian, Adeyemo focussed attention on the core issue, ‘What is renewal and how does it come about?’ (1982:11-12). During this consultation, consideration was also given to spiritual formation, contextualisation and the need for a biblical and theological approach to ministry training. The ICAA accepted Bower’s recommendation to draw up a *Manifesto on the Renewal of Evangelical Theological Education*. Finalised in 1983, the manifesto included comments on the following points of consensus on the need for renewal:

1. contextualisation
2. churchward orientation
3. strategic flexibility
4. theological grounding
5. continuous assessment
6. community life
7. integrated programme
8. servant moulding
9. instructional variety
10. a Christian mind
11. equipping for growth
12. co-operation

(International Council for Evangelical Theological Education, 1990).

The manifesto has stimulated ongoing discussion in many circles, but as L.J. McKinney (2003:12) observes, educators must still tap into their own creativity to discern how advocated commitments can be implemented to meet increasingly varied needs in contemporary cultures.

At the 1980 Pattaya Consultation of the Lausanne Committee, an international group of mission scholars met to discuss further their concern for holistic mission. This gathering later culminated in the formal establishment of the International Fellowship of Mission Theologians (INFEMIT) in 1987 (Sugden, 2011:265-78). In 1983 the Oxford Centre for Mission Studies (OCMS) was founded as a means for future scholars to advance the holistic gospel through research, publications, global conversation and support while remaining rooted in their mission engagement. Regnum Books International and *Transformation: An International Journal of Holistic Mission Studies* were also formed out of this fellowship. All emphasised concepts of mission as transformation and promoted ‘the central place that ... [Majority World] leadership must play in holistic mission ... [along with the understanding] that the church’s practice must be firmly rooted in sound theology’ (Tizon, 2011:256).

Emphasis on accreditation and the university model continued when the International Council for Evangelical Theological Education (ICETE, formerly ICAA) clarified that their function was to support international communication and cooperation, renewal and excellence in theological education (International Council for Evangelical Theological Education, 2008). They viewed providing accreditation to member schools as an important aspect of the outworking of this, and over time have come to link hands with many key and influential accrediting agencies throughout the world. A survey conducted in 1985 by a founding member of ICETE, the Accrediting Council for Theological Education in Africa (ACTEA), revealed support for this university model on the field. Two-thirds of 355 theological educators in Africa believed that accreditation through ICETE would be beneficial to their schools, almost half thought that recognition by a university would be beneficial and two-fifths, government recognition (Bowers, 1989:11-18).

In Asia, by 1982 FEAST had developed its Bachelor’s degree programme to include a Master of Divinity programme, and by 1984 incorporated a distance learning Master of Arts programme. Its name was changed in 1985 to Asia Pacific Theological Seminary (APTS) to reflect its new mission. The World Conference of Associations of Theological Institutions (WOCATI) was established in 1989 based on the premise that a ‘global network and organization ... [would] serve, support, and enhance theological education’ in both its local and global contexts (Vassiliadis, 2008:9). By 2014, there were three predominant World Council of Churches related Protestant accreditation associations in Asia linked with WOCATI: the Board of Theological Education of the Senate of Serampore College (BTESSC), Association for Theological Education in South East Asia

(ATESEA) and the North East Asia Association of Theological Schools (NEAATS). Alongside this sat a number of national associations such as the Association of Theological Education in Myanmar (ATEM), the Association of Theological Schools in Indonesia (PERSETIA), the Theological Commission of China Christian Council (CCC) and the Korea Association of Accredited Theological Schools (KAATS).

In Australia theological colleges linked with universities for the purposes of accreditation and funding. For example, the Melbourne College of Divinity, established in 1910 by an act of the Victorian parliament, awarded its first degrees in 1913 and by 2012 began operation as a university (University of Divinity, 2015). The Adelaide College of Divinity linked with Flinders University in 1979, the Brisbane College of Divinity with Griffith University in 1983, and the Perth College of Divinity with Murdoch University in 1985 (Nobbs, 2008:2; Sherlock, 2009a:1). The Australian College of Theology founded in 1891 had established four awards in 1899, and by 2015 offered 30 accredited higher education awards in partnership with a broad spectrum of Protestant Colleges, not just its original Anglican constituency (Australian College of Theology, 2015). In 1968 the Australian and New Zealand Association of Theological Schools (ANZATS) was established as an organising body and for the accreditation of theological schools (Nobbs, 2008:2). By 2014 it was functioning as a network for theological schools from every Christian tradition across Australia and New Zealand, but it has never established an accrediting function (Australian and New Zealand Association of Theological Schools, 2014).

The Asia Forum for Theological Education (AFTE) was formed after a meeting between Mainline, Evangelical, Orthodox, Pentecostal and Roman Catholic representatives from a variety of Asian theological associations in 2010. The collective affirmed the need for greater solidarity between theological education networks, transcending stereotyped streams of expression in witnessing the Lord Jesus Christ in today's world, with an aim to collaborate, share and learn from each other for the sake of supporting the emerging church in Asia. They viewed working towards common standards, degrees and accreditation, academic excellence and developing strong academic institutions as significant objectives towards ensuring this (Asian Forum for Theological Education, 2012; Wilson, 2013:627).

A key concern about accreditation as it pertains to theological education is that it can overly focus students on the acquisition of information and knowledge rather than guiding

them [through a process of transformation] to mature spiritually and become effective in ministry (Savage, 1972:31). Although accreditation:

- can help theological institutions to improve their practice (Accrediting Council for Theological Education in Africa, 2002:4; Kivunzi, 1983:33-4)
- opens doors of opportunity for students and institutions
- gives a voice in the global Christian community and the opportunity to contribute to and influence academia (Cheesman, 2004:231-32)
- provides a certain sense of credibility and respect (Accrediting Council for Theological Education in Africa, 2002:6; Kivunzi, 1983:33)

There are also some valid concerns. It can:

- distract and limit students to cognitive learning (Cheesman, 2004:228-29; J. Thomas, 2010)
- ‘divert a theological school from its fundamental calling and contribution under God’ (Accrediting Council for Theological Education in Africa, 2002:4-5)
- focus attention on the achievement of standards and ‘quality’ (J. Thomas, 2010)
- raise the concern of who sets those standards (Cheesman, 2004:229; Enlow, 2006:7)
- predispose participants to unhealthy desires for acceptance (Accrediting Council for Theological Education in Africa, 2002:4), elitism and pride (Cheesman, 2004:228; Griffiths, 1990:11; Hitchen, 2011:242), which can become idols in themselves
- shape students by intimidation (Inbody, 2005:4-5) rather than unlimited love (Post, 2003:vii)
- limit participation to those who have the means to afford it (Aleshire, 1994:6-7; Hulbert, 1988:31-2)
- marginalise those who cannot participate, disabling their contribution to international dialogue and formation of a shared theology (Newbigin, 1979:114)
- limit creativity, and not make room for the diversity expressed in different cultures (Enlow, 2006:6; Griffiths, 1990:15).

Formal education with accreditation can help sharpen and stretch our thinking and teach us necessary skills. However, in embracing this model uncritically and without allowing transformative development, we can risk losing the identity of who we really are as God’s children participating with Him. The Holy Spirit can call us into serious academic study, and during this process of learning, lead us to encounter Him through spiritual disciplines and convict us regarding character formation. The challenge is to have a dynamic of

flexibility and creativity to move with the Holy Spirit as He moves among us in academic and educational processes. As Smith points out, if we consider why we teach and why we want to learn, theological education becomes ‘not primarily a heady project concerned with providing *information*; rather, education is most fundamentally a matter of *formation*, a task of shaping and creating a certain kind of people’ (2009:26), constituting part of the pedagogical mission of the church (2009:34).

## **Theological Education in Crisis**

In 1981 L. McKinney, executive director of CAMEO promoting TEE, argued that renewal would only come about when the ministry of the church became central. She held that ‘education for ministry will help us to sharpen our goals, to develop appropriate curricula, to individualize instruction, to plan holistically, and to nationalize and contextualize our programs’ (1982:91). In the ICETE/ICAA’s second conference in 1984, Ferris, from an Evangelical/Charismatic background, contended that in order for the renewal that was constantly being talked about in ICAA to occur, attention needed to be paid to the significance of creative and innovative alternatives in theological education. He suggested degrading cumbersome and conflicting structures by pruning back to the ‘more essential roots’ in TEE (1990:26-7, 31, 43). Ferris would later lament that in ten years since the inception of ICETE/ICAA, neither WEF nor ICETE/ICAA had yet demonstrated any commitment to help bring about the renewal of ministry training in Evangelical churches and theological schools that would yield an adequate supply of leaders equipped for effective ministry in church and society. ‘Seminaries are “directionless,” faculties are “competitive,” curricula are “unrelated to life,” ... graduates are “ill prepared for ministry” ... [and] a majority ... struggle in unproductive ministries or have abandoned their pulpits for the marketplace’ (1990:7).

Farley suggested that the problem of plurality of courses and lack of connection with the real needs of students would not be solved by trying to make the current model ‘fit’ the contemporary context, or by changing curriculum or teaching methods (1981:93). In his seminal work *Theologia* (1983), directed to a WCC mainline church audience, he outlined the background of what he considered to be the present crisis, and concluded that reform attempts would continue to be merely cosmetic until they address the fundamental structure and pattern of studies inherited from the past, and submit to criticism the presuppositions which undergird that pattern. He argued that such reform, guided by recovery of *theologia* (the knowledge of God obtained in faith, nurtured by reflection, and

evidenced by holistic life) is correlative with a reform of the institutionality of clergy education. This is because the three-year course of study occurring on the basis of a typical BA degree is drastically insufficient as an education in theological understanding for those who will later be responsible for facilitating it in other people.

There are others who also identified the need to move away from the academic structure and presented alternatives. For example, Frame favoured teachers, students and their families living in community, supporting one another as they live, learn and grow to maturity together, all deeply involved in the work of developing churches (1984:379-80). And Hill called for educators to emulate scripture by returning to the master-disciple model of teaching and learning, integrate theory and practice, and provide real, planned and various ministry situations for students in fieldwork (1986:179-81).

The focus of the 1987 meeting of Evangelical ICETE was the challenge of excellence, and once again renewal. Gnanakan, again speaking to the Evangelical and Charismatic world, echoed the need to 'return to basics' believing that would bring about God's renewal of His work. While acknowledging the activity of God in this whole process, the role of theological educators was to cultivate these basics in students:

- to know God for themselves, not just know about Him
- to be enabled and equipped for the ministry of reaching people
- to assess, learn, acquire and re-establish personal godly values
- to learn relevant content which fully prepares for real cultural contexts

(1989:49-56).

For Plueddemann, the path to renewal would require a revolutionary paradigm shift, 'a whole new way of thinking about knowledge and experience, about theory and practice. It lay in 'intentional and regular efforts to compel interaction between the world of ideas and the world of the senses, between [the] absolutes [of Scripture] and [the] specifics [of the context of culture], between theory and practice' (1989:9). Ferris believed 'the path to [true] renewal of theological education ... must begin with a more biblical understanding of the church and leadership in the church' (1990:19). Gnanakan, Ferris and Plueddemann all maintained that accrediting agencies should take the lead in promoting these shifts in theological education (Ferris, 1990:27-8).

Plueddemann later recommended that the best way to improve the practice of Christian education in the local church and develop leadership and teaching abilities was to conduct frequent and improved curriculum evaluation (1987:55). Deriving from Stake's six basic questions regarding evaluation (1967:523-40), Plueddemann developed a model to assess the effectiveness of a teaching/learning sequence as an aid towards achieving this. The process could be described as a spiral of planning and presenting a teaching/learning experience regarding the current learning needs of the students, assessing the outcomes in the students themselves and then planning the next sequence based on the outcomes of that assessment (1987:58-9). Accepting that evaluation is helpful and necessary for educators, questions emerge:

- How can transformation in a person's life and in their community be evaluated?
- How can criteria be set which evaluate this transformation?

## **What is 'Excellence' in Theological Education? The Search for Identity Continues**

Whether aligned directly with state universities or not, metaphors of the business world being adopted by secular education to describe their purpose, means of achieving goals and reflection on progress, began to appear in the context of theological education. Descriptors such as academic excellence (a model pursued by ATA in the late 1970s), identifying objectives, assessing outcomes, reviewing performance, evaluation, quality ... theological education (Conn, 1979:321-22; International Council for Evangelical Theological Education, 1990; Sun, 2000:241) became the hallmark of many Evangelical institutions in particular as they strove towards acceptance in roles traditionally filled by theological colleges, and began to weave their way through much Christian literature and discussion. Kay described his concern regarding the effect this model had on Pentecostal theological education:

There were tensions ... when Pentecostal colleges began to veer towards the business community. Leadership courses that drew heavily upon business models of management, goal setting and incentives could be translated into church leadership courses that were a long way from the biblical text (2009:4).

Conn contributed to the debate, 'There is the metaphor of production, in which the curriculum becomes the means of producing from the raw material (the theological student) a finished product' (1979:348). Griffiths graphically compared the process to that of a sausage machine. With an aim of turning out so-many theological students per annum,



it did not give room for creativity or individual expression, or connect with what God was doing in a student's life in transformation (1990:14-15). Savage believed the pattern of classical curriculum set over the last two hundred years and followed in most seminaries and Bible colleges was being further propagated by this model, and 'emphasis has been placed on the digestion of packets of knowledge rather than bringing each student to spiritual maturity and effective ministry' (1972:31). The result was that those formally trained became distant from the people in the church and indeed people in general. As leaders became more professional or business-like they became also vulnerable to creating authoritarian structures which affected their treatment of people and engagement in the world (Van Engen, 1994:15-17 cited in Banks, 1999:135-36; Kelsey, 1993; Yung, 2003:78-9). The Holy Bible challenges this approach, 'But among you it will be different. Whoever wants to be a leader among you must be your servant' (Mark 10:43, NLT). As a remedy for the situation (in both Evangelical and Pentecostal theological education), referring to Costas' address entitled *Mission, Ministry, and Theological Education in the Last Quarter of the Twentieth Century* (1985) delivered at the ATS Retreat 15-16 March 1985, Stackhouse called theological educators to remember that the most radical expansion of Christianity in church history and today occurred when 'clergy were formed by neither the virtues of academia nor the privileged skills of the modern professions, but by the power of the [Holy] Spirit in the context of ministry and mission' (1988:31).

### **The Nature, Function and Purpose of Theological Education**

Kelsey clarified the underlying movement and structure of this thinking when he outlined two conflicting outcomes for the student of theology in 1993 as images of *Athens*, which has character formation as its central feature, and *Berlin*, which is professional, orderly, disciplined education for Christian ministry. These metaphors began to be used widely by those grappling with the question of what shape theological education should take. Kelsey concluded that the tensions inherent between Athens and Berlin and arising needs to address pluralism and unity can be resolved by conceptualising theological education teleologically rather than functionally or formally (1993:222). He believed the nature of theological education should follow the underlying purpose 'to understand God more truly' (1992:15). This may be taken further as a question for theological education today: How may theological education evolving out of a truly missional identity be expressed?

Professionalism and the adoption of the business model that had made an impact in the 1980s continued to dominate theological education worldwide through to the 2000s,

essentially emerging into the modern university model, which ignored the being of the student in favour of the knowing and doing of professionalism (Van Engen, 1994:15-17 cited in Banks, 1999:135-36). Leaders of churches and theological schools often came to be known as CEOs, 'a model borrowed from modern management theories' (Yung, 2003:78). Dart also made the observation that as many theological schools struggle financially they tend to merge with other schools to reduce overall running costs. Many theological institutions, some linked with universities, eventually stood apart from the church, working on its behalf but distanced from it. Some questioned the relevance, elitism and exclusivity of 'professional' theological education, and its ability to prepare students for ministry (2003:32, 35).

### **Frustrated Voices from the Majority World**

In the late 1980s and 1990s, Latin Americans added their voice to warn about the danger of importing theological education patterns into the Majority World in a 'slavish imitation of other curricula forged in other latitudes'. They observed that 'possibly the only way ... Latin America can have a curriculum which speaks to their own situation is to free themselves from economic dependence' (Padilla, 1988:168). Griffiths reflected that 'too often, theological education exists merely to perpetuate itself or exclusively for the equipping of a clerical elite. The entreaty of the Majority World is for theological education of the 'whole people of God' (1990:10). L.J. McKinney echoed the entreaty for 'cultural relativism' in order to move away from what some have called 'a cultural captivity to the west' (2003:4).

While this desire for contextualised theological education was encouraging, there was concern that many Majority World mission personnel were still being sent into cross-cultural contexts without adequate training. In 1989, the Missions Commission of the Evangelical WEF launched a comprehensive scheme called the International Missionary Training Project (IMTP) in response (Ferris, 1995:xv-xvi; J.P. Lewis, 1991:122; Windsor, 1991:18-21). Esin summarised that the main objective was to address the overwhelming needs for training for mission in the cross-cultural world by:

- raising 'missions awareness among Pastors, other Christian Leaders and educational institutions'
- assisting 'the training of Missions Educators and Missionary Trainers'
- assisting 'with curriculum development and educational methodologies'
- helping to 'establish an appropriate accreditation body'
- facilitating 'the publication of training materials'

- developing a ‘global fellowship of missionary trainers’ (2005:1-2).

One of the significant themes of the first World Congress of WOCATI in 1992 was the inter-relationship between globalisation and contextualisation and concern regarding continuing dominance of ‘northern theology’ over the southern regions of the world. They identified that greater attention needed to be paid to developing contextual theologies, while also recognising the challenge this posed to traditional ways of doing theology since some contextual theologies were emerging from substantially religiously pluralistic regions (Williams, 2008:14).

### **Pentecostal Contributions Emerge, and Rediscovering Knowing, Being and Doing**

Kärkkäinen (2000:39) observed that although the role of the Holy Spirit in mission was the focus of the book *The Third Force in Missions: A Pentecostal Contribution to Contemporary Mission Theology* (1985), this work did not offer very much in the way of a distinctive theological contribution. However, he notes (2000:39) that from here Pentecostal academics did begin to develop their own distinctive missiology, and in the early 1990s dealt with theologically serious perspectives in the monograph *Called and Empowered: Global Mission in Pentecostal Perspective* (1991). They further added to international debate with the 1992 launching of the *Journal of Pentecostal Theology* (JPT) along with a supplementary series *Theology of Mission* to provide a vehicle for the interaction of the Pentecostal community with the wider theological scholarship on current issues (Lord, 2005:4-5).

Hendricks and Clarke pointed out that spiritual formation requires much more than academic excellence for all students, but particularly in the Pentecostal context where *spirituality* in a theological sense is understood as the relationship between the human spirit and the Holy Spirit ‘in lived experience and reflective understanding’ (1993:204). E.L. McKinney emphasised the need for ‘reformation, conformation, and transformation ... that accompanied the birth of the Pentecostal movement’ (2000:254). It was noted that teachers must also be experienced enough to carry the important responsibility of ensuring they exhibit in their own lives that which they teach to their students, particularly in the areas of consistency, integrity and faith, and in facilitating the presence of God through their teaching, ministry and worship (Bridges, 1999:96-7; E.L. McKinney, 2000:258).

Other key contributors also added to this debate. Cox's observations of the Pentecostal tradition of experientialism for which it is well known, highlight the opportunity which Pentecostals have, to offer a positive response to contemporary challenges in a world looking more for experience than Fundamentalism (1995:308-320). Martin observed that Pentecostalism was 'sufficiently adaptable to forge links with very different social formations' and had become a multi-centred movement (2002:169), and McClung considered the focus of mission since the 1990s particularly embraced issues of culture and social responsibility (1999:45). Hollenweger, saluting Pentecostalism's reliance on the Holy Spirit to provide the church what it needs for its life and mission, challenged the reluctance of Pentecostals to allow theology to develop representative of authentic indigenous non-Western churches (1997:298-99). Macchia added that the witness of the church in the world needed to start coming from a more unified voice, since healing, in its wider sense, embraced the whole of creation (1999:8-29). In this context, positive contributions were offered from among the African Initiated Churches (AICs),<sup>16</sup> which exhibited a holistic and integrated approach to life (Anderson, 2001:256).

Nonetheless, Pentecostal educators still grappled with whether or not to include spiritual objectives in the preparation of their curricula. However, acknowledging the responsibility theological education has to counter the effects of the world on their students' 'being', healing and wholeness were included in training programmes. As summarised by Cartledge below, Ruthven (2004) later advocated that any approach to theological education should:

- be 'grounded in a biblical epistemology'
- have 'goals for ministry and teaching modalities'
- withdraw the grading system in favour of apprenticeships 'for those already involved in local church ministry'
- support apprenticeships through block courses provided by academics

(Cartledge, 2008:7).

That an intimate knowledge of God must always be the primary qualification for missionaries, was the conclusion of WEF when in 1991 they profiled what they considered the competencies needed by missionaries in cross-cultural contexts, later expanded to

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<sup>16</sup> African Initiated Churches (AICs) is a collective term applied to Pentecostal African churches also known as 'prophet-healing', 'Spirit' or 'spiritual' churches. Anderson, Allan Heaton, 2004a. *An introduction to Pentecostalism: global Charismatic Christianity*. Cambridge, UK: Cambridge University Press:103. By using the term initiated, Anderson stresses local origins of churches as opposed to European mission-founded churches, many of which are moving towards being indigenous. Anderson, Allan Heaton, 2001. *African reformation: African initiated Christianity in the 20th century*. Trenton, NJ: Africa World Press:11, 256.

include character qualifications. WEF emphasised that while these profiles are useful to aid training programmes:

We must never permit curriculum planning to become a choice between godliness and professionalism; we need both. Curriculum planning which focuses excessively on roles and competencies can lead us to neglect the one indispensable source of power and authority in ministry (Ferris, 1995:vii).

The WCC/ETE global conference of 1996 also acknowledged the growing consensus of opinion that theological education should by character be ‘holistic ... grounded in worship, ... [weaving together] spirituality, academic excellence, mission and evangelism, justice and peace, pastoral sensitivity and competence, and the formation of character’ (Werner, 2009a:22). This was expressed as having:

the ear to hear God’s word and the cry of God’s people;  
the heart to heed and respond to the suffering;  
the tongue to speak to both the weary and the arrogant;  
the hands to work with the lowly;  
the mind to reflect on the good news of the gospel;  
the will to respond to God’s call;  
the spirit to wait on God in prayer, to struggle and wrestle with God,  
to be silent in penitence and humility  
and to intercede for the church and the world;  
the body to be the temple of the Holy Spirit  
(Pobee & World Council of Churches, 1997:1)

Guder notes that for an evangelistic activity to not be sterile requires ‘identifying ... closely with a community and its welfare.’ The importance of this incarnational approach is revealed in ‘its *integrative* function for our theology of the church’s mission, [which] ‘provides a biblically informed, theologically coherent way of ... [integrating] the being, doing, and saying of incarnational witness’ (1994:422). Having rediscovered knowing, being and doing, the TEE movement in the Majority World also searched for ways to hold these together. Banks suggested that ‘such a model focuses primarily on developing real leaders rather than with issues of ordination’ (1999:135-36). Healthy theological education encourages what God is doing in a person’s life and helps connect people with their true personhood in being all that they were created to be. ‘Theological education can only enhance ministry in progress, not prepare people for ministry’ (Banks, 1999:136).

## Southern Cultures and Christian Tradition

Surprisingly, the dramatic shift of Christianity to the Majority World has made little reciprocal impact on Western, rationalistic theological education, where even into the 2000s it still remains the predominant model in seminaries around the world (Anderson, 2004b:4). In the Majority World, theological education continued to perpetuate a fragmented Western model curriculum, with mission studies remaining on the margins of theological training. If considered at all, they were still relegated to the domain of practical theology with courses that did not prepare students for the realities of missionary life, and lacked spiritual life and power (Esin, 2005:2, 4; B. Ott, 2001a:5-6, 235).

One of the ongoing limitations of creating Western-shaped theological educational frameworks in the Majority World is the issue of practicality, taking us back to similar concerns shared by the early missionaries in revival around the turn of the twentieth century. The length of time needed for study is too long when considering the urgency of the task of reaching the lost, and it is impractical to take people away from their placements in the mission field where they are strategically positioned amongst the poor. WEF responded to the need to train nationals for the ministry when in 1994, they held a training seminar for 96 mission worker trainers from 32 nations. The programme allowed students the opportunity to not only receive instruction but to also observe and participate, and resulted in the publication of an instruction manual offering principles and methods to help with ongoing training for mission workers in the mission field *Establishing Ministry Training: A Manual for Programme Developers* (1995). As discussed previously, although challenged by some for still providing a Western model of ministry training, TEE also meets people where they are in ministry in the mission field.

Missional training schools have emerged which do not attempt to seek accreditation or awards of degrees, but focus on the task of relevant cross-cultural training and equipping for mission workers to go to other tribes and nations to proclaim the good news of salvation in the Lord Jesus Christ. Two examples of this are the Africa Inland Church Missionary College in Eldoret, Kenya (AICMD) (Africa Inland Church Missions Department, 2015), and the Nigerian Evangelical Missions Institute (NEMI) (Boma, 2006:151-53). Problems that have traditionally emerged for missional training schools have been:

- isolation

- understaffing and under-resourcing, which can result from the inability to draw the attention of the wider Christian community
- poor infrastructure
- theological gaps
- being looked down upon by some theological colleges as not having anything to offer in the church or in academic arenas.

### **The Cry for Renewal from the Majority World Intensifies**

Despite the fragmentation of theological education and the uncritical and wholesale acceptance by some of the university model, stronger Majority World voices have entered theological debate, with the emergence of the issue of identity (Bediako, 1992; Ferdinando, 2007:1), confronting inherited problems inherent in Western-run, funded and modelled theological schools; challenging current proposals for reform as still existing within a Western framework which is fundamentally flawed. Their plea has been for a more indigenous form of theologically, culturally sensitive and biblically-orientated theological education (Banks, 1999:10).

Stevens, Academic Dean at Regent College in Canada, was asked by an African student attending the College, ‘How is it that the only form of theological education that has been given to us in Africa comes from the part of the world where the church is in decline?’ (1992:7). Stevens believes the current practice of globalisation<sup>17</sup> is somewhat responsible since it tends to work against contextualisation. Instead of mutual sharing there is uncritical and universal importing and exporting of the Western model. His theory is multi-faceted, recognising a number of valid reasons as to why this occurs:

- Western Christianity can be viewed in the Majority World as a way out of the cycle of poverty.
- Communities wishing to compete in the progressive economic world market see that Western theological education is packaged in a similar way with its identity in knowledge, skills, competitiveness and pride in qualifications.
- Many Majority World communities emerged out of Western missionary endeavour, so they repeat what they have always known.

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<sup>17</sup> Stevens defines globalisation as an interdependent relationship involving full partnership with mutual learning from each other in Western and Majority World communities. Stevens, R. Paul, 1992. Marketing the faith - a reflection on the importing and exporting of Western theological education. *Crix*, 28(2):6-18.

Stevens challenges that at its worst, Western theological education is ‘one more arena for [Western bigotry and] global imperialism’ (1992:8).

## **Dramatic Changes in Central and Eastern Europe**

Theological education in Central and Eastern Europe changed phenomenally in the 12 years following the end of the Communist rule in and from 1989. No seminary or Bible school had been permitted before that time, but by 2003, a Baptist Seminary, a theological Institute and 30 Bible schools had been established. In contrast with the uncritical and universal importing of the Western model described above, having freethinking taken from them under Communism caused an ongoing struggle with anti-intellectualism for the older generation. Coupled with this, lay fear of Western corruption; fostering a mistrust of anything foreign (C. Brown & Brown, 2003:2). Ironically, this created an opportunity for Central and Eastern European educators, who believed that ‘conformity of theological education with the historical and cultural roots of the society is a vital and urgent task’ (Nikolaev, 2000:4). They took up the challenge to reflect intentionally and strategically on ways to shape theological education to their specific contexts and needs, including both the theoretical and practical, with emphasis upon how theory is applied to real life. The consequent need for contextualised Eastern European theological education was expressed by Nikolaev of the Evangelical Theological Academy, in an address to the Euro-Asian Accrediting Association (EAAA) in October 1999. ‘The problem of Protestantism in Russia lies in the fact that we teach people universal truths, lead them to the ends of the earth but do not notice that they have not learned to walk in their own land’ (2000:3).

## **Examining the Possibilities**

In 1999, Banks presented a comparison of the different models of theological education that have traditionally been used, summarised in the following chart, and suggested that the way forward lay in a re-envisioning of what ministry actually involves. He called for alternative models to the traditional approach to be developed by re-conceiving teaching as a missional practice, that is, teaching that shares life as well as knowledge, and is active as well as reflective (1999:169-88). According to Douglas (1975:646-48) and E.L. McKinney (2000:271-79) this presents a strong case for theological education in the marketplace.



Table 1: An Alternative Model to Theological Education

MODEL	REPRESENTED BY	EMPHASIS	CONCERN	FOCUS
Classical	Edward Farley Richard Neuhaus symposium Two groups of feminist theologians	Theological formation that shapes theological thinking, moral and spiritual formation and the conduct of ministry	Intellectual and moral processing of the Christian faith	Cognitive wisdom (:17-33, 142-43)  Disposition to act rather than engaging in the action itself
Vocational	Joseph Hough Jr John B. Cobb Jr Max Stackhouse	Theological interpretation attempts to develop skills relating the Christian tradition to contemporary issues, to influence personal identity and values, and to shape and define the practice of ministry	The reflective and practical goals of the Christian story	Cognitive discernment (:34-45, 142-43)  Provides reflection on ministry rather than reflective practice within ministry
Dialectical	Charles Wood David Kelsey Rebecca Chopp	Theological vision or practice that not only focuses on God but also affects personal, vocational and social life	Christian ethos, both mental and behavioural	Cognitive insight (:46-57, 142-43)

<b>Confessional</b>	George Schner Richard Muller	Theological information that provides ‘systematic shape to Christian beliefs and ... direction for personal growth and for the practice of ministry	Cognitive and ethical content of Christian revelation	Acquiring cognitive knowledge (:64-8, 142-43)
<b>Missional</b>	Robert J. Banks	Theological mission with a unique emphasis on experiential partnership in ministry combined with interpretation of tradition, reflection on practice, and a strong spiritual and communal dimension	Informed and transforming service of the kingdom	Obedience in all its cognitive, practical, moral and spiritual dimensions (:144)

*Summarised from Banks<sup>18</sup>*

Further developing Banks’ concerns in the context of the 2000s, B. Ott is of the opinion that the four-fold pattern, separating the biblical, historical, systematic and practical disciplines of past theological studies ‘has reached a very sophisticated level’, in that no one scholar could hope to cover all the branches of even just one discipline, let alone all the theological disciplines (2001a:235; See also Kelsey, 1993:41-95). At a deeper level, B. Ott believes this has caused fragmentation of theory and practice, leading to a critical alienation between theoretical disciplines and practical theology (2001a:235). Bosch’s proposal (1991:496), originally Newbigin’s idea, has been widely accepted in theological education, that:

Missiology needs to be both *dimensional* (that is integrated into, and in close dialogue with Biblical studies, church history, systematic theology, and practical theology) and *intentional* in terms of maintaining a critical distance from the other disciplines, bringing its own distinctive perspectives to bear on the theological task (Werner, 2009a:23).

Farley suggested that the task of reforming theological education requires a ‘theological solution to the problem of the unity and branches of theological study’ (1981:93). Farley,

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<sup>18</sup> Banks, Robert J., 1999. *Reenvisioning theological education: exploring a missional alternative to current models*. Grand Rapids, MI: Eerdmans.

Barth and Thielicke all proposed that it would be possible to integrate theology as subject matter if the existential dimension of theology became the unifying centre (B. Ott, 2001a:239). Significantly, a wide range of writers such as Badcock (1997), Dabney (2001), Habets (2010), Hinze (2001), Kärkkäinen (2000) and Yong (2000) have called for a reclaiming of a pneumatological emphasis, popularly known as Third Article Theology (TAT). They suggest that all theological discussion should commence from the perspective of the 'Third Article of the Apostles Creed' which says, 'I believe in the Holy Spirit'. Putting pneumatology as the starting point in considering theological issues, TAT theologians believe, gives the Holy Spirit better recognition at the heart of theology and missiology, and brings a balance to over-emphasis in the past on God as Father/Creator, or God in the Lord Jesus Christ (Christology).

Kärkkäinen pointed out that 'when the church is understood as a movement in the Spirit sent to the world, mission is not anymore *a task* of the church but, rather, the church is *missionary* in its essence' (2000:43) The Edinburgh 2010 International Study Group affirmed that:

The rediscovery of the missionary nature of the church in both the conciliar ecumenical movement in the 60s, the evangelical renewal of the Lausanne movement in the 70s and the post-Vatican II encyclicals ... had a profound impact on redefining the missionary task and perspectives of theological education (Werner, 2009a:23).

Bosch (1991:496) defined the intentional task of missiology as having two components. In keeping with *missio Dei*<sup>19</sup>, the first component comprises a critical challenge for theology to see itself on a pilgrimage of faith rather than as a conceptual destination. As Loewen points out, 'Theology is the reflective task of the church as it moves on in its mission' (1983 cited in B. Ott, 2001a:239). In this role, missiology creates unrest, provokes theology to resist complacency and will not allow it to remain self-preserving, parochial or provincial, or to function out of regional and/or ideological blocs. It opposes cultural imperialism and the suggestion that any one group or person may continue to be self-sufficient or exert power over another, or over other parts of creation. Missionaries interact with their own mission practice, having the responsibility to reflect on, analyse and evaluate their personal foundation in terms of aims, attitudes and methods (Bosch, 1991:496-97). Teachers are pilgrims too, making their way on the same journey along with the students, guiding them on the same way, albeit by God's grace hopefully a little bit further along.

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<sup>19</sup> *Missio Dei* was introduced earlier in this chapter as a concept first understood by the early church and redefined in the 1950s. It refers to moving mission from a church-centred focus to a theocentric focus.

The ongoing challenge for the teacher is to model what they teach and guide in practice (P.W. Lewis, 2007:172; E.L. McKinney, 2000:258). The second component is 'the responsibility missiology has to interact with the missionary praxis'. Missiology is not just 'proclamation of the message, but reflection on that message and on its proclamation'. Text and context should be considered separately, neither one may force itself on the other, but both interact to effectively communicate the message in different contexts (Bosch, 1991:497-98).

Kirk proposed the following model of theological education as an attempt to break away from the classical schema of theological disciplines:

- Pilgrimage: Analyse what the students 'believe, know, understand, and have experienced ... [before] embarking on formal theological education'. Students are treated with integrity and respect when their preparation for ministry is appropriate to their entry-level experience and needs.
- Cultural and social analysis: Students are equipped to conduct an authentic self-learning process to understand their world.
- Message and communication: Students interact with the sources of Christian faith, exploring 'the biblical foundations for mission in the way of [the Lord Jesus] Christ'.
- Action: Students are involved in the community in 'Pastoral practice, counseling, evangelism, community development ... and worship ... [requiring] reflection arising out of the actual work undertaken'

(1997:53-9).

Taking the first axiom of the new paradigm, namely the missional nature of the church as the essential functional and material integrative and truly theological centre contributing to the unity of theological studies, B. Ott synthesised the elements of Kirk's four dimensions, advancing from the traditional teleological approach of critiquing what we do in theological training into *missio Dei*. B. Ott holds that '*people-oriented* and not *institution-oriented*' teaching strategies need to take 'seriously the concepts of *self-directed*, *self-responsible* and *lifelong learning*', and theological education must be accessible to all people, providing 'flexibility' (2001a:239, 242). As Freire argued, there needs to be a departure from the 'banking' concept of education where teachers 'deposit' a certain amount of information which students receive and store. 'Knowledge emerges only through invention and re-invention, through the restless, impatient, continuing, hopeful inquiry human beings pursue in the world, with the world, and with each other' (1970/2005:72). This involves a 'shift from *deductive transmission*

*of theories to a process of inductive learning*, well-grounded in biblical premises and conceptual thinking skills. Teachers become ‘facilitators’ rather than the ‘ones who know everything’ but are ‘learners themselves’. It is ‘an interaction between teacher and student as they engage in action and reflection, integrating theory and practice. It also suggests shifting the centre of theological training from the academic institution to the context of the students’ (B. Ott, 2001a:242-43).

Sands describes the purpose of theological education diachronically rather than atomistically, as a globally relevant dynamic process, expressed in the phrase ‘to know God more perfectly’ (1997:158). Its nature should be viewed holistically in a way that could be described as a weaving together of all the components involved in a discipline. He offers two frameworks that develop his proposal. The first is a purpose framework involving three facets of knowing, namely: ‘knowing that’, ‘knowing how’ and ‘knowing who’. The second he calls a nature framework, an interrelation between all the aspects contained within theology and education. Sands suggests that within each discipline of education there are four commonalities: the learner, the teacher, the milieu and the subject matter, but when specifically considering theology, four characteristics must also emerge, it must be: God-directed, source-related, community-situated, and outcome-orientated. ‘Purpose and nature then combine to create a comprehensive framework that describes theological education in both global and contextual terms’ which Sands refers to as the TE-Framework (1997:209-244). He argues that theological educators should take a stance that upholds absolutes, yet allows for contextual interpretation, and believes his TE Framework offers a means for working towards that end (1997:287).

## **Transformative Learning**

Mezirow first conceptualised the ‘Transformation Theory of Adult Learning’ in the 1970s following a research study in 1975 on women returning to college as re-entry students, consequently describing the stages of transition experienced by those women in ‘Perspective Transformation’ (Kroth & Cranton, 2014:xiii). Early influences on Mezirow were Kuhn’s (1962) conception of paradigm, Freire’s (1970/2005) process of conscientisation, Gould’s (1978) psychological stages, and later, the Frankfurt School of German Philosophers and Habermas’ (1984) development and extension of Critical Theory, although their contexts and terminology were different (Mezirow & Associates, 2000:xiii). Mezirow later went on to identify transformative learning as a process of both critical reflection and critical self-reflection effecting change in ‘our taken-for-granted

frames of reference (meaning perspectives, habits of mind, mind-sets) to make them more inclusive, discriminating, open, emotionally capable of change and reflective so that they may generate beliefs and opinions that will prove more true or justified to guide action' (Mezirow & Associates, 2000:7-8). This is particularly in relation to adult learners whose life experiences have already shaped their assumptions and responses (1997:5). Kroth and Cranton further describe the process of transformative learning:

Transformative learning occurs when a person encounters a perspective that is at odds with his or her current perspective. This discrepant perspective can be ignored, or it can lead to an examination of previously held beliefs, values, and assumptions. When the latter is the case, the potential for transformative learning exists, though it does not occur until the individual changes in noticeable ways (2014:3).

Boyd's 'commitment to understanding the psychosocial, emotional, and spiritual dimensions of adult learning' further developed this concept (Dirkx, 2000:2). Gunnlaugson (2008:124-35) categorises theories of transformative learning into the 'first wave' which includes those who have built on, critiqued, or departed from Mezirow's work, and the 'second wave' which includes those authors who have attempted to bring together integrative (E.W. Taylor, 1998, 2005, 2007, 2012), holistic (Cranton & Roy, 2003; Dirkx et al., 2006:125-26) and integral (Wilber, 2006) theoretical perspectives.

Two monographs published by the Association of American Colleges and Universities (AAC&U), edited by Keeling: *Learning Reconsidered: A Campus-Wide Focus on the Student Experience* (2004) and *Learning Reconsidered 2: A Practical Guide to Implementing a Campus-Wide Focus on the Student Experience* (2006) addressed both the need for, and ways to, implement constructivist outcomes of student learning which (combining definitions) they described as a complex, comprehensive, holistic, transformative, multi-centric activity that integrates academic learning and student development (Fried, 2006:5; Keeling, 2004:2, 6).

Four points described what had been learned about transformative learning through these studies:

- 'Learning has physiological, social and emotional, cognitive, and developmental dimensions'. People learn best when they are actively involved in the learning process. Safe learning environments produce extremely powerful transformative learning experiences.
- 'Learning is characterized by a flowing process in which students acquire, analyze, and place information into a pre-existing pattern of meaning, often expanding or altering

that pattern'. The creation of one's own identity has been reconceptualised, so rather than being a static idea or experience, it is 'a process of individual consciousness in context'. External interactions and influences which help shape identity will build on students' core perspectives and beliefs.

- 'It is impossible to separate learning, development, and context'. Integrating the teaching and learning experience both inside and outside the classroom is a powerful way to help students learn, and goals for this require mapping.
- 'Powerful learning [as a holistic process] transforms how students view themselves and the world. 'Transformative learning increases students' ability to think about the world, themselves, and how they think and learn'. This places 'the student's reflective processes at the core of the learning experience and asks the student to evaluate both the new information and the frames of reference through which the information acquires meaning' (Keeling, 2004:9) 'Mezirow calls this process "learning to think like an adult (2000:3)" or "the process of using a prior interpretation to construe a new [or revised] interpretation of the meaning of one's experience as a guide to future action" (2000:5)' (Fried, 2006:5).

Keeling further develops that:

*The focus of education must shift from information transfer to identity development (transformation). When the goals of education are to produce "intentional learners who can adapt to new environments, integrate knowledge from different sources and continue learning throughout their lives" (AAC&U, 2002:xi) we must give priority to identity development and to changing the ways in which students conceive their roles, abilities and contributions in the larger society (2004:9-10).*

AAC&U suggests intentional learners 'become EMPOWERED through the mastery of intellectual and practical skills ... INFORMED by knowledge about the natural and social worlds and about forms of inquiry basic to these studies ... [and] RESPONSIBLE for their personal actions and civic values' (2002:xi). Keeling added that an approach to teaching and learning which identifies 'transformation through reframing belief and value systems ... must include the full scope of a student's life' (2004:10). In such a context, where the student's reflective processes lie at the heart of their learning experience as they evaluate 'both new information and the frames of reference through which the information acquires meaning (Mezirow & Associates, 2000)' (Keeling, 2004:9), the student is the centre of the learning process, and the teacher, the facilitator of the student's transformative learning. As

theory and practice are integrated in this way, teacher and student become learners alongside one another, interacting, both actively engaged in action and reflection (B. Ott, 2001a:239, 242-3; 2001b).

Kegan, emphasising that both are ‘expansive and valuable’ (2009:42), made a distinction between informative and transformative learning. Whereas informative learning refers to ‘Changes in *what* we know’, transformative learning refers to ‘Changes in *how* we know’ (2009:43). Informative learning increases our knowledge and skills. It extends and deepens established cognitive structures within an already existing frame of reference. Such learning is ‘in-*form*-ative because it seeks to bring valuable new contents into the existing form of our way of knowing’ (Kegan, 2009:42). Trans-*form*-ative learning goes further, challenging our deeply-held thoughts, feelings, and actions. Transformative learning:

... permanently alters our way of being in the world ... [affecting our] understanding of ourselves and our self-locations, our relationships with other humans and with the natural world, our understanding of relations of power in interlocking structures of class, race, and gender, our body-awareness, our visions of alternative approaches to living, and our sense of the possibilities for social justice and peace and personal joy (O’Sullivan, 2002:11).

A scoping study initiated in 2008 by the Council of Deans of Theology involving 15 major tertiary institutions from a range of ecclesiastical traditions in Australia, was designed to discover what is happening in Australian theological education in order to respond to the challenge of improving the learning and teaching within it (Sherlock, 2009b:17). The project was managed by Sherlock, and the results published in *Uncovering Theology: The Depth, Reach and Utility of Australian Theological Education* (2009). Although the study focussed principally on written documentation, it poignantly highlighted the new ‘theological landscape’ of increased diversity in those who chose to study theology. It also revealed a persistent claim from institutions involved in the study that they ‘provide transformative, holistic and integrative learning experiences’ (Ball, 2012:5). The sequel study *Transforming Theology: Student Experience and Transformative Learning in Undergraduate Theological Education* (2012) set out to test those claims (Ball, 2012:1). In the study, Ball identified the ‘fundamental role to be played by curriculum design and development in the encouragement of experience-connected learning and the facilitation of transformative experience’. This would inherently go further than just teaching theological information, to personally integrate learning and life for each student (2012:146). Taking on board the student’s prior knowledge and experience could further facilitate authentic transformative learning (Kirk, 1997:53-5).



## **Diversity and Coherence in Historic Christianity**

Summing up the literature of the fifth age of Christian history demonstrates recognition of the need for reform of missional theological education and training. Both the West and the Majority World acknowledged the need for, and experimented with new curricula, assessment and evaluation methodologies. Pentecostals and Evangelicals have large areas of commonality in their perspectives and concerns, and each acknowledged the need to deal with past problems and equip a new generation to share a complete gospel that integrates theory and practice. They became fully aware of the cry from the Majority World to deal holistically and realistically with the issues of indigenous Christianity and mission, and began to move towards acceptance of the flaws of the Western university model underpinning current curricula and pedagogy. Attempts were made to rediscover, re-envision, and redefine the missional nature of the church and an incarnational approach to mission practice, and to facilitate integrated, transformative learning for students. Further, the need for the dynamic of the Holy Spirit who alone brings transformative learning in theological education was highlighted.

## **The Sixth Age of Christian History: Cross-Cultural Transmission**

As Christianity spreads across cultural frontiers throughout history, so each new place it touches becomes a new potential centre. Coupled with this is the sense that Christianity is not a culture or a civilisation in itself; its history is serial because it returns to touch cultures again in different eras, each time with a new translation of the Christian Scriptures (Walls, 1996:22). Therefore, now Christianity is entering a new age of its existence – as a non-Western religion, identified by Walls as the sixth age of Christian history.

### **Unity in Diversity**

The great Act on which Christian faith rests, the Word becoming flesh and pitching tent among us, is itself an act of translation. And this principle brings Christ to the heart of each culture where He finds acceptance; to the burning questions within that culture, to the points of reference within it by which people know themselves (Walls, 1996:23).

Penetrating new cultures, new themes and priorities will emerge as people respond to Christianity within their own frameworks of thought and perceptions of the world. This fact ‘must inevitably have implications for its expression, its way of thinking, its theology’ (Walls, 2009:48). In 1910, over 80 per cent of the world’s Christian population was in

Europe and North America. By 2010, less than 40 per cent of the 2.3 billion Christians were part of the northern continents, while over 60 per cent were from Asia, Oceania, Africa and Latin America, effectively relocating the centre of gravity of Christianity back to its origins in the global South. These figures broadly represent 300-500 million Evangelical, 600 million Pentecostal/Charismatic in all Christian traditions, and 700 million 'Great Commission Christians, encompassing Christians of all traditions who ... seek to implement [the Lord Jesus] Christ's Great Commission' (Johnson & Hickman, 2012:15-17). Sanneh (2003:10-18) considers the current worldwide trend is a result of the indigenous discovery of Christianity taking root, bringing its own dynamic for spontaneous expansion through the work of the Holy Spirit in the lives of local believers.

In the current climate, there is a growing desire to see developments in theology expressed in an inter-cultural theology, as Christians from all cultures and backgrounds discover the great opportunity to embrace one another around the table and address such challenges. This is exemplified by Wilson from an Asian perspective, 'The search for appropriate theological education in our time is not a special quest of Asians ... [but] they [Asians] also are obliged to make contribution to the renewal of world Christianity by sharing their own insights and experiences' (2013:632).

The gathering in Edinburgh 2010, marking the centenary of the Edinburgh 1910 World Missionary Conference included:

300 delegates ... from 202 organisations/bodies representing 115 denominations or national churches ... 75 nationalities and 61 different mother tongues ... from all continents. About one in three were female and about 10 per cent were under the age of 35 (Kim & Anderson, 2011:4-5).

Representatives 'engaged in serious study and reflection on the current state of world mission and the challenges facing all who seek to witness to Christ today' (Kim & Anderson, 2011:3). A preparatory consultation press session demonstrated the desire for Edinburgh 2010 to be inclusive of all involved in Christian mission across the globe, when it intentionally selected contributors who could 'represent the voices that were not present in the 1910 Conference. They ranged from Catholic and Orthodox to Pentecostal, and almost every church in between.' It was recognised that 'movements of Christian faith in the global south [had brought] new attention to the spiritual dimension ... stamping the character of mission in our time' (Ma & Ross, 2013:4, 9). Kim and Anderson acknowledge the challenge in the twenty-first century for all Christian traditions to 'be inspired by a new

hermeneutic of the work of the Holy Spirit' in theological education. This will involve re-evaluation of 'the role of the Holy Spirit in both illuminating the Scriptures and also in seeing God at work in the lives of people and in this world' (2011:161), including a theology of discernment (Yong, 2000:195; 2003) in order for authentic transformative learning to take place (Ball, 2012).

There is also a growing understanding that entering other worlds, while allowing a critique of one's own culture and world, does not need to lead to lordship of one culture over another as has been seen in the past. As Walls points out, when tracing trends and developments across all the eras of Christian history, certain commonalities emerge that underlie Christian tradition in all its diversity:

- 'The worship of the God of Israel'
- 'The ultimate significance of Jesus of Nazareth'
- 'God is active where believers are'
- '... believers constitute a people of God transcending time and space'
- Christians use the same sacred writings

(1996:23-4; 1997:55-8).

Origen once pointed out that the reason the Israelites could make the gold cherubim symbolising God's presence in the wilderness was that they had spoiled the Egyptians. It was Egyptian gold that adorned the Tabernacle, and its curtains were made of Egyptian cloth. Perhaps we may now see the signs of God's presence fashioned from African gold, and the curtains of the tabernacle hung with cloths of Asia (Walls, 2009:49).

Walls reminds students of history that the Apostle Paul was more focussed on our being one people before God than on resolving cultural issues of what worship of God might look like in the diverse settings into which God penetrates and brings transformation. He challenges us to recognise each other in the Lord Jesus Christ (1996:25; 2000:795):

Christ must rule in the minds of his people; which means extending his dominion over those corporate structures of thought that constitute a culture. The very act of doing so must sharpen the identity of those who share a culture. The faith of Christ is infinitely translatable, it creates "a place to feel at home." But it must not make a place where we are so much at home that no one else can live there. Here we have no abiding city. In Christ all poor sinners meet, and in finding themselves reconciled with him, are reconciled to each other (Walls, 1996:25).

## **The Way Forward out of Crisis**

Walls identifies the twentieth century as being perhaps ‘the most remarkable hundred years’ of any in Christian history except the first (Walls, 2009:48). For Bosch, crisis has been at the heart of the church. He illustrates that ‘the Japanese character for “crisis” is a combination of the characters for “danger” and “opportunity” (or “promise”)', and concluded that the future of the church lies at the pivotal point where both meet and where events could lead in either direction (1991:3). Aleshire highlights the need for flexibility and openness, ‘Theological education is a socially constructed enterprise, and when times and issues change, the case for theological education needs to be reconsidered, if not reconstructed’ (2008:3). Every time the gospel crosses a new cultural frontier, a new challenge arises for theological creativity (Walls, 2009:49).

Now well into the twenty-first century, mission history leads us to look to a new blossoming of mission theology, where the Lord Jesus Christ is steadily brought into the cultural frameworks of Africa, India, the Peoples Republic of China and the Republic of Korea and all other Christian discourses. If the challenge is met, Majority World themes, priorities and expressions will become the dominant form of Christianity undreamt (Walls, 1996:24). Wilson identifies the contemporary responsibility of Asia to bring transformation to Christian communities, which in turn will bring transformation and liberation to whole societies. Theologically trained candidates will be ‘equipped with spiritual, experiential and cognitive knowledge and strength to minister the community to accomplish the transformation and liberation witnessed in the ministry of Jesus Christ’ (2013:626). An example of this can be seen in the international communion of churches United Evangelical Mission (UEM) 2014 workshop, “Demons, Magic, Witchcraft and Deliverance in Theological Education” held in Wuppertal, Germany, which addressed what was considered a ‘burning issue’ by their member churches. In the workshop, theological educators from Africa and Asia recommended all UEM member churches develop contextual practices of healing and deliverance. They also developed a draft curriculum for teaching and training member churches in healing and deliverance which could be contextually adapted to their respective needs (United Evangelical Mission, 2014). Another example is that of YWAM, whose Discipleship Training School curriculum includes understanding and applying the concept of believers’ reliance on the ‘Holy Spirit and the grace of God ... empowering them to recognize, resist and overcome Satan's temptations/lies and to free them from bondage. (In some cases deliverance from spiritual bondage may be necessary.)’ (International DTS Centre, 2001:7).

Spiritual formation as a part of theological education will require gifted faculty, insightful teaching and learning, and the intentional cultivation of mature spiritual perspectives to permeate the whole of a student's theological education experience (Naidoo, 2010:193). If the heart of theological education is transformation which results in loving *rightly*, then loving 'God and neighbor and [being] oriented to the world by the primacy of that love' (Smith, 2009:32-3) will be easily transferable, allowing room for creative expression of, and within all cultures.

Summing up the sixth age, throughout Christian history sincerely motivated yet differing approaches to theological education have been conceptualised and developed to equip mission workers for the mission field. Many forums for international dialogue have taken place, all intent on promoting unity, fostering common witness, involvement in social issues and developing theological education in the global community. Acknowledging the necessity for a recovery of the spiritual dimension in theological education, we all now have the shared privilege and responsibility to learn from each other, embracing the challenge of discovering appropriate forms of expression among diverse cultures which allow people the freedom to be who they are in the Lord Jesus Christ and theologise in their own way. This will contribute significantly to the future of theological education in the global perspective.

The concerns adopted in the Manifesto in 1983 (International Council for Evangelical Theological Education, 1990) listed in the section 'Accreditation and a Search for Identity' in this chapter are just as relevant today as they were then. It remains crucial that mission educators pick up on the twelve adopted components presented, taking into account the added issues of today's changing world:

- widespread restoration of holistic biblical principles of discipleship, including the practice of healing and deliverance
- formation of students to spiritual maturity
- the role of the Holy Spirit in theological education
- incarnation
- transformation and liberation
- discerning and participating in what God is doing in the world
- indigenisation
- globalisation

- addressing the challenges of Islam, terrorism and extremism
- persecution and suffering of religious minorities.

The next section presents three selected themes that emerged from the literature review summarising how they have been incorporated into missional theological education and training amidst the opportunities, concerns and influences of the time.

## **Literature Review Themes and Incarnational Reality**

Recorded literature is insufficient to paint a full picture of the activities of the Holy Spirit since the formation of the early church as it pertains to missional theological education and training. Interconnected themes can nonetheless be recognised and voices heard in available literature that both lament over the shortcomings of the church in adequately meeting the needs in mission, and express excitement with opportunities for the church in its participation and engagement with God in the world. Over time, attempts have been made to rediscover, re-envision, and redefine the missional nature of the church and an incarnational approach to mission practice. In response to the themes that follow, Incarnational Reality is offered as an approach which has been confirmed using a Living Theory methodology (described in Chapter Four and demonstrated in Chapters Six to Ten) as a contribution to the development of missional theological education and training.

### **Theme: The Quest for Integration and Holism in Theological Education**

The biblical worldview, as Myers puts it, is 'holistic in the sense that the physical world is never understood as being disconnected or separate from the spiritual world and the rule of God who created it' (Hiebert, 1994:196-97, 219-20; Myers, 2000:8). This was demonstrated in the first age of Christian history through actions of love and charity, exemplifying the reality of encounter with the Lord Jesus Christ (Harnack, 1908:147-98). However, the diverse world in which early Christians lived was divided along dualistic lines in terms of character and beliefs, separating reality into opposing forces. Over time, the absorption of 'dualistic tradition' (Yung, 1995:2; 1997:43-4) combined with the 'paradigm stamped by the Enlightenment' (W.R. Shenk, 2001:28) with reductionism and reason, created a separation of Christian beliefs from cultural and historical contexts (Maddox, 1990:652-54; Van Rheen, 2003; Yung, 2003:70). This resulted in the fragmentation of

theology into a fourfold pattern of separate disciplines where missiology became marginalised (Anderson, 2004b:5-6; Banks, 1999:20; Bosch, 1991:489-92; Farley, 1983; Hitchen, 2008:1; A. Lewis & Steyn, 2003:102; McCoy, 2005:1; B. Ott, 2001a:235; Werner, 2009a:22-3) creating disconnect between theory and practice (B. Ott, 2001a:235). The world came to be understood naturalistically without reference to the supernatural (Hiebert, 1994:196-97) and relating to God and the world became an individualistic and privatised faith as opposed to public and community, effectively failing to deal holistically in all areas of life (Engel & Dyrness, 2000:58-61; Sherlock, 1991:12-15; Yamamori, 2001:99). Streams of modernity (Engel & Dyrness, 2000:58-78) and postmodernity (Hiebert, 1994:203) have continued this influence on our thoughts and practices to this day. Although on the margins of theological education discussion, the Anabaptists provided the first example of incarnational mission (Langmead, 2004:78).

Attempts have been made to reform and renew theological education, and to that end reintegrate the idea of mission, and to develop full mission curricula that embrace the fourfold pattern (Esin, 2005:7; Hitchen, 2008:1; Laing, 2009) such as in holistic theological education (Werner, 2009a:22, 51) and integrative theological curricula. It has been pointed out that the incarnation itself is a form of contextualisation, and as such is a model for us in contextualisation. Recognition was made of the significance of the integrative function of an incarnational approach as ‘a biblically informed, theologically coherent way of ... [integrating] the being, doing, and saying of incarnational witness’ for the theology of the church’s mission (Guder, 1994:422). There was acknowledgement that theological education should by character be ‘holistic ... grounded in worship ... [weaving together] spirituality, academic excellence, mission and evangelism, justice and peace, pastoral sensitivity and competence, and the formation of character’ (Werner, 2009a:22). The rediscovery of ‘knowing’ ‘being’ and ‘doing’ (Banks, 1999:135-36; Nicholls, 1975b:639) was proposed to bring these together, developing real leaders and connecting people to be all they were created to be (Banks, 1999:135-36).

It was suggested that reform ‘guided by recovery of *theologia* (the knowledge of God obtained in faith, nurtured by reflection, and evidenced by holistic life) is correlative with a reform of the institutionality of clergy education’ (Farley, 1983). Proposals were offered for integration in theological education for students and faculty (Ferris, 1990:8); an integration of communal life, academic study and field training that would renew traditional seminary programmes (Chow, 1982:49-60); and a combination of ‘spiritual and practical with academic objectives in one holistic integrated educational approach’ (Ferris, 1990:26, 28-30;

International Council for Evangelical Theological Education, 1990). Recommendations arose which called for teachers, students and their families to live in community, growing to maturity together, all involved in the work of developing churches (Frame, 1984:379-80); and to return to the master-disciple model of teaching and learning, integrating theory and practice in real ministry situations (Hill, 1986:179-81). It was suggested that preparing mission workers for the task of ministry would be improved by maintaining ongoing assessment of their effectiveness (Sun, 2000:241), and by improving curriculum evaluation. A model, interacting theory and practice to assess the effectiveness of a teaching/learning sequence, was developed as an aid towards achieving this (Plueddemann, 1987:55, 58-9). A holistic and comprehensive purpose and nature framework describing theological education in both global and contextual terms has also been suggested (Sands, 1997:209-244).

Since the 1970s, the concept of transformative learning has been developed (Freire, 1970/2005, 1974/2005; Mezirow, 1997). More recently, this has been applied to theological education as a means to encourage experience-connected authentic transformative education which integrates life and learning (Ball, 2012:1, 146). Taking the missional nature of the church as the essential functional and material integrative and truly theological centre to unify theological studies has also been proposed. This concept integrates theory and practice and shifts 'the centre of theological training from the academic institution to the context of the students' (B. Ott, 2001a:239, 242-43). Relating to the context of the students will by nature include facilitating and responding to the ministry of the Holy Spirit, the epistemological agent of transformative learning (Johns, 1999:42; 2001:6), who brings freedom through healing and deliverance (International DTS Centre, 2001; United Evangelical Mission, 2014). The quest for integration and holism is significant for the way theological education needs to develop. Holy Given Schools have endeavoured to meet this call and respond to this quest by offering Incarnational Reality as an approach, woven together with its holistic nature and its purpose framework of connecting students with God through the Holy Spirit, in an integrated curriculum, facilitating transformative learning.



## **Theme: The Search for Excellence, the University Model, Accreditation, Production and Professionalism**

Greek philosophy has influenced much of Western thought and subsequently, theological education. By the second age of Christian history this had become more established (Bevans & Schroeder, 2009:99; Markus, 1990:62-73) and by the 1940s, theological education had become increasingly modelled on Greek thinking underpinning Western rationalism (Bosch, 1991:330). By the 1950s many European countries began to focus on developing degree programmes, which facilitated theological teaching in public universities, and drew governmental financial support (Nobbs, 2008; Sherlock, 2009b:12). By the 1970s, Western thought, steeped in Greek philosophy had shaped the model of ministerial formation (Newbiggin, 1979:105-106, 108).

Although accreditation was embraced at the time as a new strategy to strengthen theological education (Ferris, 1990:24), supported by a proliferation of accrediting agencies and programmes, it resulted in creating a theological elite, which lost touch with ordinary people (Anderson, 2004b:6; Griffiths, 1990:11; Newbiggin, 1979:107; Pobe, 2010:339) affecting relevance and preventing easy access, and undermined evangelisation and the missional focus of the church (Banks, 1999:223). Pneumatology became marginalised, the 'excluded middle' (Hiebert, 1994:189-201) in theology and in missional theological education (Anderson, 2004b:5-6; Pobe, 2010:339-40). A response proposed in the 1990s was to reclaim a Third Article Theology (TAT), recognising the place of the Holy Spirit as the starting point in considering theological issues (Badcock, 1997; Dabney, 2001; Habets, 2010; Hinze, 2001; Kärkkäinen, 2000; Yong, 2002). This recognises the Holy Spirit along with the Holy Bible at the heart of theological education and missiology (Habets, 2008:77-8; Pinnock, 1993:491; 1996:230; Werner, 2009a:22).

The university-based Western model was further challenged for its irrelevance and unsuitability as it was exported to the Majority World (Anderson, 2004b:5; Bediako, 2000a:5-6; Chao, 1972:9; Conn, 1979:317-18; Griffiths, 1990:9; Laing, 2009; Leighton, 2012:287; L.J. McKinney, 2003:4; Míguez Bonino, 1994:285; Newbiggin, 1979:106-107; Pierson, 1991:3-4; Pobe, 2010:337-39; Stevens, 1992:7-8; Wanak, 2000:3-24; Yung, 2003:71), and was noted in the literature as having stamped its ideology and practice on Pentecostal educational theological structures (Anderson, 2004b:5).

By the 1980s many theological colleges considered the university model and closer affiliations with state universities for the purpose of accreditation and funding desirable (B. Ott, 2001a:35-6, 39). Metaphors of production (Conn, 1979:348; Griffiths, 1990:14-15; Savage, 1972:31) and of the business world, its language and descriptors, now widely modelled those being used in secular education (Conn, 1979:321-22; International Council for Evangelical Theological Education, 1990; Sun, 2000:241). Professionalism and the adoption of the business model with its theories and authoritarian structures had an impact on those being trained as they became distant in the way they interacted with, and treated people in the world (Van Engen, 1994:15-17 cited in Banks, 1999:135-36; Kelsey, 1993; Yung, 2003:78-9). Excellence in theological education came to be defined in terms of academic standards, and even in the Majority World, reflected the patterns of Western institutions (Bowers, 1989:11-18; Conn, 1979:312; International Council for Evangelical Theological Education, 2008). It was challenged that even though Majority World churches were undergoing self-examination and grappling with more holistic approaches to theological education, these were still being uncritically moulded to fit the unholistic Western patterns of excellence, which continued to influence and shape world standards (Conn, 1979:329, 362-63).

As theological educators, we must ask the question of ourselves, ‘Why are we doing what we are doing?’ The Holy Bible must be ‘taught clearly, but the teaching of content is not the end – it is a means’ (Plueddemann, 1994:49). Rather than taking the metaphor of ‘production’ and the business model, which focus on the acquisition of knowledge alone, a ‘pilgrim’ metaphor has been suggested, one that ‘places subject matter and the experiences of learners in continual ... interdependence between faith and life’ (Plueddemann, 1994:46). Further, as Hay emphasised, professionalism and theoretical knowledge of the truth cannot replace the work of the Holy Spirit; truth can only be experienced as a living reality (1947). In responding to the fragmentation in theology and missions practice, and marginalisation of the Holy Spirit, Incarnational Reality can be offered as an approach due to its holistic nature and purpose framework that depends on the Holy Spirit’s pedagogical role and ministry, the epistemological agent of transformative learning.

## **Theme: The Call to Transformative Theological Education**

In the first age of Christian history, the faith and identity of Christian believers was based in written tradition and on the presence of the Holy Spirit who empowered them in their encounter in the world. This was evidenced in their being and doing in mission through

fellowship, transformed character and endurance. Their theological education emerged out of this participation. Jerusalem Christians set the norms and standards for others (Bosch, 1980:98-9; 1991:15-16; Green, 2004:19-21; Harnack, 1908:147-98; Walls, 1996:6, 16-18). Literature describes the gradual loss of identity in God (Markus, 1990:62-73) and reliance on the Holy Spirit as being saved and sent ones, and of God's missional nature in the world of sending and saving humanity (Bosch, 1991:245, 489; Laing, 2009:11; B. Ott, 2001b:87-8; Van Rheen, 2003; Walls, 1996:18-21). Later revivals initiated by the Holy Spirit empowered the church to develop indigenous identity and authentic spirituality (Anderson, 2002:20-22; 2005b:37; Hedlund, 2005:68-9; Yung, 2003:66-72). However, ongoing concerns have been expressed that missional theological education and training has become 'conditioned by the methodologies, agenda, and content of [a fragmented] Western theology' (Stevens, 1992:8; Yung, 1995:1) lacking spiritual life and power (Esin, 2005:2, 4; B. Ott, 2001a:5-6, 235). Additionally, debate continues over issues of identity, indigenous forms of theologically, culturally sensitive and biblically-orientated education in the Majority World (Banks, 1999:10; Bediako, 1992; Ferdinando, 2007:1).

The 'university model; its attitudes influenced by modernity, industrialism, colonialism, and individualism' (Wanak, 2000:3) affected both the Majority World and Western Pentecostalism (Anderson, 2004b:4). It was observed that some Pentecostals embraced middle class values to the detriment of an active missional worldview (Anderson, 1999:30). As already pointed out, this may have been the result of a felt need to compete with the world, an opportunity to lose the cult status by which some had categorised them (McGee & Rodgers, 2010), gain acceptance and credibility, or even a genuine recognition of the need for unity with the wider body of the Lord Jesus Christ. It was recognised that the distinctive experience-orientated spirituality and attitude of dependence on the Holy Spirit, along with the perspective of the living reality of the presence of the Holy Spirit who alone brings transformation should never be replaced (Allen, 1912; Anderson, 2004b:5; Bosch, 1980:98; Easter, 2014; Hay, 1947: 396-97, 531; Hodges, 1953a:14; Lederle, 1998:46; P.W. Lewis, 2003; Newberry, 2005:100). Contemporary challenges in today's world highlight the need for reformation, conformation, and transformation in missional theological education and training such as that which escorted the Pentecostal movement in its early days (Bridges, 1999:96-7; Cox, 1995:308-320; E.L. McKinney, 2000:254, 258), demonstrated through lived, reflective and transformative experience in and through the Holy Spirit (Hendricks & Clarke, 1993:204; Naidoo, 2010:193; Wilson, 2013:626). Again Incarnational Reality is offered as an approach, as it depends on the Holy Spirit, who can be relied on,

and who is lovingly committed, as the necessary epistemological agent of transformational learning.

## **Conclusion**

### **Incarnational Reality as a Contribution to the Development of Transformative, Missional Theological Education and Training**

Responding to the themes that emerged in the literature review: the quest for integration and holism in theological education; the search for excellence, the university model, accreditation, production and professionalism; and the call to transformative theological education, Incarnational Reality can be offered as an approach in theological education and training. The call, the quest, the search, expressed by voices from within the Western and Majority World, seek to rediscover, re-envision and redefine the missional nature of the church. Frameworks of transformative theological education which are by nature holistic, integrated, incarnational, contextualised, experiential, and relevant have been developed. Recovery of a Third Article Theology that fully embraces and gives fresh priority to the role of the Holy Spirit at the heart of missiology and theology contributes to this.

Such missional theological education and training will be creative, allowing for individual and collective expression, spiritual maturity and effective Spirit-led ministry. This will also be challenging since the work of the Holy Spirit is always deep and therefore sometimes initially unrecognisable to the onlooker, even though life-changes will be obvious in time. As we know every ‘... encounter with another [God] leaves its mark, even if that encounter is a silent one’ (Peppiatt, 2010:245). Intrinsic to this understanding is the need to develop frameworks that are not static but flexible and dynamic in nature, making room to facilitate what God is doing in our midst and in the world. This must also allow for a theology of discernment which can be defined as ‘... a hermeneutics of life that is both a divine gift and a human activity aimed at reading correctly the inner processes of all things’ (Yong, 2003:130), important for ensuring the right spirit is operating.

Earlier in this thesis the question was asked, ‘Can Incarnational Reality, which weaves together a holistic nature and purpose framework, connecting students with God through the Holy Spirit, in an integrated curriculum, facilitating transformative learning distinguish

the truth of Christianity from all other “spiritualities” and the inherent worldviews they offer?’ When tracing trends and developments in missional theological education and training the concept of incarnation that has emerged particularly over the last twenty years, has until now been understood, described and practised Christologically, reflected in such terms as contextualisation and liberation. In identifying the need for the recovery of a pneumatological theology that fully embraces the presence of the Holy Spirit in theological education, giving fresh priority to the pedagogical role of the Holy Spirit as the epistemological agent of transformative learning, I add my voice to the wide range of writers who have repeatedly throughout the twentieth century emphasised characteristics of ‘transformative’ theological education, such as Allen (1912), Hay (1947), Stevens and Ott in the 1990s, and additionally those who have more recently called for a Third Article Theology. With the inclusion of *missio Dei*, based on the premise that as the Father has sent the Son and as the Son has sent us, the Lord Jesus Christ wants to breathe the Holy Spirit on us again (John 20:21-2) empowering us in our participation and engagement with the Lord Jesus Christ in the world.

# **CHAPTER THREE: MISSIONAL CURRICULUM**

## **Overview of the Chapter**

This chapter introduces the Holy Given International School of Missions with its underlying philosophy and development of the curriculum, along with the approach of Incarnational Reality and essential place of worship in facilitating transformative learning for the students. It considers the significance of discipleship, accessibility to the curriculum, and curriculum delivery methods. It discusses the integration of learning outcomes in strands, modules and topics, and presents the Holy Given Integrated Curriculum Framework including an overview of the course, assessment criteria and graduation requirements. It also describes and illustrates the inter-relationship of the pedagogical role of the Holy Spirit in the Incarnational Reality approach within the nature and purpose framework permeating and operating throughout the Holy Given curriculum. The chapter concludes by locating Holy Given Schools in the literature and demonstrating how Holy Given Schools address key concerns raised in the literature. Details relating to Holy Given Schools in their various locations, and particularly the specific dates, teachers, learning hours and numbers of students in schools involved in this research project are covered in Chapters Five to Ten.

My personal transforming encounter with God as described in Chapter One ‘My Story’, informed my theology and missiological understanding in the compilation of a holistic and integrated curriculum. It also formed my Incarnational Reality approach to missional theological education and training. Understanding that the Holy Spirit is the epistemological agent of transformative learning in my own life has reinforced that this is a priority for God, which in turn has given me the confidence and faith in His love to take this approach to see transformative learning occur in others.

## **Introduction and Background of Holy Given Schools**

Short-term intensive Holy Given International School of Missions schools have been operating since February 2005 under my direction in partnership with local Christian

service agencies, Christian communities and churches located in different nations. In general, schools develop out of relationships formed with leaders of local ministries and churches, who invite me to run schools in their locations. As such, they take responsibility for every part of the programme in their own schools as much as they are able. My role is to enter each new culture as a learner and a servant, deferring wherever possible to local leadership – thus enabling partnership to take place.

Holy Given Schools are intensive, but vary in length from one to three months. Regardless of length, all schools cover the core curriculum strands, modules and learning outcomes of the Holy Given Integrated Curriculum Framework. This is discussed in more detail later in this chapter, and curriculum maps, showing the coverage of the core curriculum and learning outcomes for all five schools involved in this research project is included in Appendix Two. Longer schools provide the opportunity to develop themes and add supplementary topics which can help further equip students as mission workers, and allow more time for students to engage in transformative learning. Ideally fulltime for three months, with additional time allowed for a cross-cultural component into local communities or other nations, it depends on what works in any given culture and location to allow optimum student involvement. Schools are adjusted where possible to cater for this, for example, in one location the school was run as a series of night classes to allow people in fulltime employment to attend. Another school was broken into two sections which were run eight months apart, to minimise leave needing to be taken from current employment and ministry at any one time. This is decided in consultation with the hosting Christian community. To work with the hosting community making these decisions is considered essential since Holy Given Schools endeavour to serve and work with the communities in which they are located, rather than dictate predetermined criteria to those communities. Where possible, classes run from Monday to Friday from 8:30am – 5:00pm, with usual breaks between. Special night classes, extra sessions to ensure optimum time allowed for learning from topics included in the core curriculum, home groups and preparation periods for class presentations also take place in evenings and in the weekends, including outreaches and church/community activities.

Holy Given Schools are not run on a ‘business’ model, but are intentionally shaped to facilitate accessibility for all. This involves doing whatever we can to meet students where they are. Affordable fees are set according to the location of the school, and partial or full scholarships are offered to enable people who still could not otherwise afford to attend. Accommodation and food is provided by the host community/church onsite in Holy

Given Schools. This offers students the opportunity to be involved in community life, particularly in performing set duties, and also to learn from one another practical skills such as cooking and cleaning in new ways. Staff members freely donate their time as an investment into the Kingdom of God because they believe in the vision of Holy Given. Airfares to international locations are covered by the hosting Christian community for students accepted for attendance who are still unable to pay these themselves, and for guest speakers who have graciously donated their time to serve. If there happens to be any money left over at the end of a school, it is gifted to guest speakers, given to students in significant need, or to local community needs. These acts, in themselves, offer the opportunity for students to experience a hidden curriculum which bears every resemblance to the curriculum Holy Given Schools teach.

There are no set entry requirements for prospective students to be accepted into Holy Given Schools other than being Christians, agreeing to participate in all activities, and to adhere to the rules as set out in the student handbook. Most students learn about Holy Given by word-of-mouth, and are usually in relationship with the host community/church. Applications are accompanied by references from prospective students' pastors, and two friends or co-workers. Illiterate students generally enlist the support of another person to help them access and complete application forms.

Although teachers at schools to date have been literate in the English language, for many students English is not their first language. Catering for these students has involved providing interpreters, supportive buddies, appropriately adjusted curriculum and translated reading materials. Consequently, those who are illiterate, even in their own language, have received training alongside those who have Western-based university degrees. Accessibility to the curriculum is discussed in more detail later in this chapter. Records of students' educational backgrounds began to be held from 2007. Although fully accurate figures cannot be obtained for all schools due to a typhoon, power surges and computer crashes in some contexts which destroyed school records, a broad brushstroke can be drawn for schools 2007-2012 according to information still available. At either extreme of literacy, of the 315 students for whom literacy statistics are available, 1.6 per cent were illiterate and 1.6 per cent held post-graduate qualifications. In the middle range, 52.7 per cent had high school education and 44.1 per cent held degrees.

As detailed in the chart following, 1801 students received training in Holy Given Schools over the period 2005-2012. The number of students attending individual schools range



anywhere from 20-500. Holy Given Schools also cater for varying age groups. Although generally this ranges from 18-50 years, younger students have attended where it was considered they had a special call on their lives and the maturity to participate. On one occasion, a home-schooled family was accepted for admission into the school. The children were aged 9, 13 and 16 and although they were not expected to participate in the same way as older students, their parents believed the school would contribute significantly to their children’s life education. Ten years later, the children now young adults of 19, 23 and 26 years of age, testified that for them Holy Given ‘was a wonderful way to reconnect as a family, solidify our core values as believers, and the [sic] set the tone for each of our futures. It awakened in our hearts a love for the poor and deepened our love for Jesus. I think we all agree it was one of the best decisions our family made’ (Participating Family, 2016). The oldest students to participate to date were in their 70s. From 2008-2011, the period of collecting data for this research, 817 people from over 20 different nations attended Holy Given Schools.

Table 2: Holy Given Schools Attendance 2005 – 2012

Location	Year	Total Number of Students
Florida, United States of America	2005	75
Pemba, Mozambique	2005	150
Camarillo, United States of America	2006	51
Harrisburg, United States of America	2006	46
Harrisburg, United States of America	2006	35
Pemba, Mozambique	2006	151
Pemba, Mozambique	2006	107
Heliopolis, Brazil	2007	31
Pemba, Mozambique	2007	140
Armavir, Russia	2007	26
Pemba, Mozambique	2007	110
Armavir, Russia	2008	21
Seoul, South Korea	2008	80

Leyte, Philippines	2009	50
Armavir, Russia	2009	13
Leyte, Philippines	2010	19
Seoul, South Korea	2010	98
Islamabad, Pakistan	2010	500
Leyte, Philippines	2011	20
Armavir, Russia	2011	16
Leyte, Philippines	2012	43
Leeds, United Kingdom	2012	19

## The Development of the Holy Given Curriculum

My Living Educational Theory (described in Chapter Four) includes an epistemology and philosophy of practice based on my own Incarnational Reality experience with the Lord Jesus Christ. This was developed from my ongoing participation, engagement and relationship with God the Father, the Lord Jesus Christ, and the Holy Spirit, together with what the Holy Spirit taught me in my own mission practice throughout the years; the Holy Bible; personal learning gained from my own practice as a missionary; and previous research. Additionally, formal and informal research further confirmed the necessity of holistic, integrated, incarnational, contextualised mission practice, giving priority to the pedagogical role of the Holy Spirit in bringing transformative learning. Therefore, in the development of the Holy Given curriculum framework, it was considered essential to build on an integrative model, defined as action reflection cycles of learning, because this model acknowledges that effective learning occurs when it is experienced incarnationally (Leighton, 2012:288), and makes room for adjustments to be made in each new context. Sands' holistic TE framework 'knowing that', 'knowing how' and 'knowing who' (1997:209-244) was consequently adapted for use in this regard because this model provided the opportunity for students' encounter with God, resulting in their transformative learning, and was flexible enough to be applied in varied cultural settings.

The nature and purpose framework of the Holy Given curriculum, aims to connect students with God through dependence on the Holy Spirit's pedagogical role and ministry,

the epistemological agent of transformative learning, by taking an Incarnational Reality approach. As such, the nature, purpose, approach and curriculum framework are all in essence holistic and inter-related.

The holistic, Holy Given Integrated Curriculum Framework maintains as fundamental the need to marry orthodoxy (right belief) with orthopraxis (right action) and orthopathy (right experience, affections or passion). As such, the framework is based on the *word* (the Holy Bible) and *action* of *knowing* which denotes an ongoing journey that will continue after the school is completed. Taking an Incarnational Reality approach that is holistic in purpose and nature, integrates Knowing Who You Are in God, expressed as *God in loving union with us* (we are in Christ, an incarnational foundation, an intimate union of the human with the Trinity) (Rakestraw, 1997); Knowing What You Believe, expressed as *the embodiment of spiritual reality enfolded through our lives* (together, our sincere words/speech and actions show the world that God's love dwells with us); and Knowing How to Walk, expressed as being *empowered by the Holy Spirit in our participation and engagement with God in the world* (remaining dependent on the Holy Spirit who alone empowers and transforms our lives, making the Lord Jesus Christ present in us and through us in our engagement in the world).

The chart on the next page, building on Sands' nature and purpose framework, illustrates the development of this framework with the inclusion of Incarnational Reality as an approach. It also depicts the way in which Incarnational Reality is woven inter-relationally throughout the Holy Given Integrated Curriculum Framework.

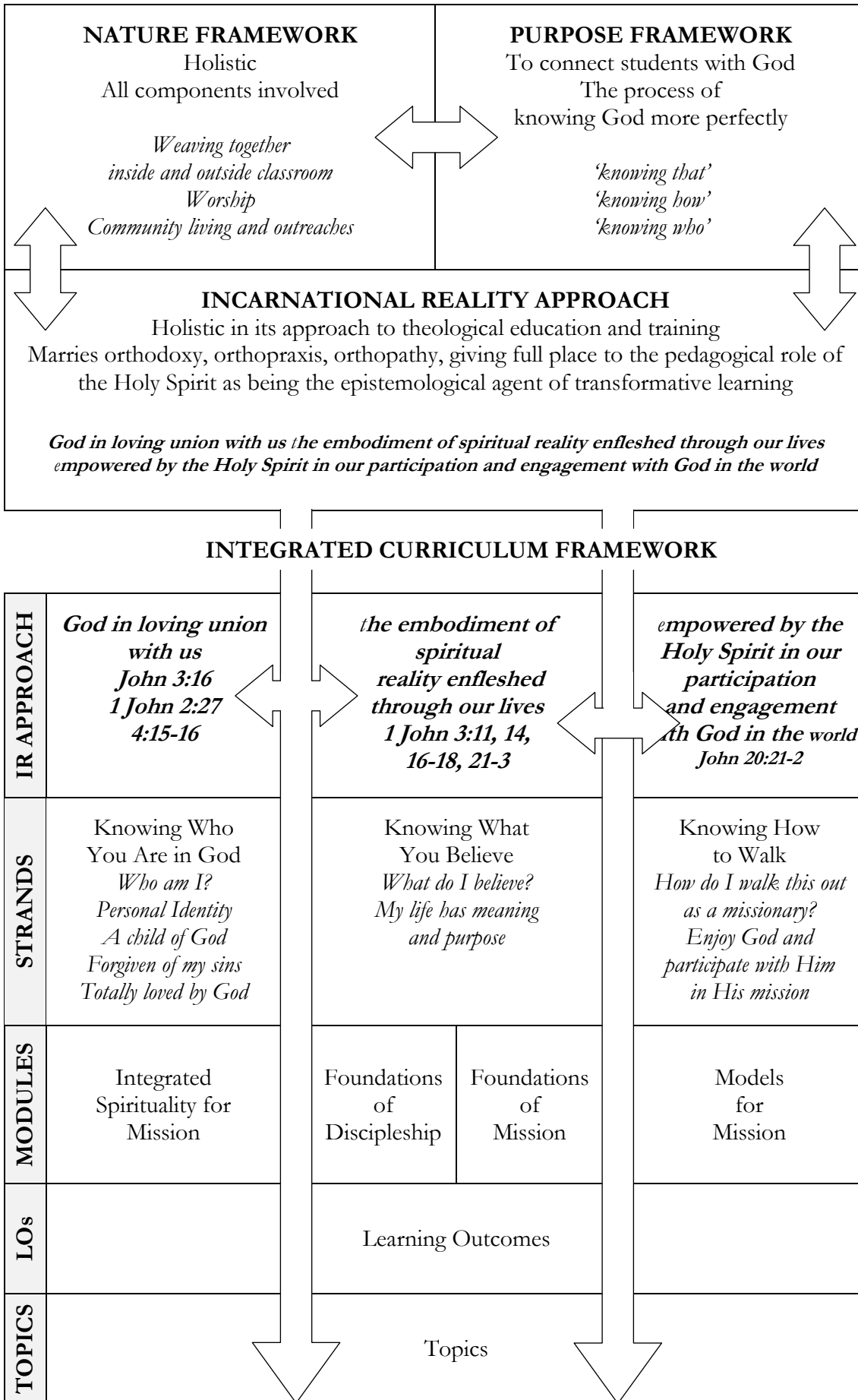


Figure 1: Overview of Holy Given Integrated Curriculum Framework

## **The Approach of Incarnational Reality, Holistically Underlying and Integrated Within the Curriculum**

Grounded in my incarnational theology which lies behind the curriculum, to impart Incarnational Reality to students by taking an Incarnational Reality approach is considered essential for transformative learning to occur. Thus, integrated within this framework is the expectation that in every class, students will encounter the Holy Spirit, the epistemological agent of transformative learning, the one to lead us into all truth (John 16:13). Essentially, my role and approach as a teacher is to teach, facilitate and participate with what God wants to do in the individual and corporate community. Therefore, giving full place to the pedagogical role of the Holy Spirit, in preparing for classes Holy Given teachers spend time in prayer, asking the Holy Spirit to reveal key truths that need to be grasped by their students in keeping with the strand, module and topic learning objectives and outcomes on which they are focussing. In this sense, rather than being the ones who ‘know everything’, as teachers we are learners ourselves, needing to encounter the Holy Spirit in order to participate with Him (B. Ott, 2001a:242-43). Reflecting on, while not being limited by the suggested teaching and learning strategies, sequences and activities outlined in the Holy Given Integrated Teacher Manual, they ask the Holy Spirit to show them the most effective and relevant way to teach and impart those truths to their students. As they teach, actively engaged in being led by the Holy Spirit, they watch, wait and listen with expectation to participate with what the Holy Spirit is doing among the student body and facilitate that. Taking this Incarnational Reality approach enables students to not only become further equipped as missions workers with knowledge and skills gained from the curriculum across integrated strands, modules and topics, but as they personally engage with the Holy Spirit in what is being taught, truths come to life in transformative learning.

To illustrate this, when a lesson or series of lessons are taught about ‘intimacy with God’, it is with the expectation that students will not only become informed in the fundamentals of what the Holy Bible teaches through examples studied, but will also have the opportunity to respond to God, yielding and allowing the Holy Spirit to lead them in the truth of what they are learning both in and outside of class. This takes place through personal and intimate encounter with the Holy Spirit; synthesising personal prayer life; listening for God’s voice; reading the Holy Bible and journaling reflections; in both giving and responding to prophetic words, scripture verses that are read, and tongues messages and interpretations that are spoken; through new songs they may receive from the Holy Spirit;

and through prayers that are prayed on their behalf in daily class worship sessions.<sup>20</sup> Personally appropriating what has been taught in this way enables students to become assured of their own identity, meaning and purpose in life and confirms their essential ongoing dependence on the pedagogical role of the Holy Spirit, which in turn empowers them to live in the reality of the message they bring in the communities into which God subsequently takes them. The transformative learning in which students can engage permeates communal, participative, spontaneous and indigenous worship (described below), lectures, community life and outreach, and in this regard is not limited by the length or structure of a particular school.

## The Integral Place of Worship Facilitating Incarnational Reality Encounter

Worship is the central focus for believers. The Old and New Testaments of the Holy Bible confirm the *‘essence of worship* to be a life centered in and focused on *finding one’s greatest satisfaction in God alone ... It is a thoroughly personal endeavour’* (Spradlin, 2012:49). Worship is initiated by God, and in worship we personally encounter, engage with, and respond to God. As we recognise our need of God and reverentially, repentantly and personally turn to God, we begin to *‘enjoy a relationship with God biblical [sic] that is cognitive and experiential’* (Spradlin, 2012:50). Consequently, worship and prayer are given high priority in the community life of Holy Given Schools, based on the understanding, surety and expectation that as we worship and pray, God will move among us. As Johns states, our *‘theology is centred in worship of an ecstatic God whose desire and longing for communion with humanity leaves no room for rest (stasis) but continually moves outward in ek-stasis’* (2001:5). Therefore, before and after most sessions taught, we participate in worshipping God, including spontaneous worship, corporate prayer and moving in the gifts of the Holy Spirit (1 Corinthians 12:1-31) together as a community. This is part of our preparation and application of the knowledge that we have gained, and are gaining, and is based on a holistic integrative model of learning. It recognises that *‘God is not reduced to human experience, but always remains ineffable ... The Holy Spirit thus becomes the critical epistemological agent, who is always leading into truth ...’* (Johns, 2001:6). It is within this full scope of a student’s life (Keeling, 2004:10) and in the *‘safe’* community environment which Fried notes as being important for transformative learning to take

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<sup>20</sup> These practices are understood as present-day examples of the spiritual gifts described in the Holy Bible in 1 Corinthians 12:1-11.

place (Fried, 2006:5) that the Holy Spirit brings healing in brokenness, awakens indigenous worship and connects students with their cultural identity and the truth of who God says they are in Him. Through these transformative learning experiences, students are freed to be all they were created to be, living out their destinies before God in their participation and engagement with God in the world.

Indigenous worship is a term used to describe worship that is home-grown in a culture rather than that which is imported. Imported worship includes lyrics and expressions that have been translated, musical structure, movement, instruments and methods of worshipping God, even including the form of dress that is worn, which carry the heart of the culture where they have been developed. As Hiebert and Hiebert Meneses point out, ‘We must recognise that forms of worship vary from culture to culture. We like to sing hymns and choruses. Others like monotonic chants and dancing. Each of us identifies most with songs in our own languages and music styles. One sign of a healthy church is that it writes songs and creates its own worship forms’ (1995:77). Ruakere<sup>21</sup> describes indigenous worship as ‘simply the sound that arises from the land; it is unique to that land and cannot be replicated in other lands’. She suggests that adopting meanings and forms of worship that represent ‘foreign’ cultural expressions will ultimately fail in authenticity and true worship (2015). When students worship God with their own cultural sound and voice, and in the unique ways that God has created them, it can help connect them with their true identity in God, facilitating their personal encounter, engagement with and response to God, bringing them to a place of freedom (Leighton, 2012:300).

Hiebert and Hiebert Meneses further develop that loving people and respecting their culture by taking an ‘incarnational approach to ministry means that we must meet people where they are, not where we are ... We cannot reject their culture and try to replace it with our own. To do so is to destroy their identity and dignity’ (1995:76). In the 2004 Forum for World Evangelization hosted by the Lausanne Committee for World Evangelization in Pattaya, Thailand, ‘Redeeming the Arts Issue Group’ of 41 participants representing 17 nations discussed indigenous worship, reported in the Occasional Paper No. 46. According to this group:

In the Philippines ... evangelization in the sixteenth and nineteenth centuries not only Christianized but also westernized more than 90% of the people. In fact, successful

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<sup>21</sup> Cindy Ruakere, of Maori and Pakeha descent, is from New Zealand, Aotearoa. She has served in over twenty-five nations, pioneering the release of Christian indigenous sounds, giving voice to indigenous music and worship. She has also been used to bring reconciliation between ethnicities, age, and sound.

Christianization was almost equated with the destruction of indigenous heritage as zealous missionaries demonized native arts, especially music and dance' (Harbinson et al., 2005:285).

However, since 1994, a particular artistic group known as 'Kaloob', one of the country's top five folk dance companies, researched traditional forms of worship in the Philippines, filtered these through scripture and made an effort to restore Christian forms of indigenous music, musical instruments, dance, rituals and costumes traditionally used in worship. The effect was marked growth in churches which embraced their cultural and artistic heritage in these expressions of worship (Harbinson et al., 2005:285). Another example of the significance and impact of indigenous worship was that of nineteenth century evangelist and Protestant Christian poet, Vedanayakam Sastri (1777-1864). Sastri went further than simply translating German hymns into his own language, by interpreting Pietist Christianity with a distinctly Tamil expression which connected with the local people. During his lifetime he composed more than 500 songs, and made permanent contributions to indigenous worship of the church in Tamil, Nadu and South India (Hedlund, 2000:61-2).

The holistic approach of Incarnational Reality to missional theological education and training recognises that indigenous worship can help enable students to develop a deeper level of understanding of their true personhood as they express their love in worship to God in ways that are culturally relevant and meaningful to them. For many students this has involved actually discovering the unique sounds and expressions of worship that God has woven into the fabric of their culture; and embracing these in worship has helped them gain a sense of their worth, value, identity and destiny in God. For example, it has been my observation that by nature Filipino worship tends to express a Western model of singing and dancing (in Charismatic and Pentecostal Christian communities). So a simple yet vivid picture was drawn when Rodrigo (name changed) who, having personally expressed his worship to God during a Holy Given School in indigenous worship for the first time, excitedly and full of joy declared, 'Mama, for the first time, I feel Filipino!' For me, this was a resounding reflection of a person finding their identity in God and new confidence in the loving union they could experience with God who created them, unique, yet intrinsically connected also with a culture God had also lovingly and uniquely created and placed them in. 'It is God's heart to see every tribe, tongue and nation worshipping Him in ways that He has created them to be' (Leighton, 2012:300) (Based on Revelation 5:9, 13). Indigenous worship is also a topic taught in the core curriculum of Holy Given Schools within the strand 'Knowing Who You Are in God'.



## **Curriculum Considerations**

### **Significance of Discipleship in the Curriculum**

Embedded in the values of Holy Given Schools, to fully train and equip students as mission workers demands embracing their whole personhood, integrating what they learn with the full actualisation of this being walked out in their everyday lives, thus enabling them to be more effective in their mission practice.

Although Christian, students enter Holy Given Schools influenced by their history and upbringing, family values and ethics, education, profession, religion, experiences and culture along with social, political and beliefs ranging from Judeo-Christian belief system through to witchcraft, and cults, and many different kinds of perversion and violation to their personhood. Students often arrive still broken from the consequences of past experiences that may include violence, corrupt governments, imprisonment, discrimination, war, terrorism, persecutions, atrocities and addictions, poverty, as well as struggling with the consequences and effects of sin, self-hatred and issues of identity over culture and/or sexuality. Significantly, many do not show evidence of having been comprehensively disciplined in their own Christian communities/churches.

Holy Given reflects a commitment to meet the challenge of addressing these issues, regarding this as fundamental to engaging with the whole person, whatever their background, helping each student develop a closer, more personal and confident, open and mature relationship with God. In recognition of this, taking an Incarnational Reality approach, a significant component of the Holy Given curriculum focuses on discipleship, incorporating the basics of the Christian faith. It is imperative that students come from the premise that they know they are loved, forgiven and completely accepted by God, and that their identity is based on what the Holy Bible teaches. As their faith is strengthened, fears are overcome and exchanged for God's love, and students become empowered and confident to live out who they are in the Lord Jesus Christ in the freedom that He brings. The realisation of this can only come from the pedagogical role of the Holy Spirit who speaks, reveals, convicts and ultimately brings transformation (Johns, 1999:42; 2001:6). It is recognised that a culture and environment of safety is essential for transformative learning to take place (Fried, 2006:5). Therefore, trust and respect must be engendered for students feel safe to respond to the Holy Bible and the work of the Holy Spirit in their lives,

bringing wholeness and healing. Building such a culture is supported by sharing life as a community of students and teachers from diverse backgrounds, learning together, eating together, partaking of the same food, sharing the same living quarters and standard of living, and serving one another. The need for establishing the primary foundations is essential in students' training and equipping for mission service, and is supported in the literature. Gnanakan (1989) believed that many churches assume Christians already understand the basics of the Christian faith, and that if educators would return to basics it would bring about renewal of God's work. A current example can also be seen in the 2010s, where 'Seeker-friendly churches', a widespread international church movement which recognised after a significant self-study published in *Reveal: Where Are You?* (2007), that in its zeal to win souls for the Lord Jesus Christ, it had neglected the basics of meeting the needs for discipleship and spiritual growth in its church community (Hybels, 2007).

### **Accessibility of the Course to all Students**

Schools offer a distinctive kind of training experience in that students live and learn shared truth together in cross-cultural settings in either Majority World or First World nations, often being trained in the very environment to which they believe God has called them to serve. Just as schools have been hosted in different locations, so have they also drawn students and staff alike from diverse backgrounds. Recognised as being essential qualities for transformative learning to take place, the school course is designed to be available, accessible, contextual, translatable and relevant in an environment of respect, confidentiality, acceptance and trust. In some school locations, access to a wide selection of literature, and in the local language of the students, which support biblical interpretation and exegesis is not readily available. Students who can freely access these aids help those who cannot. Apart from literacy advantages, those who grasp concepts and learning objectives more readily, while being provided opportunities for personal extension as appropriate, assist those who need more help. This approach is helpful in the transformative learning process because it counters a worldview of competition, performance-focus, individualisation and isolation of students, and focuses on preferring one another as the Holy Bible teaches (Romans 12:10).

The level of education and literacy of participants is not a barrier to students receiving training in Holy Given Schools. Catering for these has involved:

- Interpreters and translators are provided, including volunteers, from staff and among the student body.

- Non-threatening learning environments where students are able to learn in community, such as with buddies, in small groups and tutorial workshops are created. In these environments, those who have received higher education are able to work alongside illiterate students, both learning from each other. To illustrate, in one school this involved the mutual learning of two students: One, a medical doctor, the other, a Majority World illiterate farmer and pastor. The doctor read to the farmer and helped him understand required readings in the curriculum, while the farmer helped the doctor learn the reality of effective formation of local Christian communities in the Majority World brought about by the loving act of farming to feed hungry people in a poor community.
- Students are given the opportunity to complete assignments and presentations in pairs or groups.
- Teaching delivery does not rely on written text alone. Teachers draw on strategies revealed as they pray and wait on the Holy Spirit for the best way to teach and impart truths to their students, and on their God-given creativity and experience to convey curriculum content in inclusive practical demonstrations and exercises. Neither is assessment reliant on written text alone, but embraces many creative methods relevant to different cultural and literacy contexts, and various learning styles of students, such as visual, aural, bodily kinaesthetic and musical, among others.
- Students are encouraged and enabled to pursue deeper and further research where appropriate, utilising additional resources and technology.
- Resources vary in specific areas, but generally include the following:
  - People are our greatest powerful resource. In Holy Given Schools we also have the added benefit of being able to learn from people who represent different cultures and life experiences.
  - Set readings relevant to the topics being studied are required of all students. Effort is made to ship books to students ahead of time, but this has been difficult to achieve in some situations. On a number of occasions we have only managed to provide enough books to be shared, but this has also afforded the opportunity for the students to work together. Provision is made for illiterate students to have all texts read with them.
  - Student handouts, including articles reprinted with permission, relevant to topics being studied are translated into the majority language of the school's location.
  - DVDs are bought in the local area or shipped to schools beforehand.

- Supporting technology appropriate to the capability of the location including computers, overhead projectors, sound systems, recording audio and video equipment, simultaneous interpretation equipment and data projectors is supplied by the host community/church. In some locations, where equipment is unreliable and/or supplying power sources are restricted, programmes are adjusted accordingly at the time. Generators are brought in where necessary and possible.

Further to this, some students entering Holy Given Schools come from highly recognised academic backgrounds, or have titles associated with the ministries and work in which they are already involved. All reference to these is dropped and students and staff are encouraged to refer to each other by their given names, choosing instead to respect each other as brothers and sisters and family members of the Lord Jesus Christ growing together. This has had the effect of freeing students to receive all the course has to offer, rather than believing they need to perform in any particular way according to their own background or ministry status. The model for this has been drawn from the Apostle Paul's approach in the Holy Bible wherein he didn't boast of his 'degrees', but of the fact that he was shipwrecked for the Lord Jesus Christ, and suffered for Him.

Holy Given staff continues to engage in ongoing action and reflection of teaching and learning in order to ensure that the curriculum continues to be appropriate, understandable, relevant, contextualised and provided in ways that meet the learning needs of all students from their diverse cultures and unique backgrounds in which the Holy Given School is located. As such, the curriculum has developed in an organic way since the inception of the first school, described later in this chapter. Such challenges have also been the catalyst for deeper ongoing consideration of the nature of theological education in mission, and its effective translation into the environments and communities in which schools are currently taking place.

## **Curriculum Delivery Methods**

Holy Given International School of Missions uses modern mainstream methods such as project-based and small group learning, peer tutoring and oral presentations. These methods are widely used in secular further and higher education, and are identified in Holy Given as effective vehicles to reflect our creative God, and the diversity of cultures in which schools operate. Group study and presentations are encouraged wherever possible.

These, along with practical duties, give students the opportunity to build relationships and work together in community. Where individual assignments are specified as necessary, teachers/tutors and students work with, and support those who need extra help. Workshops are also provided for groups of students experiencing similar needs as a means of allowing them to benefit from others in the learning process. Many of the topics studied and lessons learned are also able to be practised every day in community. For example, gifts of the Holy Spirit (such as the gift of prophecy or the gift of healing; fully listed in 1 Corinthians 12:8-10) can be exercised daily during worship sessions described previously, and in scheduled outreaches. This allows for the pedagogical and epistemological role of the Holy Spirit to occur, which results in transformative learning. Students are encouraged to be active in communal, participative, spontaneous Pentecostal worship (including indigenous worship) and in ministering to one another both within the school and in the wider community. Similarly, fruit of the Holy Spirit (qualities such as love, joy, peace, patience, kindness, goodness, gentleness and self-control; fully listed in 1 Corinthians 13:4-7) can be developed in community living.

## **Integrated Curriculum Framework**

The three strands comprising the Holy Given Integrated Curriculum nature and purpose Framework include four modules, together providing the essential basis of the core curriculum in all Holy Given mission schools. The strands and modules are: Knowing Who You Are in God (Integrated Spirituality for Mission), Knowing What You Believe (Foundations of Discipleship and Foundations of Missions) and Knowing How to Walk (Models for Missions'. Topics selected for individual schools in consultation with the faculty and the hosting Christian community according to the school's context, structure, length, identified needs, and recommendations based on the host's understanding of their community, must fit within this framework. Each topic in the core curriculum is supported by at least one main learning outcome, and generally at least one other associated learning outcome. Likewise, learning outcomes generally relate to more than one topic. Therefore, if a particular topic is not taught in a certain school, learning outcomes can still be achieved. This further illustrates the holistic and integrated character of the curriculum, which can be adjusted to a variety of contexts and needs yet still meet the learning outcomes and objectives of the course. It also protects the integrity of the course and ensures the learning outcomes of the core curriculum are always covered, regardless the length, location or context of the school. Apart from the selection of topics, the length of time devoted to

each module and topic within a particular Holy Given School will vary according to the needs of that community. Where considered appropriate, two topics of a similar theme and learning outcomes may be combined, workshops in out-of-school time conducted, or evening and weekend classes included in the programme to enhance learning.

Within these parameters, the course remains organic, flexible and dynamic, not limited to a certain prescription, making way for the Holy Spirit to inspire specific topics for diverse cultural contexts and identified needs, and for new topics of contemporary relevance which meet the objectives of the curriculum framework to be taught. This also allows for specialists to be called upon to teach topics of pertinence to a given community. For example, in one school, a text teaching how to make the Holy Bible relevant in every realm of society *Reading the Bible with the Damned* (Ekblad, 2005) was taught by the author because that community had an ongoing prison outreach including discipleship training. In due course, these additional topics may be added to the core curriculum if they prove to be of wider value to all schools. At times gifted equippers in specific fields also become available and volunteer their time to teach. The great benefit to students of having such people imparting to their lives is both recognised, and made room for, in Holy Given Schools.

The Holy Given Integrated Teacher Manual provides Teaching and Learning Plans outlining learning outcomes and specific objectives; required reading for students; along with suggested teaching and learning strategies, sequences and activities; assignment and assessment opportunities; and supporting content matter for each of the core curriculum topics.

The community environment and opportunity to practice and apply key learning outcomes in both unplanned and organised outreach in the wider community exists for all schools, regardless of duration. Organised mission outreach programmes may be appended to Holy Given Schools, conducted after the completion of a school by the hosting Christian community, or included within the duration of a school in a block of time and/or conducted frequently within school time, particularly in weekends and evenings. Programmes are planned together with the church/community and may take place in the local community, for example in villages among the poor and marginalised, in the bush, favelas, in prison ministry, or in other communities or nations according to the needs and opportunities both within and outside the local community.

In the five schools involved in this research project, all four modules within the Holy Given Integrated Curriculum Framework were taught, and topic coverage was similar, although slightly less in the fourth school, which was the shortest in duration. Within the Integrated Spirituality for Missions module, one topic was not selected in two different schools; within Foundations of Discipleship, some topics with similar learning outcomes and content were combined, allowing full coverage of this module in all schools. Owing to the length and context of some schools, a number of topics within Foundations of Missions were not selected for the programme of all schools. Within the Models for Missions module, one topic was not selected for three schools. Nonetheless, as demonstrated in the curriculum maps in Appendix Two, all learning outcomes of the core curriculum were met in each course of the five schools included in this research project. Appendix Three charts the coverage of core and additional topics taught in the five schools involved in this research project.

The following presentation of the Holy Given Integrated Curriculum nature and purpose Framework including learning outcomes, demonstrates the holistic character of the course. It does not include specific topics, content and teaching strategies, set assignments or assessment activities. As described in this chapter, modules are run as action reflective cycles, integrating study, teaching and practical application. They are composed of series of teachings, required readings and viewing of DVDs with reflective discussion, intrapersonal journaling, group and individual assignments integrated with practical service in the school community, and in outreach serving the local community in which the school is located. All modules involve participative engagement in distinctively Pentecostal expressions of worship, whereby students are given the opportunity to practise with one another what they are hearing and learning from the Holy Spirit.

## **Holy Given Integrated Curriculum Framework**

### **Knowing Who You Are in God**

*God in loving union with us*

### **Integrated Spirituality for Mission**

This module is an incarnational foundation of the Holy Given curriculum. It is based on the premise that in order to be effective in our mission practice, our inner or private lives

and relationship with God must be holistically integrated with the way we present ourselves publicly and in ministry. To do this, students learn from our most excellent incarnational model – the person and life of the Lord Jesus Christ. This transforms their understanding of who they are in the Lord Jesus Christ and results in a more personal and mature relationship with God, and desire to love and serve others. The purpose of these teachings is to produce followers and lovers of the Lord Jesus Christ who are willing and ready to consecrate their lives to God, being flexible, obedient to God and open to change. Students learn how to be nurtured by the Lord Jesus Christ Himself – He alone meets all needs for satisfaction. In order to lead others into a place of freedom, students themselves must first experience freedom in their own personal lives. They learn to identify bondages and prayerfully take them to the Lord Jesus Christ alone to be broken and buried. Receiving life in Him and in the power of His resurrection is the only means to true freedom, and appropriating it not only brings personal transformation, empowerment, and gives confidence in witnessing and service among the poor, but also ultimately has the potential to bring transformation to entire communities and nations. Integrated Spirituality for Mission is run as a series of teachings integrated with contemplative assignments, journaling, participation in daily community worship, required readings and DVDs, and community living. It involves participative engagement during worship sessions with God and with one another in distinctively Pentecostal expressions, in both scheduled and unscheduled instances as led by the Holy Spirit (evidenced by spontaneous worship, prayer, quietness, etc.), and in ministry led by a teacher/tutor who is sensitive to the Holy Spirit.

Learning Outcomes:

Students are able to articulate an understanding that expresses a biblical worldview that can be appropriated in their own lives that:

1. they are totally loved and forgiven, resulting in a deep and intimate relationship with the Lord Jesus Christ
2. their identity is based on the fact that they are children of God, made in His image
3. their worth and value of being human is grounded in the creative and redemptive activity of God in the Lord Jesus Christ
4. they have freedom from the effects of sin, death and the devil
5. they can enjoy God and daily live in His presence
6. they can comprehend God as their Father
7. they can journal their self-reflection of what God is doing in and through their lives
8. their challenge is to live a life of obedience to God, in an attitude of openness, flexibility and hunger.



## Knowing What You Believe

*The embodiment of spiritual reality enfleshed through our lives*

### Foundations of Discipleship

This module is an incarnational foundation of the Holy Given curriculum which focuses on the need to learn, establish and apply sound biblical principles as a foundation for personal discipleship and mission practice. This is based on the premise that gaining a greater understanding of foundational biblical principles will result in strengthened faith, empowerment and more developed godly character, inspired worship and prayer life, transformed worldview and priorities, and a greater appreciation of cultural identity. It also recognises the importance of establishing a strong biblical foundation as a prerequisite for further training and equipping in mission practice. Consideration is also given to how one's understanding of scripture can be influenced by culture and formative experiences. Foundations of Discipleship is run as a series of teachings, homework assignments and worksheets, a biblical exegesis, required readings and DVDs, and participative Pentecostal community worship and expression. It involves small group work and individual work.

Learning Outcomes:

Students are able to demonstrate a biblically-grounded understanding and awareness of:

9. the importance and principles of hermeneutics in order to keep true to the Holy Bible (using exegetical observation and practical tools to help do this)
10. the way we interpret is guided by our own experiences in culture.

Students are able to articulate an understanding that can be appropriated in their own lives based on the Holy Bible of:

11. basic foundational doctrines of the Holy Bible
12. the need to develop godly character and imitate the Lord Jesus Christ
13. the types and nature of various gifts, ministries and fruit of the Holy Spirit.

### Foundations of Mission

#### I. Biblical Theology of Mission:

In this section of the module 'Foundations of Mission', students study the revelation of God as Creator of the whole universe who gives us our identity as being the culminating crown of His creative work. Students also study the revelation of God in history as being a God of promise, election and purpose who chooses to participate with His creation in

bringing about redemption and reconciliation. God's mission is woven throughout the Old and New Testaments. Students investigate Old and New Testament perspectives and relate this to how missiology is to be studied and practised today. This is further developed with an analysis of the impact of the Enlightenment on Western and indigenous cultures. *Transforming Mission: Paradigm Shifts in Theology of Mission* (Bosch, 1991) is used as a text to guide this teaching section. This section gives students a greater understanding of God's compassion for the poor and marginalised, resulting in increased desire to reach out, to embrace, serve and empower those to whom God sends them. Biblical Theology of Mission is run as a series of teachings, required readings and DVDs integrated with participative Pentecostal worship and expression.

#### Learning Outcomes:

Students are able to reflect and articulate an understanding of the relevance and role of mission following key themes and principles in the Old and New Testaments of the Holy Bible that they can appropriate and integrate in their own lives:

14. God's initiative in mission with His relationship to His creation and the Patriarchs
15. the implications of a *Shalom* lifestyle for mission
16. the message of the prophets and the relevance of their message in the practice of mission today
17. the meaning of syncretism and how to recognise it when they see it
18. what it means to be a servant from God's perspective
19. the meaning of ethnocentrism, how to recognise it and prevent it in their own lives
20. the call to mission is holistic, celebrating fullness of life with the Lord Jesus Christ, empowered by the Holy Spirit in participation and engagement with God in the world
21. the love of God and their need for complete dependence on Him
22. the Lord Jesus Christ's bias towards the poor and marginalised
23. the necessity of reliance and dependence on the Holy Spirit for mission today through their words and actions.

#### **II. Cultural Anthropology for Mission:**

This section seeks to develop cross-cultural awareness, enculturation and connecting with other cultures. Students learn how to avoid unnecessary misunderstandings with people of other cultures. This guides students in issues of contextualisation and teaches them to love and serve others in an incarnational, loving way. Cultural Anthropology for Mission includes an ethnographic study and is run as a series of teachings involving required readings and DVDs, interviews and participative Pentecostal worship and expression.

Learning Outcomes:

Students complete an ethnographic study of a culture, and articulate an understanding and awareness of other cultures (in order to appropriate 1 Corinthians 13) such as:

24. avoiding creating unnecessary barriers and misunderstandings when entering a new culture
25. some of the pitfalls to avoid.

**III. Majority World Theology:**

This section examines in detail the perception and understanding of God from the perspective and experience of selected cultures. Theology from the Majority World has much to teach about community life and holistic faith lived out in the action of love, word, deed and sign. These important perspectives affect mission practice today. This results in students gaining fresh recognition of the need for community in discipleship and service. Majority World Theology is run as a series of teachings integrated with a group assignment, required readings and DVDs and participative Pentecostal worship and expression.

Learning Outcomes:

Students will articulate an understanding and sensitivity to what God is doing in the nations into which He has sent them. They will:

26. explore key themes and aspects of Majority World Theology in varied contexts
27. have a greater understanding of *local* theologies, and their influence in today's mission practice
28. respect what God is doing among the people to whom they have been sent by God.

**Knowing How to Walk**

*Empowered by the Holy Spirit in our participation and engagement with God in the world*

**Models for Mission**

This module is an incarnational foundation of the Holy Given curriculum. This module provides tools, principles and models, and builds understanding to help and guide students in their future mission practice. It explores mission by examining various models for mission. As students gain a greater understanding of God's incarnational model for interpersonal relationships they are enabled to build healthy relationships and communicate

more effectively with people of other cultures. An emphasis is placed on learning from those who have gone before, and that God uses ordinary people to achieve His goal in mission. Models for Mission is run as a series of teachings, required reading and DVDs, participative Pentecostal worship and expression, language learning, cross-cultural experiences and collaborative class presentations. Students are required to critique a missionary of their choice.

#### Learning Outcomes:

Students are able to articulate an understanding of key themes and aspects that can be appropriated in their own lives such as:

29. the importance of bonding with local communities and practical ways of doing this
30. the importance of knowing what others believe and value in order to communicate the gospel more lovingly and effectively
31. the biblical model of interdependence in the body of the Lord Jesus Christ
32. the components of *healthy* mission relationships as opposed to paternalistic, co-dependent relationships
33. the reasons for poverty and preoccupation with consumerism
34. how cultures view wealthy nations from their perspective
35. contextualisation and discernment and how to contextualise more effectively
36. how to positively and effectively manage culture shock and stress on the mission field, including identifying stressors and coping with cultural change
37. how to positively and effectively manage re-entry from the experience of learning and living in the Holy Given community back into their own communities
38. how God uses people holy and wholly given to Him to achieve His purposes.

A key component of this module is the opportunity to integrate what has been taught and learned in supervised field training in outreach into local communities.

### **Assessment Criteria and Graduation Requirements**

Shaw states, ‘The purpose of assessment is learning ... In this as in all that we do, our focus should be on the developing of whole people who are effective in helping the church fulfil its missional task’ (2014:250). Assessment in Holy Given Schools leans heavily on students outworking what they have learned in class, in community outreach, and in the life of the school community. Written and oral assignments and presentations are assessed, but not graded. This approach counters the tendency of human nature towards competition and individuality, instead instilling values of loving one another, preferring and helping others,

and embracing the richness of community. Assessment acknowledges students' participation, observable expressions of learning outcomes, and interaction with the related content and teaching. This form of assessment is particularly helpful when considering that many assignments are completed in groups, and in some cases may be a combination of individual, pair and group presentations. A key aspect of assessment is also that which is readily observed during community worship and in community living, praying for one another, and in attitudes displayed when performing community duties. Assessment is therefore ongoing, and teachers are collectively involved in supporting and mentoring student growth through a weaving together of teaching/learning/assessment in a continuing and interactive process involving cycles of action and reflection. Assessment helps students identify ways in which they can continue to improve their learning in a particular subject area. This may involve additional tutorials, in a group, with a buddy, or with a tutor; or it may involve encouragement and support to complete further research and self-study.

To ensure graduation requirements (as set out below) are being met by each individual student, an administrator keeps and maintains all records regarding completed assignments; observations of students' contributions to, and response in group work and assignments; readings; attendance; community life etc. When written assignments are due, these are submitted to the administrator, recorded as having been received, and passed to the student's teacher to assess. If a student has not completed an assignment or is dropping in attendance, the administrator and/or tutor will follow-up with the student. This may involve devising an individual plan to help the student, or providing support in other ways. Students who do not fulfil graduation requirements by the end of the course, even with supports that have been put in place to help them achieve this goal, may receive a certificate of attendance instead of a graduation certificate.

Although the Holy Given International Schools of Missions course is not university accredited in itself, links have been forged with Saint Stephen's University (SSU) in Canada, who will provide 15 credit hours (5 courses or one semester) of transfer credit toward SSU's degree programmes in International Studies for successful completion of the Holy Given School for those students who wish to pursue a university-based education. SSU also recognises the benefit of sending their own students to Holy Given to receive the distinctive training that this school offers. The email content received from Bob Cheatley, President SSU on 20 November 2007 in confirmation of this agreement is appended to this thesis. To date, May 2015, no students have yet taken advantage of this offer.

## **Graduation Requirements**

In order to graduate, students will demonstrate:

- minimum 80 per cent class attendance
- willing and active participation in all school community activities, including but not limited to:
  - required study groups
  - assigned small groups
  - regular attendance at a local church
- completion of all required readings (including books, articles and student handouts)
- completion of all homework assignments
- active participation in, and completion of group assignments
- attendance to scheduled viewings of required DVDs
- willing and active participation in all assigned outreaches, including overnight outreaches
- active participation in communal, spontaneous and indigenous worship
- active participation in community life, completion of all assigned duties.

## **Locating Holy Given Schools in the Literature**

Although aspects of the Holy Given curriculum can be located in a number of historical contexts described in the literature review in Chapter Two, it does not fit neatly into any of these perspectives, but presents a new theory of missional theological training which takes Incarnational Reality as an approach, considered essential for transformative learning to occur. This approach, described in Chapter One, can be offered as relevant for effective missional training in today's environment. There are nonetheless similarities between the curriculum of Holy Given Schools and some missional training programmes developed in the 1960s with the example of YWAM (International DTS Centre, 2001), and the more recent example in the 1990s with UEM's curriculum development (2014). Problems traditionally faced by many training programmes of the 1990s are not necessarily shared by Holy Given Schools. Whereas many were identified in the literature as understaffed and under-resourced, Holy Given Schools are run in partnership with Christian communities/churches in the local contexts in which schools are located, who already have established facilities, staffing and administration structures.

## **Addressing Key Concerns of the Literature**

The literature review highlighted three main themes representing identified needs within theological education. The Holy Given curriculum, combined with Incarnational Reality as an approach, addresses key concerns in significant ways.

### **The Quest for Integration and Holism in Theological Education**

The Holy Given curriculum is holistic and integrated, addressing the fragmentation of theory and practice in theological education by bringing together ‘knowing’ ‘being’ and ‘doing’ (Banks, 1999:135-36; Nicholls, 1975b:639), connecting people to be all they were created to be (Banks, 1999:135-36). Further, Sands’ holistic and comprehensive purpose (‘knowing that’, ‘knowing how’ and ‘knowing who’) and nature framework (a weaving together of the learner, the teacher, the milieu and the subject matter), along with the related characteristics of theology (God-directed, source-related, community-situated, and outcome-orientated) has been utilised (Sands, 1997:158, 209-244, 287) in developing the Holy Given Integrated Curriculum Framework. The Holy Given curriculum recognises that effective learning is transformative when it integrates theory and practice (B. Ott, 2001a:239, 242-43; 2001b), academic learning and student development (Fried, 2006:5; Keeling, 2004:2, 6), allowing students to engage in critical self-reflection, altering taken-for-granted frames of reference’ (Mezirow & Associates, 2000:7-8), providing a ‘safe environment’ in community is key to achieving this (Fried, 2006:5). Part of our preparation and application of the knowledge that we have gained and are gaining, based on the holistic integrative model of learning, takes place in community worship where students personally encounter, engage with, and respond to God in this safe environment. Incarnational Reality, being holistic in its approach, is woven inter-relationally throughout the Holy Given curriculum.

### **The Search for Excellence, the University Model, Accreditation and Professionalism**

The intention of the Holy Given curriculum is to ensure that teaching, training and delivery is relevant, contextualised and accessible to the current needs in each context (Anderson, 2004b:6; Banks, 1999:223; Griffiths, 1990:11; Newbigin, 1979:107; Pobe, 2010:339), and that assessment is not based on unholistic Western patterns and standards (Bowers, 1989:11-18; Conn, 1979:312; International Council for Evangelical Theological Education, 2008). Further, it offers a response to the concerns of the marginalisation of Pneumatology

(Anderson, 2004b:5-6; Hiebert, 1994:189-201; Pobee, 2010:339-40) and the reclaiming a Third Article Theology (Badcock, 1997; Dabney, 2001; Habets, 2008:77-8; 2010; Hinze, 2001; Kärkkäinen, 2000; Yong, 2002; Pinnock, 1993:491; 1996:230; Werner, 2009a:22) by taking Incarnational Reality as an approach, which gives priority to the pedagogical role of the Holy Spirit as the epistemological agent of transformative learning. The Holy Given curriculum is organic, flexible and dynamic in nature, responding to contemporary challenges, facilitating what God is doing in our midst and in the world, adapting to the context and to the nature of the students present in each new school wherever it is located (Anderson, 2004b:5; Bediako, 2000a:5-6; Chao, 1972:9; Conn, 1979:317-18; Griffiths, 1990:9; Laing, 2009; Leighton, 2012:287; L.J. McKinney, 2003:4; Míguez Bonino, 1994:285; Newbigin, 1979:106-107; Pierson, 1991:3-4; Pobee, 2010:337-39; Stevens, 1992:7-8; Wanak, 2000:3-24; Yung, 2003:71).

### **The Call to Transformative Theological Education**

The objective of the Holy Given curriculum is transformative missional theological education training and equipping which is by nature holistic, integrated, incarnational, contextualised, experiential, and relevant. Sands' holistic TE framework 'knowing that', 'knowing how' and 'knowing who' (1997:209-44) which supported the development of the Holy Given Integrated Curriculum Framework, provides the opportunity for students' encounter with God, resulting in their transformative learning and in varied cultural settings. Taking an Incarnational Reality approach also responds to the call for a recovery of a Third Article Theology (TAT) that fully embraces and gives fresh priority to the role of the Holy Spirit (Badcock, 1997; Dabney, 2001; Habets, 2010; Hinze, 2001; Kärkkäinen, 2000; Yong, 2002), recognising the full place of the Holy Spirit along with the Holy Bible at the heart of missiology and theology (Habets, 2008:77-8; Pinnock, 1993:491; 1996:230; Werner, 2009a:22) and the pedagogical role of the Holy Spirit, the epistemological agent of transformative learning (Johns, 1999:42; 2001:6). It further recognises the need to embrace the whole student, in the classroom, in community life (Fried, 2006:5) and in outreach. Kegan highlights the value and importance of both informative learning (deepening cognitive, intellectual learning) and transformative learning (understanding of ourselves, our way of being in the world, and our relationships with others) (2009:42-3). The Holy Given Integrated Curriculum Framework embodies the need for an open, experience-orientated spirituality, that together with the Holy Bible and absolute dependence on the presence and place of the Holy Spirit (Allen, 1912; Anderson, 2004b:5; Bosch, 1980:98; Easter, 2014; Hay, 1947: 396-97, 531; Hodges, 1953a:14; Lederle, 1998:46; P.W. Lewis, 2003; Newberry, 2005:100).



## **Conclusion**

This chapter has outlined the Holy Given International School of Missions underlying curriculum philosophy, curriculum considerations and integrated framework which included the course overview, assessment criteria and graduation requirements.

Over the years, people who have received training have also wanted to reproduce schools in other locations around the world. This is possible, since the programme has modelled an Incarnational Reality approach, and has been designed in a way that is easily translatable. It is also flexible enough to make room within the framework for the uniqueness of hosting nations to contribute what they bring to the world. For example, the passion and fervency in prayer of South Koreans is demonstrated in schools in Seoul; and the compassion and celebration Filipinos express for the poor is demonstrated in schools of Leyte.

Further, when learning about and critiquing various Majority World theologies, it has proven invaluable to draw reflections from the students themselves. In some situations, Holy Given Schools have represented up to twenty nations, which is hugely beneficial in providing opportunities for students to learn from one another. This has also provided the opportunity for students to recognise key contributions that their own cultures can make to the global understanding of mission.

In short, within its nature and purpose framework, the Holy Given curriculum is grounded in the Word of God, presenting biblical, theological and practical aspects integrated with Incarnational Reality as an approach to transformative missional theological education and training.

## CHAPTER FOUR: RESEARCH METHODOLOGY

### Overview of the Chapter

In this chapter, I provide an outline of my research methodology, predicated by my underlying epistemology, ontology and axiology and my own Living Educational Theory. I describe Living Theory methodology as the overall philosophy that has guided this research process of confirming Incarnational Reality as an approach to missional theological education and training in my schools. I further discuss how action research supported this Living Theory methodology.

### Epistemology, Ontology and Axiology

I come from the premise that God is real and that He does exist (Apostles' Creed) and that He reveals himself authentically to humans when they have faith in Him and His self-revelation in the authoritative Christian Scriptures. 'I have faith in God in order to understand'<sup>22</sup> (Augustine, 354-430 AD). Accepting that God is real, He can 'be experienced by persons that are equally real' (Poloma & Hood, 2008:12). Truth is attained by engaging with Truth itself in the embodiment of the Lord Jesus Christ, Creator and Sustainer of the universe and all life within it, 'I am the Way, the Truth and the Life' (John 14:6). Through the miracle of the incarnation of the Lord Jesus Christ, the Creator entered His Creation, the Eternal entered time; God became human, choosing to reveal His nature on earth (John 1:1-3, 14; Nicene Creed).

Truth cannot depend on science alone to be fully understood, since the created one could never have the capacity to fully understand the Creator. Science can point to, and help uncover truth, but cannot create new truth, since truth in itself is absolute and unchanging. As Turner maintains, there is no inherent conflict between science and religion, 'Ultimately, truth is one, consistent and coherent' (1998:17). True reality does not create order, but simply recognises order in the richness of diversity. 'Reality consists of a system of

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<sup>22</sup> Based on Augustine's assertion: '*Crede, ut intelligas*' Sermon (43.7, 9).

interdependent, interrelated, levels of being' (Flett, 1998:30). Science is fundamentally the product of our being able to witness and investigate the order by which the Lord Jesus Christ has created the heavens and the earth, holds it together and sustains it. Intricately involved with His creation, He exists in the centre of every atom beyond where science has probed, abides in sound waves and is faster than the speed of light. He is thus able to transcend the expectations of science when exercising His authority as Creator. In so doing, He gives insight into the supernatural by performing wonders and miracles like walking on water (Matthew 14:22-33) and multiplying loaves and fishes (John 6:1-14), and He alone possesses the power to forgive sin, transform the human heart and set us free from the devil. Such activities go beyond scientific explanation to enter the realm of faith in the One who is above science.

Through His virgin birth, the Lord Jesus Christ, who existed before history began, was incarnated on earth, breaking into the world of humankind. He pointed to God who *is* Love, demonstrated what it is to live in vital union with the Godhead, and ultimately lay down His life in love for the world (John 3:16). Upon His Ascension to the Father, He sent the Holy Spirit to empower those who believe in Him, the Son of the Living God.

Just as we have to regard the incarnation of the Son and Word of God as a movement of the saving love of God which penetrates into the ontological depths of our creaturely existence in order to redeem us, so we must regard the activity of the Holy Spirit as actualising our union and communion with God through Christ in the actual structure of our human, personal and social being (Torrance, 2000:9).

This relationship with God is a divine union, a perichoresis by which believers are enabled to participate with what God is doing in the world. In a dynamic sense, 'perichoresis' denotes an 'interpenetration' and has been used to describe both the 'relation between the ... [divine and human] natures in the person of the incarnated Christ' (Mănăstireanu, 2007-2008:64) and the Trinitarian concept derived from such statements in the Holy Bible as, 'I and the Father are one' (John 10:30, NIV. See also John 10:38, 14:10-11). The term is also used to reflect the relationship between the Lord Jesus Christ and the believer, based on such biblical passages as 'I am in My Father, and you in Me, and I in you' (John 14:20). According to Mănăstireanu, this suggests 'a certain analogy between the particular unity existing between the divine Persons and the expected unity among believers, as well as between these and the Godhead' (2007-2008:81). The Lord Jesus Christ is never apart from the world, never removed. He is within the world, and can be seen through the face of His people; those who have put their faith in Him and make efforts to love with His 'supreme

[altruistic] love [that] transcends our conscious egos and their rational – hedonistic, utilitarian, and eudaemonistic – interests’ (Sorokin, 1954/2002:126). This love can be expressed in such terms as godly love (Poloma & Hood, 2008) and Unlimited Love (Post, 2003).

Incarnational Reality, at the heart of my approach to missional theological education and training described in Chapter One, can then be explained epistemologically as the means by which we embrace the journey of engaging with the knowledge of the Lord Jesus Christ. This is a knowledge which cannot be attained merely by reason and knowing *about* truth, but by encountering a knowable God and engaging *with* Truth itself (John 14:6) in relationship with Him and through Him (the Lord Jesus Christ), fleshing out that knowing in our everyday lives. This is about being in the world, participating with God in what He is doing in the world, concerned with the poor and marginalised, the broken and oppressed. We are taken outside our comfort zone to holistically live in a way that points to what we believe, integrated with values of love, respect and compassion, preferring others, fighting for justice and dignity for our human family. It starts with coming face-to-face with God. John Calvin said, ‘It is evident that man never attains to a true self-knowledge until he have [*sic*] previously contemplated the face of God, and come down after such contemplation to look into himself’ (1536/1599:38). As Smith contends, ‘We pray *before* we believe, we worship before we know – or rather, we worship in *order* to know’ (2009:34).

Values to which I am committed, and which I believe are essential for authentic incarnational Christian witness, are truth, love, justice and human equality; and selflessness, accessibility, respect and concern for the welfare of others. Love is active. Living these values with integrity will withstand public scrutiny to the point where, when received by others, they can bring transformative change (Whitehead & McNiff, 2006).

## **Living Theories**

A Living Theory is ‘an explanation produced by an individual for their educational influence in their own learning, in the learning of others and in the learning of the social formation [and cultures] in which they live and work’ (Whitehead, 2008:104). ‘Living Theories are phenomenological in that they begin from the experience of the phenomenon the researcher is seeking to understand ... The explanatory principles are ... the energy flowing values and understandings the individual uses to give meaning and purpose to their

life and to explain their educational influences in learning'. However, rather than producing a 'description of a universal essence' or 'abstract generalizations', they relate specifically to the individual (Whitehead, 2009:3-4). Living Theories are similar to ethnographic research in that they also regard the cultural norms 'within which the researcher is acting and researching', but differ in that they regard the cultural norms of participants individually, not in terms of the whole cultural group (Whitehead, 2009:4). These are important distinctions that needed to be taken into consideration since this research seeks to confirm whether the teaching/learning process in Holy Given Schools, brought from the Holy Bible and encounter with the Lord Jesus Christ, in classes and in Holy Spirit inspired communal, participative and spontaneous worship (including indigenous worship), and in community living facilitated each student's connection with their personal identity and destiny. Living Theories, which investigated my own 'lived experience' and the students' 'lived experiences' (Whitehead, 2008:107) were therefore able to be effectively used to confirm that personal transformation was experienced in students' lives as a result of participating in Incarnational Reality as an approach.

A Living Theory is not constrained by propositional logic relative to the questions it answers, but is held in tension with the contradictions of a real-life teaching context, as Whitehead states:

In a living educational theory the logic of the propositional forms, whilst existing within the explanations given by practitioners in making sense of their practice, does not characterise the explanation. Rather the explanation is characterised by the logic of question and answer used in the exploration of questions of the form, 'How do I improve my practice?' (1989:43).

## **My Living Educational Theory**

My Living Educational Theory is that Incarnational Reality is an effective approach to transformative missional theological education and training of mission workers, giving full place to the pedagogical role of the Holy Spirit, the epistemological agent of transformative learning.

It includes:

- my personal encounter and ongoing participation and engagement with God the Father, the Lord Jesus Christ, and the Holy Spirit experienced in my own life, service and practice

- an understanding that there is a knowledge which cannot be attained merely by reason and knowing *about* truth, but by encountering a knowable God and engaging *with* Truth itself (John 14:6) in relationship with Him and through Him (the Lord Jesus Christ), fleshing out that knowing in our everyday lives
- a biblical foundation that informed my theological understanding of Incarnational Reality
- empowerment and motivation to teach and impart what I have experienced and learned to others, which has shaped my current missional theological education and training practice, undergirded by an epistemology and philosophy of practice based on Incarnational Reality.

*My definition of Incarnational Reality: God in loving union with us, the embodiment of spiritual reality enfleshed through our lives, empowered by the Holy Spirit in our participation and engagement with God in the world.*

- an understanding that Incarnational Reality is holistic in its approach, fundamentally marrying orthodoxy (right belief) with orthopraxis (right action) and orthopathy (right experience, affections or passion). Living in loving union with God involves worshipping Him with all our heart, all our soul, all our mind and with all our strength (Mark 12:30)
- ongoing formal and informal research as I have continued self-reflection and self-study in the Word of God and into issues of concern in my living practice among the poor and marginalised, in order to improve my practice to enable those I train and equip to be empowered to be all they were created to be
- the sensing that Incarnational Reality as an approach to missional theological education and training of mission workers could be offered as a tool to the wider Christian body to help bring transformation in other communities and societies throughout the world.

This research project was undertaken to critique if Incarnational Reality as an approach was bringing transformative learning in the lives of students who receive such training. As a reminder, my research questions were:

- I have experienced Incarnational Reality. Is it possible to impart this to others through my teaching practice?
- Can an integrated curriculum framework of Knowing Who You Are in God, Knowing What You Believe and Knowing How to Walk, together with an Incarnational Reality

approach to missional theological education and training facilitate an encounter with the Lord Jesus Christ in and through the Holy Spirit, the epistemological agent of transformative learning?

- Does an Incarnational Reality approach to missional theological education and training account for the varying learning needs of students from diverse cultural and ministry backgrounds?

## **Methodology**

### **Living Theory Methodology**

Living Theory methodology when applied to research is a dynamic process where theories emerge from practice, and are reflected upon and critiqued for their ability to transform and sustain communities of practice (Whitehead, 1989:47). In this self-study I investigate my own practice, reflecting on and critiquing my Living Educational Theory (described earlier) that Incarnational Reality is effective as an approach to transformative missional theological education and training.

I had taken an Incarnational Reality approach in response to what I intuitively interpreted as direction from the Holy Spirit. This approach was supported by my personal beliefs; confidence in the Holy Spirit as the epistemological agent of transformative learning; values of truth, love, justice and human equality; and desire for my students to experience what I myself had experienced in terms of Incarnational Reality. Having taken this approach, I was now personally challenged to ask the question, ‘How do I know that my students are experiencing transformative learning with this Incarnational Reality approach?’ This question derives from my passion to see mission workers holistically trained and equipped for the mission field, living values which I believe are essential for authentic Christian witness (described earlier). Whitehead explains that ‘the meanings of these values (should) emerge in the course of my practice’ (2008:107).

Since Living Theory methodology is phenomenological in that it begins ‘from the experience of the phenomenon the researcher is seeking to understand’ (Whitehead, 2009:3), it is well-suited to this research which aims to evaluate the effectiveness of Incarnational Reality as an approach by reflecting on my own ‘lived experience’, and investigating students’ transformative ‘lived experiences’ (Whitehead, 2008:107). Regarding

the cultural norms of participants individually, not in terms of the whole cultural group (Whitehead, 2009:4) also needed to be considered since this research investigates whether my approach of Incarnational Reality, integrated with teaching from the Holy Bible facilitates encounter with the Lord Jesus Christ during classes, in community, and in Holy Spirit inspired worship, resulted in transformative learning (Mezirow, 1997) for each student, connecting them with their personal identity and destiny.

Rather than making assumptions, or concluding my own assessment of what I thought may, or may not be taking place in students' lives, I consequently embarked on five action research cycles with the aim of revealing what my students themselves would say was happening for them in terms of transformative learning taking place as a result of my Incarnational Reality approach. The action research approach is discussed in more detail later in this chapter.

Examples of Living Theory development and PhD research abound. Rawal (2009) focused on 'making magic ...' which was his analysis of skills training for life skills professionals; Lohr (2006) wanted to examine how to develop love as part of her professional practice; and Wood, Morar and Mostert (2007) used Living Theory research to develop an education system based on the values of social justice, inclusion and respect for human dignity in South Africa. Carson and Sumara (1997) have also had input into this issue, publishing a collection of essays examining action research as a 'lived practice', exploring the subjective interrelationship of an investigation and the influence the particular research has on the investigator, and how that in turn influences the investigation itself.

### **Key Points Relating Living Theory Methodology to this Research**

- Living Theory Methodology is a dynamic process. Theories emerging from practice are reflected upon and critiqued for their ability to transform and sustain communities of practice (Whitehead, 1989:47) The genesis of my research began with my personal transformative experience encountering God. I examined and explained this 'lived experience' and resulting practice relating to my own Living Educational Theory.
- It allows me to ask questions in self-study of my own practice (Whitehead, 2008:110) such as, 'How do I know that my students are experiencing transformative learning with this Incarnational Reality approach?' I investigated my practice to determine whether my approach, integrated with my teaching and the Holy Bible imparted



Incarnational Reality to others, generating for them their own personal transformative learning experiences.

- It is phenomenological, beginning ‘from the experience of the phenomenon the researcher is seeking to understand’ (Whitehead, 2009:3). My own ‘lived experience’ (Whitehead, 2008:107) is told as an impressionist tale in Chapter One. I reflected on and critiqued what I believed about this experience, taking my bearings from the Holy Bible, and this is also described in Chapter One. In order to understand and further explore Incarnational Reality as an approach, which by nature and source is ‘the divine love of God’, I researched theories on Love Energy and Unlimited Love suggested by Sociologists Lee, Poloma and Post, Poloma and Hood and Sorokin (Lee et al., 2013; Poloma & Hood, 2008; Post, 2003; Sorokin, 1954/2002).
- The theoretical work of these sociologists helped me conceptualise and describe ‘love’, and explore meaningful ways of examining love and its effects. It also helped me produce more probing questions for students, assisted with interpretation and analysis of responses, and enabled me to identify and observe transformative learning in the lives of the students in Holy Given Schools.
- It regards the cultural norms of participants individually, not in terms of the whole cultural group (Whitehead, 2009:4). To achieve this, students from five Holy Given Schools were selected to form a case study examining their unique personal, phenomenological, ‘lived experience’ (Whitehead, 2008:107) to confirm if transformative learning was occurring for them.

## **Hermeneutic Phenomenology**

I adopt van Manen’s hermeneutic phenomenological epistemology in my research methodology, and integrate details of my ‘lived experience’ as a practitioner. Hermeneutic phenomenology has to do with discovering ‘what a certain phenomenon means and how it is experienced’ (1990:29). It interprets human activity in written or verbal communication in order to understand or comprehend expressed meaning more deeply, rather than to approach it with preconceived, closed or fixed ideas. ‘Husserl [often referred to as the father of phenomenology] saw this ... as a way of reaching true meaning through penetrating deeper and deeper into reality’ (Lavery, 2003:5). In phenomenological research, the ‘researcher identifies the essence of human experiences about a phenomenon as described by participants in a study’ (Creswell, 2009:231). It is ‘not so much a particular method as a particular approach ... modified by writers ... who wanted to reaffirm and describe their “being in the world” as an alternative way to human knowledge’ (Willis,

2001:2). Further, I believe with Fenstermacher, that personal practical knowledge (1994:50) gained through lived experience (van Manen, 1990:35-51) and reflective understanding (Hendricks & Clarke, 1993:204) is as legitimate an epistemological category as knowledge gained through other forms of quantitative and qualitative research, as long as it is justified and validated in an equally robust manner.

In this research project, my purpose was to discover students' lived experience of transformative learning as a result of attending Holy Given Schools, and make practical knowledge claims based on this. Hermeneutic phenomenology allowed me the freedom to write what I witnessed and interpreted from what students said had taken place in their lives using narrative disciplines, which could then be used as a generative of new perspectives on missional theological education and training. Acknowledging that the hermeneutic process 'refers to the way people interpret and make sense of experiences, usually by naming them according to their pre-existing values and ways of seeing the world' (Willis, 2001:5), enabled me to view the world through my own experience of Incarnational Reality.

### **Key Points Relating Hermeneutic Phenomenology to this Research**

- Hermeneutic Phenomenology describes our "being in the world" as an alternative way to human knowledge' (Willis, 2001:2) My 'being in the world' story began with my encounter with the Lord Jesus Christ and the Holy Spirit described in Chapter One. Out of this profound life-changing encounter with God, I understood for the first time who I was, and the real meaning, purpose and destiny of my life. My Living Educational Theory emerged from this phenomenological experience with God.
- It integrates details of personal practical knowledge (Fenstermacher, 1994:50) gained through my 'lived experience' as a practitioner (van Manen, 1990:35-51) and the lived experience of the students in transformative learning. Holistically integrated with my ongoing relationship with God the Father, the Lord Jesus Christ, and the Holy Spirit, together with ongoing study of the Holy Bible, guiding me in my continued 'lived experience' as a practitioner, and formal and informal study, enabled me to develop my own theory and practice of Incarnational Reality as an approach to missional theological education and training.
- In a theological sense it incorporates the relationship between the human spirit and the Holy Spirit 'in lived experience and reflective understanding' (Hendricks & Clarke, 1993:204) The purpose of this research project is to confirm if my approach of

Incarnational Reality that has come out of my own experience, results in transformative learning for my students.

- It focuses on discovering what the phenomenon means and how it is experienced (van Manen, 1990:29) In order to achieve this, I needed to discover what the phenomenon of Incarnational Reality means to my students, how it is experienced by them, and their understanding of ‘being in the world’.
- It allows ‘the essence of human experiences about a phenomenon’ to be ‘described by participants in a study’ (Creswell, 2009:231) Students’ phenomenological experiences with God were explored through action research processes (described later in this chapter) primarily utilising interviews and observations (results of which are presented in Chapters Six to Ten).
- It aims to reach true meaning through penetrating reality more deeply (Laverty, 2003:5) In order to probe more deeply the essence of students’ described experiences, I triangulated various perspectives, frameworks, principles and insights from literature (described in Chapter Two and throughout this thesis), received input from a group of critical friends (described later in this chapter and in Chapter Five), and utilised a qualitative and mixed methods research data analysis software program called Dedoose (SocioCultural Research Consultants, 2016) to assist in the analysis of data. This program and how it was used is described later in this chapter and the results are presented in Chapters Six to Ten and in Appendix Six.

## **Transformative Learning**

This section describes how concepts and characteristics of transformative learning (described more fully in Chapter Two) that results from taking an Incarnational Reality approach to missional theological education and training have been used in this research to help identify the lived experiences of students involved in this study. Mezirow’s theories of transformative learning (Kroth & Cranton, 2014:xiii; Mezirow, 1990; 1997; 2000) formed the basis of these concepts, which have been further developed by other writers and educationalists. Identifying and utilising commonalities and characteristics of transformative learning identified in the literature helped provide a theoretical and practical framework on which to more closely measure, interpret and communicate students’ experiences of transformative learning. It also assisted in reducing bias and avoiding premature conclusions (Banik, 1993; Denzin, 1978:307; E.S. Mitchell, 1986:20-21; Thurmond, 2001:256). ‘All transformative learning involves the learner as a whole being – body, mind, emotion and spirit’ (Fried, 2006:6), integrating ‘learning and life for each

student' (Ball, 2012:146), including the 'full scope of a student's life' (Keeling, 2004:10). Learning which is *informative* (deepening cognitive, intellectual learning within an already established frame of reference) and *transformative* (learning which reconstructs our frame of reference in relation to our understanding of ourselves, our way of 'being in the world' (Willis, 2001:2) and our relationships with others) are both 'expansive and valuable' (Kegan, 2009:42-3). The Holy Given curriculum and that which is taught in class and from the Holy Bible can deepen and empower students' cognitive and intellectual understanding and knowledge, and further equip them with practical skills (Association of American Colleges and Universities, 2002:xi) for the ministry, but it is their encounter with God the Father, the Lord Jesus Christ, and the Holy Spirit, in worship (including indigenous worship) prayer, the impact of personal ministry, and learning both co-operatively, and from others as we live together in community, which goes further to challenge deeply held thoughts, feelings and actions, resulting in transformative learning.

In order to identify transformative learning in my students, I examined what students said had taken place for them, along with my own interpretation of observations made through my practical lived experience. Since any real inquiry of knowing depends on an inquiry of understanding, I took the stance of a detective,<sup>23</sup> in the sense that I treated students' experiences as clues, signs and symptoms of the depth to which they had engaged in transformative learning as a result of my Incarnational Reality approach during the course of a school. The new and unique insights and understanding derived from investigating these clues, testing patterns and drawing conclusions, generated knowledge claims which are presented in Chapter Eleven. Employing scientific and positivist research methodologies as supporting investigative tools, helped unearth clues pointing to patterns and themes, providing different perspectives to this inquiry (Methods employed in this research to achieve this are described later in this chapter).

### **Key Points Relating Transformative Learning to this Research**

- Transformative Learning particularly focuses on adult learners whose life experiences have already shaped their beliefs and values (Keeling, 2004:7, 10), assumptions and responses (Mezirow, 1997:5-6; E.W. Taylor et al., 2012). My research was a quest to find out if my approach of Incarnational Reality which I practice in Holy Given

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<sup>23</sup> The metaphor of detective was applied to post-constructivist research by Shenk, Gary, 1993. Qualitative research? Quantitative research? What's the problem? Resolving the dilemma via a postconstructivist approach. *Convention of the Association for Educational Communications and Technology*. New Orleans, LA, 13-17 January 1993. New Orleans, LA: EDRS:902-930:922.

Schools was bringing transformative learning in the lives of students, whose ages generally range from 18-50 years.

- It ‘involves the learner as a whole being – body, mind, emotion and spirit’ (Ball, 2012:146; Fried, 2006:6). Holy Given Schools practise an Incarnational Reality approach that fundamentally marries orthodoxy (right belief, mind) with orthopraxis (right action, body) and orthopathy (right experience, affections or passion, spirit and emotion) giving full place to the pedagogical role of the Holy Spirit as being the epistemological agent of transformative learning (Johns, 1999:42; 2001:6). The transformative learning experiences of my students confirmed this approach, the conclusions of which have been detailed in Chapters Eleven and Twelve.
- It is phenomenological in that it relates to students’ ‘being in the world’ (Willis, 2001:2). I sought to probe more deeply and analyse the transformative learning taking place for students as a result of their having received missional theological education and training which took an Incarnational Reality approach. I needed to discover whether this approach had altered the students’ way of ‘being in the world’.
- It allowed me to integrate what students said had taken place with my own interpretation of observations (Whitehead & McNiff, 2004) made through my personal practical knowledge (Fenstermacher, 1994:50) gained through lived experience (van Manen, 1990:35-51). When I analysed student data and explored common themes, I examined for, identified, and interpreted indicators of transformative learning and gathered data in relation to the conceptual purpose and nature framework of the Holy Given curriculum, which was based in my own lived experience and biblical theological definition of Incarnational Reality.
- It involves processes of action and reflection integrating theory and practice (B. Ott, 2001a:242-43). My study of the literature in missional theological education and training, historically up until the present age, repeatedly reinforced the call for transformative theological education, also highlighting the crucial role of the Holy Spirit as the epistemological agent of transformative learning (Chapter Two). Reporting the findings of my research and presentation of the data initially was in the form of concept maps, highlighting students’ responses to these themes in terms of their transformative learning. I later re-presented student data relating to transformative learning as excerpts in the form of student narratives accompanied by my analytical observations and reflections. To assist this process I reviewed and reflected on the literature (Chapter Two) exploring for key characteristics of transformative learning identified by writers and theorists, demonstrating that transformative learning had

occurred in a person's life. I then utilised commonalities as tools to more closely analyse student narratives, and measure and communicate identified transformative learning experiences in order to further confirm my own interpretation of observations made through my personal practical knowledge. These characteristics provided further triangulation, and have been included in Chapter Five and woven throughout my analysis in Chapters Six to Ten.

## **Narrative Inquiry**

Narrative inquiry refers to 'qualitative research designs in which stories are used to describe (human existence as) human action' (Polkinghorne, 1995:5). Although the term has been used in a variety of ways, in the context of narrative inquiry, 'narratives' typically focus on the lives and experiences of individuals (Riessman, 1993:4-5) as told through their own real life stories, written, spoken or in visual representations (Connelly & Clandinin, 1990:2). 'Stories are particularly suited as the linguistic form in which human experience as lived can be expressed' (Polkinghorne, 1995:7; Ricoeur, 1986/1991). The study of the experiences of individuals through their life stories explores the learned significance of the phenomena of those individual experiences being investigated, and is considered 'appropriate to many social science fields' (Connelly & Clandinin, 1990:2; 2006:45). Stories are a powerful means of investigating the 'knowing' of an individual, their interpretations, their knowing, understanding and changes in their frames of reference. The knowledge carried by stories is becoming more widely accepted as a legitimate form of reasoned knowing (Bruner, 1986:8) differing from statistical scientific understanding which has traditionally shaped research (Polkinghorne, 1995:8-9).

In narrative inquiry as methodology, Clandinin observes that 'all stories are partial' (Clandinin, 2006:48), so require a point of reference in their examination. She suggests a three-dimensional approach, intersecting 'personal and social (interaction)', 'past, present and future (continuity)', and 'place (situation)'. Working within these dimensions, narrative inquirers engage with participants through telling stories, and 'coming alongside participants in the living out of stories' (Clandinin, 2006:47; Connelly & Clandinin, 2006). The meta-narrative of this project is 'My Story' that informed my approach of Incarnational Reality in my missional theological education and training practice. The literature review tells the story of historical trends and developments, exploring what has been the approach, what currently is the approach, and challenges for the future in missional theological education and training. My students have told their own stories of

their transformative learning experiences in Holy Given. Added to this, impressionist tales told anecdotal stories of what I had observed in the schools and students. As staff in Holy Given, we ‘came alongside’ and participated with students living out their engagement in Incarnational Reality experiences, and in the context of this research, told the stories of Incarnational Reality and transformative learning that were learned in the process of this project.

### **Key Points Relating Narrative Inquiry to this Research**

- Narrative Inquiry is an interpretive approach in social sciences and involves using storytelling methodology. It is inherently multi-disciplinary (M.C. Mitchell & Egudo, 2003:iii). The multi-disciplinary nature of my research is summarised in the next section.
- It allows the story (Van Maanen, 1988:101-124) of my own Living Theory, stories detailing observations of students’ transformative learning, and the students’ *own* stories of their transformative learning experiences to become the objects of study. It allows the researcher to ‘capture the rich data within stories’ (Kincheloe, 2001; M.C. Mitchell & Egudo, 2003:2; P.C. Taylor, 1997). Student’s own stories, and the rich data captured in excerpts relating to their personal transformative learning experiences is presented in Chapters Six to Ten and in Appendices Six and Seven.
- It focuses on how individuals make sense of experiences in their lives (Riessman, 1993:4). This relates well to the context of this research which identifies that effective learning is holistic and integrated in the students’ knowing, being and doing (Guder, 1994:422). ‘People compose their own stories about who they are, what life is about, what is going to happen to them and how they should respond to the various challenges life presents’ (Keeling, 2004:9).
- It allows the researcher to ‘capture the informant’s story through ethnographic techniques such as observation and interviews’ (M.C. Mitchell & Egudo, 2003:iii). An essential source of my data gathering was in captured stories from the students in interviews and in observations. Data was explored for evidence of transformative learning (changes in frames of reference) having taken place in their lives. The result of this process was that evidence was produced confirming Incarnational Reality as an approach to missional theological education and training.
- It is ‘well suited to study subjectivity and the influence of culture and identity on the human condition’ (M.C. Mitchell & Egudo, 2003:iii). My research questions were to discover whether my approach could be imparted and was translatable, taking into

consideration the ‘varying learning needs of students from diverse cultural and ministry backgrounds’. Further, the Holy Given Integrated Curriculum Framework of Knowing Who You Are in God, Knowing What You Believe and Knowing How to Walk, by its nature encompasses issues of the students’ culture and identity. Therefore, interview questions explored these issues when investigating the students’ ‘knowing’ experiences.

## **Multi-Disciplinary Methodology**

Consequently, my methodology was multi-disciplinary, weaving together hermeneutic phenomenology, ethnography, transformative learning and narrative disciplines, and took an action research approach of enquiry (described in the next section). It drew on the work of Whitehead and McNiff (2004) in applied action research contextualised within teachers’ self-study of their own learning and the creation of Living Theory, and transformative learning theory and practices (Mezirow, 1997).

## **Action Research Approach and Methods**

Carr and Kemmis introduce action research as ‘simply a form of self-reflective enquiry undertaken by participants in social situations in order to improve the rationality and justice of their own practices, their understanding of these practices, and the situations in which the practices are carried out’ (1986:162). Action research provides a practical way for practitioners to explore their own practices, either to improve some aspect or produce evidence to show that improvement has taken place. As McNiff and Whitehead explain, this method can also produce evidence to support assertions regarding learning gained from professional practice.

Action research is a name given to a particular way of researching your own learning. It is a practical way of looking at your practice in order to check whether it is as you feel it should be. If you feel that your practice is satisfactory you will be able to explain how and why you believe this is the case; you will be able to produce evidence to support your claims (McNiff & Whitehead, 2002:15).

Heron further suggests that action research also provides a useful progression for human inquiry into spiritual practice, and methodology for exploring spirituality (1998:16).

Lewin, the originator of the term ‘action research’ described the steps involved in the process as beginning with identifying an initial idea for which it ‘seems desirable to reach a



certain objective’, then exploring, examining and investigating that idea, which frequently produces the need for more information. From this initial examination, an ‘overall plan’ and a decision for a first step of action emerge. The resulting cycle involves executing the first step of the overall plan, then reconnaissance and fact-finding, which includes evaluating the action, gathering new insights from the action (possibly regarding the strengths and weaknesses of certain techniques of action), amending the overall plan and planning the next step (1948:205-206). Whitehead describes this cycle as: ‘I experience ... I imagine ways ... I act ... I evaluate ... I modify ...’ (2008:112), and suggests that using action research cycles allows me to more deeply assess my ‘educational influence in ... [my] own learning, in ... [that] of others [involved in my schools] and in the ... social [and cultural] formation in which ... [we all] live and work’ (2008:104). In my context, I had asked the question, ‘Is transformative learning taking place in students’ lives based on my Incarnational Reality approach to missional theological education and training?’ This question inherently includes students’ engagement with the Holy Given curriculum and my integrative method of teaching/learning, action and reflection, and response to the activity of the Holy Spirit in their lives. Utilising action reflection cycles based on Lewin’s theoretical processes of action research (1948:205-206) allowed me to probe more deeply the transformative learning experiences of my students as I embarked on each new cycle of action research in each new school involved in this study. It was my aim to capture authentic insights into their experiences by allowing them to express in their own words and in their own way, what had happened for them in terms of transformative learning taking place as a result of my Incarnational Reality approach. I took the following steps in this action research project.

## **Steps in the Action Research Process**

### **Action Research Step One**

Initial idea and objective:

- I clarified my understanding of, and decided to use My Living Educational Theory as my overall approach to methodology.
- I developed research questions to investigate whether Incarnational Reality *is* effective as an approach to missional theological education and training.

## **Action Research Step Two**

Exploring, examining and investigating the effectiveness of my Incarnational Reality approach and fact-finding for more information. This involved:

- Clarifying the meta-narrative of this thesis, ‘My Story’, and exploring the genesis of Incarnational Reality which informed my theology and missiological understanding in the compilation of a holistic and integrated curriculum, and guided the whole journey of this research.
- Examining and defining my biblical and theological explanation of Incarnational Reality
- Conducting a literature review of trends and developments in missional theological education and training, which confirmed the holistic nature and purpose framework undergirding my integrated curriculum and my Incarnational Reality approach. The literature review further confirmed the importance of integration and holism in theological education and training; highlighted the necessity of transformative learning; and recognised the critical pedagogical role of the Holy Spirit, the epistemological agent of transformative learning. The key themes that emerged informed the necessity and direction of the whole research project and therefore guided and influenced the development of my questions and helped provide a thematic and conceptual framework for reviewing and analysing student data.
- Describing the Holy Given integrated curriculum model.

## **Action Research Step Three**

Determining the overall research plan:

- My overall plan was to ask personal questions of a selected number of students attending Holy Given Schools to help me identify if transformative learning was occurring for them as a result of my Incarnational Reality approach. I also planned to triangulate these results with other mixed methods of data collection and analysis for further confirmation.

## **Action Research Step Four**

### **Action Research Cycle One:**

- Executed first step of overall plan:
  - interviewed and asked questions of my students

- transcribed responses collected through the interview schedule
- looked for patterns and themes indicating transformative learning
- analysed and reviewed for patterns and themes.
- Reconnaissance and fact-finding:
  - triangulated observations, analytical reflections and impressionist tales, analysed student data and the literature review
  - evaluated the process and analysis of Action Research Cycle One
  - with the support of my critical friends and validation group members, I gained new insights
  - gained new insights from literature which informed further development of interview questions for the next school in this cycle and aided reflection and analysis.
- Amended the overall plan in the light of analysis and new insights.

#### **Action Research Cycles Two-Five:**

- Following each cycle, the steps under ‘reconnaissance and fact-finding’ above were repeated and further adjustments made to questions and their implementation.
- The five cycles of action research are described more fully in Chapter Five.

Added to this rich background of action research, Meyer establishes central elements core to modern action research that align with my own deeply held values: ‘The ‘participatory character [of action research]; its democratic impulse; and its simultaneous contribution to social science and social change’. She suggests that in this kind of action research, the lines of demarcation between ‘researcher’ and ‘researched’ may not be clear-cut (2000:178). Generally, students and staff join my schools because they identify the need for change in their own lives and because they understand that Holy Given Schools encourage a culture in which that can take place. Therefore, students and staff alike, as equal participants in the evolution of each school were necessary partners in my enquiry. I embraced this approach as both desirable and necessary.

#### **Action Research Step Five**

Confirmation by triangulation. Whitehead emphasises that a key aspect of action research is that the story of the research will be made open in such a way that others may evaluate its validity. Living Theory methodology explains how the enquiry was carried out and includes

processes of validation (2008:107). Since qualitative educational research came to the forefront in the mid-twentieth century, researchers have grappled with concepts of ‘validity’ and ‘reliability’ in qualitative research. Although the term has been reinterpreted over time, researchers have considered three main approaches: to question whether the concept of validity should be kept, but redefined in relation to qualitative research (Feldman, 2007); rejected because of its heavy connotations of statistical research paradigms; or reconceptualised as ‘narrative inquiry with its own conceptualisation’ (Heikkinen et al., 2012:5-6). Some qualitative researchers who rejected the term ‘validity’, have nonetheless reinforced ‘the need for some kind of qualifying check or measure for their research’ (Winter, 2000:8). Whitehead and McNiff add that action research aims to make a claim to knowledge; such claims will therefore need to be supported by validated evidence, so they do not appear as opinion or supposition. Evidence is generated from data, so this means gathering quality data from which pieces are selected to stand in evidence (2006:80). In my context, I achieved this by triangulation as described in the next section, particularly supported by utilising the Dedoose analytical tool (SocioCultural Research Consultants, 2016) for identifying and analysing the themes and subthemes recurring in students’ responses to questions asked in the interview schedule. This program, and how it was used, is detailed later in this chapter and the results are presented in Chapters Six to Ten.

In this chapter I have detailed ‘how the enquiry was carried out’. In terms of ‘testing’ or ‘checking’ the processes of this research, I explored my research questions from different perspectives, principally triangulating a review of the literature; observations of students; analysing transcriptions of results collected from the interview schedule, particularly examining these for indicators of transformative learning utilising criteria drawn from literature; and reconsidering processes and techniques of data gathering with the support of my critical friends and validation group (Whitehead, 2008:107). Although no one method or practice of qualitative research is more significant than another, together these methods ‘provide important insights and knowledge’ (Nelson et al., 1992:2) into my practice of Incarnational Reality as an approach. Hammersley offers a broad definition of validity, that ‘An account is valid or true if it represents accurately those features of the phenomena that it is intended to describe, explain, or theorise’ (1992:69). This project has set out to check the ‘features of the phenomena’ of my Incarnational Reality approach, to see if it is ‘confirmable’ as an effective approach for transformative learning, ‘representing accurately’ the phenomena as evidenced in what the students themselves said had transpired in their lives. Consequently, I have adopted the word ‘confirm’ as being more appropriate in the context of this research. This explanation of my enquiry is my Living Theory methodology,

and the students' responses have confirmed my Incarnational Reality approach has facilitated transformative learning for them.

### **Key Points Relating Action Research to this Research**

- The purpose of action research is 'to generate new knowledge which ... feeds into new theory' (McNiff & Whitehead, 2011:14).
- It offered a framework within which I could examine my belief that my practice of Incarnational Reality as an approach to missional theological education and training is effective, and it produced evidence to support my claims of knowing and confirmed my practice (McNiff & Whitehead, 2002:15).
- It provided a useful progression for human inquiry into spiritual practice, and methodology for exploring spirituality (Heron, 1998:16).
- It allowed me to more deeply assess my 'educational influence in ... [my] own learning, in ... [that] of others [involved in my schools] and in the ... social [and cultural] formation in which ... [we all] live and work' (Whitehead, 2008:104).
- It allowed me to be self-reflective in examining my own practice in order to improve my understanding of it (Carr & Kemmis, 1986:162). In my context, I wanted to know and understand my students' experiences of Incarnational Reality to see whether receiving missional theological education and training using an Incarnational Reality approach had resulted in transformative learning for them.
- It proved democratic and participatory by nature, drawing together the 'researcher' and the 'researched' as equal participants in the enquiry (Meyer, 2000:178).
- It provided a useful action plan for action research composing key questions pertinent to my self-study of my own practice, which I utilised (McNiff, 2002:14).
- It provided a case study which can make a contribution to social science and social change (Meyer, 2000:178).

### **Triangulation Method**

In order to get authentic answers to my research questions, it was necessary to develop a methodological framework that would give in-depth analysis and insight into students' experiences. It also needed to be flexible enough to be used as widely as possible in the diverse cultural contexts in which schools are located. I was directed to the work of Creswell and Plano Clark in mixed method research design (2007), which led me particularly to the triangulation method expression of this concept. The term 'triangulation'

derives from surveying, where it refers to the mapping of an area by viewing it from a number of different angles, or perspectives. In the context of research, it specifies an objective process that draws on three or more sets of qualitative and quantitative data collected using diverse and independent processes. This effectively provides a fuller understanding (or more detailed mapping) in the investigation of a research question, than a particular method or perspective being used in isolation. As a result, confidence is enhanced in the ensuing evidence and findings, especially of social science research such as mine. To describe the mixed method approach, Creswell and Plano Clark use terminology such as ‘mixing’, ‘merging’, ‘converging’ ‘connecting’ and ‘having one build on the other’ to form a complete picture (2007:7). Denzin adds that, ‘By combining multiple observers, theories, methods, and data sources, [researchers] ... can hope to overcome the intrinsic bias that comes from single-method, single-observer, single-theory studies’ (1978:307). It also encourages multiple worldviews or paradigms and practically allows for multiple methods of collecting data (Creswell & Plano Clark, 2007:10). Equally, if methods used do not produce converging results; a new line of enquiry can ensue (Bryman, 2003:1142).

In my context, the advantages of using this kind of research design were clear. Using a range of qualitative data sources to complement each other gave the opportunity to draw a clearer and more comprehensive picture, and to observe the development of students from different perspectives, rather than taking a narrow view that could potentially lead to more incorrect assumptions being made. Although I have not utilised every kind of triangulation possible for data collection, I endeavoured to form a comprehensive picture of the schools involved in this research by combining multiple observers, theories, methods, and data sources, wherever and however possible in the different contexts and locations. The mixed methods of triangulation employed in this study were principally: a literature review, giving an historic overview which highlighted a need for renewal in missional theological education and training and the place for Incarnational Reality as an approach; written (and translated where necessary), drawn, recorded and transcribed interviews with students; my analysis of data using student narratives, tabulated themes and analytical reflections; a journal of some of my thoughts and interpretations of my personal observations for ongoing and further reflection, field notes, impressionist tales (this term is explained below in ‘Presentation’); daily and ongoing discussion with my staff including their observations of the effect that my teaching has had on students and themselves as they have begun to apply the principles to their own lives personally, and in their roles of teaching in the schools were also conducted. Keeping files of appropriate academic and theological literature, DVD and/or audio recordings of all my teaching and that of my teaching staff

(depending on the availability of equipment and electricity in each location) supported my data collection. Further, new lines of enquiry emerged as the study progressed, interview questions were revised to probe more deeply into what was happening for the students, and the methods of data collection widened.

Denzin (1978:294-304) identifies four basic types of triangulation, providing helpful categories for the processing of my research:

### **Data Triangulation**

I conducted a literature review researching trends and developments in missional theological education and training to identify the strengths and weaknesses of the church's approach to missional theological education (presented in Chapter Two). Key themes that emerged informed further processes in this research. Ongoing observations of the students in class, in community life, and in local outreaches (including observations from staff and hosts of the outreaches) were journalled as part of my data gathering. I followed the action research approach (Lewin, 1948) embedded in Living Theory development and as recommended by McNiff and Whitehead (2002:22) in collecting data from students involved in this project. This allowed me to assess the effectiveness of my Incarnational Reality approach, delivering an integrated curriculum developed for Holy Given Schools in the social formations and cultures in which schools were conducted. Previous studies regarding anthropological theories and perspectives drawn from selected writers of missional anthropology (For example: Hiebert, 1994; Hiebert & Hiebert Meneses, 1995; Kraft, 1979, 1996; Luzbetak, 1988; Nida, 1963; Rynkiewich, 2002; Whiteman, 2003, 2004) impacted the holistic integrated approach I have taken in my practice, and heightened the importance of culture and identity as I both formulated and revised questions through the action research processes. In the light of responses given by selected students who attended Holy Given Schools involved in this research, I endeavoured to uncover and then review patterns, consistencies and themes. This allowed me to appraise connections students made between what they had learned cognitively about what the Holy Bible teaches and the application of that to their own lives and in their intentions for action as they later returned to their own communities, in what could be identified as transformative learning experiences. In order to enable readers to participate with me, the triangulation of data involved in this process journeyed along the following path:

1. 50 students, from five Holy Given Schools, participated in an interview schedule, and collected data was translated (where necessary) and transcribed.

2. From these, 33 were randomly selected for analysis (See Chapter Five for an explanation of this selection).
3. Translated and transcribed data was explored for indicators of transformative learning having taken place for students who had participated in a teaching and learning programme which took an Incarnational Reality approach.
4. Common themes meaningful to my Living Educational Theory and resulting research questions were identified and related excerpts were systematically categorised, grouped and coded under these themes.
5. My own conceptual framework was established around examining data to determine whether students had gained understanding or experience of:
  - Relationship with God
  - Relationship with Self
  - Relationship with OthersThese were the three identified major themes under which students reported on their learning experiences.
6. Themes were reviewed and refined in relation to the coded excerpts, generating a conceptual framework of the analysis which grouped student responses under the commonly reported subthemes for each of the three major themes.
7. Themes relating to each school involved in this research project were tabulated, and these were analysed in relation to each school and each group of students. In addition, concept maps of the codified results were created for each student and these formed the basis of student narratives which enabled the reader to easily identify the main themes identified for each student.
8. However, this initial presentation of data analysis results left questions about the objectivity of my commentary and the emphases I was making in my assessments of student data. My assessment alone of the importance of the selected themes proved insufficient when describing the richness of the comments made by each student emerging from the analysis of data in the excerpts, so was consequently reviewed and a decision made to seek an additional means of triangulation and confirmation of the validity of the data. Further, the selection of only 33 of 50 students available for analysis also raised questions of objectivity.
9. Consequently, I re-examined and examined the raw data of all 50 students, identifying relevant portions (excerpts) which contained content meaningful to my research questions, blocked these portions, and submitted them to 'Dedoose' (SocioCultural Research Consultants, 2016), a qualitative and mixed method research data analysis



software program which assists researchers in the organisation and analysis of data generated by fieldwork, and in the presentation and communication of results.

Dedoose operates in the following way:

- From raw data collected in the student interview schedule, text determined meaningful to the research questions is blocked and submitted for analysis. Each collection of blocked text is called ‘media’, and is attributed a unique identifier (For example, ‘Student #35’).
  - Other relevant ‘descriptors’ are appropriately linked to individual media (such as gender, school number and ethnicity).
  - Themes/concepts in the data are identified. These themes become the ‘conceptual framework’ the researcher uses to organise, understand and communicate results and findings. This conceptual framework will also continue to evolve as deeper understanding and insight of the data is gained and relationships emerge.
  - Dedoose generates a ‘Code Tree’ (or outline) of the system which consequently develops from the conceptual framework. The Code Tree comprises hierarchical levels of greater and lesser specificity containing overarching categories (or themes) called ‘parent codes’ and subdivisions of those categories, called ‘child codes’ (or subthemes).
  - Media is then opened in Dedoose, blocked text is analysed, and appropriate codes are identified and applied to relevant text in a process referred to as ‘excerpting’ and ‘tagging’ A coded block or piece of text is called an ‘excerpt’.
  - Every piece of information submitted to Dedoose becomes connected: media, descriptors, excerpts and Code Tree, allowing Dedoose to display, filter, analyse and export data according to these relationships.
  - The researcher creates a ‘Data Set’ containing the specific relationships selected for analysis, and the particular method by which they wish to see the data displayed and exported. In this way, the researcher is able to discover and display patterns in the data exposing more complex meaning.
10. My conceptual framework comprising ‘Relationship with God’, ‘Relationship with Self’ and ‘Relationship with Others’ was applied as overarching categories (parent codes), and the previously identified themes as subdivisions of those categories (child codes). This is presented as a Code Tree in Chapter Five. Only minor adjustments to refine the themes were required during this analysis.
11. In Dedoose I applied appropriate codes/tags to the blocked portions of student data. Then all the excerpts and the codes/tags were analysed to examine how patterns in the data display student response to the survey questions.

12. The analysed student excerpts were exported from Dedoose, introduced in Chapter Five and presented in Chapters Six to Ten as student narratives, providing a vivid and compelling picture of each student's transformative learning perceptions, feelings and experiences. Utilising common characteristics of transformative learning, observations and reflections were made in relation to each student's transformative learning experiences.
13. As a further confirmatory check, the Dedoose analysis of parent and child codes (categories and themes) was exported in tabulated form as they applied to students, individual schools, and collated for all schools, and added to the evaluation of each school to confirm the validity of the reflections and observations made on each student. This effectively formed a further triangulation of the data, and where necessary, further comments were added.
14. A final analysis was conducted to examine how themes and patterns in the data relate back to my research questions. Anecdotal, impressionist tales of each school drawn from my own journaling added further perspectives, also triangulating the analysis with these observations and the literature review. These are presented as the concluding assertions in Chapter Eleven.
15. The full Dedoose analysis of results categorised into themes within the conceptual framework 'Relationship with God' 'Relationship with Self' and Relationship with Others' is appended to this thesis.

### **Investigator Triangulation**

The concept of investigator triangulation is not new. It involves using more than one researcher in an investigation to gather and interpret data, and thus reduce the potential of bias (Bouma, 2000:186). In my situation, I convened a critical friends and validation group comprised of diverse multi-cultural representatives of my teaching and support teams. McNiff describes critical friends as being a group of people whose valued opinion is sought to critique the work and help view it from different perspectives. Validation group members are able to offer 'professional judgements about the validity of the work' (2002:17-18, 22). The group I convened filled both these roles for me. Apart from assisting in the interviewing process and conducting student interviews (Chuah, 2010), I sought feedback on the validity of my questions, the interviewing process, and reflections on their observations of the students. Chapter Five includes a detailed explanation of how I used my critical friends and validation group and their input.

## **Methodological Triangulation**

This is the most discussed type of triangulation and refers to the use of more than one method for gathering data in the examination of a social phenomenon in a social sciences application, such as in my study of Holy Given Schools. I took a between-method approach in my research, generating data using different processes and data collection methods which enabled me to study students from different perspectives. I did not use one data collection method to validate another but used them together to enrich my data collection for analysis. The following qualitative methods for collecting and comparing data were used: questionnaires, recorded and transcribed open-ended interviews, open-ended observations, case studies (Yin, 1984), and students' own stories, told, drawn and described or written. A student's own reflective process is at the heart of transformative learning, impacting their frame of reference (or story), through which (new) information acquires meaning. 'People compose their own stories about who they are, what life is about, what is going to happen to them and how they should respond to the various challenges life presents ... Frames of reference – and, therefore, students' stories – change with growth, emerging or fading in a non-linear way' (Keeling, 2004:9). Therefore, what the students had to say about their own transformative learning experiences was an essential perspective in the context of my study and analysis. Personally, I kept a research journal of notes that included input from my critical and validation group, reflections and personal observations that were presented in my impressionist tales, and I recorded both my own and other teachers' teaching sessions.

## **Theoretical Triangulation**

This involves the use of more than one theoretical system, perspective or hypothesis in the interpretation of phenomenon and data in order to decrease alternative explanations for a phenomenon, reduce bias and avoid premature conclusions (Banik, 1993; Denzin, 1978:307; E.S. Mitchell, 1986:20-21; Thurmond, 2001:256). Theoretical triangulation and its application in this research has been previously discussed in Chapter Four, principally in Living Theory Methodology and in the Transformative learning methodology section. The influence of anthropological theories and perspectives was also discussed in the introduction to data triangulation.

## **Presentation**

As I have explained, the genesis of this research project began with a narrative, the impressionist tale ‘My Story’. This story was pivotal in the development of my theology, my practice, the research questions that arose, and the journey of this research as a whole. Narratives provide a useful means to investigate the ‘knowing’ of an individual (Bruner, 1986:8) and to report action research, providing a fundamental link between the two (Heikkinen et al., 2012:6, 18). Analysed individual student excerpts from data indicating experiences of transformative learning, observations and analytical reflections, and analysed thematic tables relating to each school were all used as components in my means of presentation. Student data and analysis is interwoven with observations and reflections presented in narrative form (van Manen, 1990) as creative nonfiction (Caulley, 2008) and ethnographic impressionist tales (Van Maanen, 1988:101-124; 1995) As I recorded my ‘understandings’ and ‘interpretations’ (Denzin & Lincoln, 1994:3) of students’ personal transformative learning and development as mission workers drawn from my journaling, ethnographic impressionist tales allowed my writing to take on the nature of a rich picture, a bricolage (Kincheloe, 2001; P.C. Taylor, 1997), enabling readers to participate with me. Impressionist tales take their name from impressionist paintings of the late nineteenth century and early twentieth century, where artists moved away from idealised landscapes and formal scenes, to capture the ‘unposed’ essence of a certain place and time. The impressionists of ethnography use words and imagery to paint pictures of recollections of fieldwork experience and events, bringing them to life for the reader. The cultural perspective of the researcher as a student themselves also comes into clearer focus. As described by Van Maanen, ‘Impressionist tales ... allow fieldworkers who are characters in them to exaggerate to make a point to omit tedious documentation ... to intensify the relived experience [in keeping with hermeneutic phenomenology], and otherwise to say things that under different circumstances could not be said’ (1988:108).

## Conclusion

The chart below provides an overview of my research methodology, bringing together the various aspects discussed in this chapter.

### Overview of Research Methodology



Figure 2: Overview of Research Methodology

## CHAPTER FIVE: DATA GATHERING

### Overview of the Chapter

In this chapter, I describe the context and process in which the data gathering and analysis took place. My critical friends and validation group is introduced and their involvement in gathering data for the five cycles of this action research project detailed. The chapter concludes with a preface to the student transformation narratives in the following chapters, commenting on aspects that have been considered and applied in their presentation. It details the Code Tree, and key indicators utilised in my reflective statements that follow the student narratives.

### Context of the Research

#### Location of the Schools Involved in this Research

The following chart details where and when schools involved in this research took place, the number of students involved in the schools, and how many of those students participated in the student interview schedule.

Table 3: When and Where Student Interviews Took Place

School	Location	Year	Total Number of Students	Number of Students Interviewed
1	Seoul, South Korea	2008	80	19
2	Leyte, Philippines	2009	50	8
3	Leyte, Philippines	2010	19	12
4	Seoul, South Korea	2010	98	6
5	Leyte, Philippines	2011	20	5

Schools were selected for this study on a sequential basis from 2008 when the study began, until 2011 (Chapter Three provides a complete list of schools). Although a school was also

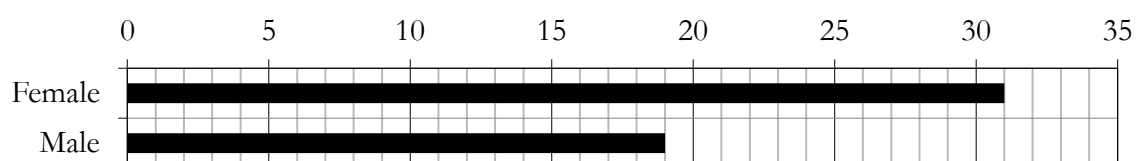
conducted in Pakistan during this time, it was not able to be selected due to constraints of minimal staff and issues of security. Further, students were daily transported to and from this school, which presented a problem interviewing outside of the school day. Although I was not present for the Leyte, Philippines school in 2011, members of my critical friends and validation group were able to continue to conduct interviews as they had in previous schools. However, the school in Armavir, Russia, 2009 was solely led by a missionary along with national staff, so interviews were not conducted.

The locations of schools in Korea and the Philippines were valuable for this research, each being unique, offering a different demography of attendees and situations. Schools in the Philippines were located among rural poor and were predominantly attended by local, rural students. Schools in Korea were located in a city environment, principally among urban students and included more international students for whom scholarships could be afforded. Although students were randomly selected for each school, attempts were nonetheless made to select from the range of diverse cultural groups available among those who attended.

I had planned to interview an equal proportion of students from each school and to present an equal number of analyses in this thesis. However, some schools were smaller than other schools, so fewer students were available to interview. In cases where the student body was highly cross-cultural there was also a greater demand for translators and interpreters to enable this work to be carried out. The highly time-intensive work of transcription and initial manual coding meant that fewer numbers of interviews than expected could be completed in three of the schools. This was problematic where the interview process became deliberately longer as more room was made for openness and reflection on the part of the students.

### **Students Involved in this Research**

The following chart represents the gender balance of students involved in this research.



*Figure 3: Gender Balance of Students Involved in This Research*

The following chart represents ethnicities identified by students in response to the question regarding their cultural tribe or group they identified with and/or their ethnicity. African ethnicities represented were: Basotho, Mozambican, Swazi, Ugandan, Zambian; Pakistani ethnicities were: Punjabi; Filipino ethnicities were: Manobo, Wari-Wari and Tagalog.

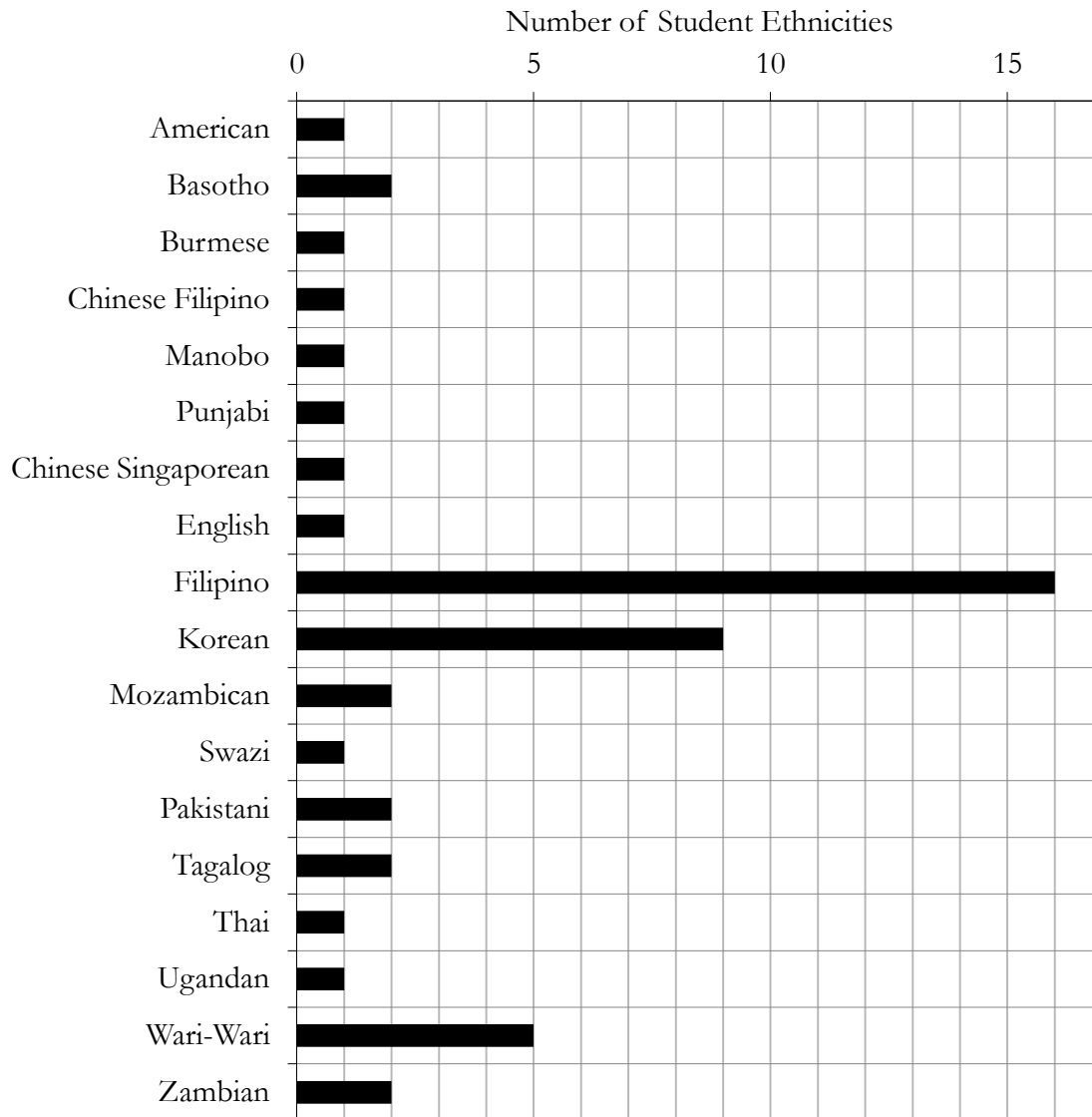


Figure 4: Ethnicities of Students Involved in This Research



The following chart represents the countries of residence of students involved in this research.

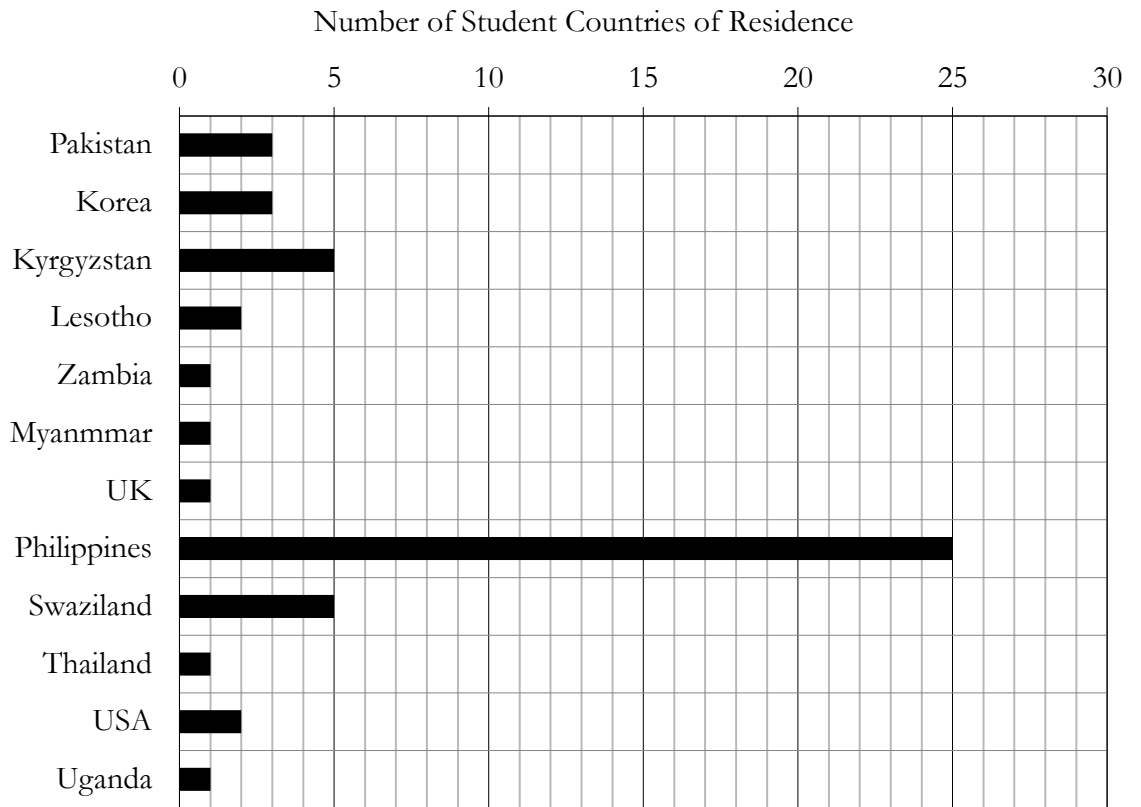


Figure 5: Countries of Residence of Students Involved in This Research

## My Critical Friends and Validation Group

I utilised five action research cycles as recommended by Lewin (1948:205-206), assisted by a group of critical friends who also served as my validation group. The group was formed from my administrative teaching staff, who also conducted interviews for me in the five schools involved in this research study. This group was vital in giving critical feedback and input into the nature and development of the interview procedure and questions being asked, both during and after interviews. In this section I report on the engagement with my critical friends throughout the process of this research project and the ways in which data collection was amended as a result of their input.

### Members of my Critical Friends and Validation Group

- Veronica Mae Lopez Adorza: Age: 26<sup>24</sup>; Nationality: Filipino; Ethnicity: Filipino; Educational Qualifications and Experience: Agriculturist in eco-farming, Design, Monitoring and Evaluation (DME), Specialist for World Vision, and Academic Dean for World Evangelism Bible College. Past Holy Given student.
- Shirley Barclay: Age: 54; Nationality: New Zealander; Ethnicity: European New Zealander; Educational Qualifications: Bachelor of Education; Experience: 35 years school teacher, six years school principal, three years missionary in Indonesia, administrator and research assistant, and supporter in the development of the Holy Given curriculum.
- Juliana Calçado: Age: 33; Nationality: Brazilian; Ethnicity: Brazilian; Experience: National basketball player and past Holy Given student who has worked extensively as a volunteer in cross-cultural settings.
- Kylene Compaan: Age: 32; Nationality: North American; Ethnicity: American; Educational Qualifications: Bachelor of Arts in Communications; Experience: Owner/Operator Chattahoochee Coffee and past Holy Given student who has worked in cross-cultural settings.
- Gillian Fong: Age 54; Nationality: New Zealander; Ethnicity: European; Educational Qualifications: Senior Business Qualification, Certificate in Christian Ministry, Certificate in Christian Mission, Introductory Certificate in Pastoral Care and Counseling, He Matauranga Maori Studies Programme, Old Testament Studies; Experience: 10 years cross-cultural missionary work in leadership role, St Stephen's

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<sup>24</sup> All ages in this list are as of 2011

Society, Hong Kong, working with heroin addicts, their families, and street sleepers, voluntary work in leadership capacity in a New Zealand church.

- Weymond Fong: Age: 54; Nationality: New Zealander; Ethnicity: New Zealand born Chinese; Educational Qualifications: Graduate Diploma of Teaching, Bachelor Arts in Diploma of Town Planning, Certificate in English to Speakers of Other Languages, Certificate in Spiritual Formation and Pastoral Care, Certificate in Christian Mission; Experience: 10 years cross-cultural missionary work in leadership role, St Stephen's Society, Hong Kong, working with heroin addicts, their families, and street sleepers, voluntary work in leadership capacity in a New Zealand church.
- Jonathan Haines: Age: 44; Nationality: British; Ethnicity: British; Educational Qualifications: Master of Laws, Master in Theology and Ministries; Experience: Qualified lawyer and past Holy Given student who has worked in cross-cultural settings for many years.
- Lydia Haines: Age: 43; Nationality: British; Ethnicity: Hong Kong born Chinese; Educational Qualifications: Bachelor of Laws, Post-Graduate Diploma Master in Theology and Ministries; Experience: Qualified lawyer and past Holy Given student who has worked in cross-cultural settings for many years.
- Carol Lehman: Age: 40; Nationality: North American; Ethnicity: American; Educational Qualifications and Experience: Certified Nurse Assistant (CNA) and past Holy Given student who has worked in cross-cultural settings.
- Paul Andrew Leighton: Age: 51; Nationality: New Zealander; Ethnicity: European, my brother; Educational Qualifications: Advanced Trade Certificate in Automotive Engineering and National Certificate in Aeronautical Engineering; Experience: Vehicle Mechanic, hospital chaplaincy in New Zealand and past Holy Given student who has worked on occasions in cross-cultural settings.
- Amanda Rogers: Age: 43; Nationality: New Zealander; Ethnicity: European; Educational Qualifications: Bachelor of Ministry; Experience: 25 years Registered Nurse specialising in paediatrics, and with youth and families in various cross-cultural settings. Personal Assistant with Diadem International (NGO) and Past Holy Given student.
- Wan Hsi Yeong: Age: 33; Nationality: Singaporean; Ethnicity: Chinese Singaporean; Educational Qualifications: Bachelor of Laws (Hons), Post-Graduate Diploma in Legal Practice (England and Wales); Experience: Advocate and solicitor in Singapore. Past Holy Given student who has worked extensively volunteering in cross-cultural settings.

As indicated by the following chart representing ethnicities of my critical friends and validation group members, there was significant cultural diversity within this group. This was of immense benefit in the interviewing process as each culture was able to bring a unique perspective in critiquing the questions being asked of students, and in ongoing discussion, reflecting the types of responses particular questions were eliciting from diverse cultures represented within the student body. Further, input from members of this group proved valuable in adjustments being made to the interview questions and in giving students the freedom to respond in a way that they felt comfortable. This is further described in the action research cycles which follow.

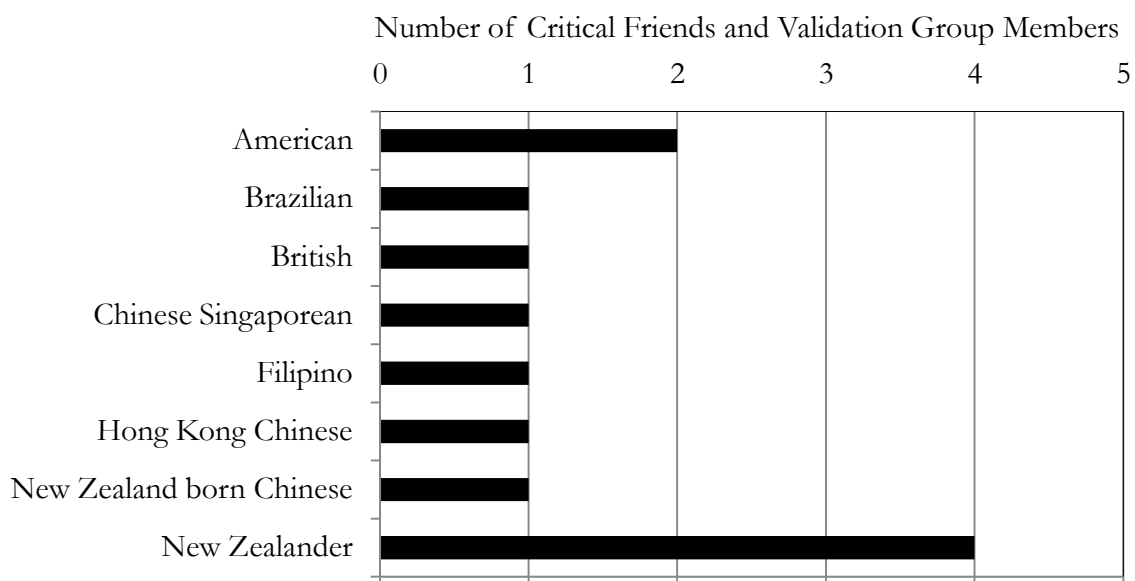


Figure 6: Ethnicities of Critical Friends and Validation Group Members

## **Conducting Interviews**

The following chart represents the number of interviews conducted by members of my critical friends and validation group in each of the five Holy Given Schools involved in this research, including first and second interviews. As can be seen, four members of my critical friends and validation group did not conduct any interviews. However, they were able to bring fresh, valuable input from their observations and relationships with the students. One of my critical friends not present in these schools was also able to offer objective critical reflections, assist and support me in the process of collating data and applying changes to the interview questions.

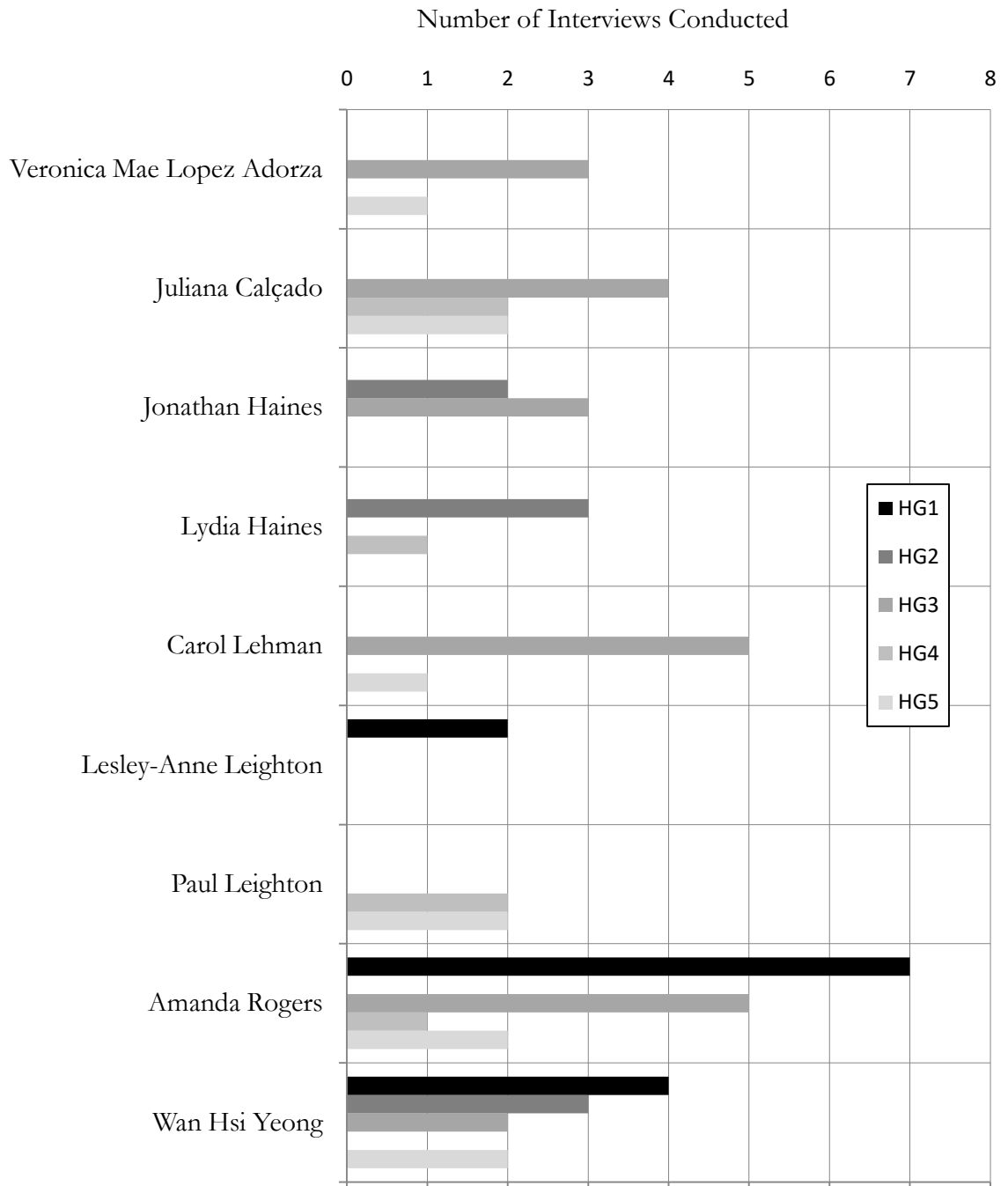


Figure 7: Number of Interviews Conducted by Critical Friends and Validation Group Members

As can be noted from this chart, not all interviewers were present at every school involved in this research project. Therefore, initial instructions and guidance were predominantly given on an individual basis, providing the opportunity to personalise these according to individual need, clarify any uncertainties, and for me to communicate clearly what was required. Given that we were living together in community, at each school location we continued to meet often during the day informally as well as in formal weekly staff meetings. Staff meetings provided a venue for group ‘interviewer preparation’ sessions,

particularly addressing matters of common concern, discussion of the interviewing process as interviewers and critical friends, making suggestions, offering feedback, hearing different perspectives from me and other interviewers, and sharing experiences. I kept a record of these meetings in my personal journal, which became a necessary and useful reference for further reflection and to followup on anything that arose from these discussions, both during the current school, and in preparation for the next. Likewise, informal meetings in the community environment, over meals, between classes, after classes, and during community activities provided the opportunity to discuss more personal concerns and experiences, get critical feedback, and give advice and encouragement. These engagements were also recorded in my personal journal. Where particular issues arose from such interactions which would be of benefit to all interviewers, these were communicated to them. Reviewing recorded interviews helped me understand what had transpired for interviewers and students, both in terms of the way questions were being asked and of the students' understanding of the questions.

## **Preparation for Conducting Interviews**

### **The Interviewer:**

- One of the most important messages to communicate to interviewers was to keep to the interview questions and try not to influence the students in their answers. Let the students express their answers in their own way.

### **The Student:**

- Interviewers were instructed to reiterate to students how interview data would be used in the thesis, remind them that pseudonyms would be used, give reassurance that interviewees could request any particular part of their interview not appear in the thesis, and ensure students were given the opportunity to decline to be interviewed.
- Interviewers were to be respectful.
- Interviewers were encouraged to enjoy spending this time with the student.

### **The Environment:**

- Effort was to be made to choose a comfortable location free of distraction.

- Ideally a time would be chosen most suited to both the interviewer's and the student's schedules, to avoid any pressures that time may impose.

### **The Equipment:**

- The interviewer needed to have access to an audio recorder, and know how to use it.
- In the interview, it was important to handle recording devices in such a way that the student was the focus, not the device.

### **The Records kept:**

- personal journal of meetings, reflections and observations arising from engagements with students and staff (my critical friends and validation group/interviewers)
- audio recordings of student interviews
- transcriptions of audio recordings of student interviews
- email communications including preparatory information
- email communications giving instructions to critical friends and validation group/interviewers
- hard copies and/or electronic copies of student data, analysis of student data including Dedoose analysis, communications
- guidelines attached to the interview schedule as reminders.

## **Input from my Critical Friends and Validation Group**

### **Action Reflection Cycle One: South Korea 2008**

After the first Holy Given School involved in this research project, South Korea 2008, I met with some of my critical friends and validation group to reflect on the interviewing procedure, the questions being asked in the interview schedule, and students' responses.

Throughout this whole research process, my priority was for students' own voices to be heard as clearly as possible expressing what was happening in their own lives, to assist in identifying themes and signs that would indicate whether transformative learning had occurred for them or not. I discussed this with members of my critical friends and validation group. Both questionnaires and interviews had been conducted for most of the students in the first school involved in this research, and although questionnaires offer

relatively straightforward data collection and analysis, as noted by Harris and Brown, they can tend towards being objectively ‘disconnected from everyday life’ (2010:2) and not allow students to so freely express themselves in identifying changes that have, or have not, taken place in their lives in the school. This is particularly true in high-context<sup>25</sup> Asian cultures where people prefer to communicate their thoughts, feelings, reflections and perspectives in a more indirect, ‘abstract implicit manner’ (Merkin, 2009). Further, although questionnaires were translated into the local language in the first school, it was recognised that conducting interviews minimises misinterpretation by students of the questions by the particular language used and allows students to seek elaboration and clarification of questions being asked (Harris & Brown, 2010:2). Another benefit of interviews is that they provide the opportunity to be open enough to facilitate authentic responses, although care must still be taken to ensure the way in which questions are being asked is not leading students to respond in a certain way. Consequently, it was agreed that it would be more beneficial to focus on conducting recorded and transcribed interviews from this point forward, rather than completing written questionnaires, and this approach was implemented.

Further discussion took place around the preference of students responding to the interview schedule in their own language – written or spoken. Although my critical friends and validation group noted that some students preferred to answer questions in either written or spoken English even if it were not their first language, we were nonetheless in agreement that interpreters should be provided in all schools and interview questions asked in a student’s first language wherever possible. Thus, some interviews would require two steps of translation, as well as transcription and analysis. We recognised that treble handling of raw data could potentially lead to some loss in translation, but still considered this preferable to the potential inability of students being able to fully understand questions and freely express themselves in English as a second (or third) language. Interpreters and translators would also need to be carefully selected for their impartiality and ability to interpret and translate effectively. This action would be implemented for the second school onwards.

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<sup>25</sup> High-context cultures are those in which most information to be communicated is already shared by people in the society, leaving very little information to be communicated explicitly. Communicating the context behind the message is therefore the focus. In low-context individualistic cultures, most information needs to be incorporated into the message. Communicating detailed background information is the focus, with little need for context Merkin, Rebecca S., 2009. Cross-cultural communication patterns - Korean and American communication. *Journal of Intercultural Communication* [Online], Issue 20, May. Available at: <http://www.immi.se/intercultural> [Accessed 11 August 2016]



Another concern I discussed with members of my critical friends and validation group was that when conducting interviews in the first school involved in this research cycle, I sensed some students may be giving answers to my questions they believed would please me, or 'make a good impression'. This has been referred to in literature as 'social desirability distortion' (Richman et al., 1999:755), and in my context I was concerned that 'some people may respond based on what they believe is socially desirable rather than what they think is true' (Harris & Brown, 2010:2). When this was discussed with my critical friends, they confirmed the validity of my concern in the cultures represented in Holy Given. Although not unusual as a mark of respect, particularly in Asian cultures for the position I held in the school (Chuah, 2010), it was agreed that from this point forward, in order to set students at their ease in responding to questions, members of my administrative staff would conduct all interviews on my behalf.

After categorising and codifying collected data from responses to the interview schedule in the first school under the strands of the curriculum framework, and analysing and considering the results, I conferred with two of my critical friends who had worked with me in the formation of the curriculum and who had experience teaching the curriculum in Holy Given Schools. I sought their input to gain fresh perspective on the types of questions being asked, and to ascertain if they thought the questions were eliciting responses that could help identify what was going on for students in terms of transformative learning. I shared my own reflections, noting that the responses we were drawing by the type of questions being asked helped identify the impact of the curriculum, content and ways in which teachers could teach more effectively. Although these gave good insight and highlighted areas for potential development, and I was still able to gather sufficient clues in the data to analyse students' transformative learning experiences for the first school in this research project, I was nonetheless still not convinced that I was asking the right questions to enable me to assess properly the full extent to which students had, or had not, engaged in transformative learning. A personally disquieting concern I also shared in this regard was that when framing my questions, I was uncertain as to just how much I had been influenced by my own Western (mindset) model that relied heavily on assessing the acquisition, understanding and application of knowledge, rather than on the impact of that knowledge on the students themselves. Yang *et al* and Nisbett *et al* acknowledge the differences in cognitive patterns across cultures in the way people ask questions and seek information. 'Western cultures are associated with an analytic and low-context cognitive pattern, along with individualism, while Asian cultures are associated with a holistic, high-context cognitive pattern, along with interdependence and collectivist social orientation'

(Nisbett et al., 2001; Yang et al., 2011:1). My desire was to ask questions that were relevant, meaningful and connected with students of other cultures on a deeper level. Bouma acknowledges the interactive value of qualitative research in this regard:

Qualitative research allows more continuous reflection on the research in progress, more interaction with the participants in the research, and there is usually more room for ongoing alteration as the research proceeds ... if one approach is not working ... later interviews and observations can be adjusted accordingly (2000:176).

Consequently, some questions were reconsidered and reframed, and three new questions were added. The new questions probed for clues of changes that had occurred for students through the school that could be unearthed in their descriptions of the school to someone else. The question was, 'How would you describe Holy Given School to a friend who was thinking of doing it? The second question added to two existing questions regarding changed relationship and communication with God. The new question, 'Have you encountered God during the school? *If yes, how?*' explored this relationship further, and together these questions were designed to probe more deeply whether students had moved in their relationship with God as a result of Holy Given. Further, a significant number of students came from a Pentecostal background where they had learned a 'prosperity gospel',<sup>26</sup> and because I have taught a theology of suffering, I also wanted to know if students' thinking in this area had been impacted both informatively and transformatively<sup>27</sup> (Kegan, 2009:42-3). Consequently, the third new question asked, 'What was your understanding of pain and suffering before the school? Has it changed? *If so, how?*'

## Action Reflection Cycle Two: Leyte 2009

After the second school involved in this research project, I sought feedback from my critical friends and validation group in order to identify any improvements that could be made, both to the way in which interviews were conducted, and questions asked. To achieve this, I compiled a questionnaire, which I distributed electronically in June 2009 to four members of my critical friends and validation group who had conducted interviews in Seoul, South Korea 2008 and the Philippines, Leyte 2009. The following narrative summarises responses covering ten interviews in South Korea and nine interviews in the

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<sup>26</sup> Prosperity gospel holds that those who believe in God will prosper financially, as if this alone is an indication you have made it as a Christian. Such an erroneous doctrine focuses believers on the physical realm and self (health and wealth) and does not adequately prepare Christians that expressing their love for the Lord Jesus Christ may involve sacrifice and suffering.

<sup>27</sup> The concepts 'informatively' and 'transformatively' are described in Chapter Two, and touched on again later in this chapter.

Philippines, and gives insight to the interviewing process, the questions being asked, and the students themselves. It does not include previous discussion and related improvements which specifically related to the first school.

The interviewing team commented that in preparatory meetings prior to conducting interviews in both schools, they had opportunity to clarify questions, and that instructions were clear and questions not difficult to understand. They noted that most students, both male and female, responded confidently and answered questions easily, and that the different kinds of questions allowed ample opportunity for students to express their transformative experiences. One interviewer further reflected that men's answers tended to be briefer and more to the point. It was observed that some students were initially unsure about interviews, but when they were reassured of the purpose, confidentiality, and that their responses would not affect their graduation from Holy Given, they were happy to participate. Chuah (2010) notes the inherent pressure within Asian students in particular to 'perform well', so this was an important concern to address with students. Once reassured, students were both at ease and forthcoming in sharing their personal experiences, and the whole process appeared to be enjoyed by students and helped many to reflect on their experiences in a deeper way, although one interviewer noticed that the men he interviewed had a lot more to say once the recording had stopped. It was noted that during the interview as one interviewee reflected on the changes that had taken place for her, she also gained a clearer perspective of what God is doing in her nation. Mezirow acknowledges this process of critical reflection, making meaning, or sense, of an experience through the process of reflection (1990:12). The interview for another student allowed him the opportunity to reflect for the first time on how great an impact the Holy Given School had on his beliefs and values. According to one interviewer's reflection, the fact that students were so open and direct could be accounted for by their having already lived together in community for five or six weeks, where transparent and meaningful friendships had developed between interviewers and the interviewees and trust established. Ryan and Dundon note the importance of rapport and trust, 'The better the quality of the relationship between interviewer and interviewee, the richer the quality of the data elicited. This is because ... when interviewees are comfortable and trusting, they relate richer stories and elaborated explanations' (2008:443-4).

Most interviewees from both the first and second Holy Given Schools involved in this research project were already involved in their own ministries. Critical friends observed that the school provided the opportunity for these students to be reflective, challenged and

receive input. According to interviewers, many students described being challenged on issues of the heart, the ways they were doing things, and their underlying values and beliefs. Some said the school helped students feel validated in what God was currently doing in their lives and in their current practice, and some were excited about doing things differently now.

The following reflections have been grouped according to challenges reported by the interviewers in their responses to the critical friends and validation group questionnaire.

### **Reflections on Language and Understanding – Challenges:**

- English was a second language for all but one student in the first and second schools involved in this research project. Some interviews therefore required the involvement of interpreters.

Interpreters used in South Korea, 2008:

- English to Korean to Russian (two interpreters for one interview)
- English to Russian (four interpreters for four interviews)
- English to Korean to Chinese (two interpreters for one interview)
- English to Korean (one interpreter for one interview).

Interpreters used in Leyte, Philippines, 2009:

- English to Tagalog (four interpreters for four interviews)
- English to Tagalog to Wari-Wari (two interpreters for one interview).

- Further adjustment and simplification of the language of the questions was required when using more than one interpreter in an interview.
- Providing suitable interpreters was a challenge at times. For example, on one occasion only one interpreter, a mentor and leader, was available who could translate for a number of students. This posed a power relationship concern in that students may not feel comfortable enough to answer questions freely, but affected students were approached individually and gave assurance they felt at ease with this scenario. However, as a response to this challenge, every effort was made in future schools to link students with interviewers with whom they had already formed a comfortable and easy relationship.
- Questions on students' understanding of pain and suffering, the impact of globalisation and modernisation, and the question on significant influences that have affected them needed to be reframed and explained. This was most likely due to students' command

of English, but one interviewer did comment that she was not sure participants understood the point of the question on globalisation and modernisation.

### **Reflections on Culture and Time – Challenges:**

- Interviewers noted that dealing with different cultural backgrounds when asking questions was a challenge at times. Interviewers needed to be more flexible in their questioning and needed to reframe the questions to suit the different cultural groups represented. One interviewer commented that three of the students she interviewed stated this was the first time they had been out of their country experiencing different cultures, meaning that even the interview itself would have been a new cultural experience for them. She noted that throughout the entire time, although she tried to ask questions directly as they had been given, they often needed reframing. She found it a challenging task interviewing six people from five different nationalities and having to reframe the questions differently each time. This reframing essentially meant asking/rephrasing a question in simplified English so words/concepts could be translated into familiar equivalents. An example was ‘What is your socio-economic status?’ The interviewer would have to unpack that question by breaking the main question down into ‘What is your job?’ ‘What is the average income in your country?’ and ‘How do you support yourself and your family?’ Other examples are reflected on throughout these five action cycles.
- The majority of the Holy Given students were from ‘storytelling’ cultures. As Chaitin points out, narratives/stories are an important way in which people understand their world and communicate that understanding to others. ‘Stories are not merely chronicles of what happened; they are more about meanings’ (2003). This created a challenge which was felt more strongly by interviewers who were not from storytelling cultures themselves. One effect of the storytelling culture was the time involved in conducting interviews, particularly in Leyte, which took up to an hour to complete and sometimes longer. Added to this, if interpreters were involved, interviews may take up to one and a half, or two hours. In keeping with the storytelling culture, it took a long time for students to get to the main point in giving answers to questions. Further, initial interview questions, which were mainly included to provide background details and demography of students, prompted very long and time-consuming stories about students’ lives. Although this could have been identified as a distraction to ‘getting to the main point of the interview’, interviewers noticed that when students were given freedom to tell their life stories, they appeared more relaxed in the interview

environment. There was recognition that making room for students to tell their stories, while producing rich data that was not able to be used in this research, did allow interviewers the opportunity to get to know the students better. Ryan and Dundon point out that establishing rapport with respondents where they feel at ease to tell their stories can be prone to producing lengthy non-research related narratives in this way (2008:444). One interviewer thought it might appear rude and culturally insensitive to stop students telling their story mid-track, although she did ‘gently move them on a couple of times’. Another realised that students had actually answered most of the questions through the telling of their stories, and any questions still not covered were able to be specifically asked after this. Van Manaan (1988) explored and emphasised the benefits and richness that such storytelling brings to collecting data in the pursuit of understanding others.

- An interviewer commented that although it was not difficult to draw answers from students, time needed to be spent in explanations. They noticed this in particular with the younger students in Holy Given, Leyte. It was also observed that some students, especially younger students, could feel awkward when their interviewer was a Holy Given teacher. It was noted however, that this awkwardness soon passed once the interview had begun.

### **Reflections on Environment – Challenges:**

- In terms of environment, interviewers thought that interviews should ideally be conducted privately to avoid distractions, but it was seldom possible to arrange this given that we were living in such close community.
- It was also noted by a few of the interviewers that recording the interview did tend to inhibit some people from speaking openly initially. In part this could be attributed to the high-context Asian culture in which people can prefer not to ‘stick out’ when communicating and potentially lose face (Merkin, 2009). However, interviewers noted that this passed as the interview progressed.

### **Recommendations Arising from Reflections and Insights of Critical Friends and Validation Group Members Involved in this Survey, and Actions Taken**

In response to my reflection on the recommendations of my critical friends and validation group who had been conducting interviews on my behalf, analysis of student responses, and my desire to connect with students on a deeper level, I took the following actions.

Critical friends recommended reframing, or approaching another way, some questions to still reflect the content and overall enquiry being made, but in language that people from various ethnicities, nationalities, and cultures, socio-economic situations, different age groups and levels of education can all connect with and understand more easily. Bouma suggested that to reframe questions, or approach the inquiry in another way, was an appropriate response when one approach was considered to not be working, or when 'additional issues need[ed] to be considered' (2000:176). Particular questions mentioned were those relating to worldview, modernisation and globalisation, pain and suffering, students' calling into mission, and the greatest impact of Holy Given on students during the course of the school. These questions tended to require explanation by interviewers more often. Considering this, questions relating to the impact of globalisation and modernisation and worldview were withdrawn. Instead, I further developed existing questions such as those pertaining to students' relationship with the Lord Jesus Christ and communication with God in order to probe more deeply the outcome of transformative learning taking place in students' lives. New questions were also added: 'Has your faith grown? How would you describe that?' and, 'Have you discovered your voice? What is your sound? What is the sound of your culture?' Further to this, I added three questions specifically relating to students' response to the poor, the lost and the marginalised.

The question, 'Has your belief in God, the Holy Bible or mission/mission practice changed?' naturally leads on to students discussing 'how' their beliefs have changed, but critical friends recommended adding 'how' to the question to make this more explicit from the beginning. This was done, and the question consequently read, '*How* has your belief in God ...' The question 'How do you feel about your relationship with God ...' was reframed as: '*Describe* your relationship with God ...' Rather than asking students what experiences they have had with people of other cultures, and their view of people from other cultures, critical friends recommended asking *about* those experiences, suggesting it could also be helpful to ask about experiences with people from within a student's own culture, especially with people who have different values from their own. Considering this, I reframed these questions as the more encompassing question: 'Do you feel free within yourself and how has that changed the way in which you relate to others?' which also allowed students to relate any changes that had happened for them since being in Holy Given regarding personal freedom and its impact on their relationships with others. Critical friends also recommended merging the questions, 'Describe your calling into mission' and 'What motivates you to do mission practice?' as these questions drew very similar responses.

Consequently, I replaced these questions with, ‘Do you view yourself as a missionary?’ Making questions more precise is acknowledged as a sometimes necessary step in action research (Laidlaw & Fengjun, n.d.). This refinement allowed me to delve deeper into the transformative impact of the curriculum which teaches that as image-bearers of God, we are *all* missionaries.

It was suggested that interviewees be provided a copy of the questions beforehand to give more time to digest and consider responses to some of the questions. Another approach was to allow students time to read the questions for themselves or along with the interviewers to give students an overview of the interview itself and to ensure questions are understood. One interviewer reflected that when they tried this technique, it also helped storytelling students stay on track with the objectives of the interview, and even enabled them to weave responses to questions into the telling of their own stories. I decided to encourage interviewers to employ both these techniques in their interviews. Critical friends also suggested continuing to allow sufficient flexibility for interviewers to ask questions in slightly different ways, still reframing questions where necessary. Given the difficulty of tailoring questions to suit all the wide range of cultures and backgrounds that students’ arise from, this provision will be maintained. It was further recommended that feedback be sought from interviewers closer to the actual interviews (This survey was conducted after the second school and related to both the first and second schools involved in this research).

### **Another Approach Considered:**

Having made adjustments to the interview questions in preparation for the next school involved in this research project, although satisfied that the changes marked an improvement, I was still concerned that my Western-mindset was continuing to influence the reframing process itself, along with the nature and content of questions being asked and the mode of student responses. In my desire to connect with students from the wide demography represented in Holy Given Schools, and provide ample opportunity and equity for all to relate the stories of their transformative learning experiences in ways that are natural for them, I considered the diverse ways in which cultures communicate, such as through telling stories (discussed earlier) and drawing pictures. After consulting with a critical friend, I began to make greater provision for alternative methods of responding to interview questions as previously suggested by Bouma (2000:176), and framed some questions around this, such as writing, drawing or telling the story of an encounter they had



with God during Holy Given. For an example of a response drawn by Student #49, please see Appendix Five.

Another concern I had was that the newly reframed questions were still not actually probing deeply enough to allow students to fully identify and express transformative changes that had taken place in their ‘frames of reference (... perspectives, habits of mind, mind-sets)’ (Mezirow & Associates, 2000:7-8). To address this concern, I sought another model upon which to frame more probing, open questions and was directed to the work of Poloma and Hood, recorded in their book *Blood and Fire* (2008). Poloma and Hood examined the dynamic relationship between charismatic encounters of humans with perceived divine love of God and the impact of this on personal lives in sacrificial giving up of personal dreams and ambitions, and its empowering potential to spread to influence others, especially the poor and broken people in the wider community, in this case in an outreach to the homeless in Atlanta, USA (2008:2, 4). To support their study, they combined the work of Sorokin on the sociology of love which he called ‘godly love’ (1954/2002) with Collins’ Theory of Interaction Ritual (IR) and interaction ritual chains (2004). Their reference to Sorokin led me to study his scientific analysis of love that makes room for experiences of the divine, and the five-dimensional system for assessing psychosocial love, incorporating ‘intensity’ ‘extensity’ ‘duration’ ‘purity’ and ‘adequacy’ (1954/2002:15-35), which he developed. Sorokin suggested that although love itself emerges from the depths of a person, it may be observed through overt actions (1954/2002:3). Examining all these works in light of the integration of the so-called natural with the supernatural with ‘a spirituality’ Land described as being ‘at once cognitive, affective, and behavioral’ (2010:31) provided me useful tools by which to exact deeper insight about the effect of the workings of the Holy Spirit on students in my schools. Intrinsic to this, questions were reframed to focus more on students describing experiences than on giving their own explanations of these. This gave me more opportunity to delve deeper transformative learning behind their descriptions and analyse responses. For example, rather than ask ‘How do you feel about your relationship with God?’ students were asked to ‘Describe your relationship with God’. Likewise, whereas students had been asked, ‘In what ways do you know the Lord Jesus Christ more ...?’ they would now be asked to close their eyes and visualise Jesus. ‘Where is He’ ‘What is He doing?’ ‘What is your response’. This adjustment made the question more open-ended, and enabled me to more readily identify changes in the depth of their intimacy with God embedded in their descriptive responses.

### **Action Reflection Cycle Three: Leyte 2010**

In my quest to allow students to tell their own stories of their transformative learning experiences of what had taken place for them in Holy Given, I recognised the added dimension of their being able to tell their stories both in the early days of Holy Given and again towards the end of their studies. This would allow me further opportunity to pinpoint changes that had taken place in their frames of reference during the course of the school. I discussed this with my critical friends, and it was agreed that for the third school involved in this research project, interviews would be conducted both at the beginning and towards the end of the school.

Examining the data produced after the third school, I further considered the methods by which students were being asked to respond to questions. In response to critical friends' comments after the second school regarding reframing, or approaching some questions in another way in order to connect more easily with students from such a wide demography, I had reframed some questions, and included the opportunity for students to respond in modes that were more natural for them, such as drawing, writing or telling stories. For example, 'Describe your relationship with Jesus in a story, picture or poem'. Reflecting on the data generated to date, I recognised that the most transformative learning experiences appear to have evolved from encounter with God's 'divine love' as the Holy Spirit had breathed life into what students were personally learning from the Holy Bible and related topics taught. Recognising the opportunity to explore more fully students' transformative learning in the context of Holy Given Schools by delving once again into the work of Sorokin, I discussed these results with a critical friend, identifying the potential to go deeper within Sorokin's understanding of love as one of the highest energies produced by the interaction of human beings (1954/2002:36-7). With the support of this critical friend, I experimented with analysing data using Sorokin's five dimensional system for assessing love. I further considered asking questions from this perspective, for example, in preparation for considering the question, 'Describe your relationship with God', students would now be first asked to 'Draw a picture showing where God is and where you are'. Although still asking the original question embedded in discussion of the picture, their description would potentially allow students to consider more deeply their own relationship with God and if/how that has changed as a result of Holy Given. It also opened the way for valuable storytelling around the picture drawn. The number of questions being asked of the students would be honed, and questions regarding curriculum delivery methods would be reduced to only two brief questions for the fourth school.

While transcribing interviews from the third school, I noticed that in an effort to encourage students to tell their stories, a few interviewers had begun to assume an engaging conversational role in which they were starting to seek clarification from students by asking such questions as ‘Did you mean ...’ potentially leading students with suggested responses. Added to this, I recognised the occasional tendency of Asian interviewers to help students ‘save face’ (Merkin, 2009) by providing possible response examples, especially when they knew the student well. The interpersonal nature of interviews is noted in the literature as both a benefit and a weakness of interviews, ‘While interviews provide contexts where participants can ask for clarification, elaborate on ideas, and explain perspectives in their own words’, there is always the risk that interviewers, even unintentionally, can ‘use questioning to lead or manipulate interviewee responses’ (Harris & Brown, 2010:2). I discussed this concern with two of my critical friends. We agreed to continue the approach of avoiding using student responses which gave any indication of possibly having been influenced; that the potential for leading students would be readdressed and reinforced in interviewer preparation sessions of future schools; and that general reminders for interviewers would be added as preparatory notes to interview sheets. These would include observation notes on body language, building relationships with students outside of the interview to observe changes (and otherwise) in their behaviour, and to:

Work hard to ensure you do not lead the student or make suggestions by the way you respond to their answers. Pray for God’s wisdom before starting the interview. General questions to draw them out could be, “What is your response?” “How does that make you feel?” “Describe what you mean by that” “Please explain”

#### **Action Reflection Cycle Four: South Korea 2010**

For the fourth school involved in this research project, questions had been further reframed to elicit responses to demonstrate students’ encounter with the Holy Spirit in the school, the number of questions being asked was reduced to give ample opportunity for students to take more time to go deeper with their response based on my exploration of the work of Sorokin (1954/2002), and more opportunity was provided for students to write or draw their responses, and for storytelling students to tell their stories. In discussing the results of my analysis with a critical friend, we agreed the interview in its current form would be maintained for the next school.

There were 98 students in this school, and circumstances had limited the number of staff in the school. I therefore recognised that it would be too demanding to expect staff to conduct both first and second interviews, so I had to make the unfortunate but necessary decision to only conduct one interview for each student. However, discussing this with my critical friends and validation group, all were in agreement for the fifth school, we would return to the model of conducting first and second interviews.

### **Action Reflection Cycle Five: Leyte 2011**

There was a return to conducting first and second interviews for each student involved in the fifth school of this research project. The more academic questions on mission had previously been withdrawn and students were asked to describe factors of their relationship and intimacy with God more deeply.

After the completion of this school, I corresponded with two members of my critical friends and validation group who had been involved in conducting interviews throughout this research project. Between them they had interviewed eleven Korean, Russian and Filipino students. They commented that although some questions initially seemed repetitive, they recognised that each had a slightly different emphasis. The challenge for the interviewer was in understanding and explaining slight nuances and differences, especially when English was the second (third/fourth) language for students, or interpreters were involved. The good thing about the different questions was if something was not said in one part of the interview, it would come up in another. Overall, the questions helped many students reflect in deeper ways. They further reflected that the more interviews they conducted, the easier it was to reframe questions for those who still needed it. Lack of privacy when conducting interviews continued to be a challenge throughout all schools. This was attributed to the result of community life together and lack of available, private spaces. The time required to conduct interviews also continued to pose a challenge for interviewers as these ranged from one to two hours, depending on the need for interpreters.

Regarding power relationships, it was noted that matching students purposefully with interviewers who knew them best (responding to the reflection of critical friends after the second school involved in this research project) had helped this situation significantly, taking the emphasis off performance and pleasing the interviewer. When this was achieved it helped the interviewee reflect on the work God was doing in their lives during the

school. However, they still felt some students needed to ‘warm up a bit’ depending on how well they knew the interviewer, and how much the interviewer was able to reassure them about the interview, making it a fun, reflective and beneficial time for them. In general, they thought that students trusted staff conducting interviews, yet in the Filipino culture in particular, it was still difficult for students to say anything perceived as negative or difficult, as they still did not want to offend. Na *et al* suggest this may be seated in the Asian value of interdependence, emphasising harmonious relationships above independent thought (2010:6192). The Asian approach of responding to questions with stories continued to challenge these interviewers. The overall impression of the interview process was considered successful. Noteworthy, these interviewers thought the non-religious language used for interview questions was very positive for the students, causing them to draw answers from their hearts and not to give ‘religious, set answers’. Encouraging students to be prepared prior to the interview was considered helpful for students. When this was possible in such a full programme, this certainly helped students’ ability to reflect and respond to questions.

## **Introduction to Presentation Sections in Chapters Six to Ten**

### **Student Transformation Narratives**

The central means of reporting students’ self-perceptions of transformative learning at each of the five schools Chapters Six to Ten is through what I have called Student Transformation Narratives. To protect the privacy of students and teaching staff, pseudonyms were used in the narratives and impressionist tales that follow. Students have otherwise been identified by a student number throughout this thesis. Within the narratives, given names have been replaced by the words ‘student’ or ‘teacher’. Further to this, specific location names have been replaced by such words as ‘nation’ or ‘village’ and so on. As this is a teacher self-study, my name remains in the narratives. For ease of reading, the acronym HG has been used where students mention ‘Holy Given School’, ‘Holy Given’ or ‘the school’. Narratives that read in the third person indicate that the particular interview was translated from the student’s first language into another language then into English for transcription.

Usual language rules and conventions, apart from those deemed necessary to aid the reader, have not been applied in the narratives. This approach was taken in order to fulfil my aim of giving an authentic voice to those being interviewed as part of discovering what they believed had actually transpired for them in terms of transformative learning during their time in Holy Given. Square brackets have been used to add words or phrases to give the reader context or clarity; round brackets (parentheses) have been used where a word has been exchanged for another, most often to preserve anonymity.

The particular excerpts selected are those which indicate transformative learning, and generally, descriptors like ‘more understanding’ ‘changed’ and ‘greater freedom’ were used as pointers to identify these. Students’ transformative learning experiences may relate to new phenomenological perceptions, feelings and experiences, or new perspectives in thinking and understanding, belief systems, or lifestyle and priorities in relation to God, themselves and others. Further, as I examined what the students had themselves said about what had transpired for them as a result of having been in Holy Given, I was able to identify engagement with the learning outcomes of the Holy Given curriculum, including the hidden curriculum. Some of the more lengthy excerpts assist in helping the reader trace the development of the transformative experience being described by the student along with the integrated character of the school and the effect of Incarnational Reality as an approach.

### **Coding of Themes and Student Excerpts and ‘Code Tree’**

The student narratives that follow are collectives of the student excerpts. They were thematicised, coded and organised into a Code Tree, around which the results of my research have been organised, reviewed, analysed, and are communicated. My Code Tree comprises parent codes and child codes, representing two interrelated levels of greater and lesser specificity. The complete Code Tree is presented below:

#### **Code Tree**

##### **Relationship with God**

- **More personal and deeper:** A deeper awareness of personal, intimate relationship with God and an increased realisation of His love

- **More mature relationship:** A sense of a more mature relationship with, and response to God
- **Closer and more confident:** An awareness of a vital union and closer, more confident relationship with God
- **Communicating personally:** Hearing God communicating personally and intimately with them
- **Greater understanding:** A greater understanding of the nature, work and purposes of the Father, Son and Holy Spirit.

### **Relationship with Self**

- **Greater freedom:** In receiving fresh levels of forgiveness, restoration and healing from sin, fear and inferiorities
- **Freedom in worship:** Greater freedom of expression in worship to God
- **Prayer, gifts and Holy Bible:** Reigniting of personal prayer and devotional life with new appreciation of spiritual gifts, and fresh understanding of the Holy Bible for mission
- **Faith:** An awareness of faith strengthened, giving increased confidence in the Lord Jesus Christ
- **Inner transformation:** Awareness of inner transformation, deny self, embrace a change in heart, mind and worldview, readiness to be equipped and empowered for service
- **Culture and identity:** Fresh discovery of personal/cultural identity and new experiences
- **Changed personal priorities:** In relation to values, desires, responsibilities, outlook and lifestyle.

### **Relationship with Others**

- **Poor, lost and broken:** Increased understanding and compassion for the poor, lost and broken
- **Giving:** An increased desire and confidence to give to others
- **Serving:** An increased desire and confidence to serve, care for, help, love and embrace others
- **Witnessing:** An increased desire and confidence to witness to others

- **Community:** A fresh recognition of the need for community in discipleship and service
- **Changed priorities:** In attitudes and understanding in relation to other cultures and mission.

## **Reflections and Observations**

Following each of the student narratives, a brief reflective analysis has been made of their representative statements of transformative learning, having received missional theological education and training which has taken an Incarnational Reality approach. My initial analysis of student data was informed by what I was able to recognise as changes in students' lives meaningful to my Living Educational Theory and to my research questions, which helped me identify common themes. The literature review assisted me in this identifying and extracting of excerpts which indicated transformative learning. During the process of analysis, desiring to further clarify transformative learning, I utilised the following concepts and language gleaned from the literature from recognised theorists and educationalists that specifically related to transformative learning. These formed a list of criteria which acted as a rubric and filter by which I could further assess, clarify and communicate transformative learning experiences. This ensured consistency in my analysis of transformative learning as experienced by different students and in different schools. For example, I could read (and sometimes had observed) that a student was expressing their own critical reflection and critical self-reflection that Mezirow and Associates point out are indicative of a change in frames of reference (perspectives, habits of mind, mindsets) (2000:7-8) which in turn signifies transformative learning has taken place, and so on.

### **Indicators of Transformative Learning:**

- Critical reflection and critical self-reflection indicating change in frames of reference (perspectives, habits of mind, mindsets) (Mezirow & Associates, 2000:7-8).
- Evidence of being more inclusive, discriminating, open, emotionally capable of change (Mezirow & Associates, 2000:7-8).
- Indication of changed beliefs, values and opinions, guiding and justifying present actions (Kroth & Cranton, 2014:3; Mezirow & Associates, 2000:7-8) and evidence of engaging in the process of 'using a prior interpretation to construe a new or revised



interpretation of the meaning of one's experience as a guide to future action' (Mezirow & Associates, 2000:5) in relation to God, Self and Others.

- Changes to already shaped assumptions and responses (Mezirow, 1997:5).
- 'Physiological, social and emotional, cognitive, and developmental dimensions', including indicators of active involvement in the learning process, and the effects of experiential learning in an emotionally 'safe' environment (Fried, 2006:5).
- Indicators of an expanding, or altered pattern of meaning which is reconceptualising and shaping personal identity, building on students' core perspectives and beliefs (Fried, 2006:5).
- Indicators of identity development in relation to the 'ways in which students conceive their roles, abilities and contributions in the larger society' (Keeling, 2004:9-10).
- Indicators of the effect of integrated learning both inside and outside the classroom on students' learning and development (Fried, 2006:5).
- Indicators of the student becoming empowered by what they have learned both intellectually and practically, 'informed by knowledge', and 'responsible for their personal actions' and attitudes towards others (civic values) (Association of American Colleges and Universities, 2002:xi).
- Evidence pointing to the student becoming an intentional learner, willing to 'adapt to new environments', 'integrat[ing] knowledge from different sources', along with a determination to 'continue learning' (Association of American Colleges and Universities, 2002:xi).
- Evidence of challenges to deeply held thoughts, feelings and actions affecting students' understanding and view of themselves and the world (Fried, 2006:5), their sense of 'being in the world', and how they think and learn (O'Sullivan, 2002:11) (Relationship with God, Self and Others); 'learning to think like an adult' (Mezirow & Associates, 2000:3).
- Altered understanding of themselves and relationships with others (O'Sullivan, 2002:11).
- Altered 'understanding of relations of power in interlocking structures of class, race, and gender' (O'Sullivan, 2002:11).
- 'Visions of alternative approaches to living, and (a) sense of the possibilities for social justice and peace and personal joy' (O'Sullivan, 2002:11).
- Particular comments relating to the effect of the pedagogical role of the Holy Spirit, the epistemological agent of transformative learning (Johns, 1999:42; 2001:6).

- Evidence of the integration of informative and transformative learning (Kegan, 2009:42-3).

# CHAPTER SIX: RESULTS FROM SCHOOL ONE

## Action Research Cycle One – Seoul, South Korea 2008

**Dates:** 22 July – 31 August 2008

**Location:** Shalom Mission Church, 183-7 Hwikyung-dong, Dongdaemun-gu, Seoul, South Korea

**Teachers:** Lesley-Anne Leighton, Pastor Deborah Oh, Professor Jill Slay, Associate Professor Bob Ekblad, Mel Tari, Cindy Ruakere, Amanda Rogers

**Total number of students:** 80

**Students interviewed:** 19

Students were selected randomly from a diverse range of nations and voluntarily participated in an interview schedule comprising structured questionnaires and open-ended interviews. All resulting data is held securely in New Zealand and available on request.

Table 4: Learning Hours at School 1: Seoul, South Korea 2008

<b>Knowing Who You Are in God</b>	
Integrated Spirituality for Mission	72 hours
<b>Knowing What You Believe</b>	
Foundations of Discipleship	15 hours
Foundations of Mission: Biblical Theology of Mission	11 hours
Foundations of Mission: Anthropology for Mission	11 hours
Foundations of Mission: Majority World Theology	29 hours
<b>Knowing How to Walk</b>	
Models for Mission	25 hours
Supervised Field Training	14 hours
<b>TOTAL</b>	<b>177 hours</b>

## **i Seoul, South Korea 2008 – My Reflection – An Impressionist Tale**

*I was excited to return to the nation of South Korea where the kimchi<sup>28</sup> was nearly as hot as the Christians' prayer lives. I was to have the privilege of learning that a huge part of the expression of the Korean Christian culture was immersed in prayer. Prayer was everything for them. Prayer was their outreach, touching all the nations. I was eager to spend more time with Pastor Deborah Oh and to teach a school of 80 students representing 25 nations, many of whom were already missionaries and pastors. With that combination, I knew that we were going to learn a lot from each other. In terms of my research, my dilemma was naturally, which nations do I interview for this, the first school of my formal research project? I chose students from a diverse range of nations: Kyrgyzstan, Kazakhstan, Lesotho, Zambia, Swaziland, Pakistan, USA, Philippines and South Korea. I was careful to develop ethical guidelines respecting students' privacy, and already understood the importance of allowing students freedom to respond in their own language through interpreters where necessary, using those already present among staff and students in the school.*

## **ii A Reflection, Excerpts of Data Collected from the Student Interview Schedule, and Reflective Analysis**

On the following pages I present analysed excerpts which have been drawn from student data indicating transformative learning, Seoul, South Korea 2008, and a reflective impressionist tale. The interview schedule is attached in Appendix Two.

### **Excerpts from Data Indicating Transformative Learning – Student #1**

- Until the school he felt he wasn't very happy. He served God so much and he doesn't have anything now. Many of the people who studied with him went to America or they are all in businesses. He served God for so much and he is only getting negatives. He sold his house, his wife left, and his baby died and his friends left him. He asked God all the time why. He got the answer here. He said he wants his hands to be clean and without anything, empty. He said God is going to work with him when his hands are empty
- Here he got a new calling. He met Jesus again. He forgot that the most important thing for him is Jesus. He said that if he had a house and a good job, God couldn't have used

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<sup>28</sup> Kimchi is a traditional Korean food eaten at most meals.

him. Then he would be tied to something and now since he is not tied to anything, he can go do anything. So he is not tied

- He learned what God's plan was. He found out that God wants to use him more and he repented a lot
- He cried a lot, so when he was crying all the bad things in his heart went out. So the most important thing was that he got healed inside. It widened his view and he could just see more things. It got widened up
- He got more faith and he figured that there is very little time, and he said that he is going to give what he has, to give every minute for God because there is something really important that God wants to do. That is the most important thing in life
- He wanted to die here and that he changed his heart again. It was like he has cleaned an old bowl to use it again. In this school, God told him very specifically, He told him with every word. He turned him upside down and inside out and He cleaned him, washed him in his mind, how he is thinking. He saw how God was working through him step by step
- He [God] helped him to love the missionaries. He found out how important it is to be a missionary
- He found out that if God loves him, if he loves other people, other nations ... and he also learned that it is not money that moves the missionaries, it is the Holy Spirit who moves the missionaries
- He can feel himself spiritually growing and he knows that there are many pastors like him and Satan tricks him. Satan stole all the important things from them and he thinks that he needs to go to those pastors and help them
- He thinks that missionaries should help develop the local cultures. That shows how much they love them, because if they try to give their own culture to the people, it shows how much they love themselves
- For him, he feels he's got to remember that he is always the helper, so that he will always go and help. He needs to remember that he is always a servant. He always needs to remember that. He always has to see how he can help. He has to fulfil the needs of the people
- I got a right understanding about missions. I had a reassessment of values
- I had a new dedication to God. My faith was strengthened. And here I felt like God really loves me, because I am His child and He is my Father
- I could feel spiritual satisfaction through (Lesley-Anne's) lectures

- I felt like God was using (a teacher, teaching on spiritual warfare) to burn on people's hearts. My heart was called for war and for victory through her
- All the topics were connected, they were taught one after another, consecutively. They gave me strength and hope. I really liked all the topics. I felt them inside of me. I am free now
- The most important thing is that I had a great change in my heart. I received freedom and confidence in my calling
- I see Jesus differently now. My heart has expanded and I understand that the plan of God for my life is so much bigger. Jesus is Great and Almighty. Nothing is impossible for Him. For example, I was always afraid to go somewhere to do ministry. I always thought that a missionary should have a nice car, a house and a lot of money, but here I understood that this is not important
- Here I learned how to cry and how to admit my mistakes. I learned how to give them to God. Now I feel God even though I am sad. I am free now!
- My faith grew. I have no fear when difficulties come in my life. God taught me how to give everything to Him. I see myself as a missionary now
- I want to put in order my personal spiritual life. I am going to build relationships with other pastors and leaders. I am going to pass the fire I received here. I am going to pray for partners because I don't want to be by myself on a mission field. I want to help other ministers who God had chosen. I want to help them to do missions. Church has resources and strength. The church is a body and we need this body to support us.

### **Reflection on the Transformative Learning Experience of Student #1**

Engagement with the curriculum in both informative and transformative learning (Kegan, 2009:42-3) for Student #1 is recognisable in representative statements which relate to a changed mindset regarding inter-personal relationships with others and God. His statements are self-reflective in comments such as 'a great change in my heart' and 'heart expanded'. As this student critically reflected on his life, he acknowledged his own response of repentance before God, evidenced by a reassessment of personal values, desire to put things in order in his personal spiritual life and to build relationships (Mezirow & Associates, 2000:7-8).

I had the privilege of visiting Student #1 in his home country after Holy Given and observed that his learning had been transformative, evidenced in how he now approached

and embraced others and his attitudes towards them (O'Sullivan, 2002:11). His statements in Holy Given had attested to a greater understanding of missions and of God's love for him, consequently increasing his sense of his own identity (Fried, 2006:5). Holy Given had helped him move back to the heart of His calling and to do what God wanted him to be doing with his life. The outworking of this was that he was now finding his own path rather than feeling he needed to base his life on the expectations of those around him. As noted by Fried, 'Powerful learning transforms how students view themselves and the world' (2006:5). For Student #1, acknowledging many of the situations he was facing when he came to Holy Given had not changed or been resolved; he now had mechanisms in place to help him cope.

### **Excerpts from Data Indicating Transformative Learning – Student #2**

- I had lots of revelations and God was even rebuking me. Through the practical part I was getting delivered
- I learned that it is very important to recognise yourself, to know that you live on this earth and to know that you are loved. Through Lesley's lectures God was showing me every day how I am to love. I wept; I couldn't hold my tears. God was saying, 'Look, I promised you to show My love and you are going to be ashamed that you didn't see My love before'
- Now I am seeking more of Him and my relationship with Him more. I am seeking more of spiritual things rather than of flesh. Now in every word and in every prayer I feel strength
- I could pray in tongues for seven hours before, but I didn't have this communication with God like I am having now. Especially today we had a short lecture, but I still feel His closeness and I am full of joy
- I am going to start my personal prayers. I am going to put in order my relationship with the Lord. I am going to intercede like I was doing for the last five years, but now I am going to do it with a different view and understanding. I am going to share the love I received here from God. I am going to ask God before saying, 'Yes' or 'No'. I am going to ask for strength from the Lord so I can see Him, and see Him in everybody. As Pastor Lesley said, we are God's creation, and we are to listen to Him instead of talking a lot. Before solving a problem with somebody or with something I am going to pray for it. I am going to pray for my faith that it would not shake. Maybe this will sound funny, but when I am going to say, 'I love you' I am going to give a hug. I saw this in the school.

## **Reflection on the Transformative Learning Experience of Student #2**

From these representative statements, Student #2 showed evidence of transformative learning as she gained understanding of the importance of ‘recognising yourself’ and ‘to know that you are loved’. Analysing her conversations with God showing His love to her indicates she did not see the extent of this before, and is in an ongoing process of change that will continue, as she remains open for this. Overall, her statements point to changes in her thinking of herself in the world (Fried, 2006:5), wanting now to give love that she has received from God to others, and in her response of wanting to ‘put in order (her) relationship with the Lord’, and to intercede ‘with a different view and understanding’. The statement, ‘I am now seeking more of spiritual things rather than the flesh’ comes on the backdrop of being hosted in many different ‘fancy’ restaurants prior to the commencement of this school in the local community. At school Student #2 related to me, ‘God told me, did you come here for this? Deal [with] your flesh; let your spirit be free from your flesh. I am going to show you My love’. In response, the student fasted for two or three days and then on and off during the school, even though it was difficult for her, especially when being taken out and offered local delicacies. In this process of self-denial, praying and seeking God for guidance, she discovered God’s strength, closer communication with Him and increased desire to obey Him and receive all she could from God himself. Her critical self-reflection on these events had effected change in her perspectives and intentions for the future (Mezirow & Associates, 2000:5).

## **Excerpts from Data Indicating Transformative Learning – Student #3**

- This course helped me to understand better how to tell people about Jesus; it helped me how to serve in the right way
- Through (a teacher) I learned that I should have my own song in my heart
- Through (Lesley-Anne) I learned that I should have my own close relationship with God
- My life and my heart was changed. I was able to see sins within myself that I was not admitting before. Now I don’t get frustrated or offended with anybody
- I am going to share with others with what I have gone through during the school. I am going to work on my sins that God showed me during the school.



### **Reflection on the Transformative Learning Experience of Student #3**

Representative statements from Student #3 describe recognition of a ‘change in her life and heart’ in terms of a more accepting attitude towards others, and being able to see sin that she was unwilling to admit before. This further influenced future actions (Mezirow & Associates, 2000:5) as she took responsibility to continue working on this (Association of American Colleges and Universities, 2002:xi). Representative statements indicate a major paradigm shift took place on her first meeting with God. During the school I observed how deeply Student #3 integrated informative and transformative learning (Kegan, 2009:42-3). She was very open to learning both inside and outside the classroom (Fried, 2006:5), and it was clear that the Holy Spirit was the epistemological agent of her learning, as she felt guided both in conviction of sin and confident to address the issues that arose or her.

### **Excerpts from Data Indicating Transformative Learning – Student #4**

- This course helped me to understand the heart of God in my culture
- Before, I use what I know than to hear from God. Now I want to hear from God, follow Him
- [Of most impact in the curriculum was about] who we are in God, because it help to stand firm faith
- I am ready to give Jesus my life to use. I am ready to open to Holy Spirit. I believe Holy Spirit wait me
- My cry inside me, ‘I want to see the people to come to the Lord’. That is, that is the big thing for me now, I see God is going to help me with things I need but my heart is to see (my nation) come to the Lord. HG has given me the right way through the tradition and the church – how I can go help people to know the heart of God
- I really want to give my life fully to the Lord Jesus. I am ready to see how He is going to do from now
- The first day, Lesley came to talk about the responsibility to care one another. For me, I feel better for (my nation), all I feel. I see like the Kingdom of (my nation) to hear and understand this thing
- You know, God ... He coming to use me the way – I feel to go everywhere God wants to
- Now I am ready to listen what God want to do. The form I write, and I am saying now, I wanted to go to follow the step of the Lord Jesus, that is what He say

- For me, I know how I am going to help the people to be coming together and pray together, but I know – like now I know that it is me, me is the first one to listen to the Holy Spirit and the way He gave me every step, every step, I believe it is going to open the door every – everywhere
- (A teacher) preached about Samaritan woman and I had a vision to see the people coming. The people they don't know Jesus, they don't know themselves, except Jesus. I have the eyes now to see, to see people what Jesus is saying, 'I am coming to find the lost'. I had two vision to help people outside. Jesus showed me people bound inside and outside
- I'm saying, 'Here is the time for revelation, many revelations'. When I arrive at my home it is the time to say, 'Lord, here I am now! I am not coming to do my will, I want to follow your will right now'
- The prayer is the key! I read two books here – it is true they are saying – if we pray the Kingdom of God come here, people see the Kingdom of God here. Now it is clear, another book was saying, we need to follow, to seek the face of God, not the things of God, the face of God. If we seek the face, God show mercy, show everything to us. I want to hear the heart of God. I really want God.

#### **Reflection on the Transformative Learning Experience of Student #4**

These representative statements and observations, indicate that Student #4 has engaged with the curriculum in informative and transformative learning (Kegan, 2009:42-3). Core perspectives and beliefs show evidence of having been reconceptualised as he describes the transition from doing what he 'knew' to now wanting to 'hear from God to follow Him,' and being 'ready to listen what God wants to do.' These experiences appear to have had a strong influence in guiding him to future action (Mezirow & Associates, 2000:5) to help people know the heart of God. This is also evident in the shift in his thinking from the 'things of God' to the 'face of God' and understanding of the importance of unity and prayer and listening to the Holy Spirit first. It was clearly observable that during the school this student experienced a significant change in mindset (Mezirow & Associates, 2000:7-8) after powerful, ongoing encounters with the Holy Spirit. Each day we observed his openness to the Holy Spirit and readiness 'to give Jesus' his life to use for the future in his nation, reliant on the Holy Spirit (Johns, 2001:6).

## **Excerpts from Data Indicating Transformative Learning – Student #5**

- I think HG has done a lot in my life because it teaches me more what it means to have intimacy with my God. Of course, I know that I need to be close to God, but the way has been brought out of the intimacy. It has come in a greater way that I think that I never knew before. I love the Lord, yes, and have lived for the Lord – desire to please my God in everything. But I think when I speak of intimacy, [this] has been emphasised, and I thank God. I think that I go back home a different person. I go back home looking at things differently and wanting really that closer walk with God
- I think this is something that I will miss – the worship that we had here. That has also really helped
- [I asked myself] What are the idols in my heart that are keeping me from getting closer to my God? And those are the things that I think HG has tried to tear them down and [that] we desire. I mean, one day we had to write down all the things that hinder us from getting close to God. I remember that you put a rock – where you dropped the rock behind the rope. So you say we need to have freedom, so freedom came about when we dropped all those things that hinder us from getting closer to our God. So I think that the other lesson of transformation of the mind and the heart. That also really spoke to me so much
- Things are different. I thank God things are different. I am going home equipped. I am going back home as a missionary – I am a missionary and am seriously desiring to walk with my God
- I think that is what I have to say about here after HG, that I have that closer intimacy now with my God
- Of course, in Christian life we have to grow from one growth of glory to another. I think I have grown to another degree, or level
- I didn't really take it serious that we all are all missionaries in the sense that we are all commissioned to reach out to other people
- I am going back as a missionary so things are going to be different and things are going to change. I think I go back with that power or with that eager
- [What impacted me most at HG was] the teaching of going out – to reach out to the marginalised, to the poor
- I think that you have inspired me that obedience is better than sacrifice. Through that, God can do a lot in my life. The Lord can use me
- I thank Him that He – because He has loved me – He has just loved me. That is true

- The worship time was more excellent as it prepared us to listen to the Word of God for that particular day, be it lectures, preaching, ministry times etc.
- With the teaching on intimacy, ‘Called to the Altar, Tent and Well’, I realise I had lost my first love, which I have rekindled in HG. Intimacy is very important to me. That I should always come to Him, depend on Him in everything
- The teachings on ‘Knowing Who You Are in God’ have had a big impact in my life. This really concerned my personal walk with my God, for there is a danger of being busy for the Lord and King and yet neglect Him.

### **Reflection on the Transformative Learning Experience of Student #5**

Representative statements from Student #5 give evidence of critical self-reflection (Mezirow & Associates, 2000:7-8) regarding her life in relationship with God and awareness of changes that have taken place. ‘I go back home a different person. I go back home looking at things differently and wanting really that closer walk with God.’ ‘Things are different ... I am going home equipped. I am going back home as a missionary.’ ‘I think I have grown to another degree, or level.’ Overall, this student’s representative statements indicate an integration of informative and transformative learning (Kegan, 2009:42-3), implying greater dependence on God and a sense of confidence in who she is in God in serving as a missionary.

### **Excerpts from Data Indicating Transformative Learning – Student #6**

- [A missionary] is a person who is sensitive to God the Father, to the Son and to the Holy Spirit
- This course helped me to have a different outlook on my life and to have a new understanding what the mission is
- God taught my heart to be humble
- Jesus and me – we got close to each other, I am one with Him
- I almost didn’t communicate with God before coming here. I didn’t want to pray. Now I want to pray, especially when I am in a group of people
- My view of everything has changed
- I am going to pray for the missionaries to rise up in my church. I never thought I could be a missionary, I even didn’t realise that I *was* a missionary when I went to study at HG. I want to be obedient to God. God had called me to HG so that I can learn about obedience. I want to pray and to have goals for countries where God wants me to go.

If it is God's will for me to be a missionary, I will do it. I want to learn more through being a missionary. I know it is not an easy thing to do, but I want to [be] obedient to God.

### **Reflection on the Transformative Learning Experience of Student #6**

The learning experiences of Student #6 regarding her relationship with God have had a strong influence in her wanting to communicate with God; evidenced in representative statements such as, 'Now I want to pray' and 'I am going to pray'. Comments also reflect an integration of what is taught in the curriculum in both informative and transformational learning (Kegan, 2009:42-3) and the influence of the context of the school (Fried, 2006:5). These combined experiences have resulted in a paradigm shift in her perception of what a missionary is; reconceptualising her personal identity, empowering her to 'go' as a missionary, to continue 'learning' and to 'pray for missionaries' and 'countries' (Association of American Colleges and Universities, 2002:xi).

### **Excerpts from Data Indicating Transformative Learning – Student #7**

- It's been kind of helpful to hear from God clearer, because we are not in a working environment. It's bringing me closer to God again
- The whole culture thing has been the most challenging thing to me, and that is what has spoken the loudest. 'Who am I?' 'Am I still African in the way I think?' are questions I asked myself
- [Biggest change in heart/mind] For me, it's the truth that people should be who they are, how God created them. I've always known this mentally, but subconsciously there is just this mindset that people have to be more modern. And modern in this case is usually trying to be more like the West really. I'll appreciate people more for who they are. This applies largely to (the nation) where I live.

### **Reflection on the Transformative Learning Experience of Student #7**

A particularly significant aspect of the transformative learning experience of Student #7 is a change of mindset resulting from critical self-reflection and response to personal challenges arising from cognitive, informative learning (Kegan, 2009:42-3). Representative statements such as 'Who am I?' and 'Am I still African in the way I think?' indicate an ongoing reflective process for him (Mezirow & Associates, 2000:7-8). Comments give evidence that this student is experiencing challenges to deeply-held thoughts, feelings and

actions as he attempts to reconceptualise his own African identity and his understanding and view of others in his missionary practice in Africa (Fried, 2006:5). Additionally, this student acknowledged the impact that time away from his working environment allowed him to come closer to God.

### **Excerpts from Data Indicating Transformative Learning – Student #8**

- [My understanding of what a missionary is] It's transformed me. It's given me the new dimension of God's heart. What is God's heart for the world
- When I came here, I have no education. You can think like that, and God transformed me, and taught me that all creation has been created in His image, and [in] all the regions. He loves all the world
- And another thing, that – how we can parade this gift of the Spirit in our daily lives. Sometimes we get blessings from the Lord but we don't practice these gifts in our daily life – so the other important thing for me is how I can practice these gifts in my daily life
- And I think it is important, if we are living – and the Christian life is not a part-time life that we can live this from Sunday to Sunday. I learned in HG how we can present ourselves that are wholly given to the Lord
- HG has given me this teaching and this understand that it is by the relationship – it is by the relationship – it is not by the law, it is by the grace
- I learned so many things from Lesley. God taught me some of the very practical things which I must apply, when I get back home, on different congregations. God gave me very, very specific words of how I can reach to the number of tribes, and He gave me the thoughts that have not been in my mind. God gave me all of the passion ... HG has given us a new dimension for my nation, for the community, and I definitely believe that God will do mighty things after this transformation
- The teaching was the best. The teaching is – not all teaching is the very best, but the way the practical prayers which we spent time in prayers together and we are led by the Spirit. During the teaching when the Holy Spirit spoke to Lesley and she immediately came to us that, 'Now, this is a time for prayer for this purpose' – Different prayers and for different purposes. It will break the heart – like forgiveness – and I especially remember when she took everybody – some are like bitterness, some are like jealousy – and stood before us. And when we were crossing the line and freedom [was] there. We celebrated freedom there, and then we celebrated forgiveness. It gave me release. It

gave me new strength. It renewed me for [inaudible]. It is like the new thing, everything will be new because we are going in the process with the Holy Spirit. It is a breaking process when we spend time in prayer. He breaks us and makes us new. So that is the best thing that I have learned at HG

- [My experience has been that] the pastor is the one that can pray for the sick in our culture. Even if the assistant pastors – if he will do the mistake of praying for the sick, then there will be a problem for weeks in the church, because the senior pastor would not allow anyone to pray for the sick because he is the leading man. So, here we can learn at HG that God gives His blessing or His gifts to everyone, not only to Lesley and to (another teacher). They allow us to practice this faith
- Sometimes they call us for the prophecies, for the Word of God – pray for the sick – and it gave us confidence to do it in our own culture. So I definitely took these things in my heart. I have saved these things in my journal as well. But it is in my heart, and my heart is full of these things, and I will go back and I will practice all these things in our churches, and in our streets, and do the Lord work
- I think it is a breakthrough for me ... When I was born, I knew since that time that God has a plan for me but sometimes, because of lack of education and training and guidance we cannot do the proper work ... We lost our focus, but if we have proper training and guidance then we can do His work in better ways and in good ways. So HG has given me the direction and given me the part and how I can do the mission work
- I realised and I have come to the point of what I have to do, and what tools. There is a bigger tool that can impact the world, and it is the love of Lord. HG taught us all these things.

### **Reflection on the Transformative Learning Experience of Student #8**

From these representative statements, it is evident that Student #8 engaged in significant informative and transformational learning experiences (Kegan, 2009:42-3) integrated within the context of the school and community life (Fried, 2006:5). This transformative learning shows an increase in the student's ability to adjust to a changed environment and in the way he now thinks about his approach to his involvement in his own country (Association of American Colleges and Universities, 2002:xi). The student's statements also point to critical self-reflection and appreciation of the process he went through in practicing his informative learning. He already had an understanding of God's call on his life, but lacked direction. Descriptors such as 'renewal', 'release' and 'breakthrough' point to a sense of

empowerment in his service and in his view of himself in the world, guiding his future actions. I was able to observe firsthand the outworking of this in the student over an extended period of time in his home country after this school, as both he and his family lived with me while he assisted in another Holy Given School. I have also witnessed the depth of these transformative learning experiences, which he has continued to ‘live out’ and ‘practice’ to this day (Mezirow & Associates, 2000:5).

### **Excerpts from Data Indicating Transformative Learning – Student #9**

- I loved the ways God moved during ministry times. It’s like flowing with His wave and enjoying His glorious, sweet presence. Prayer times were refreshing and His presence was awesome
- My desire to go, mobilise, equip and send missionaries grew stronger. When I get back to (my nation) I’ll be more proactive in mobilising and challenging people to help in missions work. I’m a catalyst. I want to start something that will have a lasting impact for Jesus Christ
- [It was] a joy and privilege to learn from those heroes of faith. I got challenged and more passionate for missions work
- [In ‘Duties’] I learned a lot! Honestly, it was my first time to clean the toilets and take out the trash. Nice experience – training for me!
- [What I got out of ‘Men and Women of the Altar’ was] enjoying the presence more [What I got out of ‘Men and Women of the Tent’ was] being flexible
- Early this year, God was impressing in my heart that He would bless me financially and that I will be a blessing. Somebody prophesied to me that God is giving me a ‘Joseph anointing’ and that I will distribute wealth to the nations. Through this school, that desire to acquire and distribute wealth to the nations grew stronger
- [I know Jesus more now]. He loves us so much that He respects cultures and backgrounds. Implication is, that as missionaries, we need to do our best to study and understand cultures and that we must get rid of ethnocentrism.

### **Reflection on the Transformative Learning Experience of Student #9**

Student #9 representative statements give evidence of informative and transformative learning having occurred (Kegan, 2009:42-3), integrated with the experience of the ‘enjoying’ the ministry times during the worship sessions and duties (Ball, 2012:146). The student attested to knowing Jesus more now evidenced with her understanding now of



how God loves and respects all cultures and the necessity in her approach to cultures is to study cultures first (Mezirow & Associates, 2000:7-8).

### **Excerpts from Data Indicating Transformative Learning – Student #10**

- I can sit with a healing that God is bringing to me physically, spiritually, emotionally. You know God has been healing me. You know each day is a manna that comes from heaven for me
- This is the best honeymoon that I've had in my life. You know, I say, 'Now Lord'. Sometimes I say, 'I don't believe that it is me'. I don't! I touch myself and say, 'This is me? That I am living in such a goodness like this, you could remember me? In the mess up of the [inaudible] people you could pick me? You could bring me to have such a wonderful time?' Every single day in this place, there is something that God does for me, that He teaches me. He shows me what He really wants from me. And the things get so much bigger and bigger and bigger and bigger
- Missionary in my point of view, when I look at it I just remember missionaries in (a particular) Church. You see? They come from their country, they are there trying to take care of people you know. But their spirit is not touched you know. It is not touched. Only to feed them, give them medication, things like that. I never in that time, I never told about something so deep, you see. That you can go to the roots. That if you want to do something like this, you have to go to the roots, and you have to be compassionate, you know. Like laying your life, but it was not there, I can't lie to you. I have been learning
- You see, all those steps, you know what I've been going through, the thing that amazes me, when they pray and they say Lord, 'Speak to us' – you understand we want to truly hear the voice of Him. And God tells them what they are supposed to do and they go straight to the Word and they do what God tells them to do. And one, two, three the revelation of the Lord comes. The power of God is manifest there. If it is healing, if it is a breakthrough, whatever it is you know, I say we – today if we don't see the power of the Lord, it is because we don't do the Word of God
- [I know more of what God wants me to do now because of] the teachings. I say to you, every single step since I came to this place until today, God is revealing to me what He really wants for me
- I enjoyed the most the ministry time, and worship. Worship helped me to come out, and how. Because the presence of the Lord was so intense

- Before the school, my communication with God was okay but not complete; the spirit of sadness was there. Now my communication with Him is more deep and more confident and there is more boldness, because I know that my God is in the throne and the spirit of joy is overwhelmed me
- [What affected me most at HG] Intimacy with God is the most beautiful thing that can happen to a believer. Because is in that moment that we are transported to a most higher level, to the realm of the spirit. So closer that we can hear Him, we can feel Him, like we are transported to the ocean and swimming in His arms!
- When I came [to HG] I had my vision for the orphanage, [but] I didn't know how to start. I was blank. Attending the school open my eyes in a way that I can see that there is a lot that I have to learn. I have to dedicate myself in researching more and more, and allow the love of the Lord to teach and open my eyes for me to see the unseen, and go deeper in the spirit to be able to receive the revelation from God, how to give to the lost where God's heart is
- Because I couldn't keep my marriage, I felt that I was nothing and no-one could appreciate me. I felt rejected. Now I know Jesus in a way that – I had to come to Korea to be loved, cherished and appreciated. That's why now I can say I know Jesus in a most beautiful way. God restored in me my identity as a child of God.

### **Reflection on the Transformative Learning Experience of Student #10**

Student #10 attested to physical, spiritual and emotional healing resulting from powerful personal encounters with the Holy Spirit (Johns, 1999:42; 2001:6) following teaching in class, which had clearly been both informative and transformative for her (Kegan, 2009:42-3). The impact of this was both observable at the time, and here in these representative statements. Student #10 came to Holy Given from a background where she had been left to raise her children on her own in Africa after her husband walked out, leaving her in a depressed state. Critically self-reflective, she identified personal transformation, coming from feelings of rejection, believing she was 'nothing,' 'and no-one could appreciate [her]' to a changed mindset where she now saw herself as 'loved, cherished and appreciated' (Mezirow & Associates, 2000:7-8). A reconceptualising of her personal identity (Fried, 2006:5) was further indicated in statements such as 'restored ... identity as a child of God,' from which she had gained confidence now to go 'deeper in the spirit' to hear from God and know more what He wants her to do now. Overall, these representative statements point to the impact of the ministry time and worship experiences making room for students to experience and integrate what was being taught into their lives. This helped

Student #10 gain confidence to ‘come out’ due to the ‘presence of the Lord (being) so intense’, which brought healing to her spiritually, emotionally and physically, and determination to continue learning (Association of American Colleges and Universities, 2002:xi).

### **Excerpts from Data Indicating Transformative Learning – Student #11**

- It has shown me blind spots that I had, I still have, and I will continue to grapple with when I get home, in my relationship with Him. The school has shown me how comfortable I was getting. It’s shown me how much I complain about things that are petty compared to what other people go through. It has shown me that I am not Elijah, I am not the only one who hasn’t bowed to Baal; there are seven thousand others who haven’t. So it’s been great for me
- I think one of things HG has taught me is that there is a difference between resources and resourcefulness. By that I mean, we are such a therapeutic culture, we live in our past, right? Because of this and because of that, I can’t do something now, and I don’t have resources for it. People who have gone through worse and had less have done much more
- HG taught me that God is the only resource that I need and that He [God] will give me a mind, a heart, and the strength to be resourceful to use whatever is around me, whatever is within my reach to do what He has called me to do
- I think that what has changed [since I came to HG] is that there needs to be a perpetual hunger for growth. It is not just you going into the culture and changing people and giving and discipling and sending. It’s also you being a sponge, just soaking in what God is teaching you through those people, because God has been in the culture before you came
- I think it is the never-ending need to grow in your knowledge of God and in your relationship with God. Not just be a work, work, work missionary but being a work learner – receive – give, that kind of a cycle. That was emphasised here
- It was actually the first time in a long time that I’ve been a minority and being on the subway, and people looking at you, just staring at you like that. You smile and they stare again and you think, ‘Okay, when is my station coming?’ It has really been unnerving and I wrote about that in my journal, just the experience of being a minority. Just to share though, in my journal, it made me better understand what women mean when they say, ‘It’s hard being a woman in an all men’s boardroom’. Initially, male

chauvinistic me said, ‘Toughen up, you’re a competent woman. You got there because you deserved to be there, you shouldn’t be feeling bad’. This is a very logical, very professional response ... but very devoid of experience and emotion. So I think for the first time I understood why so many professional women are difficult to work with, because they expect a fight every single day ... You come into her office [and] her fists are already up ... I understand where it comes from now because on the subway, even when people don’t talk to you, even if they are not talking to you, you feel so – it feels like you are a research project in their minds

- [Changes I will make are to] take with me tenacity and just imparting it to my staff. We’ve been promised too much to settle for only what we see day to day. That’s one
- God is our source [is the other one]. My boss says this all the time and I needed to travel two days away from home to really hear what he is saying ... Just a renewal, a revival of what I have known before. I know God is the God of time, the God of purpose and He knows what He is doing. It may look like a jungle but He is in charge of it. I think I take that back home with me
- Some of this [course content] I have done at degree level so it is revision. A lot of it is revision for me. For me, it hasn’t been the actual content that has been the greatest thing but it has been just hearing how people live it out, live out the content that I already know ... [That’s] why I know God brought me here. It’s been people’s individual, personal stories of their walk with God, rather than the content itself, which I must say was presented very well.
- It hit me inside the head in new ways, but it is content that I knew already. I am learning it in new ways ... the way it’s taught. I think the flexibility, you know, this is what I planned, this is what God has spoken to me about, we’ll ditch what I planned. That is great. Few people work like that. They stick to what their plans were and if God can find a way He will wriggle himself into my plans. That’s how people work. No, not here
- ‘Learning from Those Who Have Gone before Us’ ... showed me how much there already is in cultures we are called to go to
- [The biggest change in my heart/mind] God is a willing partner in our work with His people. It is His work, not ours, but if we allow Him to take us on a journey with Him to the nations, it will be worth every step
- Also, God gave each nation a grace, a song, a rhythm by which we can best serve Him – a ‘DNA’ of worship. He has revealed Himself in song more than ever before. Indigenous worship is how He wants us to worship. Also, God works in relationships,

so when His people bring Him to work, to school, to nations in relationships, God moves

- [Communication with God] has not changed, [but] it seems I can hear Him clearer and better
- I view myself as a missionary now. Whether amongst my people or in other nations, I see my calling as a missions one ... I think I am where I need to be now. My worldview of what I do has changed, so I will work as though I am in the mission field – because I really am!

### **Reflection on the Transformative Learning Experience of Student #11**

Student #11 was critically self-reflective, able to recognise ‘blind spots’ in his relationship with God, yet with a willingness to be open for change (Mezirow & Associates, 2000:7-8). Although confident of the course content, having already studied at degree level, Student #11 experienced challenges to his already shaped assumptions and responses (Kroth & Cranton, 2014:3; Mezirow & Associates, 2000:7-8) as a result of the approach we had taken in the school (Incarnational Reality), which he said had ‘hit me inside the head in new ways’ (Fried, 2006:5; Mezirow & Associates, 2000:3). ‘Hearing how people live it out’ in their ‘personal walk with God’ effected a shift in his previously held perspectives of ‘working’ for God, to instead ‘grow in your knowledge of God’ and continue growing (Association of American Colleges and Universities, 2002:xi), dependent on God as ‘the source’ and ‘the only resource that I need’ ‘to do what He has called me to do’. The ‘unnerving’ experience of ‘being in a minority’ on the subway and having his usual ‘very logical, very professional response’ challenged, suggests a sense of vulnerability in this journey. Overall, representative statements point to a deep, structural shift in his basic premises of thought, feelings and future actions (Fried, 2006:5), with a greater understanding of how he sees himself and how he will live this out. ‘My worldview of what I do has changed ...’ (O’Sullivan, 2002:11)

### **Excerpts from Data Indicating Transformative Learning – Student #12**

- [How my belief in mission practice has changed] I can do more in my own country. I am to extend my territory, or enlarge my tent. All this time, you also become comfortable thinking we have achieved something and there is nothing much to do, but then suddenly you realise, no, I can do much more. People are in need, we can extend to further places. A lot of time people call me and say, ‘Please come and have a

crusade, come and teach us'. We always try to give an excuse, we are busy, we are busy, we are busy. Now this is where you start thinking, no, time is running short. You have to make a way how you can help these people because there is a cry all the time, 'Come and help, come and help'

- It's not that I didn't have any compassion but now you get into a new perspective so you think in a different way. Maybe I could do better. Different ways – and it also confirms what you have been doing. That is the other thing; it confirms what you are doing. You are on the right track now
- Every Christian is a missionary, which I didn't think before. I was always thinking missionary means that you have to sacrifice, you have to go to the end of the world and you have to sacrifice but now I can see that ... every Christian is a missionary
- [What affected me most at HG was] the teaching, if you go through that, like me I have been to the Bible school as I said before but this is totally different. This is not theory here. This is more of practical ministry, not to give you a lot of big words and a lot of homework and study, study, study. This is more of thinking and practical ministry. How to work and how you can do your ministry and functioning to the fulfilment that the Lord has called you to do. In that way ... it has brought the whole picture in a very nice way
- [How do I know Jesus better than before?] Jesus is the same yesterday, today and forever. It's for me to come closer to Him. I think I have.

### **Reflection on the Transformative Learning Experience of Student #12**

These representative statements from Student #12 give evidence that he has reflected on his own missions practice and acknowledged new perspectives (Mezirow & Associates, 2000:7-8) in the way he thinks and in considering ways he can reach people further, in order to respond to the need and not withdraw from it. Although Student #12 made more comments which reflect cognitively processing challenges to his thinking (Fried, 2006:5), he also indicated changes in relation to the way he will now live that out (Association of American Colleges and Universities, 2002:xi), shifting from 'theory' to considering the 'how to' of practical ministry and thinking in practice.

### **Excerpts from Data Indicating Transformative Learning – Student #13**

- I communicate the same now, but I want more and still more of Him
- I've just fallen more in love with Jesus and the Word

- I would say that I had to repent for my attitude towards the people God has placed me with in my mission practice. I realise that to a certain extent I held resentment towards them and felt they were arrogant. I think it was partly because of anti-colonial sentiments I had, and pride. As I felt God's heart for the different nations and cultures and through God changing my heart, I know that I'm going back to (my host nation) with a different heart towards them and with love for them
- The teachings ... really solidified [the Beatitudes] as the most foundational and at the same time over-arching tenets of our walk with God
- [The teachings on] 'Called to the Altar, Tent and Well' affected me the most emotionally. I'd had issues which God was bringing up and had to be dealt with, as painful as it was
- One of the biggest changes [in my heart/mind] was my view of other cultures. Having been brought up (in my nation), we were always aware of having other cultures ... living together with (my cultural group). In addition, the influx of foreigners from all over the world made (my nation) very multi-cultural. A lot of emphasis was placed on racial harmony and unity. However, it was very fear-driven; it was more to prevent racial tensions and riots due to our social and political history with racial conflicts. When I was studying in (another nation) I had a lot of discrimination from the (local people in that nation) within the university and at work. After HG I've truly learned the beauty – uniqueness – of other cultures, and how God sees them. I see each culture in love and not fear or suspicion variables and am appreciating our differences increasingly with each new day. We are all created in the image of God, regardless of ethnicity or culture
- I want more of Jesus. It's always the cry of my heart. Most times it's when I'm walking a situation out with God that I realise how much I've learned and know more of Him
- The main change [for me] would be to love the people more (in my ministry). To have the heart of Jesus and reveal His love.

### Reflections about Student #13 – Ruby – An Impressionist Tale

*I first met Ruby at Berkeley University. She was part of the leadership team that led a church planted for Christian students attending the University. It was a meeting I shall never forget because God had spoken to me the night before about the struggles of those who would gather. He told me that some would have suicidal tendencies and thoughts, and gender confusion, not knowing if they were male or female. I have to say I might have looked cool, calm and collected but I was broken-hearted to witness such a high percentage of people in a meeting struggling in this way. At least 80 per cent responded to the first call to come forward for healing, and 30 per cent of those left responded to the second. It affected me so much that it has caused me to continue asking the question, 'Where have we gone wrong as a church in healing the next generation?'*

*After praying intensely for everyone, I spoke from the Holy Bible about Elijah and Elisha. At the very end, when the meeting was over and we stood over the seal of the university reading a 'Light to the Nations', Ruby asked me to pray for her to have a 'double portion' of blessing as Elisha had asked of Elijah. I was delighted that she had been bold enough to ask, because until that time Ruby had hardly even spoken, and when she did, I had difficulty hearing her. As I prayed, she fell to the ground like a bolt as God's power touched her.*

*Even though I could see she was very broken, Ruby knew how to serve. I noticed that at the meetings we held, she always operated the overhead projector for the worship songs for everyone, and that she took care of me, accompanying me with another leader to enjoy the best Chinese food San Francisco could offer. It was not long after this that she applied to come to the South Korean Holy Given School. All students are assigned duties at Holy Given, so when Ruby came, as part of her duty I brought her on staff to assist with some of the day-to-day administration of the school. I was able to observe Ruby closely as she lived with other staff members, and discovered just how deeply wounded and broken she was. She had difficulty sleeping; she was full of fear and slept with a huge knife at her side ready to use should she be attacked. But Ruby would also get up early every morning and worship God with her guitar – it was nearly as big as she was! She would worship with all her heart. I loved to hear her, and looked forward to the day she would start leading worship with others joining her.*

*I appreciated the sensitivity of the female pastor hosting this Holy Given School as she recognised the need to pray for Ruby to be healed from past violations. Every time we prayed, Ruby would curl up like a baby, and the pastor would hold her and rock her through the tears as memories of the past came to Ruby's mind and she asked the Holy Spirit to heal them. In time, as love and trust was built, Ruby was*



*able to talk more about what had happened in her life. I recall celebrating her birthday in South Korea, when she said, 'Thank you Jesus I am alive'. Throughout the duration of the school, God continued the process of healing Ruby, to the point that fear left her. She did not sleep with a knife anymore, and she was able to release forgiveness to people who had hurt her.*

*Ruby stayed with Holy Given for some years after this as a staff member, and through the years I have seen her grow from a quiet little mouse, to leading worship in the Philippines school, calling people with boldness to worship God with all their hearts, and setting other people free with her heart of love and compassion.*

### **Reflection on the Transformative Learning Experience of Student #13**

From the representative statements of Student #13, both informative and transformative learning (Kegan, 2009:42-3) were evident. This was also observable in class and in community living (Fried, 2006:5) as we witnessed the integration of that which was being taught, with her response of dealing with issues God showed her, resulting in her receiving healing emotionally from wounds of the past, in a safe environment (Fried, 2006:5). Her statements are critically self-reflective and point to an increased ability in the way she now thinks and feels about people from other cultures, exchanging through prayers of repentance, attitudes of resentment, anti-colonialism, fear, suspicion and pride for attitudes of love and appreciation of cultural differences.

### **Transformative Learning – Extracts from Data – Student #14**

- [A missionary to me now] is a person who goes to a foreign land. He should go there without forcing his culture, but help to spread the gospel within the local culture. He helps local leaders to grow spiritually. He should have relationships with his partners, and most all he should have a heart from the Father
- My understanding of missionary now is true missionaries go down to the level of the people
- I had a revelation through (a teacher) that I have my own song in my heart
- Through (Lesley-Anne) I understood that I can be with [have a close relationship with] the Holy Spirit only when I have my close relationship with God
- Before HG I was forcing myself to pray and read the Bible. Now I want to hear from God. I have deep desire in my heart to pray and read the Bible
- My faith was strengthened more

- The Word of God was revealed deep inside [me]
- I am going to share with others what I have received ... [and] re-evaluate my relationships towards the church, ministry and my children
- Through the worship my heart was ready to accept what the Word said
- Through the ministry times we could practice what we learned in the lectures
- Before HG I accepted things with my heart and accepted things from my flesh. God gifted me time here to receive freedom in my mind.

### **Reflection on the Transformative Learning Experience of Student #14**

The representative statements of Student #14 give evidence to informative and transformative learning having occurred (Kegan, 2009:42-3), integrated inside and outside the classroom (Fried, 2006:5; Keeling, 2004:10) with worship that prepared her to receive and respond to God, lectures, her reading of the Holy Bible, and ministry times which allowed her the opportunity to put into practice what she had been learning. This student also attests to a significant change in her prayer life and reading of the Holy Bible from being an effort, to ‘deep desire’ now to ‘hear from God’. Her desire to re-evaluate her relationships with others indicates that she has begun a process of critical self-reflection based on what she has learned, guiding her future actions (Mezirow & Associates, 2000:5). There was a mind-shift in this student’s thinking and approach to missions practice, learning to look at herself and others from God’s perspective ‘with a heart from the Father’ (Fried, 2006:5). This student also attested that she understood everything differently now which brought her to a place of freedom (Kegan, 2009:42-3; Mezirow & Associates, 2000:7-8). Statements such as receiving ‘freedom in my mind’ and revelation of having ‘my own song in my heart’ point to potential for further (transformative) growth.

### **Excerpts from Data Indicating Transformative Learning – Student #15**

- HG – it made me realise we need to do missions outside of my country. Missions in our country are big. Right now the one thing that is hindering us from planting more churches is finance and many of our churches get funds from us
- In HG I was asking God, ‘Why am I here?’ ... I came to know about the prayers of the Koreans. They go to the mountains – people go to pray, and God gave them this vision of missions, and the nation was revived and the nation grew. Maybe it has something to do with this. We are contending for national revival but yet we do not send missionaries [to other nations]. We only send missionaries in our own land

- I will certainly bring home missions for other nations. He said to prepare the people
- Before I came to HG there were lots of missionaries that I knew from different churches – doing missions here and there. I have only looked from my viewpoint of being at the church, which is to send missionaries within (my own nation). We are going to plant church where there are (extremists). We send people out to share the gospel. But now the Lord has broadened my horizon and allowed me to look at other nations to bless. That is what HG taught me
- I need to learn much, much more about missions. I am not content with what I know now. Really. I need to learn some more. I need to learn about experience and what it takes to prepare the people. This is not enough preparation for me. I need much more. What the Lord has taught me is very awesome
- [The biggest change in my heart/mind] I was so content having missions of our own in my own country. [In HG] I was taught that the body of Christ should be interdependent with each other, that we should help each other, pray for one another [and] then build each other up all around the world. My horizon grew
- [How do you know Jesus more since HG?] Jesus loves the bride, Philippine bride, African bride, Korean bride, and others. And we should be one as He purposed us to be
- My belief in missions and its practice changed. Yes, it is my duty to spread God's love and Word to all.

### **Reflection on the Transformative Learning Experience of Student #15**

Representative statements of Student #15 give evidence that both informative and transformative learning (Kegan, 2009:42-3) occurred as she related new understanding of her own role and the role of her nation in mission. Her 'horizon grew' to be more inclusive and emotionally capable of change (Mezirow & Associates, 2000:7-8), resulting in a desire to return to her ministry location, determined to continue learning (Association of American Colleges and Universities, 2002:xi) and prepare people to go to other nations. After returning home, it was later attested by her husband, that she had been powerfully changed, with increased confidence, reaching out to others as well as serving alongside him now in leading numerous churches in their nation (Association of American Colleges and Universities, 2002:xi; Fried, 2006:5).

### **Excerpts from Data Indicating Transformative Learning – Student #16**

- At first I experienced God’s love so powerfully – so His presence – and He was leading me very strongly. I was just following Him. As I was praying and fasting I was confessing to God with my lips. My heart experienced freedom. And the fear and oppression I had inside – I have received freedom from that
- [Anything new in your heart since HG?] In my mind [I was] very judgmental. At first Lesley came she – opening ceremony – [she said] we are in God’s image even those in prison, Buddhist, non-believers – shocking for me. Through HG, [the] wall in [my] thoughts [was] broken down. Realise God also – souls are very precious in God’s sight. To tell you the truth, I did not want to have relationship with those people. I need to open up myself to them
- Before HG I just closed up my heart. It was as if my heart stopped beating. I really needed a lot of restoration. I need a restoration to hear what God was saying, to hear what He wanted me to do
- God gave me His heart but [I] felt that as if my heart was in a well and water – stuck in that well. Felt that God was breaking all those barriers
- Realise that how good it is to have unity with each other. It is very difficult to do everything on our own.

### **Reflection on the Transformative Learning Experience of Student #16**

From the representative statements of Student #16, it is evident that she has had a powerful transformative encounter with God’s love, opening her heart to confess to Him, leading to an experience of ‘freedom’ from ‘fear and oppression’, and ‘restoration’ (Johns, 1999:42; 2001:6). Key statements provide supporting evidence that she is beginning to challenge previously held assumptions (Mezirow, 1997:5; E.W. Taylor et al., 2012), as she moved from a mindset of being judgmental and closed to others, to being open, now understanding that all humankind is precious to God.

### **Excerpts from Data Indicating Transformative Learning – Student #17**

- Sunday I wake up and God called me offering this amount. Period. I don’t want to listen to him. I didn’t. I did that a lot for seven years, so right now, no more. So I’m still, you know, who is the priority first?
- I think I can say at HG ... I am learning what is the mission

- My thinking is getting – my thinking was locally. It is getting globally after attending HG
- [Is there anything else that has impacted you at HG?] Another thing is the worship. It is – something is the unusual thing, how we worship. I hear like – each time I cry because the people, they have painful over there (and) the joy of the heart. That was something that touched my heart. Each worship, I see that thing you know.

### **Reflection on the Transformative Learning Experience of Student #17**

Although there were no obvious indicators of changes to core assumptions of Student #17, representative statements did indicate a changing perspective ‘My thinking is getting ... globally’ (Mezirow & Associates, 2000:7-8). He also gave evidence of an integration of informative and transformative learning (Kegan, 2009:42-3) as he personally grappled with the challenge to his values and priorities (Kroth & Cranton, 2014:3; Mezirow & Associates, 2000:7-8) of giving financially to a crisis in the community. Although the ‘unusual’ worship ‘touched (his) heart’ his comments are more reflective of observing than participating.

### **Excerpts from Data Indicating Transformative Learning – Student #18**

- I feel close, closer to God than when I was (in my mission location). Especially with the rest, and Words of God, especially in class. So how are we going to apply all these things in this world? ... I was really challenged
- I think – I just want to be honest with people before God ... I just noticed that all these – through all these teachings ... I just found myself closed. I think ... Somehow ... my heart was closed, somehow not in all areas, but I think in certain areas I was closed to – how do I say, (the culture in my mission) ... But I believe as a missionary the most important thing is having the open heart to embrace them. It’s not only about their culture, but just to show – to show them I am with you for such a things. Especially (through) the movies ... ah, these missionaries, they just lay down everything. But I just – there is my points. I am very good in (the local language) ... but somehow I just found myself – somehow I think a – I was a hurt somehow in my heart – my heart was closed ... But through these things, through HG I am just checking myself. Yeah, definitely it’s not right, so I just confess my sins to the Lord who forgive that ... because of the intimacy with God. HG helped me to have more intimacy with God.

### **Reflection on the Transformative Learning Experience of Student #18**

From these representative statements, it is evident that Student #18 has benefited from informative and transformative learning (Kegan, 2009:42-3) in terms of her relationship with God, relationships with others, and in her own personal response. It was my observation that this student, a missionary, had closed her heart as a defence mechanism, helping her cope emotionally among the people she served. Yet, now critically self-reflective and ‘checking (herself)’, she recognised a disconnection between what she believed, ‘the most important thing is having the open heart to embrace them’ and what was reality for her, ‘my heart was closed’. Increased ‘intimacy’ and closeness with God appear to have been pivotal in her having the courage to ‘embrace others’ more openly (Johns, 1999:42; 2001:6), giving evidence to a changed mindset and a commitment to the ongoing process of transformative learning (Kroth & Cranton, 2014:3; Mezirow & Associates, 2000:7-8).

### **Excerpts from Data Indicating Transformative Learning – Student #19**

- Through HG she’s beginning to see the God that lives in her, is the God that lives in other people as well
- She knew [inaudible] God was in heaven, so she always felt that God was far away somewhere in the sky, somewhere in the heavens. And when she prayed, it was always to someone that far away, and not inside of her, not in her heart. But now she is beginning to learn that – learn more about the Spirit of God and about the Holy Spirit, and how God is within us – He lives within us, and that it’s very intimate. And [inaudible] listen more and cause her to be more attentive to the voice of God
- She said her motivation [now] comes from intimacy with God, and she feels that that should be the ultimate motivation ... and although there are other motivations, like finances that come from – and help and support that come from – wealth from other mission organisations ... she says the ultimate motivation should be intimacy from God
- Through HG as well, she learned about how – that being a missionary isn’t like a position, isn’t a special position, but it’s – mission happens through by a humble spirit, [people] will just lower themselves She gave the example of how Jesus was humble
- She’s always had this heart for orphans, but now she still has her heart ... but she now wants to raise children up. Through HG she has the heart [to] ... raise up leaders from people that managed to escape (from her own closed nation). And also, to send back people to (another nation nearby) ... their churches, because the churches in (that

nation) don't have [an] intimate relationship with God and they are just – they don't know about stuff like that. So what she wants to do is ... she wants to go there and teach them about the spiritual aspect of God and so that the church will be able to ... come to its ... full purpose. She also said she wants to build a church like this – plant a church like this in (her own closed nation)

- [What impacted you most in HG?] She says her identity, who she is – who she is in God. That was the greatest. She said even before, when she was doing things before God ... she thought she was doing it for God, but when she looked back during HG she realised that the motivations ... and the reasons why she was doing it, was her own selfish greed. She began to realise that she was looking at God through her own perspective, but now she has learned to look at herself from God's perspective
- She said she now knows for sure that God has called her, and that God has placed this calling upon her life ... so she is secure. And also, she used to suffer from [an] inferiority complex. She would say, why is that person – how come that person is acting this way, and how come that person seems more blessed? [She had] a lot of – how should we say – pretences, and a lot of judgmental thinking from ego through that, but she has repented from that during HG. And she knows that even if she can't do it now, she knows now that when she is at the place where God wants her to be, the power of the believer, like mentioned in Mark 16 and Luke, that that will come to pass, and God's power and strength will be with her wherever she goes.

### **Reflection on the Transformative Learning Experience of Student #19**

Representative statements give evidence to informative and transformative learning progressively taking place (Kegan, 2009:42-3) for Student #19. Her descriptions are critically self-reflective as she examines her motives and actions, and repents to God of personally identified wrong habits of mind and perspectives (Mezirow & Associates, 2000:7-8). Comments further indicate a change in mindset (Mezirow & Associates, 2000:7-8), from God being distant from her to now recognising 'He lives within us, and that it's very intimate'. 'Look[ing] at herself from God's perspective' in this way has reconceptualised her sense of personal identity (Fried, 2006:5) and her motivation to raise up leaders (Keeling, 2004:9-10), based in this premise of intimacy. It is significant that this student comes from a closed nation where she suffered a lot, but through the impact of both informative and transformative learning (Kegan, 2009:42-3), she is motivated to return to plant a church in the very nation she suffered (Association of American Colleges and Universities, 2002:xi).

### iii Dedoose Analysis Confirmation of Transformative Learning

Student responses to questions asked in the interview schedule have been grouped into common themes relating to the transformative learning experiences of students in the first school selected for this study, Seoul, South Korea 2008, in which an Incarnational Reality approach was taken. These have been tabulated under the major categories of ‘God’, ‘Self’ and ‘Others’ in keeping with the Holy Given Integrated Curriculum Framework of Knowing Who You Are in God, Knowing What You Believe and Knowing How to Walk, after which, main themes have been highlighted.

The following table summarises the number of times one of the subthemes (child codes) of the three major themes (parent codes) occurs in the Dedoose analysis of data from each student participating in the interview schedule at this school.

Table 5: Indicators of Transformation: School One, Seoul, South Korea 2008

Student #	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	Total occurrence of each theme	
<b>Relationship with God (19 Interviews)</b>																					
More personal and deeper	1	1			4	1		1		3			1						3	15	
More mature relationship	1	1		5	3	3		2	1		2	1	2							21	
Closer and more confident		2	2	3	3	1	1			4	1	1	1					2	1	22	
Communicating personally		3		2	1	1	1		2	5	1			1		2			1	20	
Greater understanding	1			2	1			4	1	2	4	2		2					1	2	22
Occurrence of ‘Relationship with God’ themes per student	3	7	2	12	12	6	2	7	4	14	8	4	4	3	0	2	0	3	7	100	
<b>Relationship with Self</b>																					
Greater freedom	6	1	2					2		2			2			3		1	1	20	
Freedom in worship					2					1	1			1			1			6	
Prayer, gifts and Holy Bible	2	3				1		3	1	1	1	1	1	1						15	
Faith	4	1		1	1			5	1		2			1					1	17	



Inner transformation	9	1		1	5	1	1		1	2	4	2		1	4	1	2	1	1	37	
Culture and identity			1	1			1			1	1			1						6	
Changed personal priorities	2	1			2	4		1							2		1	1		14	
Occurrence of 'Relationship with Self' themes per student	23	7	3	3	10	6	2	11	3	7	9	3	3	5	6	4	4	3	3	115	
<b>Relationship with Others</b>																					
Poor, lost and broken					1			2		3								1		7	
Giving									1					1			1			3	
Serving	2		1	1				1					2	1					1	9	
Witnessing			1	2				1						1	1					6	
Community	2		2			1			1		1		1	1	1	1				11	
Changed priorities (culture/mission)	1			1				2	1		3		1	2	2				1	1	15
Occurrence of 'Relationship with Others' themes per student	5	0	4	4	1	1	0	6	3	3	4	0	4	6	4	1	1	2	2	51	

A significant number of comments were made by students regarding their 'Relationship with God' and 'Relationship with Self' rather than 'Relationship with Others' with the exception of two students, Students #15 and #17, who made no specific comments in this category. It was noted that their relationship with 'Others' had previously been limited to local outreach before coming to the school, which could explain why 'Others' became more of a focus for their learning. Within 'Relationship to God' students particularly expressed having a closer and more confident relationship with God. Regarding their 'Relationship to Self' students particularly expressed an awareness of an inner transformation that some described as denial of self, embracing a change of heart, mind and worldview and a readiness to be equipped and empowered for service. A number of comments pointed to changed understanding of where priorities now lay in relation to personal values, desires, responsibilities, outlook and lifestyle. 'Changed priorities' and 'Community' rated highly within the 'Relationships with Others' category. Students expressed a fresh recognition of, and need for community in discipleship and service. Noteworthy, most of the students in this school were already in full-time ministry. Already

serving predominantly among the poor in various locations around the world could therefore account for fewer comments relating to transformative learning in this category, particularly ‘giving’ since many students were already serving in that capacity. This is especially noted with Students #2, #7 and #12 who made no comments whatsoever in their ‘Relationship with Others.’ It is significant that within this category students rated ‘inner transformation’ the highest, which is indicative of the transformative ministry of the Holy Spirit in the students’ lives. For many of these students, Holy Given provided the opportunity of enjoying the support of one another without ‘ministry’ responsibilities. They were observed as fully embracing this as a time of refreshing, renewal, reflection and re-evaluation of their personal relationships.

#### **iv Changes in the Researcher During this Research Cycle – An Impressionist Tale**

*One of the most memorable moments was the day, when in response to what I knew to be a prompting of the Holy Spirit, I invited students to wash each others’ feet as the Lord Jesus Christ had washed His disciples’ feet. I’ll never forget the sound of wailing as students, broken-hearted over issues that had kept their nations apart, cried for over four hours. Tears mingled with water as they asked each other forgiveness for the travesty of war and the hostility residing in their hearts and in the hearts of the nations they represented. An awareness had arisen among those present of unconscious underlying imperialist attitudes which, for many and diverse reasons had filtered down through the generations towards other cultures. Their eyes were opened to the resentment, hatred, bitterness and suspicion they had harboured, and just how much that had influenced their outlook in life and their approach to serving in other cultures.*

*The Incarnational Reality of God’s presence and the conviction of the Holy Spirit challenged us to not only forgive, but to reach out in brotherly and sisterly love to one another. Many saw each other as equals for the first time. God had melted our hearts together with the living flame of union love, and together we discovered a newfound confidence that we could make a difference in the world. And it showed. In living together in close quarters, in serving alongside people of other nations sharing duties, in preferring others by attempting to serve food others would enjoy, deeper, more accepting relationships began to be evidenced. And as the school drew near its conclusion, students desired to visit one another in their ministry locations in the nations to offer support in any way they could. It was a great thrill for me to see this ongoing process actually begin in the lives of the students. Together we acknowledged the need we all have for the Lord Jesus Christ to change our hearts and transform our worldviews. He is*

*the only one who can truly renew our hearts and minds and bring understanding that we all bear the image of God, and that our primary call is to love God and love one another.*

## CHAPTER SEVEN: RESULTS FROM SCHOOL TWO

### Action Research Cycle Two – Leyte, Philippines 2009

**Dates:** 16th March – 24th April 2009

**Location:** World Evangelism Bible College (WEBC), San Rafael, Dulag, Leyte, 6505 Philippines

**Teachers:** Lesley-Anne Leighton, Pastor Ferds Consebido, Associate Professor Bob Ekblad, Cindy Ruakere, Pastor Hiram Pangilinan, Jonathan and Lydia Haines, Wan Hsi Yeong, Kylene Compaan, Amanda Rogers, Gillian and Weymond Fong, Mel Tari

**Total number of students:** 50

**Students interviewed:** 8

**Students presented here:** 8

Students were selected randomly, and voluntarily participated in an interview schedule comprising structured open-ended interviews. All interview data is held securely in New Zealand and available on request.

Table 6: Learning Hours at School 2: Leyte, Philippines 2009

<b>Knowing Who You Are in God</b>	
Integrated Spirituality for Mission	32 hours
<b>Knowing What You Believe</b>	
Foundations of Discipleship	17 hours
Foundations of Mission: Biblical Theology of Mission	30 hours
Foundations of Mission: Anthropology for Mission	14 hours
Foundations of Mission: Majority World Theology	44 hours
<b>Knowing How to Walk</b>	
Models for Mission	33 hours
Supervised Field Training	117 hours
<b>TOTAL</b>	<b>287 hours</b>

## **i Leyte, Philippines 2009 – My Reflection – An Impressionist Tale**

*I was excited to be meeting two ministers from the United States of America who had heard about my mission schools and were interested in partnering with me. Through email communication they expressed how it was on their hearts to equip their own church in Florida in mission. They were supporting a work in Leyte in the Philippines, so I suggested we run our first mission school together in Leyte rather than in Florida. To my mind, the setting of Florida was way too comfortable for students to experience the radical changes I had already witnessed in previous schools located in Majority World contexts. Ironically, we met for the first time in a Japanese restaurant in Manila. The facility to be used for the school was in the same location General MacArthur had landed to liberate the Filipino people from the Japanese in 1944. We all felt such joy anticipating how we could work together using this facility to train, equip and empower those who work among the poor.*

*Catching the flight from Manila to the beautiful island of Leyte, I enjoyed a memorable demonstration of the warmth of the Filipino people. I have travelled all over the world, yet this Cebu Pacific flight was the first time I was to experience entertainment from the flight crew. Safety formalities and refreshments were finished off with quiz games and prizes for the winners! I was not quick enough to win anything, but was struck with how refreshing this was, compared with other airlines on which I'd travelled through the years. When we landed on the island, facilities were understandably basic and the wait for our luggage was brief. Unfortunately, it was raining heavily outside and no one was there to meet me. After a few phone calls I was to discover that my assistant had got her times mixed up. Instead of waiting in the rain, I found a taxi and headed for our school buildings, fondly called the 'White House' by the locals in the area. Our school certainly did stand out as we approached, but bore no resemblance to the White House in Washington DC. The sound of dogs barking let me know this was their place as well as home for 50 students and staff gathered for the school. Pastor Ferd's ran out with an umbrella as soon as my taxi rolled up the drive. It didn't take long for the rest of my staff to appear along with Pastor Ferd's wife Miriam. They apologised profusely that no one had met me on my arrival, but I wasn't concerned since I have long since learned to 'go with the flow', it was just great to see everyone. After an hour to unpack and settle into my room, we gathered again to go over the planning for the school. This was to be my first school in the Philippines. I told them of the research I hoped to do with their help and they were only too happy to join with me in this.*

## **ii A Reflection, Excerpts of Data Collected from the Student Interview Schedule, and Reflective Analysis**

On the following pages I present analysed excerpts which have been drawn from student data indicating transformative learning, Leyte, Philippines 2009, and a reflective impressionist tale. The interview schedule is attached in Appendix Two.

### **Excerpts from Data Indicating Transformative Learning – Student #20**

- When [I] came to HG, God break my heart, mess me up. First thing I learned Mum Lesley taught about ‘man of the altar’. [Although a] pastor for eight year – saw myself – I need to be broken before God
- Think [I had already] done so much, when [I] saw [the] heart of God [and] the mission God want me to do. My ministry now so small. Heart of God for world mission is so big
- I thought missionary was a sad ministry, and missionaries are poor. When [I] came to HG, God changed my mindset. It is highest calling. Joyful. Not about sacrifice ... [but] about loving people. Highest call
- I see other cultures different [now], so different. [It is] hard to adapt [to] their culture without compassion, without the heart of God. See myself – I am having hard time with other culture[s]. During school [I] learn about them – start loving them. To point of death to sacrifice
- My heart change[d, the] way I look at people not [of] my culture – [to] what is in teen culture and in the heart of God
- Before came to HG, passion – heart for lost souls became cold ... God showed me many things in vision ... heart is self-centred, religious. HG teaches dying [to] self, loving people and poor, with compassion [for] lost souls. Focus on the people about salvation rather than [about] the church
- Every session I encountered God. God broke my heart every session. He break my mindset about people, culture. And God shows me many visions. Even God is giving direction to me
- I can say that I am different person. I die hundred times here. Even in study – in classroom – prayer. Learn about family, loving people, forgetting myself
- Die to self – see more clearly mission, lost soul, live poor, forget about self. Prioritise what is in the heart. For God

- [Understanding of pain and suffering ] Before [HG], only for poor, and missionary we can avoid pain and suffering. [When I] came (to) HG, (the) broken glass testimony ... broke my heart because I remember what Christ done on the cross. Then I see it, feel the heart of God, pain and suffering. Then my views [of] pain and suffering also because sweat. Think I am ready to ... I must pay the cost following Jesus. Message of cross not smooth but suffering also
- Here in HG I receive my calling about staying (in a particular nation). Mission change a lot. God wants me to sacrifice my time with my family – establish church, pastors, students – how to evangelise – plant a church. Not the same thinking heart. God broke my pride.

### **Reflection on the Transformative Learning Experience of Student #20**

It is evident from these representative statements, Student #20 benefited from both informative and transformative learning (Kegan, 2009:42-3). His statements point to an increased ability in the way he thinks about himself and others and a shift in mindset in some of his understanding through what was taught (Mezirow & Associates, 2000:7-8), but significantly also through his encounters with God (Johns, 1999:42; 2001:6). This student's transformative learning experiences appear to have had a strong influence in guiding his future actions (Kroth & Cranton, 2014:3; Mezirow & Associates, 2000:7-8), making him receptive to the 'direction' he received, and empowered (Association of American Colleges and Universities, 2002:xi) to re-locate his ministry to serve among the poor, which he has since done

### **Excerpts from Data Indicating Transformative Learning – Student #21**

- I want to go to missions. Like Mama Lesley said, there are so many people who are still unreached. As the Bible says, to go and preach the gospel. I want to go to missions. But I will not go unless God told me to. God placed me (in a particular nation) first. This is my Jerusalem. God reveals to me that the vision He gave to (my pastor), I am part of that vision. I will start here in this place until we win whole (local village) then go to nearby villages, towns, cities ... (regions) ... And if it is the will of God to send me to other nations, let it be, I will not do anything if it is not the will of God
- He (the Lord) also taught me how to relate to others, especially from another culture – how to communicate, how to relate, how to share the Word for God, strategy, how to present the gospel. God broke my self-will

- And in the past days, God gave me a word about decision ... Lesley said, 'Your decision is to eternity'. I see that every decision I make will result. If I do things in my own way and let my flesh rule, I will end up with consequences. I will suffer. If I decide to obey the Lord although I will suffer, there is joy, there is reward. I will not follow [or] do what my flesh desires, but the will of God
- [My view of 'missionary'] was to preach the gospel in places where God sent them. No, [I] did not understand how they relate themselves to others. At first, I see co-workers to do missions, and have medical missions, but now [I see it as] 'mission', because [it is] whole to me – not just preaching the Word of God, but ... ways of how to share the Word of God that is not offensive to their culture – How to present the Word of God
- We are not pushing (our)selves to them, because we have different culture how to worship God. I understood we should not change their culture, bring my own culture to them, but I will adapt to their culture. And build relationships with them. Have bondings, learn how they can worship God
- Big impact – God became flesh, lived among us. I see people with different cultures, and God has different culture to when God became man. He was able to relate Himself with other people. He share(d) the Word of God, did many miracles. First, [He] shared their culture – He learned their culture. I got better understanding how to relate myself with other people – to build relationship with them. God revealed many things to me and let me understand them about missions
- Every person outside, they carry the image of God. Even if they reject me and as I share the Word. And even if they have vices, God loves them. I should not give up sharing His Word, His love
- Yes there will be changes. There are many changes I could do, especially in outreach — on how to relate with them. God gave me instructions on how to win them easily. And He told me to live there in the outreach in (a North African nation). How to do some things that is not offensive to other people especially converts
- And there are many changes in my life spiritually. HG helped me a lot, because I understood more what my calling is. And God is breaking my heart to do what He wants me to do – to have passion for other people and to bring them to the Lord
- God restores me through HG ... it is the first time it has happened in the love. It is also first time to experience like this. And God changed a lot in me
- [Changed priorities] How to balance things that is needed in the ministry, and more on missions and going to missions



- When I experienced God, God gave me more visions, and God showed me His glory. I sang from my heart – I did not know what it means. Someone told me it was almost an hour my hands were lifted up. It was really new experience for me ... God is stretching me. To the highest level of worship.

### **Reflection on the Transformative Learning Experience of Student #21**

Representative statements of Student #21 give evidence of informative and transformative learning having occurred (Kegan, 2009:42-3). As this student integrated what had been taught in class into his own life, he built on pre-existing patterns of meaning (Fried, 2006:5), highlighted in examples such as ‘preaching the gospel where God sent him’ ‘how to relate’ and ‘how to present’ the Word of God [the Holy Bible]. His statements point to an increased ability in the way he now thinks about other cultures, and an increased awareness and sensitivity to be able to relate to others from other cultures (Association of American Colleges and Universities, 2002:xi).

### **Excerpts from Data Indicating Transformative Learning – Student #22**

- I would say that my journey before HG is flying, my life is already flying with the Lord, but there are greater heights that I have been flying with the Lord since I have been here. Now I can say I am face-to-face to Him. Now I feel so much closer to the Lord, in my waking and in my sleeping time I would see God holding my face and feel the depths of His love in His eyes. I drew what I saw in the vision. It is accelerated experience with the Lord, each week, even in final week – Thursday last week, that I heard God ask me, ‘Will you marry me?’ And at that moment, I asked God, ‘You know how filthy I am and how the enemy is trying to pull me back the relationship, but yes, I want to marry you and want to completely trust in you, and no matter how filthy I feel about myself, I know that when I am in your arms, everything changes’. Just this morning when (a teacher) was speaking, he mentioned about being partners with Him [God] and that was it. Being married – marriage with Jesus was being partners with Him, being used for God’s eternal will, and it’s not about me, it’s Him, and it’s me partnering with Him
- Before HG I met some missionaries, and somehow my view of missionaries was not that clear, everything had grey areas [in my concept of missionary]. Missionaries would ask for so much help – and financial help, and not seeing them have accountability to those praying for them, for the people who help them ... So that is why I had a

distorted view of a missionary ... I knew that missions means living with people and living out Christ's life with these people. Because of that – having met these people [at HG] I had a shaking of my understanding. Now ... everything has changed, I view missionaries now as people who are really in love with the Lord, and see missionaries as people who bring out God's design in other people's lives. My concept of missionary has changed drastically here in HG

- Right now God is giving me new directions. I remember there was a day in (a teacher's) sessions, when I cried a lot and realised how comfortable our title has made our lives. It's comfortable right now, and here in HG there is a lot of unreached people, and God is giving me directions to (an indigenous) tribe, so definitely those are the changes, new directions, new people, new places to conquer for God
- More good things I have encountered; lovingly He has exposed my weaknesses. He revealed the things that need refining in my life, the inability to push through when I get tired. So I realised that going back in my regular life, I would be encountered in such problem[s] if I lose my grip on these experiences. So the way God is revealing these things, is so that I will get ready and learn to push through more, my encounter with God in this school is preparation for the things to come
- HG is what made me ... [It] not only feed your mind, your spirit, soul and body ... where you can have a deeper encounter with God and at the same time with people on the mission field. I would describe HG as a place where I have a clear vision of what my mission here is
- Our lives ... became ... so comfortable that I looked back, (and) honestly I said, 'God don't let me experience that kind of suffering' ... Here at school it changed now. The way I refused to suffering changed. Now I could say, God I am willing to suffer again for You, only for Your glory so that Your glory may be seen, so that Your glory may be so evident, I am willing to suffer, it changed to that
- Your lives [staff] have impacted my life so much, it lead me to the realisation that I have confined my life in my current title as a 'pastor and overseer'. It might be a big word, but it is not in this big school. Seeing you minister, these are the great things that have affected my life so much that I would like to affect other people's lives in the magnitude you affected mine.

### **Reflection on the Transformative Learning Experience of Student #22**

These representative statements give evidence that informative and transformative learning has occurred (Kegan, 2009:42-3) for Student #22, demonstrated in statements like her changed view of missionaries, whom she now sees as serving out of relationship with Jesus, 'bringing God's design in people's lives'. Critically self-reflective, she recognised she had become comfortable in her position in the church and acknowledged the need for refining in her life. Significantly, this student is a pastor overseeing numerous churches, yet the whole school, integrating learning both inside and outside the classroom (Fried, 2006:5), in class, ministry time during the worship, and the impact of how staff lived in the community facilitated transformative learning for her. Building on core perspectives and beliefs (Fried, 2006:5) Student #22 shows evidence of reconceptualising her personal identity, identified through examples of now being 'face-to-face' with Jesus, married to Him 'partnering with Him' in fulfilling His will; and recognising that she had previously 'confined my life in my current title'. Noteworthy, this student comes from a background of having suffered hunger and not being able to feed her own children. Yet here, she speaks of coming to a place of being willing to suffer again if it would bring glory to God.

### **Excerpts from Data Indicating Transformative Learning – Student #23**

- I was a weak person in my spiritual life – always asking God to help me to mature in my spiritual life. Through HG He fills me, draws me closer to Him
- [Before HG] I just went house to house evangelising the people, making friends with them. Tell them, 'Hello, how are you?' and tell them, 'God loves you'. I can tell them about Jesus and salvation. [In HG] God gave me more wisdom to know more about them. God push me more to do evangelism to missions to others, adapt to other culture. Learning about the culture so that I will be aware of that, to avoid the things past missionaries did [that] they don't like. I will not do that to them. Sensitive to their culture and what is appropriate to them
- When we are worshipping, God continue to give me a vision. He encourage me to share my heart, to open to you ... He wants me to be free from the past – the biggest thing. God is touching, bringing healing from the past. This is the first time. This is what I am looking for. Even though a Christian for long time, (I) have not been open or shared my past experiences. I have not shared with anyone ... did not open to anyone

- I encountered God in a vision. I saw in my vision I am in a garden full of flowers. God is there extending His hand to me. Actually I was kneeling. God was extending His hands. I am repenting from my sin, telling Him I do not deserve His love. God is telling me that. God also showed me we are both in heaven. Full of clouds, and then I am in somewhere downstairs and above me a very big God. Big, gold chair and then, I know God is sitting there, I cannot see, very white and then I was crying and He is extending His hands, and one in the chair the last one. I look like I am graduating ... God gave me some medals. It is finished now, well done, so nothing to worry about. It is finished, it is done, I am worthy. At that time I was crying, Oh God, I am so touched
- I think before power is not true. I had not experienced this that God will give me. But while in HG God spoke to me that power will give to me by healing someone. On Sunday we start. I lay hands on someone. And pray for someone. I shock that I ... when I am praying for that person I told to God, ‘God show some miracle to her, just to believe you are here. I surrender my life to you and you will be the one to heal her’. I did not expect God would show miracle. And He did. I told to myself, there is a power to God, that God is giving power to those people who are trusting to believing to Him
- Now I understand suffering is just a part of us. When you are suffering, you are sharing suffering of God. I understand more the suffering. I think of Him about it. Just understanding and thinking of this, for giving me this passion for this to start ... I was ignoring Him. Now more passion and burdens for people. I will go to dance the end of the world.

### **Reflection on the Transformative Learning Experience of Student #23**

The representative statements from Student #21 reflect an integration of what is taught in the curriculum in both informative and transformative learning (Kegan, 2009:42-3). The description of her encounter with God during worship highlights the significant pedagogical role and ministry of the Holy Spirit in her transformative learning (Johns, 1999:42; 2001:6). In the safe environment of the school (Fried, 2006:5), she allowed herself to open to God, and came closer to Him. Through that, she also gained confidence to open to others. The result of encountering God in a vision, was emotional healing from the past and self-realisation that she is worthy of Him. Further, she experienced a significant change of mindset and beliefs (Kroth & Cranton, 2014:3; Mezirow & Associates, 2000:7-8) as she took a step to pray for someone to be healed, having previously believed that God does not heal. The result of the healing experience for Student #21 was increased trust and belief in God, and recognition of the power of God. Overall, this student’s statements

show a significant change in mindset. She relates more closely with God, has a different view of her identity in God, and has more passion and compassion for others in the world (Keeling, 2004:9-10).

### **Excerpts from Data Indicating Transformative Learning – Student #24**

- Closer now ... because I learned so many things like ... hearing His voice in various ways like we do here. Because I always ask God to speak to me in quiet times or in messages ... but ... here (in) sessions I hear Him, or even in doing some chores
- [What impacted you most in HG?] Spiritual side. Because I'd studied mission ... studied cross-cultural mission. They teach history of mission and theology and technical ... (HG) has given me much of infilling, spiritual side. Info-wise I have it ... HG is for the strengthening of spiritual side
- God has taught me in many times, like during the sessions. How He messed up things and still deal with issues of the heart. So many issues in my heart and He is doing that. Not yet done. I am still undone. Through the teachings as well
- This is so free. This is so free. We are not limited with the time, we are not limited with the curriculum that you have. You are not boxed in what you have prepared. Like, yeah, just being open to what the Lord wants to do. And flexible, because in the other trainings we have this, we have to do this, 'Stop the ministry time, it's lesson time', like that. So we allow the Holy Spirit to move and He (God) loves it
- HG will break religion in you, because usually being a missionary you have your own culture, and you will do some religious stuff. That when you go, you have to do some such and such, because your sending church is doing like this and expect you to do this. But HG is teaching you to do beyond what your sending church or your mission organisation tells you to do just to reach other people. Sometimes missionaries are boxed in those things and they couldn't really reach the heart or minister to the heart of the people because you are bound to do some strategies
- When you go to mission field, some things would be offensive to them and you will have to adjust, even if it's really not you ... You don't have to bring your own culture – yeah, you can bring your own culture, but to reach them you have to die to your own culture, to break through or ... start a relationship with them ... so you won't be offensive
- Power [before] depends on the position, what you do, what ministry you have, and how people see you and your personality ... that gives you power ... I changed a bit with

that definition ... that thinking was broken ... still breaking ... here in HG. Now ... you are respected not because of your position, you are respected because of what God is seeing in you. They acknowledge your authority because you have made an impact in their lives

- I would bargain that 'Lord I want to live for You, I don't want to die for You. I could bring souls by living'. Hmm, but God broke that ... Well ... still learning how to die to self and preparing to die to self, whatever the meaning of death is, whether by real life or the spirit ... I mean the things that has to die ... attitudes, and old characters, traditions, religious ... those things that have to die.

### Reflections about Student #24 – Tina – An Impressionist Tale

*Tina is remarkable. Like many in the Philippines, she grew up without her mother present, since she was working overseas to bring in an income to enable her children to be educated. Sadly, Tina's father died when she was just 14 years old. She and her three siblings did have a helper who took care of them, but they mainly took care of themselves. Tina loves her mother for what she did for the family. She understands that if her mother had not left them to work in this way, Tina would not have received the education she did receive, earning a Bachelor of Arts in English and Teaching English as a Second language.*

*Tina lives independently of her family now. She has been doing voluntary work for her church, supplementing her income by teaching English to Korean students in the evenings, and to one online student via webcam. She believes she is called to mission, but does not know where that might eventually be. During the Holy Given School she shared how she had a heart for Muslim students.*

*I first met Tina in her church, where I was thoroughly enjoying my time with church members and their charismatic pastor who had a great sense of humour. I was hugely impressed with their fervour and passion as a community to reach people, especially the poor, not only in their own neighbourhood, but also all over the Philippines. Tina was very hard working, to the point I would say she was in need of a break from the intensity of her busy lifestyle with church involvement while also maintaining a job teaching. I observed that for her, community life and the school was like a spiritual retreat, bringing refreshing, as she learned to spend more time with Jesus and experience more intimacy in her relationship with Him, hearing His voice. She understood that in this new place of intimacy with God, He was preparing her through the teaching to be open and flexible for new things to come, which she was ready to receive.*

*I will never forget the day I saw her in traditional costume along with the rest of the student body,*

*expressing a dance. Tina was an absolutely bright, shining light, with her hair tied up and a flower behind her ear, holding candles in her hand, gracefully moving with others to the sound of a new song of 'Unity' that God had given them. It was so truly breathtaking, that if I had the way or means, I would want to see this displayed all over the world.*

### **Reflection on the Transformative Learning Experience of Student #24**

Student #24 reflects an integration of what is taught in the curriculum in both informative and transformative learning (Kegan, 2009:42-3). Changes in taken for granted frames of reference (Mezirow & Associates, 2000:7-8) are indicated with new perspectives and changes in mindset, such as the need to 'die to (her) own culture' in order to build relationships; recognising that authority and power is based in 'what God is seeing in you' rather than on 'how people see you', your 'position' or 'personality'; and breaking from being locked into 'strategies' to instead 'minister to the heart of the people'. She critically self-reflects that the 'spiritual side' and allowing the Holy Spirit freedom 'to move' had the most impact on her as she describes 'God' teaching her (Johns, 1999:42; 2001:6), 'deal(ing) with issues of the heart', being 'closer' to God, interacting with Him throughout the day rather than just in 'quiet' times', 'strengthen(ed)' and 'learning how to die to self'. Observing the dance 'Unity' backed by indigenous sounds demonstrating students' response to the 'sound of their culture' described in the impressionist tale above, gave evidence of the significance of this freedom and her receiving 'new things' from God. Statements indicate that she is 'learning to think like an adult' (Mezirow & Associates, 2000:3) as she recognises that these changes will be an ongoing process.

### **Excerpts from Data Indicating Transformative Learning – Student #25**

- Before HG ... I had an emotional problem [and] there were some areas of my life that demons were trying to destroy. It's battle in my spirit and mind. I could say that sometimes before HG I was slightly distant from God; I am [now] closer to God. He moved very greatly and came into my life. He encouraged me and lifted me up when I felt down
- The Lord gave me more knowledge and burden and passion to reach out
- I learned from the people at HG how I could touch (other people's) culture and how to join their culture. I also learned about entry points into certain tribes or country. I have learned not touch the culture or the certain tribe or nation. I have also learned that we need to step down to the culture and learn about their culture through their

practices. If we do this we can show them love and who we are as an ambassador of Jesus Christ

- The first time (a teacher) spoke about God, or when she sings, I cry because the Lord reminded me that I am full love and He will not leave me or forsake me. It made a really big impact on my life from depression
- I encounter Him when I walk in this compound. I keep praying, ‘Lord, give me a very clear voice’. One thing I could share that Momma Lesley had been called to those that feel alone and down. I stay forward. The Lord was crying when He told me, ‘(Student’s name), I never, ever leave you’. He kept repeating this to me, ‘I never leave you and I love you very much’. The Lord encouraged me and lifted me up
- It was a great experience to look at yourself as created by God and knowing that I am uniquely made. We should not live for ourselves whenever we experience signs and miracles or wonders. I learned that it’s all about God and to give Him the glory
- I experienced a lot. The Lord really moved in my life mightily. He kept my spirit strong. Also my faith has been increasing to pray for those that are sick and to stand in spiritual provision
- [The] Lord touched me and I was filled with the Holy Spirit and it changed me.

### **Reflection on the Transformative Learning Experience of Student #25**

Representative statements suggest the pedagogical role of the Holy Spirit (Johns, 1999:42; 2001:6) was essential in the learning experiences of Student #25 as he attests to encountering God, ‘The Lord really moved in my life mightily’, and being reassured that God ‘loves’ him and will ‘never leave’ him. He described an improved emotional state (Fried, 2006:5) from being depressed and feeling ‘distant from God’, to being ‘encouraged’, strengthened and ‘lifted ... up’. Further statements indicate identity development based on these experiences as Student #25 conceives his role and contribution in the larger society (Keeling, 2004:9-10) in statements such as ‘my faith has been increasing to pray for those that are sick and to stand in spiritual provision’ and considers ways he can reach other cultures. Significantly, this student is of a certain people group which tends to view itself as being worth nothing and having nothing to contribute. It was observed that this student’s encounter with God during worship sessions contributed greatly to his transformative learning, not only bringing personal relief from depression but increasing his ability to think about living for others.



## **Excerpts from Data Indicating Transformative Learning – Student #26**

- It's like the fire was gone during my rebellion season. Now He is igniting that fire. And I can imagine myself walking in (extremist) areas. I can't imagine that I will be ministering to (extremists) but now I accept it
- (Missionaries) go to countries and share the gospel – That is my old definition. Now, they go to the world God gave them. They go there led by God, not on their own choice but God's choice, and be with the people through contextualisation and ... experience what they are experiencing and know the need. Because you can't identify the needs unless you're immersed with them ... I really have that deeper understanding of contextualisation. And especially like that He doesn't have just one avenue that He could be identified in other cultures
- Intensified study and apply other culture more in here. Adapt other culture more in here because this will be a venue where people around will come in here ... I will be focusing on establishing the programme and training, discipling others so that will lead me to others
- The major thing [that impacted me in HG] is to be closer to God above everything else. To know Him – to just know just Him! I've heard, 'Knowing His heartbeat, knowing what is in His heart'. I heard that while I'm here ... I heard, 'Let's get closer, much, much closer to God' – knowing what's in His heart. That kind of intimacy – very deep intimacy with Him. Before you go, before you minister, you need to settle yourself and you need to be intimate first with Him
- [Have you encountered God in HG?] A lot of times! Through visions, through experiences of my classmates. I was really glad that they too have experiences of God – especially the deliverance, because I think that those who are serious with God but something that they have been hiding from. They have been released it and I'm really, really glad that they did. It's like I'm not the only one who is experiencing God, but we all are ... Seeing them, just looking at them, I was inspired
- If you don't know your – like knowing your destiny – you can really allow your destiny to be discovered at HG. And if you don't know God or if you have small knowledge or intimacy, the level of intimacy with Him, in this school, it will go deeper. Like, I don't believe in falling in love, I believe in growing in love. I don't want to fall, but I want to grow. That had been one of my principles that I learned from my past. I learned that I don't want to fall in love. No! No! No, Lord! I want to grow in love

- Being open and learning from other cultures, and not to be just like to horse, just seeing this side of it, but seeing the other side and the back, and also this side. Learning others' point of view and learning from them – learning how to contextualise from their point of view. What can be adapted, to how you handle, and how you will do it
- I always talk to God, 'Why is it that their kind of worship is different (at HG) and can I have that kind of worship also, Lord?' I think in my entire life I do worship like, 'Lord, if I am not crying, I am not worshipping You'. That had been a habit, a religious one. So that has been stopped and broken and no more. It's like, 'Just be with Him'
- One thing that I learned, although shorter prayers – it's because God showed you the message for that person. It's like, you pray the short prayer because God showed you that, and it is so direct. And I like to pray direct to the point, because I am a man of few words!
- The definition (I had of 'power') was 'Power only comes from God'. That's it. He has it and people don't have it. Now, power mean influence and people can easily grasp what you're saying because you have that, especially when God is resided in you. If God really changed you and you have that intimacy with Him, when you share to other person, you really share. You really have the power like, 'Oh!' Not just convincing, but they themselves can reflect what God will do in their heart and in their life. If God can do it in my life, then God can also do it in their life
- And now (my understanding of) suffering is more than the physical. It's in those experiences. It's in those 'What happened to that person?' and not just 'What is with that person?' It's the inside of the person. Because the rich people are not exempted from suffering. They are not exempted. And although we may see it that the poor are suffering a lot, but we just don't know the rich people that are. There are countries that are rich, but like Switzerland. It is very much like, 'Oh, Oh!' Yes, they have money and yes, they have everything, but deep inside ... some people are like that and don't know who can seal the emptiness inside of them. So suffering is more than the physical, it is beyond that – on the inside.

### **Reflection on the Transformative Learning Experience of Student #26**

From these representative statements it is evident that Student #26 benefited from both informative and transformative learning (Kegan, 2009:42-3), reinforced by what she observed was happening among her peers, which made a positive contribution to her learning. 'Seeing them, just looking at them, I was inspired'. Statements also point to an increased ability to adapt to different environments and cultures (Mezirow & Associates,

2000:5). Recognising the importance of a close relationship and ‘intimacy with God’ and the importance of allowing the Holy Spirit to move, ‘go there led by God’ indicated a major shift in her perspectives and mindset (Mezirow & Associates, 2000:7-8). Out of this, she was now prepared to go into extremist areas that she would otherwise not have considered.

### **Excerpts from Data Indicating Transformative Learning – Student #27**

- HG is special for us, for my husband and myself because we learn how to communicate with God. It’s very important, especially soaking in the Spirit. It is a very special thing. [Before HG] we feel like tired, sometimes we feel not good, something like that. Sometimes we tired visiting, because we do not have not enough strength, we are dry, we are weak, that is why HG is very important for us
- My perception, my observation, my own thinking [of what it means to be a missionary], how is that word ... it improve, or develop [in HG]. I saw the answer, like for example ... how the missionaries adjust to the environment. For example, inter-country school is very hard, the food, and I prove it, really missionaries has agreed love in their hearts about mission, they can easily adjust to situations. It improves, develops
- Sometimes I can see (people from other cultures) are very superior than us because they can travel anywhere, or go anywhere they want to go, but right now, I keep listening to the lectures, and now it is changes. Before, I was intimidated. They had, as I said earlier, they have many, they can travel everywhere, but now I see I am not inferior any more. Yeah, I am very blessed with the lectures about the cultures, how you love people, respect people, how you view about other people. So right now I do not think that they are superior to us ... (My people group) has an inferiority complex to be honest. But now I am free from that
- [What will you do differently in your mission after HG?] I will do some additional tasks. Especially the soaking prayers – soaking, then more about ministry, about how to win souls – winning souls for women, because that is in my heart. And for children, I am – hopefully ... I will also make some additions to what I have done before. That one thing is their tutorial, because the children with their secular education, we can help them with spiritual needs too. Same time teach secular education, academic study and spiritual
- First week of HG I started encounter(ing) God. I really hear the voice of God saying to me, ‘(Student’s name), I love you’. Oh I keep crying, ‘Lord is that you?’ ‘Oh (Student’s name), I love you. Be strong and take courage, I will give you the desire of your heart’.

I put down those words in my diary/journal. I will never forget those words. Almost weekly I receive words from God, revelations. It's good

- God is ... revealing the words and visions
- You will get something very special, a supernatural move of God, you will encounter visions, and it really changes the way that you worship, and it increases your relationship with God
- Before, power for me is amazing move or work of God. And suffering before, oh, suffering is the hard times, the necessities, trials, lacking of something. But now, oh, can I only change suffering? ... The power doesn't change, supernatural move ... work of God. And suffering, right now it has changed. Suffering is sharing ... the cross of Christ. Suffering is how you, what is this, how you participate, endure things which you undergo, and how you face it for the sake of God.

### **Reflection on the Transformative Learning Experience of Student #27**

Representative statements of Student #27 point to an integration of what is taught in the curriculum in both informative and transformative learning (Kegan, 2009:42-3), strongly influenced by her encounter with God, and God's affirmation to her personally (Johns, 1999:42; 2001:6). She is critically self-reflective (Mezirow & Associates, 2000:7-8) describing changes in mindset, from feelings of 'inferiority', 'intimidated' by people from other cultures, to being 'free from that', having a new approach and 'view about other people'. This development of her personal identity (Keeling, 2004:9-10) was also observed during community life of the school and after, as she continues to have a close and reciprocal relationship with two members of staff to this day, who are from two other cultures (Fried, 2006:5). Further, this student relates to changes in worship for her which she was able to embrace which gives evidence that points to an increased ability to adapt to new environments (Association of American Colleges and Universities, 2002:xi).

### **iii Dedoose Analysis Confirmation of Transformative Learning**

Student responses to interview questions have been grouped into common themes relating to the transformative learning experiences of students in the second school selected for this study, Leyte, Philippines 2009, in which an Incarnational Reality approach was taken. These have been tabulated under the major categories of 'God', 'Self' and 'Others' in keeping with the Holy Given Integrated Curriculum Framework of Knowing Who You Are in God,

Knowing What You Believe and Knowing How to Walk, after which, main themes have been highlighted.

The following table summarises the number of times one of the subthemes (child codes) of the three major themes (parent codes) occurs in the Dedoose analysis of data from each student interviewed at this school.

Table 7: Indicators of Transformation: School Two, Leyte, Philippines 2009

Student #	20	21	22	23	24	25	26	27	Total occurrence of each theme
<b>Relationship with God (8 Interviews)</b>									
More personal and deeper			1	1		1	2	1	6
More mature relationship	3	1	2		1		1	2	10
Closer and more confident	1	1	1	1	1	3	2	1	11
Communicating personally				1	1	1		2	5
Greater understanding	2	3	3		1		2	1	12
Occurrence of 'Relationship with God' themes per student	6	5	7	3	4	5	7	7	44
<b>Relationship with Self</b>									
Greater freedom	1	1	1	1	1	2	1	1	9
Freedom in worship		1					1	2	4
Prayer, gifts and Holy Bible							1		1
Faith				1		1			2
Inner transformation	1	1		1	1	1	1		6
Culture and identity			1					1	2
Changed personal priorities		1	1		2		1		5
Occurrence of 'Relationship with Self' themes per student	2	4	3	3	4	4	5	4	29
<b>Relationship with Others</b>									

Poor, lost and broken	2	1	1	1		1	1		7
Giving									0
Serving	2	2					1		5
Witnessing	1	2		1					4
Community		1							1
Changed priorities (culture/mission)	2	3	1	1	1	1	2		11
Occurrence of 'Relationship with Others' themes per student	7	9	2	3	1	2	4	0	28

A significant number of comments made by students in this school related to 'Relationship with God' and 'Relationship with Self', compared to 'Relationship with Others'. Student #27 made no comment whatsoever in 'Relationship to Others' but this could be attributed to the fact she was already in full-time ministry among the poor. Regarding 'Relationship with God' students particularly rated having a 'greater understanding' and 'closer and more confident' relationship with God the highest, and within 'Relationship to Self', 'greater freedom' and 'inner transformation'. In Leyte schools, the majority of students were from the Philippines. It has been my observation and that of my critical friends, as well as what Filipino students have said themselves, that many Filipino are timid, lack confidence and experience feelings of inferiority, especially toward other surrounding Asian nations. Apart from this, students from villages felt inferior to students from the city. Once this was recognised, we ensured that students from these various backgrounds came together and shared in leading community worship, praying together, workshops, outreach activities and duties. This not only impacted students who felt *inferior*, but also those from the city who had felt *superior* to others. This was particularly noticeable when they participated in indigenous worship, which was often an inner transformative experience for them, as the impressionist tale below illustrates. Helping students recover their position in their nation, and to change their understanding about themselves from a place of inferiority to renewed confidence was also an important aspect I had felt led by the Holy Spirit to be vigorous in addressing, so particular outcomes weighted in these areas could also be attributed to that. Individual student responses categorised under other themes also reflect and build on this, such as 'freedom from feelings of inferiority' and 'I recognise that I am worthy to receive His love'. The response, 'I now see the potential for people in my culture to change the world' is hugely significant coming from within a group of people who did not consider themselves very highly. Within 'Relationship with Others' the theme 'changed priorities'

rated the highest, which could be attributed to the outcome of students focus on getting their relationships with God and others in order. The theme ‘poor, lost and broken’ rated highly as well, which could be in response to the school being located among the poor, where most of the student body lived, and all outreach activities were situated.

#### **iv Changes in the Researcher During this Research Cycle – An Impressionist Tale**

*Having made the decision to interview only eight students and ask fewer questions in this school allowed more time to be spent on each question in an attempt to hopefully delve deeper into students’ lives, rather than focus around curriculum itself. Encouraging students to portray their responses in other communication genres as well as print and the spoken word also made allowance for an event-orientated, non-confrontational culture such as this, that leans towards narrative rather than simple, sequenced answers. These interviews tended to be very long, but rewarding. Transformative learning in this school was powerfully witnessed in the lives of students. Breaching the gap between cultures was a mutual experience shared between students and staff alike. Working with Pastor Ferds in running the school, I would so often have to ask him a question three times before he would give me a straight answer. With confidence in our strengthening and trusting friendship, I could now say to him, ‘Please tell me the first time, not the third, so I don’t have to ask you again. It was a very difficult step for him to adjust to living with my culture in this case ... which was achieved only when he was able to understand that he was still showing me respect when giving a direct answer to a question.*

*Antonio had come from the Wari-Wari tribe. The following excerpt from my journal describes a new sound that came from this quiet, shy student, who for the first time found his own voice with a sound of worship that was true to his cultural identity.*

*Antonio, at home in traditional dress, lay on the ground before God as out of his mouth came a haunting, lamenting whistling sound. Like creation groaning, it was a sound that came from the land in a longing and yearning, calling us to worship. In a heavenly concerto it merged with other sounds that began to simultaneously erupt in waves around the room from members of the other twelve tribes present. Quiet, soft pianissimo tones arose among cadenzas of free, rhythmic expressions in a heavenly orchestration of which the Holy Spirit was the conductor. Some danced with wild abandonment to the sound of their tribe, completely lost in God, while others beat out the chorus of their awakening with bamboo sticks. It came together in a cacophony of the diverse sounds, rhythms, and expressions of each of the tribes, but we were all one. It was heaven on earth – I have never heard anything as magnificent on earth in all my life’ (Leighton, 2012:300).*

## CHAPTER EIGHT: RESULTS FROM SCHOOL THREE

### Action Research Cycle Three – Leyte, Philippines 2010

**Dates:** 5th April – 25th May 2010

**Location:** World Evangelism Bible College (WEBC), San Rafael, Dulag, Leyte, 6505 Philippines

**Teachers:** Lesley-Anne Leighton, Pastor Ferds Consebido, Associate Professor Bob Ekblad, Cindy Ruakere, Pastor Hiram Pangilinan, Jonathan and Lydia Haines, Wan Hsi Yeong, Amanda Rogers, Gillian and Weymond Fong, Mel Tari

**Total number of students:** 19

**Students interviewed:** 12

Students were selected randomly, and voluntarily participated in an interview schedule comprising structured open-ended interviews. All interview data is held securely in New Zealand and available on request.

Table 8: Learning Hours at School 3: Leyte, Philippines 2010

<b>Knowing Who You Are in God</b>	
Integrated Spirituality for Mission	46 hours
<b>Knowing What You Believe</b>	
Foundations of Discipleship	17 hours
Foundations of Mission: Biblical Theology of Mission	30 hours
Foundations of Mission: Anthropology for Mission	14 hours
Foundations of Mission: Majority World Theology	44 hours
<b>Knowing How to Walk</b>	
Models for Mission	47 hours
Supervised Field Training	117 hours
<b>TOTAL</b>	<b>315 hours</b>



## **i Leyte, Philippines, 2010 – My Reflection – An Impressionist Tale**

*Leyte was quickly becoming my second home. Combined with the generous hospitality of the Filipino people and community living in the school, we shared everything – and I mean everything. From hand washing our clothes together the Filipino way (which is the best, because they get their clothes so white!), to sharing the toothpicks we used to pull snails from their shells and pop them into our mouths, to slurping, milk dribbling down our faces, from coconuts students shimmied trees to fetch for us all.*

*I knew something was brewing the night I heard the Filipino staff trying to hide their laughter from us as we were seated around a table. Most of the students were in their bedrooms, the dogs were laid out on the floor, the kitchen was closed down. The only other sound I could hear was the frogs humming their own symphony. Suddenly, singing a love song and carrying seven mysterious brown paper bags, some of the students and Filipino staff descended on those of us seated around the table: a Filipino, two Chinese, three Kiwis, and two Brits. I instantly knew we were in trouble, this was a total set up! They carried bags for each of us, filled with treasure which I must admit I had been able to avoid until this moment. They were so excited as they handed each of us their precious little gifts. Each bag carried ... a balut. A balut is a fertilised duck or chicken egg, already at the stage of development where there is a near fully-developed embryo inside. Traditionally, balut eggs are boiled and eaten with salt, just like normal boiled eggs. But eating it is easier said than done, because when you crack open the egg you see the little head and beak and feathers. The whole time we were being serenaded with the students' love song, the joy on their faces was really something. For me, it was now or never. I was thankful for our Chinese staff member Weymond, who, familiar with similar delicacies, led the way and cracked open the egg, sprinkled salt over the top, and threw it down his throat, and with a twinkle in his eye, declared, 'This is really good'. I went next, with another Chinese staff member, Wan Hsi. In fact, surprisingly we all did it. We passed the test, and according to our Filipino friends, are all true Filipino now! It was not easy for us. I know for sure that for one of the Brits, fondly called 'Sir Jon', the thought of eating the balut made him want to be sick, but he ate it out of love.*

## **ii A Reflection, Excerpts of Data Collected from the Student Interview Schedule, and Reflective Analysis**

On the following pages I present analysed excerpts which have been drawn from student data indicating transformative learning, Leyte, Philippines 2010, and a reflective impressionist tale. The interview schedule is attached in Appendix Two.

## **Excerpts from Data Indicating Transformative Learning – Student #28**

- As I study now here at HG, I understand more about mission – that mission is not just a task, it is a responsibility. And it is also an obligation, that we must do it for the sake of the people
- After HG I know more about Lord, my King, my [inaudible], my God, but is not just my God, He is also my life, He's my everything. He is my friend and He is my life, and He is now living in my heart and He's doing so many good things in my heart right now ... like He always remind me He loves me so much, He is always invading my heart with love. My response, I say, 'Thank you Lord, I am so blessed to have a God that's so lovely' ... He's always there for me. Even though I am not grateful on Him, even though I'm not so faithful on Him. I am so blessed and I am so thankful to my God
- HG, it makes me deeper in love with my Lord ... I have a deeper love relationship with my Lord, that's why every time when you see me I am in my own world. I am just meditating the goodness of my God in my life I just want to be alone with Him reading my Bible, reading the books ... and know about my God. I have more thirstiness to pray, to worship Him. That's why I always sing a song for my God and devotion with Him
- I talk to my God through prayer. Even though I am doing my task here, my duties, my work, studies, I am having conversation. In everything I do I acknowledge the presence of God, and I always think about Him even though I am sweeping the leaves and mopping on the hallway of the dorm. I will just pray in everything even though I am not talking, I am not speaking in loud voice, but in my mind I always pray. Yeah, in His Word and in His revelation, and in His Words in the Bible. He always say that He loves me ... I see His eyes looking at me I really feel like crying ... I know that He love me very much, and He said He is always there for me, He loves me, He want to use me, He wants me to obey Him at all costs. He wants me to be faithful to Him and know more about Him
- [How has belief in God changed?] I knew about the Bible, more about the Bible, it is not just a book, it is the Word of God, for wisdom. It came from God, it can help us, it is good direction, it is a compass, to fulfil our mission
- Now I know that God has a purpose for me and I know that He loves me because He not just die for me, but wants me to be with Him always. I'm precious in God because I know that He calls me 'son'. Yeah, I know I am one of the sons of the living God. Sound of love

- I really feel the presence of God in different ways. Especially [inaudible] the teaching. I always attending my attention on teaching and the way especially when we are going the altar call. The Holy Spirit is really there to dwell in us, the Holy presence of our God is there and every day I experience the presence of God in HG
- Loving the poor is loving God. That's what our Lord Jesus Christ did. He said in His Word, 'If you really love me you will also love the poor' ... When Ma'am Lesley did altar call I went there, I really feel the presence of God, and always reminds me about the passion of Christ, and He said to me ... 'Feed my sheep' ... I said, 'Lord I don't have money ... I have to love the poor, I have to feed the poor ... I am not rich ... that I can I give to the poor ... I am not rich, I don't have no money. I don't have enough money to feed them'. But our Lord Jesus Christ said to me, 'Feed the sheep with the same food you found in me' ... the living food, the bread of life, the Word of God – that's the kind of food that He wants me to feed to the poor. It's not literally the food, fried chicken and pizza. But I know that feeding ... preaching the gospel and sharing the Word of God is feeding also the poor, especially their spirit ... because I know that the Word of God is the special food and that is what our Lord Jesus Christ wants to do ... to feed the poor with the living Word, the Word of life
- [To love the lost means] that they know there is a God who loves them and God wants them to be safe. That's what it means loving the lost and sharing the gospel to them, sharing the love that we received from our Lord, grace, sharing the love, the compassion, everything that we receive we must share it to the lost also. That is what loving the lost to me
- Loving the lost is loving all the kind of person. As our God revealed to me through Mama Lesley – that even though the witchcraft, the drug lords, the drug addicts, all the kinds of the sinners, all ... even the cannibal who eat men, they are the servant [inaudible] to the Lord, they are lost. Totally lost. They deserve to die. Because even though they are sinners, they are drug addicts, they are lost, they are still carrying the image of God, and they deserve to be loved. And they deserve also to know the Saviour our Lord Jesus Christ
- I learn here in HG, whatever it takes you must ... as the Bible says ... in everything give thanks to the Lord, you must not complain, you must not question God ... Before ... I always ask God, 'Lord why this happen, why do you allow this to happen?' ... I learn it is not good to question God, because God knows what's best for us. He do all things for a purpose for us. He do all things for our good. He knows what the best for us

- God said to me that I will go to the other places. I will go to other places ... God knows that I really want to share the gospel first in my country before the other country. It is not a specific province as well. God said to me, ‘You will stay in my country, beloved country, and time will come that you will also go to other places. But after HG you must stay here in your country, and do what you learned in HG’
- I am the kind of person that is really conscious about what others think of me. But after HG it changed. Because God said, ‘Don’t think about what other people think of you. They are not the reason you are here. I sent you here. You must obey Me. You must listen to Me and not to the other person’
- After HG I knew that God can do all things through me. He will use me in anything, even the impossible
- My heart is feeling more, God feeling more love in my heart. In my mind, renewing my mind, He cleanses my mind with fire, with Holy Spirit. Yeah, that I must think good things to the others, that I must always think positive for the others and not judge them. I always think good things to them even though they failed and they do bad things they commit sins, we must still love them and think good things for them because before, sometimes I judge others, honestly sometimes ... I know that it is really ... thing must happen in our heart and mind ... always think good things about others ... but in HG it is much greater, it is really increasing, to think good things about the others to love the other – love the others, love God, love God, love the others, joy, peace with the Spirit of God. Even though didn’t like me I still love them
- In HG I know our Lord Jesus Christ that He is also a great missionary. He is the perfect, the greatest missionary ... That our Lord Jesus Christ also doing cross-cultural because as our God, in anthropology study, God He became man. To know and understand the culture of man ... Because God the Father give Him also a task, a mission, in this world, that’s why He came here. He’s also missionary in this earth ... I really learned about our Lord Jesus Christ and how to become a good missionary. A missionary that is full of love
- I will be more faithful ... I have not really had a big money ... Giving is not just about money, it is about your time, about your love, about everything that you have give to the Lord, not just 10 per cent, but 100 per cent. I want to be a faithful giver. I want to be a more faithful giver in what God gives me. It’s all about giving love.

### **Reflection on the Transformative Learning Experience of Student #28**

Representative statements of Student #28 reflect an integration of what is taught in the curriculum in both informative and transformative learning (Kegan, 2009:42-3). When comparing this student's responses from both interviews conducted in this school, it is evident that this learning has been built on progressively as his understanding has continued to develop. For example, the response to 'What is mission?' developed from being a task, to now also being a responsibility and obligation for the sake of people. His statements point to an increased ability of being able to enlarge his frames of reference (Mezirow & Associates, 2000:7-8) as his learning built on his understanding, and he found deeper meaning in what he learned. For example, 'loving the poor is loving God' and 'totally lost' people 'deserve to be loved'. Core perspectives, beliefs and attitudes (Kroth & Cranton, 2014:3; Mezirow & Associates, 2000:7-8) show evidence of having been changed, making him more inclusive of others (Association of American Colleges and Universities, 2002:xi). His encounter with God was significant in hearing God's call on his life (Fried, 2006:5).

### **Excerpts from Data Indicating Transformative Learning – Student #29**

- [First Interview: A missionary is] just someone with a message ... someone brings message of salvation and message of Jesus to a person. [Second Interview] Someone who carries the presence of God and brings people into a closer understanding of who Jesus is
- [First Interview] He is with me right now. He is holding me at the present and right now holding my heart and causing a lot of things to stir in my heart. I am resting, trusting everything is okay. [Second Interview] He is here right now standing in front of me with His arms open wide. He is not saying anything. He is ready to receive me with His arms open. I just want to be in His presence and not do anything except just be with Him
- I try to be aware of his presence all the time. I always believed in God. But now I have more of sense of His greatness and awesomeness. Now, than compared to before. I experienced God a lot prior to coming here, but I would feel arrogant about it. Here I see His greatness and it's totally different. I feel really small compared to that. Now I really want to study and read the Bible and have more of an understanding
- I believe in mission practice. For me before it not really compartmentalised. I find it really difficult to be in the world and do missions. But now I am stronger and capable

to do it. Before I wanted to do missions to escape. I wanted to escape. But now God is calling me to the world and not just the circle of Christians

- Prior to coming here I always struggled to love the poor. Loving the poor is just a concept in my mind. I know I should do it. And being here in Leyte it's very different from (the city) and being exposed to a lot of people, poor people than my background, and going to class with them. I kind of – the (city) thinking – okay, that I am middle class and you are poor. It kind of broke that thinking. And going with them and seeing them as my equals and going to class with them, and how the Lord works in their life also. It has changed. It – it has definitely been broken. For me it was – in (city area) I would feel I was just speaking to someone poorer than me, and would feel I am doing just charity. But being here I see and come to the realisation, they are my equals when it come [to] the Lord. And it has been broken. And spending time in a poorer area last weekend, it did not feel like in an exposure experience for some things, but then I come off and feel like I am still better than them. Just spending the night with them and seeing how they treated me, and fed me very well, and sleeping with their small houses with them was very comfortable. And I saw it's okay for me to live in that situation. It really doesn't matter. I could enjoy as much over there – as much as in (city area) in my own house
- I think for me at the very basic level is to treat (the poor) with dignity because at home they really have no dignity and sometimes the attitude we have when we approach the poor, when we do feeding ministry or charity – is these people need you and need your help, and so I am superior to them – but the basic thing about loving someone is giving
- I always lived under the shadow of people that mentored me and disciplined me. Since being here God has given me my own path. That has to do with working with oppressed people and justice a lot. That became a part of who I am. And that's very different than anyone who took me in
- God has released me into worship here at HG. Before, I felt pressured. I love to worship in my own way in my own shell. When He healed me, He took away the barrier that I put up – that I put up to protect myself from being hurt by others. It allowed me to love, to be free to love Him, and know His heart in worship
- My sound is more about freedom and liberation – Trying to bring freedom that I am experiencing to others. I don't know how to do that right now. I just want other people to be free like I am feeling now. Keep pursuing freedom
- Prior to HG I was praying, 'God break my heart to the things that break your heart'. You suffer when you try to understand the heart of the Lord. You're going to suffer

because it's a part of being intimate with God. It's also something that needs to be surrendered so that He can restore us

- I feel in general more free within myself. I think one of the changes that I am feeling is that I can handle situations head on instead of avoiding them. With what I've experienced here I feel like I am able to face my problems instead of escaping them
- Before I came here I was very apathetical politically. I really didn't care about a lot of things; I thought I could live a good life by myself. Coming here, there is sense of really loving my country and people. He [Jesus] really cares and understands how it is to love. It's helping me and preparing me to give my life for my country
- [The teaching on] 'Called to the Altar' ... was when the line was drawn and where I realised that I can't live for myself anymore. 'Called to the Tent' ... helped me to embrace change
- Beatitudes ... Basic attitudes. It impacted me a lot. Because I don't know how to enter the presence of God, what attitudes I should have when I approach God. The sense of being poor in spirit was a change in perspective for me
- I think the school gave me a greater fear of God. And having seriousness about sin. Also to be careful about integrity and that sort of thing. I think that is how God is preparing me for (my future career).

### **Student #29 – Impressionist Tale 1: An Experience with God**

*When there was an impartation of speaking in tongues, I was just standing there looking at the impartation happening because I am not comfortable with speaking in tongues. I have been given the gift of speaking in tongues, but I am not comfortable with exercising it. I was looking at them and it was a spontaneous healing. God showed me instances of when I grew up ... where abuse happened. Holy Spirit was healing and releasing me from those memories that I had grown up with. He was taking away the pain that was associated with that I closed myself off to speaking in tongues and other manifestations of the Holy Spirit. He was releasing me from all of these things and the hurt that I felt. God was healing me from the inside. God healed all the memories.*

### **Student #29 – Impressionist Tale 2: An Experience of Healing**

*(The teacher) was talking about the Father's love and invited the class into an experience with the Father's love in repentance and healing from our earthly fathers. At that time I had forgiven my mother and father for the things that they had done. One of the things that I had not yet been able to identify because I just got used to be being dominated, it was the spirit of domination. For me it was*

*easy to rebel inside because I was being dominated by someone that was bigger and stronger than me, that could hurt me. I just forgave them for that. I was crying a lot.*

*When (the teacher) released the blessing of a father over us I felt I heard a word from God and He was affirming me, and he told me '(students name), you are a freedom fighter, that's what you are, that is your identity. I heard that from the audible voice of God. It cleared away all the negative things that I thought and the negative things that I received in my spirit, and the things that I heard from when I was growing up. That word from the Lord broke the power of all these experiences I had. It was really powerful because I knew at that time I was set free from those negative experiences. I had the blessing of the Father. I literally heard the blessing of the Father to me. That is something that I could never trade or give away. Those were the words of God that really affirmed who I am.*

### **Reflection on the Transformative Learning Experience of Student #29**

These representative statements of Student #29 reflect what is taught in the curriculum in both informative and transformative learning (Kegan, 2009:42-3) integrated significantly with encounters with God (Johns, 1999:42; 2001:6), as illustrated in the impressionist tales. Core perspectives and beliefs show evidence of development in her thinking (Fried, 2006:5) in comparative descriptions of 'a missionary' in the first interview as 'a person who brings someone to the knowledge of Jesus' to the second interview as 'someone who carries the presence of God and brings people into a closer understanding of who Jesus is.' Further critically self-reflective comments also relate development in relationships with others (O'Sullivan, 2002:11) in examples such as 'Prior to coming here I always struggled to love the poor'. Once challenged by sharing classes with predominantly poor students as peers and outside class in overnight outreach among the poor 'broke' previous patterns of thinking and helped her to see the poor as 'equals when it come the Lord' (Fried, 2006:5). Statements like, 'Before I wanted to do missions to escape ... But now God is calling me to the world' indicate a significant shift and maturity in her thinking (Mezirow & Associates, 2000:3). The first impressionist tale also highlights such critical self-reflection leading her to discern and deal with identified barriers as she recognised the source of her discomfort with speaking in tongues and facing it, experienced healing and release. Transformative learning encounters with God were identified by Student #29 as guiding her future action (Mezirow & Associates, 2000:5) with 'greater fear of God' causing her to be serious about sin and 'careful about integrity'. Transformation for this student was observable as she responded both inside and outside the classroom (Fried, 2006:5), in worship, community life together and in local outreach.



### **Excerpts from Data Indicating Transformative Learning – Student #30**

- [First Interview: A missionary] is one who goes to preach the gospel. [Second Interview] Someone who needs to lay down your life to spread the love of Jesus to the broken, to the lost and the poor
- (Jesus) reminds me of His promises and encourages me to trust in Him, not on man. I trust Him more and I have a confidence that He is truly everywhere I go
- [I enjoyed most] being able to express myself during worship and not be embarrassed
- [First Interview: To love the poor] means to love them with my whole heart for who they are. [Second Interview] It means to live the way they live in all areas of their life, sleep where they sleep, eat what they eat, hear what they hear, and to love them through it all
- (God) has confirmed that my calling – it's to love the poor. God wants me continue loving the poor and the broken and to take a step in faith to work for the Kingdom, loving them to life. Yes, I'm going to go deeper with the children by opening a home and working with the parents so they are functional families
- (The marginalised) are the ones society wants to throw away and we are responsible to love them even deeper, to love the unloved, the ugly people, the sick. Yes, when we went to the jail, I learned that even though they have a bad past, they are still children of God and need love
- The broken, the rejected, the hopeless. He has showed me that you can have nothing, but have everything
- [In] order for us to be Christ-like, we have to go through pain and suffering. It's for God to strengthen us ... Since HG I have learned that I have never experienced pain and suffering even remotely close to the people of this nation
- [I have learned to] listen more, talk less. Let people be people and not try to make everyone be like me. Yes I feel free, and because of this freedom I want to everyone to feel it and the only way to feel it is to be yourself
- I know that when I am doing God's will He will guide me every step of the way, and even though I was taught this before, I never had the faith to believe
- [The teaching on] 'Worthy to be Cherished' gave spiritual breakthrough – that I am worthy
- 'Levels of Intimacy' taught me how to get closer to Jesus. Yes, He is my daddy. To call Him 'Daddy' is another level of intimacy with Him. I'm His little girl, and He is my daddy, I just have to tell Him what is wrong

- I'm learning to wait on God and not let emotions tell me where I will go next. And He also prepares me in the spiritual way to be more intimate with my prayers so I do His will not mine
- (I will make giving) more a priority, not just when it is convenient.

### **Reflection on the Transformative Learning Experience of Student #30**

These representative statements from Student #30 reflect an integration of what is taught in the curriculum in both informative and transformative learning (Kegan, 2009:42-3), and that this is a continuing process for her. She is becoming more self-aware. For example, comments in reference to the informative 'Worthy to be Cherished' impacted her personal identity development (Fried, 2006:5) in what she describes as 'spiritual breakthrough' and understanding she is 'worthy'. She also attests to increased 'intimacy' with God, being 'closer to Jesus' and 'learning to wait on God' for direction, with 'faith' that she 'never had' before, rather than being governed by 'emotions'. There is evidence that pre-existing patterns of meaning have been expanded (Fried, 2006:5), substantiated by earlier, more general comments of 'loving' to more specific actions of living with the poor 'in all areas of ... life' and taking a 'step of faith' and 'to go deeper' in working with children and their parents, 'loving them to life' in what Student #30 interpreted as confirmation of a 'calling' from God. Noteworthy, since leaving Holy Given, this student has made significant life choices, building on her transformative learning experiences. She has returned to school to gain a Masters in Education in preparation for living among and working with women and children in distress in a particular area. She did this in response to 'being led by God'. This highlights her development in 'learning to think like an adult' (Mezirow & Associates, 2000:3).

### **Excerpts from Data Indicating Transformative Learning – Student #31**

- Even in my own barangay and surround villages I have a passion for the lost. Being a missionary does not necessarily mean travelling very far but being able to reach the people around
- [First interview: Jesus was] in front of Him. Jesus holding his face. Kneeling down and asking Jesus for forgiveness. [Second interview] He is in front of me. His hand is on my shoulder. He is telling me, 'Go to the place that I want you to go to. And I want you to be dependent on Me and trust Me with all your heart. When you go to the places I

want you to go to, I will never leave you alone’. [His response] ‘Lord I will go there. Because you tell me to go, I will go’

- I realise that it’s love and care that is the gospel. To go to them and introduce Jesus to them even though they don’t believe, just to show love and care to them and take care of them very well
- The Holy Spirit has taught me to be ready to face whatever circumstances, e.g. being beaten for the gospel. Also suffering for personal health, allergies, e.g. I sometimes (not all the time) have allergies from water from the well and grass
- [When I leave HG, I will] start with little things and allow it to grow. I am going to wait for God’s instructions, because it’s hard to pursue big things without little things first. Right now I am just going to prepare the requirements, papers, passport – be ready for when God calls me to leave. I am the kind of person that even I have not received the offer yet, I will prepare everything just in case. I am still waiting and asking
- I have more boldness – to be more bold to go to a person without reservation anymore
- [My faith has grown] a little bit. I have learned to ask from the Lord and believe it, even though I have not received it already
- [Something changed in me since HG was] self-sacrifice. I encountered a situation when I had money and I had planned to use it, but I saw a child ... in need of food, so I just used the money for buy food for the child
- More self-denying. Forget about self. Get over myself. Relate more with others. Make sure it’s not me people see, but Jesus. Be an example to people and keep giving of myself
- Thankful (to) God for HG because it helps me to know Jesus in a different way – to seek Jesus more, to see spiritual things more, to experience new things of the Holy Spirit. This is the first time I see vision, be taken to heaven.

### **Reflection on the Transformative Learning Experience of Student #31**

In the first interview, Student #31 describes Jesus holding his face as he kneels and asks forgiveness. In the second interview, his description indicates development from receiving from God, to now being more mission-focussed as Jesus tells him ‘Go to the place that I want you to go’ and he responds ‘Lord I will go there. Because you tell me to go, I will go.’ His relationship with God is integrated with action in the world (Fried, 2006:5). He also gives evidence of transformative learning emerging from informative learning (Kegan, 2009:42-3) and identity development in relation to his own roles and contributions to the

larger society (Keeling, 2004:9-10) in statements such as ‘Get over myself’ ‘Make sure it’s not me people see, but Jesus’ and by ‘start[ing] with little things’ such as ‘show[ing] love and care’ as he gave self-sacrificially to a child in need. His statements give evidence of critical self-reflection as he recognises that he is ‘more bold’ and can ‘see spiritual things more’ It was my observation that experiences such as seeing visions for the first time and being ‘taken to heaven’ significantly contributed to his transformational learning experience (Johns, 1999:42; 2001:6).

### **Excerpts from Data Indicating Transformative Learning – Student #32**

- [First interview] Missions is going to other places and learning their culture, respecting their culture so then we can share the Word of God, and the gospel can fill that place. [Second Interview] The heart of God is missions ... and the perfect example of being a missionary is Jesus. God wants us to reach the lost and to reach the unreachable
- HG really helps me a lot to ... reach the unreachable, to share ... the love of God to them, and it encouraged me a lot to have close relationship. That God – we are so very beautiful in the eyes of God. And God wants us to have to really lean on Him alone and not to demand, but to live according to His will and to live by faith
- [First Interview: Where is Jesus?] In heaven, looking down at me. I’m blessed because He is looking at me. [Second Interview] I don’t have a picture of Him, but God is impressing me that really God is in the heart. That’s what I think when I close my eyes ... and I say, ‘Lord where are you, where are you now?’ His heart is in me to really share the heart of God to them in a way – sharing the gospel, sharing them the love and everything that, everything, what is it, the attitude of the heart of God ... He impressed me ... if God is in your heart ... you will mind the heavenly things and not the desire of your flesh, but the heavenly things
- God says to me that (He) really loves me ... and when I hear that voice I am very encouraged to do whatever God wants me to do. And really, I just commit myself, and whatever the circumstances that will happen ... I just want to be poor in spirit that I cannot do anything without Him
- God ... is teaching me, at the first time because I don’t really know – I don’t really understand what the Bible says. But now He is really there, whenever I call. And He give me understanding and I’m not really contented, and I want to have close relationship with God, and intimate relationship with Him, and really to kneel down before Him so I can see His glory

- God teaches me I could not do nothing in my own strength, but it's the strength of God, whenever we call in the name of Jesus He is really there to teach us and to answer the prayers of our heart
- HG is very big impact on me – help to me – to extend and to open my heart for the lost ... It is our duty to share the gospel to them, and that's the reason why also God has called us to preach the gospel to the – not only to your family, not only to your relatives, but also to the lost
- To love the poor [for me means] the poor can see Jesus. They can really say the love of Jesus is in here because you have the heart of the poor, even though they are different with you. But still, it's the love of God, it's not yourself, but it's about God to reach the poor and then share about God ... and encourage them to give their life to Jesus. He didn't spoke but He brought me the passion
- HG really helps me a lot surrender all to God, to not have any worries about what you eat ... and to really depend only on God ... lean on God and He is the one who will provide all the needs ... God only wants us to follow Him. (I was) also very encouraged by the lessons that I have heard, the different teachers, its helps me a lot to really go higher – go higher according to the will of God. But still for inspiration and be humble before God
- I feel freedom within myself? Yes, since to be free in everything, but ... not ... free to do the things that is not please by God. But to be free and open to what God is. (I have) been free to worship, free to pray, free to everything – free to everything that is – can please God
- My prayer to God, let be His heart be my heart. Let be His mind be my mind. God wants (us to) have the mind of Christ, but to really have the heart of Christ. When it happens, we can see the love of God and really do. And to be humble before God. And it helps me a lot that when the time comes [that] there is really bad thoughts I have – and sometimes I feel angry at some people, but God is teaching me when I sense that, I ask forgiveness ... I say to God, 'Change my heart, change my mind'
- Since HG first day I did not speak in tongues but my mouth moved. Then on the second day, I experienced [Holy] Spirit. Third day baptised and it was very long. I was shaking, shaking, shaking and speaking in tongues and singing in the spirit. I really think speaking in tongues one hour – I think that continually together with, even though ... I did not have enough strength. I'm tired, but I said to God that – that it's very good to be in the presence of God. And I flow, and it was very good experience. It was continuous and went on for days ... God has been moving in mighty ways

- I could not explain what God is doing in my life. I want to follow and ... I am just saying to God, ‘Do whatever You want to do, and I am just open to receive You’. And it helps me a lot to change my heart ... God will help me to live according to His will ... In the time when I was burning fire, I said to God, ‘Lord are you doing surgery? Surgery on heart?’ That’s what I am asking for God’ ... God has put His hand on me, to have surgery in my heart, to be really changed
- I know Him more (now) in a way that to really listen to His voice, to really to say, ‘God open my spiritual ears’ and spiritual [inaudible] His glory ... to be open to everything, and everything God is doing
- I have a very confidence increased a lot [from] when I started ... God did not give us a spirit of fear but the spirit of a sound mind, and really it challenged me a lot to don’t have fear.

### Reflections about Student #32 – Jacob – An Impressionist Tale

*Jacob has a disability. One of his feet is deformed and is shorter than the other one, although Jacob doesn’t remember how this happened. He also has slight mental disability, so officials think that maybe he had received a brain injury. Jacob loved to help the staff at Holy Given and was very open and sensitive to receiving from the Holy Spirit. Whenever we came before God in worship I would find Jacob on the floor immersed in a deep peace, oblivious to everyone around him. He took the phrase ‘resting in God’s presence’ literally as the right way to start the day.*

*All those hours resting in the Holy Spirit had an effect on Jacob’s life, and we watched him grow so much, to the point that he was even able to lead in prayer and intercession. After the conclusion of the Holy Given School, Jacob became a staff member in a subsequent school, sensitively praying for the students, discerning what the Holy Spirit was doing in people’s lives.*

### Reflection on the Transformative Learning Experience of Student #32

From these representative statements, it is evident that informative and transformative learning (Kegan, 2009:42-3) for Student #32 was particularly impacted by experiences with the Holy Spirit (Johns, 1999:42; 2001:6). His earlier, somewhat remote description of Jesus ‘looking down on me’ from heaven, moved to a more intimate description of God being in him, to share His heart, His love and His attitude with others, and ‘knowing Him more’. ‘God has put His hand on me, to have surgery in my heart, to be really changed’ ‘to really have the heart of Christ’ further expresses his willingness to adapt (Association of

American Colleges and Universities, 2002:xi), to be ‘open to everything God is doing’. He describes increased confidence and freedom within himself (Fried, 2006:5) to do the things that please God. This was also observed both inside and outside the classroom (Fried, 2006:5), in class, community life and in local outreaches. It is evident that this student’s transformative learning experiences increased his ability to think about people who do not know Christ, extending an open heart to them, living a life of surrender to God.

### **Excerpts from Data Indicating Transformative Learning – Student #33**

- I talk with God private, my closet. I know that before I don’t have intimacy, but when HG comes, really I understand the importance to have intimacy with God. It make me feel so comfort when I am in His presence. My relationship to God is really great
- Before ... I believe in God because someone told me He is God ... I have an understanding about God, but when HG comes, it really – it stripped off – Giving explanation about God, about the Bible ... HG really helped me a lot because in the teaching ... it’s all based on the Bible. And I remember Mama Lesley she told us, ‘If you cannot see in the Bible what I am saying, so don’t believe me. If you can see what the Bible says that I am saying right now, you have to believe because it’s in the Bible’. HG really opened my eyes to a clear vision
- In heaven you cannot see the people sleeping. That’s why it encourages me really to know what is the voice, what is the true meaning of worship. Because – and your voice, you’re using it to worship the Lord. So it came out of my mouth the word always, ‘Hallelujah to the Lamb of God’, ‘Worthy is the Lamb of God’ – in a different voice, with a hymn of worship
- Before, we used drums. That’s the sound of our culture, drums. We using drums and bamboo. The voice of the bamboo when you tap it – it will makes a sound. That’s the sound of our culture before. But really, when you are in the presence of God it all changes. It doesn’t matter if you playing drums or the bamboo, you’re just singing the voice God given us
- Here in (my nation), when the worship leader says ‘Alright that’s all’, it’s all done. But in HG when the worship leader says ‘Alright’, then someone else will step up and do again the worship. Because really I understand that if you were in the presence of God you will not stop until God says stop

- HG is given us new understanding, new understanding of how to live a Christian life being always listen to voice of the Holy Spirit. Even if some people think we are weird to our faces. We have to do it because the Holy Spirit told us to do
- The teachings (of) the Beatitudes. The day after – it is the lunchtime, and it is a test for me to be humble. Because before I had this pride, and I have this behaviour that I always be on top. I don't want someone else to tell me something, because I don't want (them) giving me instruction – that's why HG changed me a lot ... my character, my behaviour. Yes, yes, now I can really accept instructions ... always say 'Yes' to those ahead, even those who are not ahead of me. If they are right, they are right. If I am wrong, I am wrong
- Levels of intimacy with God ... this is the (teaching) that really changed my whole being ... because before, I used to pray for three min, for five min ... [laughs] ... but to really have intimacy with God, you really have to spend not only a minute, not only a half an hour, not only just an hour, but if you want to experience more of God, intimacy, you have to spend time ... time ... time ... with God. That's really important. So now I can ... I have to train myself to step up the level of faith, step up in pray. Like what it says in the Bible, pray continuously – to pray without ceasing. And to have intimacy with God, you have to know Him not because just what others told you, but because you and God are always talking and giving yourselves to each other. Really being one
- HG given me such confidence, that when you are in Christ you have all what you need. If God calls you, God will provide everything. God is giving you everything you need to do the ministry ... He is a great God.

### **Reflection on the Transformative Learning Experience of Student #33**

Representative statements of Student #33 indicate a significant change in mindset (Mezirow & Associates, 2000:7-8) with regard to his relationship with God being more intimate, and how he is to live his life now by 'always listening to the voice of the Holy Spirit' (Johns, 1999:42; 2001:6) and responding to what the Holy Bible teaches, treating others with humility, not pride. Core perspectives and beliefs give evidence of changing (Fried, 2006:5) as he attests to believing in God, no longer 'because someone told me He is God', but 'because it's in the Bible'. There are indications of reconceptualising personal identity (Fried, 2006:5) as Student #33 finds his own expression in worship, describing experiences of 'worshipping the Lord' 'in the presence of God' whether in song or on an instrument, 'with a different voice' to the normal 'sound of (his) culture'. Comments also



reflect increased confidence based in an understanding of being in Christ, along with a surety of Gods provision for his future ministry (Mezirow & Associates, 2000:5).

### **Excerpts from Data Indicating Transformative Learning – Student #34**

- I think my understanding that we are all called to share God’s love with people ... when you know Jesus. I didn’t have that understanding before, so that’s changed
- I think I used to be quite fearful of God, and through experiences with my own Dad, not trust Him fully. So now I feel I can trust Him more and know that He is good and wants the best for me, and that’s good
- I think I have been encouraged to read the Bible more because I’ve never been particularly good at that, so see what God says through it to learn
- I think my sound [the sound of my culture] is freedom. I think they are crying out for identity
- I enjoyed most the freedom to be, and to express yourself, and have space to learn who you are ... a good time set aside where you can learn more of what it says in the Word but also time for the Holy Spirit to minister to you, and for you to know who you are in Jesus and who God has made you to be
- [To love the poor] I think it means that I see God in everybody, and before I didn’t understand this. So I am excited that He’s shown me that He is in everybody; that His identity is in everybody. So therefore, He loves them the same as He loves me. So therefore, I want to love them the same because He loves them. Does that make sense?
- I have become more willing to participate in things and with people, and I’m quite surprised with what I have done without any hesitation [laughing], whereas before it would be ... like, ‘No, I’m not doing that’. Or I don’t want to sit with people and talk, but now I enjoy it
- I feel very free within myself and I think it has made me ... I think I feel freer to be who I am, and not to worry about whether people like it or not because God likes who He created me to be
- I have greater faith for who God is, what He can do, and how He wants to work through us. And I guess, before, I would limit God and His power
- God really healed me of rejection, so now I – so now, [in] my mind I know that He accepts me, and so I don’t reject myself like I used to ... and I don’t expect other people to anymore. Before, I would expect them to [reject me]

- I think through studying the Bible and seeing actually what Jesus came to do – I never had really thought about that, and what He does now, and I think – kind of to do with the suffering of the cross. I'd never, like – and I've only grasped a little of that – but I hadn't ... really had any concept of what it meant for Him to die, so I feel like I know that bit more of Jesus than I did before
- I think I have more understanding and confidence of His power. Before, I didn't, I kind of knew theoretically but hadn't really experienced it, so to experience it, it's been really good
- 'Levels of Intimacy with God' [impacted me] because I had no understanding of what it meant to be desperate or thirsty for God, and because of that, I never really experienced much of Him I guess. So ... I guess I didn't allow Him to do what He wanted to do because [I] wasn't asking Him to do it. So that's been big
- 'Worthy to be Cherished' ... I think being made in the image of God ... I never really understood anything to do with that. So that was important in my understanding of how God sees us, and how therefore I see other people
- I think HG has ... helped me in my relationship with God because I have a better understanding of who He is, and who I am. So that enables me to trust Him in the situation of where I am now, not really knowing what I'm doing
- I feel more freedom to walk with Him and what He has, and kind of expect that people will say things and disagree, but to ... hear His voice ... and do what He does.

### **Reflection on the Transformative Learning Experience of Student #34**

From these representative statements, it is evident that student #34 has benefited from informative and transformative learning (Kegan, 2009:42-3). This student's comments point to a change of mindset resulting from God healing her of rejection (Johns, 1999:42; 2001:6). This is recognisable as she attests to how she sees God, herself and in her relationships with others (Mezirow & Associates, 2000:5), bringing her into a place of freedom and security to be herself, an increase in her faith through understanding more who God is, and an increased ability to accept herself based on God's acceptance of her, denoting a reconceptualising of her personal identity and development (Fried, 2006:5). Comments reflect that what she has learned in class has impacted her personal development and interaction with others. This was also observed during the school as she fully participated and engaged with the different outreaches, group assignments and ministry times during worship in learning both inside and outside the classroom (Fried, 2006:5).

### **Excerpts from Data Indicating Transformative Learning – Student #35**

- God used HG to sharpen ... and to stir up the fire and passion for me to serve the poor
- [I now think] mission is bringing the love of God – is bringing the gospel – the love of God to the people all over the world. Missionary is a vessel of God's love, it's a vessel of God's hope, a vessel of Jesus Himself to the other people – like a person who is clothed with a person of Jesus. God is continuing changing me into His likeness, and seeing myself as a missionary. Jesus Himself is impressing it to me that He will send me into this nation, as what He revealed to me just this HG
- When I [was] baptised in the Holy Spirit, I command the devil spirit to come out (of my) body in tongues, and they don't understand what I am saying for I am speaking in spirit, and I see them crying when they coming out of the body ... after praying in tongues God lead me up to (another student) to pray for her, and how God delivered me, that's how God used me to deliver others
- In my heart, in my heart, is always being depending, being thirst, hunger for the presence – the presence of the Lord. Change of heart, that's a great impact in my heart to always look for Him
- Yes, I speaking in tongues now. If whenever I pray I speak in tongues, when I cannot express in words, but the Spirit just allow me to speak it and pray in tongues. It started when we went up there in the hills with (teacher) and when we were worshipping it started. And there, Lord told me, 'It's a long time that God is waiting for you to worship Him in that way'. I'm really, really happy on how we worship God in that place, really, really ... I really want to jump, to jump, to jump and to make sound, and to dance in the Lord using our own voices
- My behaviour ... Before ... I am really, really a serious person. [But now] there's something different in me Lord, the way I love. My faith has really, really grown. Now when God spoke from His Word, I have no doubts in the Lord, 'It's Your Word. You said'.

### **Reflection on the Transformative Learning Experience of Student #35**

The representative statements of student #35 give evidence of informative and transformative learning taking place (Kegan, 2009:42-3), resulting in her overall openness to being 'sent' by God into the nation. Statements point to a greater awareness of her need for God, a change in her behaviour and increase in faith. This student gives evidence that being able to engage in experiential learning, praying for others, empowered her

(Association of American Colleges and Universities, 2002:xi; Johns, 1999:42; 2001:6) to step into her own freedom. Learning both inside and outside the classroom (Fried, 2006:5) in the hills had an impact in helping her to be more expressive and free in her worship to God.

### **Excerpts from Data Indicating Transformative Learning – Student #36**

- The change that God gave me is that when I received love for a particular person. Yes, this change came during HG
- [In worship] I wanted to experience this ... too. I raised my voice also. This voice is so loud. I discovered my own voice during worship. I discovered to worship the Lord from the bottom of my heart and release everything. I discovered the sound of (my) culture when I gave my heart in worship. When I raised my voice and opened my heart through my voice in worship
- Before HG, I was not used to listen to the Holy Spirit and now I learn how to listen to the Holy Spirit. As a missionary I have to have a lot of patience, and I feel a need to sacrifice myself. Because I learned to listen to the Holy Spirit, I have developed my patience and this translates into my relationship with others. Even if others hurt me, I learned not behave in a bad way
- My faith grew and I experienced the goodness of the Lord. And now I see that it is the Lord himself who moves in the land
- [The biggest change since HG] I learned ... if evil comes into my mind, I must not allow it to enter into my mind, because if it enters into my mind, it will translate into action
- [Culture] I also learn that if we go into another place, we have to learn their way, another way, to adapt to their culture
- I learn that through soaking I should worship Him by giving Him everything that is in me. And to let the Holy Spirit lead inside of me
- I always say to myself that I don't have enough confidence in myself, but in the Lord I will put my trust and dependence. I have no confidence in myself, but I put my trust in Him. It is here in HG that God has given this to me, this is one of the changes.

### **Reflection on the Transformative Learning Experience of Student #36**

From these representative statements, it is evident that Student #36 experienced informative and transformative learning (Kegan, 2009:42-3). Critically self-reflective

statements give evidence of changes in perspective, habits of mind (Mezirow & Associates, 2000:7-8) and development of an alternative approach to living (O'Sullivan, 2002:11). He acknowledges becoming more discerning, refusing to allow evil thoughts to enter his mind. He now has the capacity to love a particular person and recognises that although not confident in himself, God can be depended on and trusted. His changed attitudes also indicate maturity in his thoughts and actions (Mezirow & Associates, 2000:3). He acknowledges developing 'patience' and is aware that this translates into his relationships with others (O'Sullivan, 2002:11). Statements point out the impact that worship has had on him in his learning with regard to his relationship with God, himself and others as he has learned to step out in faith, discover the sound of his own culture, and listen to the voice of the Holy Spirit and let Him lead (Johns, 1999:42; 2001:6)

### **Excerpts from Data Indicating Transformative Learning – Student #37**

- For me, being a missionary is about readiness to die, to suffer even if it's hard, to eat what the people eat, not to be lazy, not choosy, and willing to serve. You're not the one supposed to be served but you are to serve others
- Now, I can feel that Jesus is in the middle of my heart and He is doing something. As a response, I am more than willing to obey His will in my life. It's up to God of what He will do to me. If He would take me, I'm ready. In this time, from brokenness and impurities He made me whole, made major operations in my heart day by day. I can't express the joy that I have experienced in God
- Oh, I don't want to cry! He is inside the deepest part of my heart and He is working, from the top of my head to the soles of my feet. [crying]. I am not able to hear Him from my ears – I listen to Him from the Word of God. I am answering by giving my best for Him. [God speaks to her] through visions. She has been receiving a lot of visions here at HG and then – and God confirms it to her in her heart. It's a weighty conviction
- Especially when I'm worshipping I can feel there is fire in my belly, I can feel it and sing it, I don't know how to interpret, and while I'm sleeping my roommates heard me singing in tongues
- [Aspects of her life changed] For (her) it's more about going deeper in God. And her hatred, her self-hatred was taken away by the Lord and her hatred towards people as well. And (she) learned to say what (she is) feeling. Yes, she can be moody and she had the spirit of being moody before, and sometimes she is happy and sometimes she is not. But during those times the Lord speaks to her, and God wants her to silence her

mouth because He doesn't want her to compromise. And God wants her to use her mouth only to sing for Him, and to say only what is true ... When (she) thinks of something that is not true, a lie – when (she) thinks of a lie, (she) feels that something is holding (her) tongue, and (her) heart is saying that is not true.

### **Reflection on the Transformative Learning Experience of Student #37**

Representative statements of Student #37 describe an ongoing process of development in relation to her behaviour both towards herself and in her attitudes and actions towards others (Association of American Colleges and Universities, 2002:xi). Evidence suggests that she has been significantly impacted by her experiences and encounters with God in worship (Johns, 1999:42; 2001:6), further giving indication of having opened her heart to 'go deeper' in God, to 'listen to Him from the Word of God' and to be 'more than willing to obey His will in my life'. Critically self-reflective statements point to an increased ability in the way she now thinks about herself and others (Mezirow & Associates, 2000:7-8), acknowledging 'self-hatred was taken away by the Lord and her hatred towards people as well'.

### **Excerpts from Data Indicating Transformative Learning – Student #38**

- God is moving in my life. It's not just a little bit
- It's very different from other schools, because in other schools it's more than theology, and this is – you teach to depend, or to hear from God and ... the move of the Holy Spirit is very different ... the move of God is more personal
- My belief in God, Bible and mission it's changed ... not to down level, it's the high level. God just opened wider – my mind opened
- Face-to-face with God – first experience this, in HG. I grew up in the church. Every Sunday in the church always a prayer meeting. Two to three times a week I would go to church. But this kind of experience – face-to-face with God – just like talking to God, 'It's you Lord'. And also this – so I can see visions. God opened my heart and eyes to see more visions. I didn't experience before, but this time, yes. And longing ... every day I just want to worship
- [First Interview] When [I] leave, [I] will continue to fulfil the gift God has given me. Prophesy, more in prayer, and sensitivity to the Holy Spirit. Intercede, continue to pray and gather more people to pray together. Share and encourage them to intercede – to impart to them. [Second Interview] I just want to impart the Lord, to continue

imparting to people. God talked to me this HG – to do this, and to intercede and minister to the poor. Just want to continue to impart to others.

### **Reflection on the Transformative Learning Experience of Student #38**

Representative statements of Student #38 indicate that this student benefited from the approach taken in Holy Given, which for her was ‘face-to-face’ with God and ‘more personal’, increasing her desire for God in worship, and teaching her to ‘depend on’ and ‘hear from God’ (Johns, 1999:42; 2001:6). Although no significant change was noted between the first and second interview in relation to what she believed God was calling her to do when she left Holy Given, she indicates that her ‘belief in God, Bible and Mission’ has deepened, ‘God just opened wider – my mind opened’ (Association of American Colleges and Universities, 2002:xi). Further transformative changes were also observed, as Student #38 appeared to gain more confidence as each day went by. She became more open through God’s work in her life and in wanting to encourage others, especially the children.

### **Data Indicating Transformative Learning – Student #39**

- There are very, very big changes because before, when HG is not yet there, I did not had any interest in mission. But through God and through the Bible, I am very, very interested because I am the Bible College student and we will [inaudible] the life of Christ and what is the Word in the Bible. That’s our – our topic here always at the Bible School ... but I neglect – sometimes when the missions came because I’m afraid that – I’m afraid to do the works of mission because I – I lack of confidence and I don’t know how to do when I get there. Who’s the one giving me the money? And there – very, very complicated you know when you think you go in the mission. It’s very, very risky situation. That’s my thinking before in the mission. I see mission now as one of the Commandments of the Lord. Because ... the Lord says in one of the scriptures, ‘Go and preach the gospel, and then when you will go, you will make a mission and be baptised in the Father, Son and Holy Spirit’. That’s a Commandment of the Lord. When the time that I – I change my thinking about mission because HG teaching will teach me clearly, and ... present to me how important is mission. How important is the mission it’s all about. And He will give me more understanding and love for the missions. And most of all, He will give me more understanding about the

life of Christ because Christ was – was doing missions when He was here. And I want to be like Christ. I want to go in a mission too

- When you go to HG not only your life will change but your perspective. So your spiritual, mental and emotional capability also will be changed
- When I'm in class ... I am excited because I know that every single day when Holy Spirit came ... has a new, new, new teaching that I learned. And new presence of the Lord, new experiences again, and new set that's – that's how I describe it
- (God spoke to me about loving the poor). Since that time that we have ... some outreaches in those (villages) and I see those family who are very, very poor ... my heart it goes like, be will 'squish' because of their – because of their sufferings that they will encounter day by day. For the lack of food that they been experience every day, for the lack of facilities that they have every day. No more water, lack of supplies of food, and their house is ... not comfortable to live with
- Since the time I studied in HG I learned how to adjust, and to – to be with some other culture
- HG will help me to have a discipline into myself, and to follow the rules and regulations. God also will also extend my patience, and He will also fix those certain things of my life that – like for example, if I want these things I grab it and I can get that – whatever the ways that so I can get easily. Now that picture will be changed. I learn to have patience and wait for the instructions of the Lord, for the directions of the Lord. And I learn, the most important is – I learn how to listen to the voice of the Lord
- Before I'm – I'm a little bit, have a centre self attitude, a self-centred attitude, that's what I mean, but since the time HG came, I learned to sacrifice. And this is the example that I used. Since the time that I – we will have prayer and fasting for the national elections [in the Philippines where this HG is located] for three days. Even if I'm very, very – I love to eat ... But I said to myself, Lord, I need to sacrifice this because I want to help (this) nation through this ... even this sacrifice for three days that I will not eat, I will give this to You. That's the self-sacrifice that I want, that I learn. Now I can learn how to give sacrifice for all
- The way I look at things – the way I look to myself; the way I look to the ... people. It will, it will change me so much ... I learn how to love. I learn to become concerned. I learn how to – to become patient. I learn to have a patient. Those kinds of attitudes I didn't have that before



- I know Jesus more when the time that I – we have our praise and worship together, when the time that we were worshipping the Lord together ... Those times helping me so much to become – draw near to the Lord. Because through HG we can – I can more understand, and I can more deeply get into [God's] presence
- Yes I have a very, very, very nice confident right now, than before, because of the learning experience that I gained to HG
- [I will make changes to] my trust in the Lord, because before, I keep always doubt, but now I understand the works of the Lord into my life that He will never leave me, I will make my trust very stronger than before
- [I will also change] the way I enter in the people, different kind of people, even the foreigner, or (local) people, or even what kind of culture, what kind of those people. I need to – I need to become very observant, I need to become ... very vigilant and observant because before, I am very, very rushed ... 'Do this, do that'. But now that I learn how to wait and study first, or observe first before you ... get in for those situations. That what I want to adjust for myself.

### **Reflection on the Transformative Learning Experience of Student #39**

From these representative statements, it is evident that Student #39 experienced informative and transformative learning (Kegan, 2009:42-3). Significant changes in 'perspective' (Mezirow & Associates, 2000:7-8); spiritually, mentally and emotionally give evidence to an integration between what was learned in class, participation with community worship and learning from the Holy Spirit (Johns, 1999:42; 2001:6) and what was learned outside the classroom (Fried, 2006:5) in outreaches among the poor where the school is located. His statements point to an increased ability in the way he now thinks about mission and his attitudes towards others both among the poor and in being able to 'adjust' to other cultures (Association of American Colleges and Universities, 2002:xi). Overall the result of his transformative learning experience appears to have a strong influence in guiding his future action in learning to love others (Mezirow & Associates, 2000:5).

### **iii Dedoose Analysis Confirmation of Transformative Learning**

Student responses to interview questions have been grouped into common themes relating to the transformative learning experiences of students in the third school selected for this study, Leyte, Philippines 2010, in which an Incarnational Reality approach was taken. These

have been tabulated under the major categories of ‘God’, ‘Self’ and ‘Others’ in keeping with the Holy Given Integrated Curriculum Framework of Knowing Who You Are in God, Knowing What You Believe and Knowing How to Walk, after which, main themes have been highlighted.

The following table summarises the number of times one of the subthemes (child codes) of the three major themes (parent codes) occurs in the Dedoose analysis of data from each student interviewed at this school.

Table 9: Indicators of Transformation: School Three, Leyte, Philippines 2010

Student #	28	29	30	31	32	33	34	35	36	37	38	39	Total occurrence of each theme
<b>Relationship with God (12 Interviews)</b>													
More personal and deeper	4	1	2			1				2			10
More mature relationship	2	6	1	2	6	1	2			2		1	23
Closer and more confident	1		2	2	2	1	3	1	1	1	1		15
Communicating personally	2	1	1	1	1	1	1	1	2	2	1	2	16
Greater understanding	2	4		1	1	1	1	1					11
Occurrence of ‘Relationship with God’ themes per student	11	12	6	6	10	5	7	3	3	7	2	3	75
<b>Relationship with Self</b>													
Greater freedom	1				1	1	1	1	1	2			8
Freedom in worship	1	1	1		1	2		1	2	1		1	11
Prayer, gifts and Holy Bible	4		1		1	1		1		1	1		10
Faith	1	1	1	1	1		2	2	1		1	1	12
Inner transformation		1					1				1	2	5
Culture and identity		1	1			1	3	1	1	1			9

Changed personal priorities	1				1		2	1			1	2	8
Occurrence of 'Relationship with Self' themes per student	8	4	4	1	5	5	9	7	5	5	4	6	63
<b>Relationship with Others</b>													
Poor, lost and broken	2	1	2	2	2			1				1	11
Giving	2		1	1									4
Serving	2		1						1	1	1	1	7
Witnessing				1									1
Community							1		1				2
Changed priorities (culture/mission)	2				1		1		1	1		2	8
Occurrence of 'Relationship with Others' themes per student	8	1	4	4	3	0	2	1	3	2	1	4	33

Results from Leyte, Philippines 2010 reflect similarly to Leyte, Philippines 2008 in that there were significantly more comments made by students relating to their 'Relationship with God' and 'Relationship with Self' than 'Relationship with Others'. This was especially noticeable with Student #33 who made no comments regarding 'Relationship with Others' but responded in a wide range of themes regarding 'Relationship with God' particularly describing deeper understanding and intimacy with Him, and 'Relationship with Self'. Although all students commented about 'communicating personally' regarding their 'Relationship to God', and most made comments about having a 'closer and more confident' relationship, 'more mature relationship' rated the highest. Within 'Relationship with Self', 'Faith' rated the highest from all but two students. 'Freedom in worship' also rated highly. Through my observation, and that of my critical friends, the pedagogical role of the Holy Spirit during community worship including indigenous worship, most certainly attributed to this themes of 'Faith' and 'Freedom in worship', indeed impacting students' experience in their 'Relationship with God.' Since the majority of the students were from the Philippines in this school, just as in the second school, we continued to be vigorous in our Incarnational Reality approach of empowering the students to have more confidence in who they were in Christ. This was taught in the school curriculum, but students from the

cities and villages were also brought together in leading community worship, including indigenous worship, praying together, workshops, outreach activities and duties. Regarding ‘Relationship with Others’ the theme ‘poor, lost and broken’ rated the highest, which could be attributed to a significant number of the students being from the area in which both the school and our local outreach among the poor was located. It has been my experience that many Filipino express a desire to leave the Philippines so they can earn more money, and break their families away from the poverty cycle. Significantly, we witnessed Filipino’s that related that they were wanting to take the freedom they personally experienced to their own people, to empower them with the love of the Lord Jesus Christ. This was reflected in such comments as ‘Free to love Him and know His heart in worship’, ‘God wants me to share His love, His attitude, His heart with people’, ‘I want to ... love the poor and broken in my community to life’, ‘I desire to bring the freedom and liberation to others that I have experienced for myself’. In order to come to this kind of determination, students are demonstrating significant transformative learning. A poignant example of this occurred after Holy Given, when a student from this school was offered a plane ticket to go to America by a minister who had come from outside the Holy Given community. The student refused the gift on the basis that he did not want to leave the work he believed he was called by God to accomplish here in his own community – a community that was especially suffering after a typhoon had decimated the whole area. The minister himself acknowledged that the choice to stay was a direct effect of the student having attended, and being transformed in this Holy Given School. He recognised that this student had increased confidence and courage to be able to stand in these traumatic and demanding circumstances because he had firmly connected with his personal identity in the Lord Jesus Christ.

#### **iv Changes in the Researcher During this Research Cycle – An Impressionist Tale**

*In Leyte, I was to have the privilege of experiencing Filipino compassion for the poor and marginalised. This translated into active involvement and engagement with the poor in the community on a regular basis. We arranged a big event in the village, to which we invited everyone to come. And come they did – thousands of children, in truckloads. What an expression of God’s provision, both to them and to us. In faith, Pastor Ferds believed that God was telling him, and separately, I also heard from God, that He wanted to give the villagers a picture of His wedding banquet. We announced to the villagers as they arrived, ‘This is a feast Jesus is putting on for you’ and confidently waited for God to finance*

*the outreach. The pig was brought on the back of a motorbike and duly slaughtered, washed and then shaved by ‘Sir Jon’, as the students fondly called him. It was then basted in coca-cola and prepared for the feast that God multiplied to feed all who came. With food left over, and financial provision which He had promised, God had demonstrated His love for us all. Based on God’s provision that day, Holy Given Schools in the Philippines continue to believe God to provide for such outreaches into the local community – and He does.*

# CHAPTER NINE: RESULTS FROM SCHOOL FOUR

## Action Research Cycle Four – Seoul, South Korea 2010

**Dates:** 19th July – 14th August 2010

**Location:** Shalom Mission Church, 183-7 Hwikyung-dong, Dongdaemun-gu, Seoul, South Korea

**Teachers:** Lesley-Anne Leighton, Pastor Deborah Oh, Pastor Dennis Balcombe, Pastor Bill Byers, Cindy Ruakere

**Total number of students:** 98

**Students interviewed:** 6

**Students presented here:** 6

Students were selected randomly from a diverse range of nations, and voluntarily participated in an interview schedule comprising structured open-ended interviews. All interview data is held securely in New Zealand and available on request.

Table 10: Learning Hours at School 4: Seoul, South Korea 2010

<b>Knowing Who You Are in God</b>	
Integrated Spirituality for Mission	59 hours
<b>Knowing What You Believe</b>	
Foundations of Discipleship	20 hours
Foundations of Mission: Biblical Theology of Mission	13 hours
Foundations of Mission: Anthropology for Mission	09 hours
Foundations of Mission: Majority World Theology	16 hours
<b>Knowing How to Walk</b>	
Models for Mission	30 hours
Supervised Field Training	20 hours
<b>TOTAL</b>	<b>167 hours</b>

## **i Seoul, South Korea 2010 – My Reflection – An Impressionist Tale**

*Arriving once again in South Korea and judging from the last school we shared together, I was expectant of what great things I would see. I knew before coming that a team of dedicated people had been praying and fasting for more than a month for this school. That was surely going to impact not only the students, but the staff as well. We had 98 students, of whom six were to be interviewed in this research project.*

*For the duration of the school I was housed in a very new apartment with a gym and a good walking track, free from the crowds. Even then, I was still able to once again experience living both with, and like the local people. It was always an adventure, finding my way around and trying out different foods at such colourful markets. And each time I come to South Korea I am impressed with the seriousness Koreans display towards recycling rubbish. In my apartment it was a highly organised affair, shared by the thousands of people who lived in my apartment building. I must admit that I also do enjoy their modern conveniences, especially those in the bathroom.*

## **ii A Reflection, Excerpts of Data Collected from the Student Interview Schedule, and Reflective Analysis**

On the following pages I present analysed excerpts which have been drawn from student data indicating transformative learning, Seoul, South Korea 2010, and a reflective impressionist tale. The interview schedule is attached in Appendix Two.

### **Excerpts from Data Indicating Transformative Learning – Student #40**

- When (a teacher) was praying [for] us to get a breakthrough for our financial problem, I really was released. You know even when my husband died I couldn't cry, because I had all that responsibilities of all the funeral things because it was in (another nation), so I couldn't cry. Even when I came back to (my nation) for our – what do you call it, for the funeral, I couldn't cry. Even when my son died, and even when my father died, my father-in-law died, I never had a chance to cry out, to cry. But that day I actually cried. I actually cried and I had a good release. And then I prayed to God and I understood that intimacy is more better than knowing God

- To be intimate with God means I can open up my soul and talk to Him about what I am feeling and facing. Knowing more about Him as well. It has given me peace and I feel very secure for everything. It means it gives me hope
- When I came here, I came to realise that intimacy with God is more important than our service. I can do all the things, giving away my things and all that, but intimacy with God is more important
- I am His creation, He loves me and He has promised all the promises, that if I am obedient to Him that ... all the promises ... will be mine. It means I feel secure and have hope for the future
- I could feel the presence of the Holy Spirit, the presence of God here and I have peace
- When I first came here, when people were praying and filled with the Holy Spirit and I was not that, I couldn't speak in tongues, and I challenged God and I asked Him, 'God, am I not good enough for you?' That's what I told him. But now I understand God loves me, because I know what He has done for others, He will do for me also. I have experienced that ... I had the chance to speak in tongues but I need to practice so I can be able to do it more freely
- Actually, through HG it is more about the Holy Spirit, but it's all connected. Coming to HG has raised my faith to a higher level ... in the way I think, the way I feel about my duties towards my people and the way about life
- Like concerning the financial status of my ministry. I always look up to the Lord and ask for help ... and I do get it. But now, I used to worry. I felt a burden about that ... but the burden is lifted, and I know that God will supply because I am doing His work. So I don't have that burden any more
- I came to understand about mission, about cultures, and the best thing is about intercessor. Because a prayer warrior and an intercessor are not the same. An intercessor has to understand about all the pain of the person you are praying for. I came to understand that God has given me all those pain and experiences through my children, to be an intercessor
- My concept of Christianity and praying and to be filled with the Holy Spirit has changed a lot, because in (my nation) we don't do these charismatic things at all. It's very new to me. Before, I used to think they are extremists. Being filled with the Holy Spirit gives you the power and authority. The other things I am not very sure yet. But what I wanted more is that ... the healing gifts because I always encounter people who are sick, need a lot of healing.



### **Reflection on the Transformative Learning Experience of Student #40**

Representative statements of Student #40 give significant evidence of both informative and transformative learning (Kegan, 2009:42-3). Statements indicate a major shift in beliefs (Kroth & Cranton, 2014:3; Mezirow & Associates, 2000:7-8) as she was challenged in deeply held thoughts, feelings and actions (Fried, 2006:5). An example is the shift from thinking that those being filled with the Holy Spirit were extremists, to now believing the Holy Spirit gives one power and authority. This student's transformative learning experience was influenced by both the diverse student body and the work of the Holy Spirit (Johns, 1999:42; 2001:6). This new shift has impacted her sense of responsibility, as she was now desirous of the healing gifts to serve others, based on her recognition of the need for healing in people she encounters (Association of American Colleges and Universities, 2002:xi).

### **Excerpts from Data Indicating Transformative Learning – Student #41**

- I feel more hunger about Him. I feel there is freedom in me for hunger for Him
- [God wants me] to have compassion about people and about God, but He want to me to be more compassion[ate] about the lost souls and to bring revival among (my nation)
- [HG has helped me prepare] more especial about incarnation and about cultures. I understood that you don't need to bring your own culture to tell them about Jesus, but being part of their culture and then bring the gospel
- I have come more intimate with God
- Coming together as different nations – He has speaking about unity, brotherhood and life changing
- I had a great impact when (teacher) was talking ... about breaking the strongholds. And in the sessions we were calling out by the name of 'Yahweh', and this became my deliverance. I never felt the power in my body the way that I felt that day, something was coming out of my body. I shaked my hands – something that never before ... and I felt – hurting by back, and my head. I was on the floor ... thinking ... I`m done!

### **Reflection on the Transformative Learning Experience of Student #41**

- Both informative and transformative learning (Kegan, 2009:42-3) were valuable for Student #41 as her representative statements give evidence to changes in her beliefs as

she has developed in her relationship with God, within herself and in reaching out to others (Kroth & Cranton, 2014:3; Mezirow & Associates, 2000:7-8). This student has a greater awareness of her need for ‘compassion’ for those who don’t know the Lord Jesus Christ, indicating that she has become empowered by what she has learned both intellectually and practically, informed by knowledge, and her sense of responsibility towards others (Association of American Colleges and Universities, 2002:xi). It is evident that this Student has experienced a significant new life experience which she attests to as ‘deliverance’ (Johns, 1999:42; 2001:6).

### **Excerpts from Data Indicating Transformative Learning – Student #42**

- The Holy Spirit is big, and is dynamite to change. And He have also changed my life, and I want to obey the Commandment of the Great Commission of the Holy Spirit. I want to do that
- I feel in my life that I have changed. God changed me, because He is in power to change others. He did not change Himself, but He changed others. In HG, God changed me and I want to change others in the world
- [HG has helped me have] more understanding of the Holy Spirit
- Through teaching, Holy Spirit more real. [That makes me feel] overjoyed
- [My relationship with Jesus is] closer now than before
- [Jesus] is not only my friend, but He is my brother
- [I have learned to be] aware more of the cultural differences
- I am God’s ambassador, the apple of His eye. [I now] know who I am.

### **Reflections about Student #42 – Ben – An Impressionist Tale**

*Ben came along with others we had accepted from Pakistan into the Holy Given School. He was one of the older students, a pastor, and was respected as such in the group dynamic. I knew it would be a huge change for the Pakistani students from their home environment; what they had been taught and exposed to, along with the additional challenges of coming from a society where Christians are marginalised and discriminated against. I intentionally wanted to make them feel at home and worked hard at that. For the initial warming up, I asked the Pakistanis to lead worship in their own cultural expression and language, and they embraced this wholeheartedly. It was a wonderful time as the beat of the bongo drum from Pakistan brought so much enthusiasm from the whole class, and everyone wanted to dance to the beat, especially the African, Korean and Chinese students!*

*Ben was 'born' Christian. That is how it is in Pakistan. Whereas in Western society we make our own choices of what, and who to believe, Ben's parents were Christian, and therefore, so is he. As I observed him in his approach to God, I could tell that much of what he did was what he had been taught, and what he had seen. He was very serious, conservative and traditional. So the message of intimacy with God was new to Ben, and when he embraced this teaching he was overjoyed. He was like one in love, and being loved, and it was infectious. As the days went by I could see he was enjoying God more and was freer and more joyful. His enthusiasm was apparent in the classes, and within him a desire grew to bring this joy to others, especially to those in Pakistan. Expressing such a message of intimacy, where people suffer so much, has the power to change the nation.*

### **Reflection on the Transformative Learning Experience of Student #42**

Representative statements and the impressionist tale reflect an integration of what is taught in the curriculum in informative and transformative learning for Student #42 (Kegan, 2009:42-3). He attests to a change taking place through the Holy Spirit which has brought him joy and has motivated him to want to bring those changes to others (O'Sullivan, 2002:11). This is significant because Student #42 comes from a nation where Christians are persecuted. Critically self-reflective comments describe a greater self-awareness and change of mindset (Mezirow & Associates, 2000:7-8). This ongoing process, building on his core perspectives and beliefs, was observable, and indicated an expanding, or altered pattern of meaning reconceptualising and shaping his personal identity (Fried, 2006:5).

### **Excerpts from Data Indicating Transformative Learning – Student #43**

- When we have learning and action that is the same way and same time, God who have moving to teach and show everything, I cannot explain about what idea from I talking and what spiritual I have ... I have joy, joy with the spiritual
- And the same ways we learn ... as can change, can change. Many things I have changed, many things ... suddenly. It's new. Sometime it happening new
- God takes something that we are ... talking with God, I mean, God talking and worship and power from God. His touch, just touching (me in) my body, my physical touching is power. I cannot explain in the words. But in the spiritual it is touch, it is a power
- [Changes since being in HG] Sometimes closer to God. I feel more of God ... God has spoken to [me] through His people
- God is blessing [me] to bless others
- I feel more of God's love.

### **Reflection on the Transformative Learning Experience of Student #43**

The representative statements indicate informative and transformative learning took place (Kegan, 2009:42-3) for Student #43. This student shared drawings of his life's journey, graphically illustrating atrocities he had witnessed. Therefore, his comments above reflect the significant impact of what he has learned and has been transformed by, in his relationship with God which he describes as 'His touch ... it is a power'. He describes feeling more of God's love and joy and is recognising that in receiving God's blessing he can also bless others (Johns, 1999:42; 2001:6). Statements continually point to 'change', 'something new happening' for him. This indicates an expanding, or altered pattern of meaning which is reconceptualising and shaping his personal identity (Fried, 2006:5).

### **Excerpts from Data Indicating Transformative Learning – Student #44**

- Something different ... happen when I come here ... I draw a picture. My drawing is not good, but I'll try in my mind. This is Jesus, and He is standing. He puts His arms and holds my arms, and I am stand in front of Jesus and He is holding my hands and asking, 'Come, come to me', so I am just going and walk to Jesus Christ. My relationship with God is like a friend. He is my father, He is my saviour, He is my friend. And I talk everything to Him. Everything I want to talk with someone He is Jesus. I think He loves me in picture and He wants me to – that He is asking me, 'Come' ... and this word I always heard in my ears that, 'Come (Student's name), 'Come (Student's name). I feel Jesus is very near to me. Very near to me. When I was praying I feel He stand in front of me, every time ... And He giving me a white dress telling me to preach the gospel. I heard Holy Spirit's voice in my mind, so I gave myself to Holy Spirit
- So it's amazing, 3rd August 2010 is a turning point of my life, so I decided until the death of my life, the last day of my life, I serve to Jesus and do want He wants [tearful] ... Again, Holy Spirit touched my heart and He speak to me, 'Don't say no, don't go back, do something, do something. Jesus wants you, Jesus wants you'. I think God, when I come here and I realised that God asked me, 'Do my work. Go and preach the gospel'. I feel that. And because of signs, because of signs and visions, He give me signs, I seen the visions. Not one
- Jesus is my life! [laughing] He is the only my love, I can't live without Jesus. Jesus is my everything, my world, my husband, He is my friend, He is my husband, He is my father. Everything He is

- No, before school I am not happy like that, but now ... I am full of joy and Holy Spirit anointed me, and I feel I am not in the earth. I feel very light, I feel very happy. Jesus has filled my heart full of joy!
- When the ladies start worshipping, I fill with the Holy Spirit – on worshipping. It's a wonderful experience [for] me. And I want to worship like this. When (a student) plays shofar, I'm full with Holy Spirit
- (HG has been a) very help for me, because (it) prepare me to become a missionary
- God wants me to go and preach. And this is the work of mission ... this is not an ordinary work; it's a very important work. It's a missionary work
- Missionary has faced many problems. First the culture problem, first the food problem, then the language problem ... HG prepare me in the – in this sense, they teach me about the food. You know (my nation's) food and Korean food ... are very difficult – different ... And I am here and I eat Korean food ... So it's very difficult for me [laughing]. So this is also experience, that when God send me some area, so I have no problem. This is also a great experience HG gives me. That teach me how.

#### **Reflection on the Transformative Learning Experience of Student #44**

Both informative and transformative learning (Kegan, 2009:42-3) were valuable for Student #44, recognisable in representative statements relating in particular to her relationship with God. This student's experience with the Holy Spirit is significant, bringing her into a place of joy and wanting to obey God's call (Johns, 1999:42; 2001:6). This student identified that her time at the school had helped prepare her for missionary service. A small but very significant sign of her transformative experience was that she became willing to eat local food. It was also observed that she met the challenge of engaging in community life, having come from a persecuted background which led her to be suspicious of others. These steps give evidence of her having become more inclusive, discriminating, open and emotionally capable of change (Mezirow & Associates, 2000:7-8).

#### **Excerpts from Data Indicating Transformative Learning – Student #45**

- HG has helped point out the needs in the places I am at and has also helped give me ways in which – godly ways in which problems can be sorted out, obviously situation face. Yeah, a lot of it is biblical, seeking godly direction and also praying for God to just prepare the way

- A picture that comes into my mind is a picture a river leading to a waterfall because I slowly open myself up to the Holy Spirit here. Now like things are just coming out, in a really good sense. It's like a journey, looking at the beginning, I am happy I have taken – very happy I have taken. Lots of adversities like the devil – crazy attacks and lies and all that. Nonetheless overcoming that, and finding who I am in God and being able to stand on that, it's quite amazing
- My heart has definitely softer for the people of God around the world suffering – so much suffering going on. It opens my eyes to a lot of suffering happening outside (my nation), outside (another nation). It actually hit me that the country like (another nation represented by one of the students) – that I actually don't know very much about is actually just really, really suffering. That just open up my eyes and my heart as well. God is sowing a seed in me of – I think love for His people.

### **Reflection on the Transformative Learning Experience of Student #45**

Student #45 give evidence of an integration of informative and transformative learning (Kegan, 2009:42-3), particularly recognisable in representative statements which point to her learning having been significantly influenced by the work of the Holy Spirit (Johns, 1999:42; 2001:6). The context and community life of the school, representing diverse cultures both inside and outside the classroom (Fried, 2006:5) also had an impact on her learning and reflective outcomes. Statements point to a change in the way she now thinks about people who suffer in the world. This is based on her own critical self-reflection, finding who she is in God and is indicative of identity development (Keeling, 2004:9-10) leading to changes in perspective and mindset (Mezirow & Associates, 2000:7-8) and an increased ability to be more open, having love for God's people.

### **iii Dedoose Analysis Confirmation of Transformative Learning**

Student responses to interview questions have been grouped into common themes relating to the transformative learning experiences of students in the fourth school selected for this study, Seoul, South Korea 2010, in which an Incarnational Reality approach was taken. These have been tabulated under the major categories of 'God', 'Self' and 'Others' in keeping with the Holy Given Integrated Curriculum Framework of Knowing Who You Are in God, Knowing What You Believe and Knowing How to Walk, after which, main themes have been highlighted.

The following table summarises the number of times one of the subthemes (child codes) of the three major themes (parent codes) occurs in the Dedoose analysis of data from each student interviewed at this school.

Table 11: Indicators of Transformation: School Four, Seoul, South Korea 2010

Student #	40	41	42	43	44	45	Total occurrence of each theme
<b>Relationship with God (6 Interviews)</b>							
More personal and deeper	2	1	2	1	2		8
More mature relationship			1		2		3
Closer and more confident	2	1		1	1		5
Communicating personally	2			1			3
Greater understanding			1				1
Occurrence of 'Relationship with God' themes per student	6	2	4	3	5	0	20
<b>Relationship with Self</b>							
Greater freedom		1				1	2
Freedom in worship					1		1
Prayer, gifts and Holy Bible	2						2
Faith	1						1
Inner transformation			1	1	1		3
Culture and identity	1		1	1	1	1	5
Changed personal priorities		1				1	2
Occurrence of 'Relationship with Self' themes per student	4	2	2	2	3	3	16
<b>Relationship with Others</b>							
Poor, lost and broken		1					1

Giving							0
Serving						1	1
Witnessing					1		1
Community		1					1
Changed priorities (culture/mission)			1	1	1		3
Occurrence of ‘Relationship with Others’ themes per student	0	2	1	1	2	1	7

Significantly more comments were made by students relating to their ‘Relationship with God’ and ‘Relationship with Self’, than ‘Relationship with Others’. Students in this school particularly expressed ‘more personal and deeper’ followed closely by ‘closer and more confident’ ‘Relationship with God’ which appears to have been strongly influenced by the pedagogical role of the Holy Spirit, reflective of the Incarnational Reality approach taken in Holy Given Schools. Within ‘Relationship to Self’ the theme ‘culture and identity’ rated highly followed by ‘inner transformation’. Student #45 made no comments about her ‘Relationship with God’, but was clearly focused on ‘Relationship with Self’ in dealing positively with issues that related to her ‘culture and identity’ and ‘changed priorities.’ Student #40 made no comments regarding ‘Relationship to Others’ but rated highest in her ‘Relationship with God’, which could be due to the opportunity the school brought for her being able to focus more on her personal relationship with the Lord Jesus Christ. The diverse community life of the school could account for the strength in ‘culture and identity’ responses, as the students not only had the opportunity to learn from each other, but as most of the students were not from Korea, they also had the opportunity of learning to adapt to a new cultural environment. This could also have contributed to the highly rating theme ‘inner transformation’ as the students were responding to the transformative ministry of the Holy Spirit in their discomfort of being in an unfamiliar environment. Within ‘Relationships with Others’ the five themes responded to were ‘changed priorities’, ‘poor, lost and broken’, ‘serving’, ‘witnessing’ and ‘community’. Most of the students in this school were already in full-time ministry, predominantly among the poor in various locations in the world, which could give explanation for fewer overall comments in this area, given they were already living with the opportunity to develop in these relationships. However, the students also enjoyed the opportunity of making friends with people from other cultures who were like-minded in their service to God, and appreciated this as a time



of refreshing and renewal, away from their ministry responsibilities. Hence, their focus lay more in developing closer relationships with God and dealing with their own personal issues and challenges.

#### **iv Changes in the Researcher During this Research Cycle – An Impressionist Tale**

*This was going to prove to be another unique school, especially for me, because we had sponsored six students to come from Pakistan, a nation that has been very dear to my heart through the years. I will never forget the morning the Pakistanis led the songs as we were worshipping, and a student from Burma began to dance. Before I knew it, everyone had broken into dance, expressing movements representative of the diverse nations present in the room. The freedom, and the abandonment we all stepped into was so wonderful, it was sheer joy to both witness and experience.*

# CHAPTER TEN: RESULTS FROM SCHOOL FIVE

## Action Research Cycle Five – Leyte, Philippines 2011

**Dates:** 11th April – 13th May 2011

**Location:** World Evangelism Bible College (WEBC), San Rafael, Dulag, Leyte, 6505 Philippines

**Teachers:** Pastor Ferds Consebido, Associate Professor Bob Ekblad, Cindy Ruakere, Pastor Hiram Pangilinan, Juliana Calcado, Wan Hsi Yeong, Amanda Rogers, Gillian and Weymond Fong, Mel Tari, Carol Lenham, Paul Leighton

**Total number of students:** 20

**Students interviewed:** 5

Students were selected randomly from a diverse range of nations, and voluntarily participated in an interview schedule comprising structured open-ended interviews. All interview data is held securely in New Zealand and available on request.

Table 12: Learning Hours at School 5: Leyte, Philippines 2011

<b>Knowing Who You Are in God</b>	
Integrated Spirituality for Mission	41 hours
<b>Knowing What You Believe</b>	
Foundations of Discipleship	29 hours
Foundations of Mission: Biblical Theology of Mission	16 hours
Foundations of Mission: Anthropology for Mission	11 hours
Foundations of Mission: Majority World Theology	28 hours
<b>Knowing How to Walk</b>	
Models for Mission	31 hours
Supervised Field Training	46 hours
<b>TOTAL</b>	<b>202 hours</b>

**i Leyte, Philippines 2011 – My Reflection – An Impressionist Tale**

*This was to prove one of the most traumatic years in my life when a precious friend and ministry partner, whom I had served alongside among the poor and marginalised, was assassinated. The day he was shot was grey and rainy; it was as if God was crying His tears with us. I felt as if my heart would never beat again. There was both a national, and an international outcry against this atrocity and I was strongly advised that I was also in danger. Reluctantly, out of concern for the safety of others, I had to make the difficult decision to not attend this school in the Philippines. In all honesty, I was far too traumatised at this point to be able to give; which also resulted in my following a doctor's advice to take a year off my thesis. My staff was gracious in accepting this decision, and more than willing to go ahead with the school without me, and to also continue the interviewing process for 5 of the 20 students attending this school.*

**ii A Reflection, Excerpts of Data Collected from the Student Interview Schedule, and Reflective Analysis**

On the following pages I present analysed excerpts which have been drawn from student data indicating transformative learning, Leyte, Philippines, 2011, and a reflective impressionist tale. The interview schedule is attached in Appendix Two.

**Excerpts from Data Indicating Transformative Learning – Student #46**

- [First Interview: Relationship with Jesus] I have this picture – me and a basketball – me and Jesus. My friends come in and want to play – we have this game – a summer league every summer. I really love basketball; it is one of the things God wants me to give to Him. Me and my friends – the trophy there ... But the Lord says, ‘Give me everything’. He is testing me ... No-one else can satisfy me. I just play basketball now – basketball is Jesus – my satisfaction is only Jesus. [Second interview] I see it's no longer I that live but Christ who live in me. I believe His power is in me
- There are a lot of changes, especially in my sister. How can I show affection. I am from a family where there is a lot of laughter; it is hard to be serious. It has changed a bit since I have been at HG. I care for my sister. God wants me to show my affection His way

- He has given me more visions than before. The fact that I have already experienced it, it is not new. Just more practice, more practice. Prophesying – I just keep on practicing this. Dreams and visions. God gives me scripture references
- Yes ... I'm more humble, but it's between me and the Lord
- My attitude has changed. I hear from my friends that my attitude has changed.

### **Reflection on the Transformative Learning Experience of Student #46**

Both informative and transformative learning (Kegan, 2009:42-3) were evident in representative statements of Student #46, relating to altered inter-personal relationships (O'Sullivan, 2002:11) within his family and others, which could be attributed to his developing relationship with, and response to God. Personal changes in his attitudes which the student relates were recognised by his friends were also observed by members of staff. He showed by his behaviour that he was becoming more responsible for his personal actions and attitudes towards others (Association of American Colleges and Universities, 2002:xi).

### **Excerpts from Data Indicating Transformative Learning – Student #47**

- During the ministry time, she saw a vision. She had received visions and dreams before, but she put it aside. During HG this was rekindled. In the vision, she saw a map and two swords, and a red lake of fire, in sequence. Someone interpreted it as the battle between the Lord and Satan. The map symbolises the people and lost souls to preach. The passion to reach out to the lost was rekindled then. It felt like Jesus was preparing her heart and putting His fire in her
- Although she is still questioning, the Lord keeps speaking to her about the presence of God – and also to really hear the voice of God – to distinguish between her flesh, enemy and God. 'Rightly interpreting the Bible' was also good ... Samaritan woman – her encounter with Jesus. That Jesus didn't condemn (the woman) made a big impact on her. She really felt the love of God and His presence – that she has value, and is chosen by God. Motivated to go, go, go for the glory of God
- Knows that Jesus loves her and she loves Him. But she didn't know how to get deeper in the love of God. Here in HG it was face-to-face. That it can be face-to-face. She had a vision of the Lord in a ball party. It was dark, and she asked the Lord to show her the way. The Lord said that He was the way. She saw herself in a bridal gown, and she heard the Lord say in an audible voice that she is beautiful and she is His. Now she can

truly come into His presence in a relaxed way, she knows that she can approach him just like a child without hesitation. There is freedom!

- Big change. She can see that she has life now! The fire burning inside of her. The Word of God. Zeal without wisdom is nothing. So the school has brought teaching and zeal for mission
- Before HG, she felt far from the Lord. Like a robot. Lack of passion, love, compassion. Do things by her own might
- Before HG, feel like backslidden. Though in ministry, no fire. There is longing in her heart to rekindle fire. During HG she can feel that the fire is burning once again – the zeal. Now, she can feel that she is ready. The fire that she had when she was baptised in the Holy Spirit has been restored
- The Lord keeps reminding her of the calling that is on her. During the ministry time, she can really feel the fire of God literally blazing in her to obey Him, to reach out to lost souls. The Lord also restored her ability to hear His voice. Before HG, she was unable to hear His voice and felt the callousness in her heart. The Lord has given her a heart of flesh to hear His voice once again, to be sensitive to His voice
- She is His beloved. Not just servant but friend. A servant is very limited, for a friend we can tell secrets. So many times she is amazed because so many things that the Lord is revealing to her
- Before HG, being intimate is like being in a box. For example, during worship or prayer. Now, she knows that in all things God can speak to you
- She is His beloved. She has that confidence to approach Him. That she is loved by Him. Before HG, she knew that she was loved by Him, but had guilt and was bound by law. For example failing to read Bible. During HG she knows she can approach God as she is, and relax in His presence
- [She now comprehends God as] a friend, Father, comforter and partner. Before HG, she knows that, but now it is another level of understanding – a real understanding
- Before HG she asked God for gift of healing. Though she hasn't been able to practice yet, she believes that she has the gift and that God wants to heal the sick. The Lord put it in her heart to desire that gift. God activated the gift of discernment once again. During counseling, God speaks to her about the situation that the person is going through. She is able to minister specifically to that person
- She desires gifts of healing, signs and wonders. Helps in ministry. She realises that she really needs those gifts. She used to think that it was for the big pastors, evangelists. But during HG she realises that ordinary person can have those gifts

- Compassion, passion and love. Very important for her to have that in her ministry. HG has helped her in that because without these three, it is nothing.

### **Reflection on the Transformative Learning Experience of Student #47**

Representative statements of Student #47 reflect an integration of what is taught in the curriculum in both informative and transformative learning (Kegan, 2009:42-3). An example of this is the personal application of what she learned in class about the Samaritan woman to her own life in her recognition that she ‘has value’, and is ‘chosen by God’. The outworking of this further motivated her to ‘go for the glory of God’. Comments also reflect that her identity has been reconceptualised (Fried, 2006:5), connecting her with her true personhood of who she is in God, significantly impacted through her encounter with God and development of a closer, more intimate relationship with Him (Johns, 1999:42; 2001:6). Critically self-reflecting on her experiences, she recognised a major shift from the way she felt within herself and her approach to missionary service, to being rekindled with passion now (Mezirow & Associates, 2000:7-8). That she has also recognised the need to continue questioning experiences and visions, weighing them by the Word of God indicates a maturity in her approach (Mezirow & Associates, 2000:3). Her desire to now receive gifts from the holy Spirit in order to make a contribution, ministering to others, is a further indication of her identity development (Keeling, 2004:9-10).

### **Excerpts from Data Indicating Transformative Learning – Student #48**

- I believe God loves me! Yes, because is one thing to know, and coming to HG we see He loves us much more and He is so gentle. He is not going to push anything to you
- [I approach God] through prayer, talking to Him ... through dreams and His Word and ask confirmation from other people
- I think (God) thinks of me as somebody who’s looking for places to find love, but then He is seeing that He is the one I am looking for. It makes me feel special and at the same time like sort of more conscious of how God values me, or how I should present myself to God. Before HG there were times that I would think that – not actually think, but question – does God really see, does God know? Or is it just like you are the one narrating to God. But actually He knows even – like even if you are looking from your peripheral eye view ... He knows everything that’s in your heart. He knows when your heart is searching elsewhere

- Before coming to HG I was becoming dry, and it was hard to minister when you are doing it out of your own strength. HG has really helped me and encouraged me and reminded me that it is out of the overflow for me to minister, out of the love the Lord has for us. We feel so in love with God, and that love just overflows to other people
- Sometimes you just think you just – to share it with your family members and people in your neighborhood and go then about your life and minister ... whenever you get the chance with the people you encounter. But then, going to HG has given me a deeper insight of how this is so deep for God. It has to be – it moves and have your being, like being with the purposes that is in His heart
- At first, during the start of HG I was scared, because I have to do it that in my own strength, but now I feel excited knowing that ... it always moves you back to 1 John where it says, 'Perfect love casts out all fear'. Knowing His love is that great, like a father loves a daughter, knowing that security, and knowing how sovereign He is, no matter what He puts you through, you will be able to overcome
- (One thing I think I've learned) is freedom of fear of the unknown. Freedom from the pattern of this world. HG has helped me to have that renewing of my mind so that I would know God's will, His perfect, pleasing will. Because prior to HG I am bound to so much fear from expectations of how I should run my life, or how my life should look like. And so sometimes it kinds of compromises, like being sold-out to God and doing and playing the role you are supposed to be, what society expects you to be
- I think it's mostly like God initiated it first. You know, when a man loves a woman he woos her, and God just showed me how much He loves me. And then whenever you notice somebody loves you that much, you will be secure to place your hands in submission to this person who wants to partner with you in life
- [What do you think God wants you to do when you leave HG?] I think ... in general ... tell every creature of God's love ... but we need to have that determination and urgency that this is priority; this is what's most important. Yes it has changed a lot [since HG]. Because as I mentioned before I had become a pleaser and I had become dry, so trying to walk with God – and this affected the ministries that God had opened for me to reach other people. And I wanted – HG has really encouraged me ... and reminded me it is because of love for the people that moves you to stand
- (I don't have) a detailed plan, but more like checking the right condition and the motives ... the things we have put in place. Like for example, ministering in (a certain village). And we have all this plan in place for the women there, but sometimes looking back assessing this last past few weeks, the way we have planned it is more like what

will be most effective for them instead the motivation of how can we really show them – how can we really help them experience the love of God. And going beyond, okay, what our culture expects so, well just be with this one – but go beyond that and really bless them in a way that really shows them that we love them

- God has given me here in HG and really equipped me in the – not more of the intellectual sense so to speak, but more like the heart condition thing which is – I think is the most important ... and also just being led by Him and not being right in your own eyes.

### **Reflection on the Transformative Learning Experience of Student #48**

From these representative statements, Student #48 gives evidence that both informative and transformative learning took place for her (Kegan, 2009:42-3). Critically self-reflecting on her learning experiences (Mezirow & Associates, 2000:7-8), Student #48 indicates that she has had a change of mindset with her approach to ministry now, recognising the importance of serving others out of the ‘overflow’ of God’s love, rather than doing it in her ‘own strength’ (Mezirow & Associates, 2000:5). Statements also show an increased ability in the way she now thinks about others, motivated now to reach them by having ‘love for the people’. The results of her transformative learning appear to have also impacted her sense of ‘being’ in the world (O’Sullivan, 2002:11), giving her confidence in her approach to God in living out her life according to His will rather than according to other people’s expectations.

### **Excerpts from Data Indicating Transformative Learning – Student #49**

- During the first week I am already here I learned many things. Not only for my physical – not only for my spiritual growth, but also in physical. For example, like work, study, like sweeping, early in the morning and late in the afternoon, what is this, pulling the weeds and sweeping falling leaves and throwing in the garbage area. Another one also was about washing the personal dishes after we had been eating
- Eating together with the staff was I was really surprised. Because what we have eaten with the participants that is also we are one. I really thank God because there is no, how do I call it – difference, like other foreigner which I have observed – usually they prepare food for them
- Then in regard spiritual aspects, I really learn many things because the so many activities, then the lectures are very clear. Lots of activities and strategies which is very



useful not only in ministry but also in my daily life and daily activities ... For example, changing my misbehavior. I got easily dismayed, easily upset there was something broken in my heart. Then this moment, glory to God, I learned how to balance first before I jump to a decision. Then last time I was easily irritating but this time because of the lectures, activities, and because of the topics, especially the topics of the Beatitudes, I learned many things about that which is very simple words from verse five up to 'Blessed the poor' ... So it is in my heart, and I learned much to change who I am. I really praise the Lord. And another one also is about the gift. Although we are in the ministry ... six years in the ministry handling church but I never experienced seeing a visions – I never experienced praying for someone and seeing a vision and telling to that person what the Lord says, only in HG which I have ... I saw a vision and saw pictures while praying that's why there is a happenings during the activity

- (Regarding the 'Freedom' session) I forget it already after the lectures. It was hurting and I remember that I feel hurt to somebody. I thought I forgot it already, but during the activity it remind me that it was very wrong for me, so that is why I cry it to the Lord. I give sorry to the Lord and I give thanks to the Lord because He reminded me, so that's why I give it to the Lord because if I am the one I cannot do it ... So I need grace of God. I need the power of God to uproot it in my heart
- I thought I was bad in the sight of the Lord ... sometimes I was very busy for the ministry and sometimes have no time for having dancing with the Lord, crying with the Lord ... Bible study there, and there, but you need time that you have to meditate the Lord then cry with the Lord and dance with the Lord. I really feel it here [pointing to her heart]
- I have to say, there are a lot of changes which I have observed from me. Because of all the concepts and activities I've learned, the Lord teach me to change my negative attitudes. He really convicted me and helped me to uproot it from me. He really helped me to forget all the pains and heartaches, and I offer to forgive them. I felt there is power to control my tongue and being high prided. I fully believe it is the power of the Holy Spirit
- After HG I have observed also that I am more closer to God now, because only in HG I've seen picture while praying. I'm so happy about this. He convicted me at once when I committed mistakes, through His Words. I was motivated also to my roommate for being a prayerful. So I used to pray now using another language, speaking of tongues. I become sensitive now in listening my God

- There's a great change in me and I'm ready and waiting to be used by God in more ministries to whom the Lord instructed me
- Then another one ... also about my behaviour, because last time I am so strict. But I am transparent, I want transparent, everything is transparent. So very strict, the moment which somebody 'Grrrr'. I can control myself because of the love of God, because of the places of God I am sure
- So based on all the topics that you shared with us, it can help to gather, to motivate, to negotiate the people in a kind of background, in a level of livelihoods they are, in a level of education they have, then any cultural they have. Then applying for example, for the cultural shock, applying them and what are we going to do is, observing the people there and learning about their language so we can communicate easily. Another one is learning the way they what they are doing in a certain village, and then making them friends. That is one. Another also is the gift of the Holy Spirit which we have experienced here, we can apply it also. Through the changes which I have observed, which I have learned, which I have encountered here during the (teachings). So it helped me a lot to negotiate to convince the people because if it is only myself saying going there, saying do this do this, there is no power of God. If the power of God the will of God is with me ... so I can ... share it to any kinds of people, different kinds of people, that's one applying what you have told us. Those are the things ... then, of course by praying before and reading the Words of God.

Student #49 described her relationship with Jesus in drawing form which has been appended to this thesis as an example of this mode of response offered to students for some questions (Please see Appendix Five).

### **Reflections about Student #49 – Joy – An Impressionist Tale**

*Joy is married to a pastor from a tight knit family in the Philippines. She serves the community, evangelising, conducting Bible studies, cooking and serving food for the children, assisting in planning and managing the church, and has partnered with relief work. She is pretty much full-on in every way. Joy was a delight for all the teachers at Holy Given because she was always ready to learn, even though she had been in ministry for six years. I saw Joy experience great freedom and receive the Holy Spirit in new ways, starting to hear from God with pictures for the first time. This changed her heart, and we could see the evidence in community life at the school. She loved doing everything, even duties. She loved the students, and was open with them about her personal struggles. Joy experienced a new lightness and joy in her walk with God, which she had the chance to share about in her own church community as she*

*returned home in the weekends to minister outreach.*

### **Reflection on the Transformative Learning Experience of Student #49**

From these representative statements of Student #49 there is evidence of informative and transformative learning taking place (Kegan, 2009:42-3). Observing staff participating alongside the students, for example, in eating together, had a profound impact on her already shaped assumptions about power relationships, to now recognising we are all one (Fried, 2006:5; O'Sullivan, 2002:11). Key statements seem to indicate that learning both within and outside the classroom (Fried, 2006:5), doing duties in the school community and interactions with the staff all had a marked influence in changing her mindset in how she sees herself, God and others. Her comments also indicate that she is more emotionally capable for change. Critically self-reflective comments reflect an integration of what she learned in the classroom with its impact on her personal development, particularly noting changes in 'misbehaviour' and in her personal identity. Her core perspectives and beliefs show evidence of embracing changes she recognised needed to take place (Fried, 2006:5; Mezirow & Associates, 2000:7-8). Further comments give evidence of the integration of what she was taught (Holy Bible) and the Holy Spirit (Johns, 1999:42; 2001:6). Comparing the first and second pictures she drew (Appendix Five), suggests movement from a place where God was distanced from her to a closer relationship with Him. This is also reflected in her comments above.

### **Excerpts from Data Indicating Transformative Learning – Student #50**

- It's more realisation of His love. I didn't feel something usual but on first day and second day when we prayed about when we went to the altar, the Lord reminded His forgiveness [and] His love for me because sometimes I listen to the lies of Satan. And when (a teacher) prayed to me and this hand – this holy hands – that's where I really cried. Guess I got some past issues in my life. And the second day when (another teacher) prayed for me and said, 'Don't listen to the lies'. And so it's just everything that the Lord uses other people in to confirm what you're presently feeling and presently struggling
- It's like in the past, the Lord continually proves everything. Like on the second day when (a teacher) prayed for me, the Lord even – (the teacher) even had a vision of me dancing and singing and I was dressed in white like a princess, and Jesus was standing in front of me. It was so beautiful. There have been times in the past, or [when] I go to

church and He said ‘You’re beautiful’ and some things like that, so it just continues – change, change in me, so that thoughts that were there that need to be brought up

- Here in HG the Lord is continually refreshing, so it is a daily dying as (teacher) said. Daily dying, continually soaking in His Word [the Holy Bible], His promises. That’s it!
- [My relationship now is] Jesus friend – actually a father, more like a daughter/father thing
- Changes – We’ve been through the past, the healing, the inner healing. Just the continual daily – so that’s it. Continual humbling down, you will be sufficient for that. Sometimes I just get so excited.

### **Reflection on the Transformative Learning Experience of Student #50**

Representative statements of Student #50 indicate an integration between what was learned and how this has impacted her personal identity development (Fried, 2006:5) in her relationship with God, her own self-awareness and deeper realisation of His love for her. The experience of receiving prayer during worship resulted in significant ‘inner’ healing from the effects of her past. This healing brought by the Holy Spirit was significant in her transformative learning experience (Johns, 1999:42; 2001:6). Expanding and altered patterns of meaning (Fried, 2006:5) appear to be in process for this student, resulting in feelings of excitement. The effects of this overall process were also witnessed by members of staff involved in the school.

### **iii Dedoose Analysis Confirmation of Transformative Learning**

Student responses to interview questions have been grouped into common themes relating to the transformative learning experiences of students in the fifth school selected for this study, Leyte, Philippines, 2011 in which an Incarnational Reality approach was taken. These have been tabulated under the major categories of ‘God’, ‘Self’ and ‘Others’ in keeping with the Holy Given Integrated Curriculum Framework of Knowing Who You Are in God, Knowing What You Believe and Knowing How to Walk, after which, main themes have been highlighted.

The following table summarises the number of times one of the subthemes (child codes) of the three major themes (parent codes) occurs in the Dedoose analysis of data from each student interviewed at this school.

Table 13: Indicators of Transformation: School Five, Leyte, Philippines 2011

Student #	46	47	48	49	50	Total occurrence of each theme
<b>Relationship with God (5 Interviews)</b>						
More personal and deeper		4	4		2	10
More mature relationship		1	1	1	2	5
Closer and more confident		3	2	1		6
Communicating personally	1	4		1	1	7
Greater understanding			1	1	1	3
Occurrence of 'Relationship with God' themes per student	1	12	8	4	6	31
<b>Relationship with Self</b>						
Greater freedom			1	3		4
Freedom in worship				1		1
Prayer, gifts and Holy Bible	1	1	1	2		5
Faith		1				1
Inner transformation	1			1	1	3
Culture and identity						0
Changed personal priorities	1					1
Occurrence of 'Relationship with Self' themes per student	3	2	2	7	1	15
<b>Relationship with Others</b>						
Poor, lost and broken		2	1			3
Giving						0
Serving	1	1		1		3
Witnessing						0
Community				1		1

Changed priorities (culture/mission)			1	2		3
Occurrence of ‘Relationship with Others’ themes per student	1	3	2	4	0	10

Data from students in this school reflect similarly to the previous schools in Leyte with regard to there being significant more comments relating to ‘Relationship with God’ and ‘Relationship with Self’ than ‘Relationship with Others.’ However, ‘Relationship with God’ stood out significantly in terms of the number of responses made in this category. ‘More personal and deeper’ was the most predominant theme. Regarding ‘Relationship to Self’, ‘prayer’ rated the highest, followed by ‘greater freedom. This may be attributed not only to personal encounters with God experienced by students especially during community worship, including indigenous worship, but also to the influence of significant ministry in prayer, including the activation of ‘gifts of the Holy Spirit’ in praying for others. The pedagogical role of the Holy Spirit igniting and reigniting students’ prayer lives was significant in this school. The effect of this was also observed as each student became more effective in their outreach ministries. One staff member reflected, ‘Students stepped up to the mark and put into practice what they had learned in the classroom. They showed maturity beyond their years as each shared and prayed for those who were present.’ Student #50 made no comments regarding her ‘Relationship with Others,’ but this could be related to the significant impact of her response to the ministry of the Holy Spirit effecting transformative ‘inner healing’ experiences.

#### **iv Changes in the Researcher During this Research Cycle – An Impressionist Tale**

*The good that came from my absence from this school was that all staff, including the nationals we partnered with, had no choice but to step up and lead. I have always believed in empowering nationals to run things on their own, and in a sense this forced the issue. They ran with it, and since that time in Leyte, each new school has functioned in this way. Staff members have continued to ‘step up’ with even more enthusiasm, joy and confidence, in the realisation that God is enabling them to run Holy Given Schools in their own unique way and without my being present. Teaching staff has introduced new teaching, catering for identified needs, bringing further transformation in students’ lives, enabling them to be better-equipped mission workers. An example of this is curriculum developed to address the ‘orphan spirit’ identified among a fatherless generation of Filipino youth. This is particularly evident*

*among the local Wari-Wari tribe, whose name in the Filipino language means 'Nothing-Nothing'. Traditionally, this tribe of people genuinely believes they are nothing – the lowest of the low; a view reinforced by other Filipino tribes who also see them as nothing. The teaching that has been developed focuses on countering this attitude and teaches students that they are no longer orphans, but accepted by their Father, God – they are indeed 'Something-Something', worthy to be cherished.*

# **CHAPTER ELEVEN: PRESENTATION AND DISCUSSION OF RESULTS**

## **Overview of the Chapter**

### **Brief Outline of Chapters Four to Ten**

In Chapter Four where I discussed my research methodology, I concurred with Fenstermacher that personal practical knowledge (1994:50) gained through lived experience (van Manen, 1990:35-51) is as legitimate an epistemological category as knowledge gained through other forms of quantitative and qualitative research, as long as it is justified and validated in an equally robust manner. Consequently, based on my understandings and interpretations (Denzin & Lincoln, 1994:3), I substantiated knowledge claimed from my practical experience of observing and identifying transformative learning taking place in my students' lives. I treated their experiences as clues, signs and symptoms of the depth to which they engaged with my holistic Incarnational Reality approach combined with the integrated curriculum, and worship (including indigenous worship) during the course of the school. Chapter Five reiterated the process for implementing the methodology followed, introduced the schools and the students who took part in this research, detailed input from my critical friends and validation group and described the data and analysis in the following chapters. Chapters Six to Ten presented and analysed data gathered from students involved in this project.

### **Overview of Chapter Eleven**

Already, it can be seen that data collected and thematised provided rich information from which I could identify the effectiveness of Incarnational Reality as an approach to transformative missional theological education and training. This chapter amalgamates all results from implementing a Living Theory methodology in action research cycles in five Holy Given Schools, and triangulates with other data sources to allow assertions and knowledge claims to be made based on the whole of the work presented in this thesis.



## Assertions

The following assertions are based on the amalgamation of data from collated and analysed responses to questions asked in the interview schedule, impressionist tales, observations and reflections from all five Holy Given Schools involved in this research presented in Chapters Six to Ten. In the next section I will use these assertions to support the knowledge claims I make.

### Assertion #1

*On the basis of an amalgamation of the data it can be asserted: That a significant number of students from each of the Holy Given Schools do have an experience of Incarnational Reality comparable to my own, and this Incarnational Reality experience can be shown to be an integrated experience embracing all three aspects of relationship with God, relationship with Self and relationship with Others, characterised by common features such as follows:*

The conceptual framework of my own Living Educational Theory is an integration of Relationship with God (Knowing Who You Are in God), Relationship with Self (Knowing What You Believe), and Relationship with Others (Knowing How to Walk). Identified themes within this framework show clear correlation to transformative learning experiences resulting from my holistic Incarnational Reality approach to missional theological education and training.

### **Relationship with God**

This category of my conceptual framework can be described as Knowing Who You Are in God, and its features include a mixture of transformative learning experiences resulting from my holistic Incarnational Reality approach as confirmed in the student data collected from the interview schedule, impressionist tales, observations and reflections, such as:

1. **A deeper awareness of personal relationship with God and increased realisation of His love for them**, evidenced by the use of more intimate terms describing this relationship: God as Father, daddy, brother, husband, friend, my love, being His beloved (Students #1, 2, 5, 6, 8, 10, 13, 19, 22, 23, 25, 26, 27, 28, 29, 30, 33, 37, 40, 41, 44, 47, 48). Students also spoke of deeper intimacy with God as being more important than service or knowing *about* God. In an impressionist tale in Chapter Seven, Student

#24 described how her increased intimacy with God, along with the teaching, prepared her for new things to come. Significantly, she now serves in Indonesia as a missionary. Another student said, 'He (God) is always invading my heart with love', while another related, 'This is the best honeymoon I've had in my life'.

2. **A sense of a more mature relationship with, and response to God** (Students #1, 2, 4, 5, 6, 8, 9, 11, 12, 13, 20, 21, 22, 24, 26, 27, 28, 29, 30, 31, 32, 33, 34, 37, 39, 44, 47, 48, 49, 50), evidenced by a deeper sense of reality and mutual love in their relationship, less self-centredness, more willingness to sacrifice and yield to Him, with deeper dedication to, and desire for God and to obey Him. For one student this involved grappling with issues in his personal life and relationship with God.
3. **An awareness of a vital union and closer, more confident relationship with God**, overcoming fear, bringing a sense of companionship and settled rest in Him, a new ease of approach to Him, along with new willingness to express passion, dependence, trust, openness, closeness and obedience to Him (Students #2, 3, 4, 5, 6, 7, 10, 11, 12, 13, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 30, 31, 32, 33, 34, 35, 36, 37, 40, 41, 42, 43, 44, 47, 48, 49). For some students, in personal encounter with God they received His love and affirmation. These encounters were described in such terms as 'being face-to-face with Him', through visions and dreams, having experienced 'things of the [Holy] Spirit ... for the first time', and a 'perpetual hunger for growth'. One student declared, 'Jesus and me, we got close to each other'.
4. **A new vitality in relating to God through His Holy Spirit and in hearing God communicating personally with them** (Students #2, 4, 5, 6, 7, 9, 10, 11, 16, 19, 20, 23, 24, 25, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 42, 43, 46, 47, 49, 50). Some students expressed fresh reality of the Holy Spirit's presence, sometimes with new direct experiences of Him, and a greater, or restored ability to hear from God – rather than just hear about Him, along with new freedom in sharing with Him as a friend and gaining deeper insights from Him, particularly sensing His passion for non-believers more keenly. The impressionist tale of Student #49 in Chapter Ten describes her greater freedom to receive the Holy Spirit in a new way, expressed as starting to hear from God with pictures for the first time. This experience changed her heart and attitude in all things, and this change was visible to others.
5. **A greater understanding of the nature, work and purposes of the Father, Son and Holy Spirit**, with new levels of thinking as a result (Students #1, 4, 5, 8, 9, 10, 11, 12, 14, 18, 19, 20, 21, 22, 24, 26, 27, 28, 29, 31, 32, 33, 34, 35, 48, 49). Some students described now having confidence that God has good plans for them and that God is truly everywhere they go, giving clear direction and a sense of their own path, and in

their ministry. One student declared, 'Lord, here I am now'. Another now understood the implications of doing what God wants rather than to follow their own desires. Students also expressed a new understanding of their partnership with God in the nations, articulated for one student as, 'His work not ours ... God gave each nation a grace, a song, a rhythm by which we can best serve Him. It is a DNA of worship'.

## **Relationship with Self**

This category of my conceptual framework can be described as Knowing What You Believe. Again, as confirmed in the student data collected from the interview schedule, impressionist tales, observations and reflections, it can be said that for the sampled students, transformative learning experiences resulting from my holistic Incarnational Reality approach are characterised by a mixture of the following:

1. **Greater freedom in receiving fresh levels of forgiveness, restoration and healing from sin, fear and inferiorities, and new freedom to worship God** (Students #1, 2, 3, 8, 10, 13, 16, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 32, 33, 34, 35, 36, 37, 41, 45, 48, 49). This was expressed in various ways such as in learning to confess sins and admit weaknesses before God in order to be brought into freedom, healing and forgiveness, deliverance and release from dwelling on evil thoughts, from burdens, strongholds and hatred. An impressionist tale in Chapter Six describes how students released forgiveness to one another following the experience of washing each other's feet. The outworking of this was evidenced in changed attitudes towards one another.
2. **Greater freedom of expression in worship** (Students #5, 10, 11, 17, 21, 26, 27, 28, 29, 30, 32, 33, 35, 36, 37, 39, 44, 49) Greater freedom in worship brought students closer to God, to know His heart. Barriers came down and relationships with God became more open. One student recognised that their worship was based on 'religious habits' and they were now free to 'just be with Him'. Students described the experience of soaking (resting) in the spirit. One student learned that 'through soaking I should worship Him by giving Him everything that is in me'.
3. **Reigniting of personal prayer and devotional life with new appreciation of spiritual gifts and fresh understanding of the Holy Bible** for guidance and helping them to fulfil their mission (Students #1, 2, 6, 8, 9, 10, 11, 12, 13, 26, 28, 30, 32, 33, 35, 37, 40, 46, 47, 48, 49). Students described having a new sense of God's nearness, of being released in Him to pray in a new way, and in understanding the importance of

speaking in tongues and doing it now. Some related experiencing spiritual gifts for the first time, and the desire to receive more of these to help others.

4. **An awareness of faith strengthened, giving increased confidence in the Lord Jesus Christ** (Students #1, 2, 4, 5, 8, 9, 11, 19, 23, 25, 28, 29, 30, 31, 32, 34, 35, 36, 39, 40, 47). This was expressed in such language as increased boldness and confidence to look to God now for help in all things and to do what He says despite what other people think. It also included renewed confidence to go where God leads, assured that He will provide. One student expressed an increased confidence to pray for others for a miracle for healing, and saw it happen.
5. **Awareness of inner transformation**, evidenced in willingness to deny self, embrace a change of heart, mind and worldview, and a readiness to be equipped and empowered for service (Students #1, 2, 4, 5, 6, 7, 9, 10, 11, 12, 15, 16, 17, 18, 19, 20, 21, 23, 24, 25, 26, 34, 39, 42, 43, 44, 46, 49). Students expressed having renewed attitudes, being more flexible and ready for change, feeling more prepared spiritually, mentally and emotionally, and empowered to serve God. One student related a change in attitude, 'there is a difference between resources and resourcefulness'. He came to the realisation that God will give him everything he needs to be able to do what he has been called to do.
6. **Fresh discovery of personal and cultural identity and a variety of different personal experiences** (Students #3, 4, 7, 10, 11, 14, 27, 29, 30, 33, 34, 35, 36, 37, 40, 42, 43, 44, 45). Students described new experiences such as: joy, enjoyment, laughter, happiness, breaking into the Spirit, enjoying Him, and discovering how to worship God with their own cultural sound. These expressions of Relationship with Self all illustrate students' connection with their personal identity of who they are in God.
7. **Commitment to changed personal priorities** (Students #1, 2, 5, 6, 8, 15, 17, 18, 20, 21, 24, 26, 28, 32, 34, 35, 38, 39, 41, 45, 46). Transformed priorities were expressed in such terms as a desire for heavenly things now as opposed to things of the flesh, to be faithful, to follow in the steps of Jesus, and to participate with God in what He is doing in the world, with an increased passion for the lost. This was further expressed in a reassessment of values, being responsible, getting priorities right and having a new outlook and lifestyle.

## **Relationship with Others**

This category of my conceptual framework can be described as Knowing How to Walk, and represents features of transformative learning experiences resulting from my holistic

Incarnational Reality approach as confirmed in the student data collected from the interview schedule, impressionist tales, observations and reflections, such as:

1. **An increased understanding of love for the poor, lost and broken** (Students #5, 8, 10, 18, 20, 21, 22, 23, 25, 26, 28, 29, 30, 31, 32, 35, 39, 47, 48). This was described as having more passion and compassion for the lost and a heart broken towards the poor and marginalised, including taking care of them, strengthening them, helping them out of poverty and empowering them. One student expressed a confirmed understanding of their calling and responsibility to love the poor, unloved and broken, and to help families in their community become functional.
2. **An increased desire, passion and confidence to give to, care for, serve, witness to, love and embrace others** through receiving more fire and power from the Holy Spirit (Students #1, 3, 4, 8, 9, 13, 14, 15, 17, 19, 20, 21, 23, 26, 28, 30, 31, 36, 37, 39, 44, 45, 46, 47, 49). Students described wanting to love and accept others as they are, to be open to different ways of reaching out to people in self-sacrifice, declare their faith to their friends, and to pray for others with a renewed gift of discernment. In embracing others, one student recognised the need to also live and bring the message of intimacy with God.
3. **A fresh recognition of the need for community in discipleship and service** (Students #1, 3, 6, 9, 11, 13, 14, 15, 16, 21, 34, 36, 41, 49). Students expressed this as serving and working together in unity, praying with and helping one another. Some students felt they had learned how to understand and relate to others, especially from other cultures.
4. **Commitment to changed priorities** (Students #1, 4, 8, 9, 11, 13, 14, 15, 18, 19, 20, 21, 22, 23, 24, 25, 26, 28, 32, 34, 36, 37, 39, 41, 42, 44, 48, 49). An example of this is one student's description that their view of other cultures had changed. For them, it was no longer 'prevention of conflict based on fear and discrimination, but learning to appreciate the beauty and uniqueness of other cultures'. Another student spoke of a new understanding of not bringing your own culture with the gospel, but the importance of becoming part of a culture first, then bringing the gospel. A further student now understood that the Christian life is not part-time, while another identified the need for holistic mission.

## **Assertion #2**

*Holy Given students tend to discuss their transformation using a common set of spiritual perspectives and do not display a diverse range of attitudes.*

The language and expressions used to talk about what has transpired in their lives is heavily influenced by their own Charismatic/Pentecostal worship expression and practice, which is also used in the Holy Given Schools. Common transformative learning perspectives were experienced as students learned, engaged and connected with the integrated curriculum, in the classroom; during communal, participative, spontaneous and indigenous worship; prayer; and in their engagement with one another and in community outreach activities. Patterns with these examples emerge as ‘encounter with God through visions’, ‘power encounter’ or ‘experiencing God’s presence as a physical manifestation’ and receiving gifts of the Holy Spirit. I identify these essentially as signs of the Holy Spirit at work in students bringing about transformative learning, effecting greater freedom to be open to God, to love Him and to want to love others, expressed in practical ways.

## **Assertion #3**

*Holy Given students from different cultural backgrounds appear to describe their transformative learning in a very similar manner and there does not appear to be any correlation between Holy Given students’ ethnicity and the range of concepts these students use to discuss their transformative experiences.*

Similar themes of deeper intimacy in their relationships with God, increased communication with God, and dependence on Him were expressed, along with a greater confidence, compassion, and desire to follow Him and demonstrate His love to others, as noted in the following two examples of students from different cultures:

Student #27 was a 30 year old female Filipino. She described her relationship with God as being ‘better’ in terms of communication with Him, and of ‘learning to hear Him clearer’. She encountered God through ‘visions’ and during the school learned to ‘soak in the Holy Spirit’. This can be explained as being in the meditative mode of listening to God rather than in the active mode of participation in community worship through singing or playing an instrument etc. Her encounter with God resulted in transformative learning that freed her from what she described as ‘feelings of inferiority’; enabled her to stand in ‘God’s provision’ to ‘show God’s love to others’; and helped her to see that reaching out to others

is 'fun'. Student #40, a 64 year old female from Burma, Myanmar, described her relationship with God as 'intimate'. She came to the understanding that 'God dwells' with her, and became more open to 'talking to God', who she now appreciated could hear her. She described how God began to talk to her through visions, dreams and the Holy Bible, resulting in increased 'confidence', 'security' and 'hope' for the future. She was now looking to God for 'everything', with a new understanding that He helps in all things. She asserted that she now had love for, and wanted to receive more gifts from the Holy Spirit to help others.

#### **Assertion #4**

*The location of the school however, does have a significant impact on the focus and orientation of the transformative experience of students.*

Balancing Assertion #3, attention is now drawn to the way cultural, or national location *does* influence the way students grasp and apply their learning. In schools located in Leyte, the majority of students are from the Philippines. As touched on earlier in the thesis, it has been my observation that many students from the Philippines are timid and lack confidence, and this has had noticeable impact and influence on what students gain most from the curriculum. As students gained confidence, they also became more effective in their outreach. Although few comments were made in relation to transformed understanding of God's purposes, many did allude to transformed thinking in relationship to Others, particularly in community and in an increased desire to embrace others.

As mentioned earlier, schools in Seoul, South Korea, spent more time as a community praying in that culture than in doing outreach together. It has been my observation that being actively involved with the poor is the greatest prompt to highlight areas in our lives in which we can grow in our love and ability to minister among them, so this could account for few comments being made under the theme of increased understanding of love for the poor and broken. However, another reason could be the fact that that these students were already serving in ministry among the poor as missionaries. The Holy Given School may have therefore fulfilled the role of a retreat for them, and a time to reflect on their personal lives, and on their relationship with God, hence more comments were made under these themes.

## **Assertion #5**

*Each one seems to provide responses which identify transformative learning in relation to an Incarnational Reality approach to missional theological education and training that include topics covered that lean heavily on Knowing Who You Are in God.*

As students engaged in transformative learning regarding their relationship with God, this influenced their understanding of their identity and destiny in God, and was outworked in their relationships with others. Students' descriptions of their transformative learning are rooted in biblical themes and Holy Given curriculum topics. They expressed how much they are loved by God, know they are created by Him, desire to obey Him and seek Him for love's sake. They also understood that God has a purpose for their lives in participating with Him in the world. Their descriptions of 'encountering Him' using words denoting 'before' and 'after' with a change of focus, 'dying to self', being more open, and exchanging fear for God's love – the essence of His nature, and being empowered with confidence and freedom to do His will and love others, demonstrate transformative learning.

## **Assertion #6**

*Communal, participative, spontaneous worship incorporated into the regular lectures of Holy Given Schools can be an effective medium through which the Holy Spirit encounters students in Incarnational Reality experiences. This may be a significant contribution that can be presented in response to the call for renewal and transformative missional theological education and training.*

During communal, participative, spontaneous worship, transformative learning occurred in students' as they discovered how to worship God with their own cultural sound, and learned that the Holy Spirit moves in them when they devote time to worshipping Him. Remarkably, worshipping God with a deepening sense of freedom increased the desire of students to worship even more, both communally and individually.

An example of transformative learning that took place during worship was illustrated in the impressionist tale about Rodrigo described in Chapter Seven, where the extraordinary presence of God brought so much peace and joy and security, students felt safe to be open and transparent before God and one another. In this environment of trust and safety, students became courageous to step out and discover how to worship God with their own cultural sound. It was a place of healing and deliverance and practising moving in the gifts



of the Holy Spirit. Students no longer felt self-conscious about worshipping God freely before others and praying for one another. Student #36 said he was now able to raise his voice loudly to bring out the sound of his own culture. When another student was released in worship, he experienced freedom to love God more and know God's heart in worship, while yet another student gained confidence that they could now trust God in everything. The impressionist tale of Student #13 tells how she was transformed from being timid, to becoming a bold worship leader herself, vigorously calling others to worship God. Student #42 was a more mature student who stood somewhat on the fringes of the group. When he was given the opportunity to lead communal worship in his own culturally distinctive way, other students joined with him so completely, barriers were brought down and he became joyful and free.

## **Summary of Assertions**

A significant number of the students' experience of Incarnational Reality was similar to my own. Their engagement with Incarnational Reality as a holistic approach combined with an integrated curriculum reflected highly in their transformative learning, embracing all three categories, Relationship with God, Relationship with Self and Relationship with Others. This was evidenced in a new understanding of knowing who they are, what they believe and how they will walk it out, with increased confidence, purpose and apparent sense of security in their future lives and ministries. Students' responses gave priority to their relationship with God, particularly in finding their identity in Him. They used a common set of spiritual concepts, perspectives, responses and expressions to identify transformative learning had occurred, irrespective of their different cultural backgrounds and ethnicity. The location of the school did however have a significant impact on the focus and orientation of the transformative learning experience of students, enabling them the opportunity to receive different cultural perspectives. Daily communal, participative, spontaneous worship, including indigenous worship, incorporated in regular lectures and community life was shown to be an effective means by which the Holy Spirit can lead students to experience Incarnational Reality.

## **Presentation and Discussion of Knowledge Claims**

I recognise the difficulty in being able to authentically assess transformative learning that occurred in the lives of students as a result of my taking an Incarnational Reality approach

to theological education and training, since transformation in this context is principally a matter of the heart, albeit a holistic response to both that which is learned and that which is experienced. To make assumptions based on what we ‘think’ is occurring between a student and God could leave us open to drawing the wrong conclusions. This led me to use the students’ claims of what they identified as transformation in their own lives and expressed in their own voices to validate the knowledge claims I make here (Whitehead, 1989:46).

However, I have been able to provide evidence of the following knowledge claim, which are supported by the assertions just made, on the grounds of the confirmation given through triangulation, using the following range of methods: the Dedoose quantitative and mixed method research data analysis software program (SocioCultural Research Consultants, 2016) to codify and analyse collected data, supported by the use of multiple investigators to assist the process; my own observations, reflections, rich picture stories and analysis; a literature review identifying the need for renewal in missional theological education and training and the place that has been shown for Incarnational Reality as an approach.

### **Knowledge Claim #1**

*Students at the five Holy Given Schools surveyed, experienced and described transformative learning with language that is similar or identical to the language of my own experience of Incarnational Reality.*

Knowledge Claim #1 gives the response to Research Question #1:

*I have experienced Incarnational Reality. Is it possible to impart this to others through my teaching practice?*

Assertions #1 and #2 support the claim that Holy Given students have experienced significant transformative learning, which they describe using the same set of concepts and spiritual perspectives that were intrinsic in my own experience of Incarnational Reality.

I claim that when missional theological education makes room for the pedagogical role of the Holy Spirit as the epistemological agent of transformative learning through a divine exchange (Johns, 1999:42; 2001:6), this leads students to experience healing; increased hunger for worship (including indigenous worship); deepening intimacy in their relationship with the Lord Jesus Christ; and an understanding of their self-worth, identity

and destiny in God. These themes all point to students receiving an impartation of Incarnational Reality. In Holy Given Schools selected for this research, the Holy Spirit released gifts to the students, bringing freedom from fear and the lies students believed about themselves, empowering them to participate with God and to express care-love and bring healing to others in the wider community. Healthy theological education encourages what God is doing in a person's life and helps connect them with their true personhood, to be all they were created to be. As Banks said, 'Theological education can only enhance ministry in progress, not prepare people for ministry' (1999:136). Guder (1994:422) and Nicholls (1975b:639) both also emphasised the need for a rediscovery of an integration of knowing, being and doing in an incarnational approach to theological education. As shown, one way for integrating this rediscovery is to allow the ministry of the Holy Spirit to bring transformative learning 'in lived experience' and reflective understanding (Hendricks & Clarke, 1993:204; van Manen, 1990:35-51). This recognises that the distinctive experience-orientated spirituality and attitude of dependence on the Holy Spirit, along with the perspective of the living reality of the presence of the Holy Spirit who alone brings transformation, should never be replaced (Allen, 1912; Anderson, 2004b:5; Bosch, 1980:98; Easter, 2014; Hay, 1947:396-97, 531; Hodges, 1953a:14; Lederle, 1998:46; P.W. Lewis, 2003; Newberry, 2005:100).

## **Knowledge Claim #2**

*Students at the five Holy Given Schools surveyed demonstrated evidence of transformative learning through their encounter with the Lord Jesus Christ through the Holy Spirit and that they had developed an understanding of knowing their own identity in God, knowing what they believe, and of their destiny.*

Knowledge Claim #2 gives the response to Research Question #2:

*Can an integrated curriculum framework of Knowing Who You Are in God, Knowing What You Believe and Knowing How to Walk, together with an Incarnational Reality approach to missional theological education and training facilitate an encounter with the Lord Jesus Christ in and through the Holy Spirit, the epistemological agent of transformative learning?*

Assertions #1, #2 and #5 support the claim that Holy Given students have experienced significant transformative learning using the same set of concepts and spiritual perspectives that have been taught through the integrated curriculum in Holy Given Schools.

For the selected students across all Holy Given Schools, the strongest theme of transformative learning was found in comments relating to a new understanding of God's love for them, and desire for more intimacy with God. As students were transformed by the Holy Bible and their encounter with the Holy Spirit (Johns, 1999:42; 2001:6) they demonstrated an understanding of who they are in God, their identity and value to God. This resulted in a greater sense of purpose and destiny, determination to walk according to the will of God, and to encounter Him through the expressions and gifts of the Holy Spirit, worship, prayer and the Holy Bible. The outworking of this could be observed in community life and in outreach, in increased concern for, and empowerment to serve others more effectively. Reflections of my critical friends and validation group recorded in my journal were that effective (transformative) learning occurs when teachers create a 'culture of safety [and respect where students can] open up'. Students and staff alike are challenged to 'guard' one another with integrity and confidentiality, to maintain this environment. Students appeared to have a well-developed understanding of the transformative learning that had taken place in their lives.

Proposals arising from the literature called for a holistic/integrative and transformative approach to theological education and training (Chow, 1982:49-60; Farley, 1981, 1983; Ferris, 1990:8; Forbes & Martin, 2004:3; International Council for Evangelical Theological Education, 1990; Werner, 2009a:22, 51); reintegration of the idea of mission in full mission curricula embracing the fourfold pattern (Esin, 2005:7; Hitchen, 2008:1; Laing, 2009); and an integration of theory and practice (Hill, 1986:179-81; B. Ott, 2001a:235; Plueddemann, 1989:9). The emergence since the 1970s of the concept of transformative learning (Ball, 2012:1; Freire, 1970/2005, 1974/2005; Mezirow, 1997:5) highlights this call for the missional nature of the church to be the essential functional and material integrative and theological centre contributing to theological studies, effectively shifting 'the centre of theological training from the academic institution to the context of the students' (B. Ott, 2001a:239, 242-43). Holy Given Schools have demonstrated one way in which these desired new emphases can be built into a Bible School programme. I assert that this action research study is a response to this call because students themselves have described holistic transformative learning that took place in their lives, which we must take seriously.

### **Knowledge Claim #3**

*Significantly, students at the five Holy Given Schools surveyed acknowledged that the environment of communal, participative, spontaneous worship, including indigenous worship, facilitated encounter with God*

*the Father, the Lord Jesus Christ and the Holy Spirit, connecting them more fully with their knowing, being and doing.*

Knowledge Claim #3 gives a further response to Research Question #2:

*Can an integrated curriculum framework of Knowing Who You Are in God, Knowing What You Believe and Knowing How to Walk, together with an Incarnational Reality approach to missional theological education and training, facilitate an encounter with the Lord Jesus Christ in and through the Holy Spirit, the epistemological agent of transformative learning?*

Assertion #6 supports the claim that communal, participative, spontaneous worship (including indigenous worship) facilitated an environment for transformative learning to occur.

The general trend from each of the Holy Given Schools with regard to the level of integration of the Holy Given curriculum framework, was that Knowing Who You Are in God, Knowing What You Believe and Knowing How to Walk all rated highly in impacting students' everyday thinking. Undergirding this, drawing from anecdotal comments made by students recorded in my journal and from this research, a significant number of students attested that the best learning across the curriculum took place in the context of worship and in classes which incorporated both the Word of God (the Holy Bible) and the Holy Spirit (prayer and worship). This supports the growing consensus of opinion of what the character of theological education should be (Werner, 2009a:22), and also aligns with Bridges' acknowledgement of the importance of facilitating the presence of God through the teaching and worship (1999:96-7) and the place of the Holy Spirit with the Holy Bible at the heart of theological education and missiology (Bosch, 1991:113-15; Habets, 2008:77-8; Pinnock, 1993:491; 1996:230).

### **Knowledge Claim #4**

*Students from varying cultures and diverse backgrounds can experience transformative learning in a similar manner.*

Knowledge Claim #4 gives the response to Research Question #3:

*Does an Incarnational Reality approach to missional theological education and training account for the varying learning needs of students from diverse cultural and ministry backgrounds?*

Assertions #3 and #4 support this knowledge claim.

I claim that for missional theological education and training to be effective, it needs to be accessible (and affordable) for all. Further, as commented by Verkuyl, 'If study does not lead to participation ... missiology has lost her humble calling' (1978:6). Students from all learning needs, backgrounds and cultures attest to the transformative benefits of communal, participative, spontaneous worship (including indigenous worship), praying with, learning from, and serving alongside others from diverse social, political, economic and cultural backgrounds. In community, group workshops, doing assignments together and completing chores together, worldviews and assumptions have the opportunity to be challenged. Learning from cultures other than our own is unfamiliar territory, and positions us for God's transformative work as He encounters us in our discomfort.

Assertion #3 shows that Holy Given students from different cultural backgrounds appear to describe their transformative learning in a very similar manner even if their educational background is very dissimilar, and there does not appear to be any correlation between the range of concepts used by Holy Given students to discuss this transformation and their ethnicity. All students spoke in similar terms of reaching out to help others, dependent on the power of the Holy Spirit. Smith noted the importance of loving 'rightly' and to be 'oriented to the world by the primacy of that love' (2009:32-3). Such love is translatable across cultures.

Assertion #4 however, does suggest that each cultural location for the school was distinctive in the way it influenced the experiences of the students. I have observed that when students attend schools located in nations other than their own, they have the unique privilege and opportunity to catch the heart, destiny and gifts God has given that nation. In South Korea I have identified gifts of fervent prayer and the sending and supporting of missionaries to the nations, and in the Philippines, compassion for the poor and an extraordinary ability to adapt to other cultures. This can be recognised as a rich advantage, especially for those who have the privilege to learn alongside those from other nations, and draw from their unique perspectives in missional theological education and training (Walls, 1996:22-4; 2009:49), especially in the Philippines where the school itself is located in the centre of its outreach among the poor and marginalised.

## **Conclusion**

Conclusions drawn from the data gathered and analysed in Chapters Six to Ten were presented in this chapter. Themes evident in the literature review gave voice to a quest, a search and a call for renewal, holistic, integrative transformative missional theological education and training, giving fresh priority to the pedagogical role of the Holy Spirit, the epistemological agent of transformative learning in students' lives. The critical need was reinforced for the place of the Holy Spirit at the heart of theology and missiology to be acknowledged. Assertions drawn from an analysis of data gathered across all schools informed my knowledge claims and confirmed that students experienced transformative learning in their understanding of who they are, what they believe and how they should live this out. Triangulation of data results from the literature review and the place shown for an Incarnational Reality approach; collected, codified and analysed data and the use of multiple investigators to assist the process; observations, reflections and my own rich picture stories; and Dedoose data analysis (SocioCultural Research Consultants, 2016) further confirmed Incarnational Reality as an approach to missional theological education and training. It can therefore be concluded that this approach, giving full place to communal, participative, spontaneous worship (including indigenous worship) combined with an integrated curriculum, can facilitate transformative learning in missional theological education and training. Since this also corresponds closely to the expressed concerns identified in the themes drawn from the literature review, this may be a significant contribution that be brought to the wider Christian church globally.

# CHAPTER TWELVE: CONCLUSION AND FURTHER WORK

## Overview of the Chapter

In Chapter Eleven I demonstrated how the results of this research indicated that my Incarnational Reality approach, influenced by the place of communal, participative and spontaneous worship (including indigenous worship), combined with an integrated curriculum which facilitates transformative learning in missional theological education and training, has been validated in the five schools I surveyed. Assertions drawn from an analysis of data gathered across all schools informed my knowledge claims and showed that students experienced transformative learning in their understanding of who they are in God, what they believe and how they should live this out. This was based on the triangulation of data results from the literature review and the place shown for an Incarnational Reality approach; collected, codified and analysed data and the use of multiple investigators to assist the process; observations, reflections and my own rich picture stories; and confirmation by Dedoose data analysis (SocioCultural Research Consultants, 2016).

In this chapter I reflect on the impact of this research and consider how I can further enhance my Incarnational Reality approach to missional theological education and training and develop the Holy Given integrated curriculum.

## Reflections

*I have experienced Incarnational Reality. Is it possible to impart this to others through my teaching practice?*

*Can an integrated curriculum framework of Knowing Who You Are in God, Knowing What You Believe and Knowing How to Walk, together with an Incarnational Reality approach to missional theological education and training facilitate an encounter with the Lord Jesus Christ in and through the Holy Spirit, the epistemological agent of transformative learning?*



*Does an Incarnational Reality approach to missional theological education and training account for the varying learning needs of students from diverse cultural and ministry backgrounds?*

This action reflection cycle began with an investigation of whether transformative learning was taking place in students' lives based on my Incarnational Reality approach; the Holy Given curriculum and my integrative method of teaching/learning, action and reflection; and in the students' response to the pedagogical role of the Holy Spirit. It was anticipated this would lead to an improvement of the impact of Holy Given Schools for cross-cultural mission workers.

In considering the most effective way to discover whether transformative learning was occurring through my Incarnational Reality approach, I developed a Living Theory methodology to act in the direction of a 'solution to that problem', as detailed in Chapter Four. A comprehensive exploration of the literature considering trends and developments identified in research of missional theological education and training was presented in Chapter Two. Further data and outcomes of this research have been detailed in Chapters Six to Ten. The evaluation of the results of this research was described in Chapter Eleven.

This research project has confirmed that students are engaging in transformative learning as a result of my Incarnational Reality approach to missional theological education and training. Drawing from this entire research project has nonetheless assisted me in identifying areas in which I can improve my practice of missional theological education and training of mission workers. I see the need to further equip students with a wider subject base to provide them tools to continue living incarnationally and bring transformation in the communities to which God takes them to serve. These are detailed in this chapter.

Reflecting further, this study has highlighted that the next logical step in this action research, beginning the cycle again while building on what has already been achieved, would be to go deeper and analyse the teaching/learning subject matter, delivery and assessment in the Holy Given curriculum. Whereas questions in this research captured the effect of taking an Incarnational Reality approach to missional theological education and training on students' experiences of transformative learning, there are many more questions that might be asked on learning style and learning support, for example. The following areas would be further considered in such an analysis:

- Analysis of students' and teaching staff evaluations of course material and their effectiveness.
- Analysis of additional and enhanced course material added as a result of this current research project.
- Analysis of additional material (already collected into a pool of resources) from invited speakers, including lesson plans, teaching/learning materials/content.

To assist in this cycle, it is also my intention to request evaluative comments from teaching staff identifying areas for improvement in future Holy Given Schools, as these will give opportunity for deeper reflection. Until now, such evaluations have been conducted consistently, but informally.

An area in which I have identified the opportunity for further work is to carry out a detailed study of different learning styles for different people and in diverse cultures. I envisage the results of such a study could be utilised to further enhance the teaching/learning cycle of the Holy Given curriculum delivery and be added into a professional teacher development programme.

## **Areas of the Holy Given Curriculum for Improvement in the Immediate Future**

Gleaning from student responses, discussion with my teaching staff, critical friends and validation group, and informed by the literature review and my current missions practice during the course of this research, I have identified a number of areas for improvement of the teaching/learning programme of Holy Given Schools in the immediate future. They are:

### **Curriculum Topics**

When I first became a mission worker I would never have dreamed of being involved as I am now, collaborating with a Catholic, politician, human activist and Non-Government Organisation (NGO) in an Islamic Republic, empowering the poor and marginalised, bringing change for well over four million people (Religious Minorities in Pakistan) who look to us for support over justice, protection, economic empowerment and guidance. This service and work has brought me into contact with religious and political world leaders, not only in the country in which I am serving, but also all over the world, who can, and do,

influence nations. The issues I face on a daily basis have further confronted me with the reality and need for relevance in our training and equipping of mission workers. Learning outcomes, set assignments and assessment materials arising out of new topics added to the curriculum will need to be developed.

To be relevant to current and contemporary contexts and issues in which students do work, and will work as cross-cultural mission workers, a number of topics need to be added to the Holy Given curriculum in the 'Foundations of Mission' module. They are:

- Social justice, human equality, religious freedom, economic empowerment
  - Advocacy and protection of Religious Minorities
  - The Christian response to the persecution of Christians
  - Economic Empowerment of the poor, oppressed and persecuted
- Christian response to religious extremism
  - Interfaith dialogue and relationship as a means toward bringing peace
  - The role of education

Required Readings will be reviewed for their appropriateness, currency, and in the various contexts in which they are used. Required Readings may then be provided to students both as full texts and as summarised key points, translated into their own language, allowing students to engage with these in ways that suit their own learning needs. I also intend to consider how to supply students with the required textbooks more effectively in the various locations of Holy Given Schools before their course begins.

## **Length of Holy Given Schools**

If additional topics are added to the curriculum, schools will ideally need to run for a longer period of time. As mentioned earlier in this thesis, length of schools is dependent on the local context and is agreed with the hosting Christian church/community, so although this may not be possible in all situations, it will be considered desirable, and an ideal length of time recommended.

As highlighted in the following table, there was a significant difference in the average learning hours per week between each of the five schools. Also, the amount of practical outreach involvement greatly increased this number of hours. For example, the second school of 52 learning hours per week included 117 hours of supervised field training (outreach), whereas the third school, which was longer, had the same amount of supervised

field training (outreach) but only 45 learning hours per week average overall. It has become apparent that schools do need to run for a minimum of eight weeks intensive education and training. This makes allowance for students to benefit more fully and to reflect further their transformative learning and application to their lives.

Table 14: Summary Table of Comparative Learning Hours per Topic at all Schools

School	South Korea 2008	Philippines 2009	Philippines 2010	South Korea 2010	Philippines 2011
Duration and Average Learning Hours per Week	5.5 weeks 32 hours	5.5 weeks 52 hours	7.0 weeks 45 hours	3.5 weeks 48 hours	4.5 weeks 45 hours
<b>Knowing Who You Are in God</b>					
Integrated Spirituality for Mission	72 hours	32 hours	46 hours	59 hours	41 hours
<b>Knowing What You Believe</b>					
Foundations of Discipleship	15 hours	17 hours	17 hours	20 hours	29 hours
Foundations of Mission: Biblical Theology of Mission	11 hours	30 hours	30 hours	13 hours	16 hours
Foundations of Mission: Anthropology for Mission	11 hours	14 hours	14 hours	09 hours	11 hours
Foundations of Mission: Majority World Theology	29 hours	44 hours	44 hours	16 hours	28 hours
Topic Summary	66 hours	105 hours	105 hours	58 hours	84 hours
<b>Knowing How to Walk</b>					
Models for	25 hours	33 hours	47 hours	30 hours	31 hours

Mission					
Supervised Field Training	14 hours	117 hours	117 hours	20 hours	46 hours
Topic Summary	39 hours	150 hours	164 hours	50 hours	77 hours
<b>TOTAL</b>	177 hours	287 hours	315 hours	167 hours	202 hours

To ensure students have progressed their transformative learning to the point of having developed their own theologies in their own contexts, particular schools may need to be lengthened, communities revisited and/or additional schools run. This is particularly important in communities where it is intended that graduates begin to run their own Holy Given Schools in their own locations.

### **Ongoing Professional Development**

It is my intention to gather staff from each of the Holy Given Schools together once a year to participate in a one-week intensive teacher training workshop, or to preface each school with a teacher-only day, for the purposes detailed below:

- Teachers will be taught creative methods of delivery to assist the teaching/learning process for a diverse student body. Further, they will be encouraged to continue with an Incarnational Reality approach to missional theological education and training, guided by the pedagogical role of the Holy Spirit in presenting concepts and teaching material in such creative and holistic ways that facilitate students’ transformative learning
- Teachers will be equipped with skills relating to action reflection cycles of learning. I anticipate this will provide a helpful framework to improve teaching/learning experiences. I envisage that having learned the fundamentals of action reflection cycles, teachers will be able to support a chosen colleague onsite, offering a listening ear and helpful feedback as they are required to practice what they have learned during their next engagement in a Holy Given School
- Teachers will be further equipped to facilitate students developing their own theologies and indigenous worship
- Teachers themselves will be further trained and equipped to be more effective in operating the gift of discernment in order to easily identify and facilitate what the Holy Spirit is doing in students’ lives and in the entire community

## **Applying the Findings of this Research in a Wider Context**

This research, confirming Incarnational Reality as an approach to transformative missional theological education and training, highlighted the importance of the pedagogical role and ministry of the Holy Spirit as the epistemological agent facilitating transformative learning. In identifying the need for a recovery of a pneumatological theology that embraces the presence of the Holy Spirit in theological education, as educationalists we are challenged to give priority to, and have confidence in the pedagogical role of the Holy Spirit as the only epistemological agent that can bring about true transformative learning in this context. The Lord Jesus Christ wants to breathe the Holy Spirit on us again (John 20:21-2), transforming and empowering us in our participation and engagement with the Lord Jesus Christ in the world.

The practice of Incarnational Reality as an approach to missional theological education and training described in Chapter One requires educationalists to be empowered and led by the Holy Spirit, assured in faith and expectation that the Holy Spirit will move among the student body in community living and in worship, and in teaching sessions. It is the role of the educationalist to discern and facilitate what the Holy Spirit is doing within the community and individual students' lives, teaching from an integrated curriculum giving full place to worship, including communal, participative, spontaneous and indigenous worship, and prayer as being vital in the community life of the school. The Holy Given Integrated Curriculum nature and purpose Framework of Knowing Who You Are in God, Knowing What You Believe and Knowing How to Walk, provides the road map as it takes the student body together on a journey to connect them with their identity in God. Recognising that transformative learning does not happen in isolation, but in relationship – human with the divine and humans with one another, we are compelled to create trusting environments among the student body to facilitate this.

## **Conclusion**

'We must never forget that as teachers we have been given a gracious gift by the (Holy) Spirit that enables us "in a very significant way" to be "wisely guided and energized by the same Spirit". The result will be that all involved will be radically transformed – teachers and learners alike' (Anderson, 2004b:9).

This research journey has answered my questions and met my hopes and expectations that the Incarnational Reality I experienced is translatable to others in my teaching practice. As confirmed by using a Living Theory methodology, an integrated curriculum, together with a holistic Incarnational Reality approach to transformative missional theological education and training, does facilitate an encounter with the Lord Jesus Christ in and through the Holy Spirit. This makes full reference to the pedagogical role of the Holy Spirit who is the epistemological agent of transformative learning, and to the place of worship, including communal, participative, spontaneous and indigenous worship. Further, this approach has been shown to meet the varying needs of the students from diverse cultural and ministry backgrounds.

In Chapter One, I began by offering this work as a Pentecostal pastor and missionary whose background has influenced me to develop my own practice on missional theological education and training within the dichotomies and varying perspectives presented by different denominations, communities and cultural contexts.

By the completion of this thesis, I examined my own approaches to missional theological education and training which have not been seen or analysed by mainstream and formal missional theological educators. I have constructed my own professional identity and body of knowledge through the application of Living Theory Methodology to confirm my Incarnational Reality approach to my own practice results in transformative learning for my students. I offer Incarnational Reality approach as a contribution to the global search for renewal and transformative missional theological education and training and the development of mainstream theological education.

## APPENDICES

### Appendix 1: Letter from SSU

From: *Bob Cheatley*  
Sent: *Nov 20, 2007 10:02 AM*  
To: *Lesley-Anne Leighton*

Subject: *SSU Recognition of HGS*

*Dear Lesley-Anne,*

*This is to confirm to you that St Stephen's University will provide 15 credit hours (5 courses or one semester) of transfer credit toward SSU's new degree programs in International Studies for successful completion of the Holy Given School program in missions. Current and recent HGS students should be advised that they are now eligible for this block transfer credit when they apply to these specific programs. Officially these programs begin Sept 2008, but HGS students and graduates are welcome to apply now to begin in January 2008 (Applications are available on line at [www.ssu.ca](http://www.ssu.ca)). SSU has a long tradition of international study programs in its major degrees. The 4 year BA normally includes 2 semesters of Study Abroad. Ministry degrees include a travel study intensive in the Bible Lands. The University is located in St Stephen, NB Canada on the international border with Calais Maine, USA.*

*HGS Transfer Credit is available for these new programs:*

*The BA (International Studies) is a 4 year degree including a Study Abroad semester in SE Asia (a Faculty led program through Philippines, Malaysia and Thailand) and an International Internship, for which HGS now qualifies.*

*The Bachelor of International Studies (BIS) is an applied degree which includes two years of study at SSU, the Asia Study Abroad semester, the International Internship semester, plus one year of community college training. This degree is a 3+1 type program (3 years of university plus 1 year of community college). These types of programs are well established in Canada to allow articulation for students between Community Colleges and Universities. A program of study previously taken at a community college will normally qualify for transfer credit. Students entering the BIS without community college may attend our local New Brunswick Community College or arrange to study elsewhere if they prefer. Students entering SSU with HGS transfer credit may complete either BA (International Studies) or BIS requirements.*

*Ideally, an International Internship program done at HGS would include an extended outreach at the end of the classroom period, but this is not necessary for students or graduates who wish to transfer from HGS programs completed before Dec 2007 (they are "grandfathered"). Normally, SSU would require completion of the classroom requirements plus a 2-3 week outreach (practical application of learning) and keeping a journal, which may be shared with a supervisor, to record and reflect on experiences.*

*SSU would like to make HGS a partner in our International Studies programs. Students from SSU who are not suited for internships in Africa or who prefer to intern elsewhere will be allowed other options, as approved by SSU.*



*Lesley-Anne, please communicate this to your current students and recent graduates, who may be looking for higher education programs that will build on their HGS experience.*

*Please advise that you have received this. We will follow-up with further correspondence, but for now we want to make sure that you and your students know that this is in place.*

*Thanks and Blessings  
Bob Cheatley  
President  
St Stephen's University*

*Web: [www.ssu.ca](http://www.ssu.ca)  
Email: [ssu@ssu.ca](mailto:ssu@ssu.ca)*

*Address:  
8 Main St, St Stephen, NB, Canada E3L 3E2  
Or Box 987 Calais ME, 04619 USA*

## **Appendix 2: Learning Outcomes of Topics Included in the Holy Given Curriculum**

The following curriculum maps demonstrate coverage of the learning outcomes detailed in Chapter Three in relation to core topics of the Holy Given curriculum. While learning outcomes of additional topics have also been included, coverage of the curriculum is not reliant on this. Each topic has between one and three main learning outcomes. These are indicated in the maps with an 'X'. Further learning outcomes associated with each topic have been indicated with an 'a'. The maps have been arranged under the three strands and four modules of the Holy Given curriculum. Although each Holy Given School is planned in relationship with hosting Christian communities, the aim is for all learning outcomes to be included in each school.

**Knowing Who You Are in God** (Relationship with God)

*Integrated Spirituality for Mission*

Table 15: Learning Outcomes of Knowing Who You Are in God: Integrated Spirituality for Mission

Learning Outcomes	Core Curriculum Topics										Additional Topics													
	Levels of Intimacy: Moses and the Children of Israel	Levels of Intimacy: Simon Peter	Journals	God's Presence	Worthy to be Cherished	Called to the Altar	Called to the Tent	Called to the Well	Freedom	Father Heart of God	Hearing the Voice of God	Indigenous Worship	The Holy Spirit	Prophetic Workshop	High Places	Spiritual Warfare	Confession and Forgiveness	Prayer and Intercession	Healing Prayer	The Miraculous	Revival	No Longer Orphans	The Joy of the Lord	
1	X	X		X		a	a	a					X											
2					X								X					a	a		a		X	
3					X			a					X											
4	a	a		a		a	a		X				X		X	X		a	a	a	a			
5	a	a	a	a					a	a	X		X	X			a	a		X			X	
6	a				a					X			X											
7	a		X											a										
8						X	X	X							X	X	X	X	X	X				
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**Knowing What You Believe** (Relationship with Self)

*Foundations of Discipleship*

Table 16: Learning Outcomes of Knowing What You Believe: Foundations of Discipleship

Learning Outcomes	Core Curriculum Topics										Additional Topics					
	Hebrew 6:1,2	The Beatitudes 5:3	The Beatitudes 5:4	The Beatitudes 5:5	The Beatitudes 5:6	The Beatitudes 5:7	The Beatitudes 5:8	The Beatitudes 5:9	The Beatitudes 5:10	Fruit of Holy Spirit	Gifts of Holy Spirit	Rightly Interpreting the Holy Bible	Interpreting the Bible from the Underside	Interpreting the Bible from the Underside: Group Exegesis	Personal Integrity	Relationships
1															X	
2															a	
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8																
9											X	a	a			
10											X	X	X			
11	X															
12		X	X	X	X	X	X	X							X	X
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**Knowing What You Believe** (Relationship with Self)

*Foundations of Mission*

Table 17: Learning Outcomes of Knowing What You Believe: Foundations of Mission

Learning Outcomes	Core Curriculum Topics													Additional Topics						
	Introduction	Creation – A Mission Statement	Shalom and the Prophets	Servant Song and Jonah	Matthew	John	Luke/Acts	Paul in Romans	Anthropology for Missions	Introduction	African and Black	South Pacific	Asian	Latin American	Ethnographic Group Study Project	Korean	Filipino	Japanese	Indian/Pakistani	The Face of Revival: Stopping for the One
	Biblical Theology of Mission								Majority World Theology											
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14	X	X			a	a														
15	a		X																	
16	a	a	X	a																
17			a				a													
18	a		X																	
19			X					X												
20				X	X	a	a													
21				a	a															
22	a			a		X	X												a	
23					a	a	a													X
24								X						X						
25								X						X						
26									X	X	X	X	X		X	X	X	X		
27									X	X	X	X	X		X	X	X	X		
28									X	X	X	X	X		X	X	X	X		
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**Knowing How to Walk** (Relationship with Others)

*Models for Mission*

Table 18: Learning Outcomes of Knowing How to Walk: Models for Mission

Learning Outcomes	Core Curriculum Topics								Additional Topics													
	Incarnational Ministry: Bonding and Language Learning as Communication	The Task of Contextualisation	Understanding Other Beliefs: Muslim Missions and Money	Interpersonal Relationships	Culture shock: Entering New Cultures	Understanding and Managing Stress on the Mission Field	Culture shock: Re-Entry – Preparing to Return Home	Interdependence	Learning From Those Who Have Gone Before	Learning From Those Who Have Gone Before: Group Study Project	Hearing From Those Who Have Gone Before	Praying For Others	Living by Faith	Family Life on the Mission Field	Industrial Mission	Prison Mission and Outreach	Aid and Transformational Development	Social Welfare in Missions	Healthcare	Practical: Looking after Vehicles	Practical: Hairdressing	
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29	X				a	a																
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33																						
34				X																		
35	a	X	a												X							
36					X	X																
37							X															
38								X	X	X		X	X									

### **Appendix 3: Topics Included in the Curriculum of the Five Schools Involved in this Research Project**

The following tables demonstrate which topics were included in the curriculum of each the five schools involved in this research project. Each included topic has been indicated with an 'X'. Some topics were combined in some schools, and additional topics have been added separately. Topics have been arranged under the three strands and four modules of the Holy Given Integrated Curriculum Framework.

#### **Knowing Who You Are in God (Relationship with God)**

##### *Integrated Spirituality for Mission*

Table 19: Topics – Knowing Who You Are in God: Integrated Spirituality for Mission

Topics	School				
	1	2	3	4	5
Levels of Intimacy: Moses and the Children of Israel	X	X	X	X	X
Levels of Intimacy: Simon Peter		X	X	X	X
Journals	X	X	X	X	X
God's Presence	X	X	X	X	X
Worthy to be Cherished	X	X	X	X	X
Called to the Altar	X	X	X	X	X
Called to the Tent	X		X	X	X
Called to the Well		X	X	X	X
Freedom	X	X	X	X	X
Father Heart of God	X	X		X	X
Hearing the Voice of God	X	X	X	X	
Indigenous Worship	X	X	X	X	X

#### **Additional Topics:**

The Holy Spirit	X				
Prophetic Workshop		X	X		
High Places		X			X
Spiritual Warfare	X	X	X	X	X
Confession and Forgiveness					X
Prayer and Intercession	X		X	X	
Healing Prayer		X	X		X
The Miraculous			X		X
Revival		X	X		X
No Longer Orphans					
The Joy of the Lord					

**Knowing What You Believe** (Relationship with Self)

*Foundations of Discipleship*

Table 20: Topics – Knowing What You Believe: Foundations of Discipleship

Topics	School				
	1	2	3	4	5
Hebrew 6:1,2	X	X	X	X	X
Christian Character: The Beatitudes 5:3	X	X	X	X	X
Christian Character: The Beatitudes 5:4					X
Christian Character: The Beatitudes 5:5					X
Christian Character: The Beatitudes 5:6	X	X	X	X	X
Christian Character: The Beatitudes 5:7					X
Christian Character: The Beatitudes 5:8					X
Christian Character: The Beatitudes 5:9	X	X	X	X	X
Christian Character: The Beatitudes 5:10					X
Fruit of Holy Spirit	X	X	X	X	X
Gifts of Holy Spirit	X	X	X	X	X
Rightly Interpreting the Bible	X	X	X	X	X
Interpreting the Bible from the Underside	X	X	X	X	X
Interpreting the Bible from the Underside: Group Exegesis	X	X	X	X	X

**Additional Topics:**

Personal Integrity					X
Relationships					X



**Knowing what You Believe** (Relationship with Self)

*Foundations of Mission*

Table 21: Topics – Knowing What You Believe: Foundations of Mission

Topics	School				
	1	2	3	4	5
Biblical Theology of Mission: Introduction	X	X	X	X	X
Biblical Theology of Mission: Creation – A Mission Statement					
Biblical Theology of Mission: Shalom and the Prophets					
Biblical Theology of Mission: Servant Song and Jonah					
Biblical Theology of Mission: Matthew		X	X		
Biblical Theology of Mission: John	X	X	X	X	X
Biblical Theology of Mission: Luke/Acts	X	X			X
Biblical Theology of Mission: Paul in Romans		X	X		X
Anthropology for Missions	X	X	X	X	X
Majority World Theology: Introduction	X	X	X	X	X
Majority World Theology: African and Black	X	X		X	X
Majority World Theology: South Pacific	X	X	X	X	X
Majority World Theology: Asian		X	X	X	X
Majority World Theology: Latin American	X	X	X		X
Majority World Theology: Ethnographic Group Study Project	X	X	X	X	X

**Additional Topics According to Context:**

Majority World Theology: Korean	X		X	X	
Majority World Theology: Filipino		X	X	X	X
Majority World Theology: Japanese	X				
Majority World Theology: Indian/Pakistani	X				
The Face of Revival: Stopping for the One					

**Knowing How to Walk** (Relationship with Others)

*Models for Mission*

Table 22: Topics – Knowing How to Walk: Models for Mission

Topics	School				
	1	2	3	4	5
Incarnational Ministry: Bonding and Language Learning as Communication	X	X	X	X	X
The Task of Contextualisation	X	X	X	X	X
Understanding Other Beliefs: Muslim		X	X		
Missions and Money	X	X	X	X	X
Interpersonal Relationships		X	X		X
Culture shock: Entering New Cultures	X	X	X	X	X
Understanding and Managing Stress on the Mission Field					
Culture shock: Re-Entry – Preparing to Return Home	X	X	X	X	X
Interdependence	X	X	X	X	X
Learning From Those Who Have Gone Before	X	X	X	X	X
Learning From Those Who Have Gone Before: Group Study Project	X	X	X	X	X
Hearing From Those Who Have Gone Before	X	X	X	X	X

**Additional Topics:**

Topics	School				
	1	2	3	4	5
Praying For Others			X		
Living by Faith					
Family Life on the Mission Field					
Industrial Mission	X				
Prison Mission and Outreach		X	X		
Aid and Transformational Development					
Social Welfare in Missions	X				
Healthcare					
Practical: Looking after Vehicles					
Practical: Hairdressing					

## Appendix 4: Student Interview Schedule

The following tables contain questions asked of the students in the five schools involved in this research project.

Table 23: Written Questionnaire – School 1: Seoul, South Korea 2008

<b>Background</b>
Name
Age
Country of birth
Country of current residence
What socio-economic and family situation are you from?
What is your current employment, or service as missionary or ministry position? Describe your current situation in a few sentences
What cultural/tribal group do you identify with? AND/OR what is your ethnicity?
Do you struggle to live in your country day-to-day and feed your family? If so, how do you survive?
Describe in your own words what mission is ...
What is a missionary to you?
<b>Course Content and Student Understanding</b>
How did you feel the course catered for students from various backgrounds? Please describe how it did and/or did not address these needs Examples: Different literary levels, levels of education and cultures
What speaker/s did you enjoy the most/least? Please explain why <i>Speakers listed</i>
What were the five main subject/classes taught that impacted you the most? <i>Subjects/ classes listed</i>

<p>What class affected you most emotionally? (any part of the curriculum)</p> <p>What did you get the most out of, and why?</p> <p>What subjects/classes did you want to hear more of, and why?</p>
<p>Can you make comment on the effectiveness of the following areas of the course for missionary training?</p> <p><i>Curriculum topics representing various methods of delivery and assignments listed</i></p>
<p>Can you give an example of the biggest change in your heart/mind since attending the school?</p> <p>What was it before and what was it after the school?</p> <p><i>Please describe/explain</i></p>
<p>In what way do you know the Lord Jesus Christ more now than before the school?</p> <p><i>If so, please describe/explain</i></p>
<p>How did you communicate with God before the school, and how do you communicate with God now?</p>
<p>Has your belief in God, the Holy Bible or mission/mission practice changed?</p> <p>Do you view yourself as a missionary?</p>
<p>What are you going to do when you go back home?</p> <p>What are you currently doing in your mission practice?</p> <p>What changes will you make in your mission practice, if any, after the school?</p>

Table 24: Interview Questions – School 1: Seoul, South Korea 2008

<b>Background</b>
Name
Age ( <i>N.B. interviewees must be over 18 years old</i> )
Ethnic group and tribe ( <i>if applicable</i> ) and language
Describe your family background
Describe your education
Describe your calling into mission

<p>What is your current mission practice?</p> <p><i>Also include role/job/ministry position</i></p>
<b>Knowing Who You Are</b>
Describe your calling into mission practice
What are the significant influences that have affected you?
How do you feel about your relationship with God before the school?
Do you feel closer now and if so, why?
What motivates you to do your work?
<b>Knowing What You Believe</b>
What did you think a missionary was before you came to the school?
What was your understanding?
Has this changed at all during the school?
What experience have you had previously with people from other cultures?
How do you view people from other cultures?
<i>In regard to relating to others - Do you see them as part of our wider family ... as people we have to get along with and make peace with etc ...</i>
How would you compare your worldview to that of your parents or your children?
How does this affect the way you do your work?
What is the changing nature of your culture given the impact of modernisation and globalisation?
<b>Knowing How to Walk</b>
How do you do your current mission practice?
What changes, if any, will you make to your practice now?
What has the school offered that has impacted you the most?

Table 25: Interview Questions – School 2: Leyte, Philippines 2009

<b>Background</b>
Name

Age (N.B. interviewees must be over 18 years old)
Gender
Ethnic group and tribe (if applicable)
What is your main language?
Describe your family background
Describe your current living arrangements and housing
Describe your highest level of education (if high school, how many years)
What is your current mission role/job/ministry position?
<b>Knowing Who You Are in God</b>
Describe your calling into mission
What are the significant influences that have affected you? (may be life and/or ministry influences)
How do you feel about your relationship with God before the school?
Do you feel closer now and if so, why?
What motivates you to do mission practice?
<b>Knowing What You Believe</b>
What did you think a missionary was before you came to the school?
Has this changed at all during the school?
How do you view people from other cultures?
What experience have you had previously with people from other cultures?
How would you compare your worldview (i.e. How we see, interpret and relate to the world, God, and others) to that of your parents or your children?
How does this affect the way you do your mission practice?
How is your culture responding to the impact of modernisation and globalisation?
<b>Knowing How to Walk</b>
What is your current mission practice?
How do you carry out your current mission practice?

What changes, if any, will you make to your practice following the school?
What has the school offered that has impacted you the most?
<b>New Questions</b>
Have you encountered God during the school? <i>If yes, how?</i>
How would you describe Holy Given to a friend who was thinking of doing it?
What was your understanding of pain and suffering before the school? Has it changed? <i>If so, how?</i>

Table 26: First Interview Questions – School 3: Leyte, Philippines 2010

<b>Background</b>
Name
Age
Gender
Country of birth
Country of residence
Describe your socio-economic class or family situation
Current employment, missionary or ministry position
Ethnic, cultural or tribal group with whom you identify yourself
Do you struggle to live and feed your family today? How do you survive?
Please describe your religious background <i>Examples: Pentecostal-Charismatic, Evangelical/Protestant, Catholic, Other</i>
Why did you come to Holy Given?
<b>Your Understanding of Mission</b>
Tell me what you think ‘mission’ is

What is a missionary?
Do you view yourself as a missionary? <i>Please explain</i>
<b>Your Everyday Life With Jesus</b>
Please close your eyes and visualise Jesus Where is He? What is He doing? What is your response?
Describe your relationship with God ... How do you talk with Him?
Does God speak to you? How does He speak to you? What does He say?
How often do you pray in tongues?
<b>How Holy Given Has Affected Your Ideas</b>
What does it mean for you, to love the poor? Has God spoken anything to you personally about this during the school? <i>Please explain</i>
What does it mean for you to love the lost? Has God spoken anything to you personally about this during the school? <i>Please explain</i>
What do you understand about the marginalised and what do you think our responsibility is to them? Has God spoken anything to you personally about this during the school? <i>Please explain</i>
What do you understand about pain and suffering?
What do you think God wants you to do when you leave Holy Given?



<p>Has God given you a plan for how to do this?</p> <p>If so, tell us what He has shown you</p>
<p>What do you understand about time you spend on your family and ministry? (Is this a challenge to you?)</p>

Table 27: Second Interview Questions – School 3: Leyte, Philippines 2010

<p><b>Instructions Given to Students Before the Interview</b></p>
<p><i>Before you come to the second interview, please write, or draw, or talk into a recorder (which we can give you if you ask for it), a story of how you encountered God during Holy Given. Describe where that happened for you, and what it was like for you. If you draw your response, please be ready to describe what you have drawn</i></p>
<p><b>Background</b></p>
<p>Name</p>
<p><b>Your Understanding of Mission</b></p>
<p>Tell me what you think ‘mission’ is</p>
<p>What is a missionary?</p>
<p>Do you view yourself as a missionary?</p> <p><i>Please explain</i></p>
<p><b>Your Everyday Life With Jesus</b></p>
<p>Please close your eyes and visualise Jesus</p> <p>Where is He?</p> <p>What is He doing?</p> <p>What is your response?</p>
<p>Describe your relationship with God</p> <p>How do you talk with Him?</p>
<p>Does God speak to you?</p> <p>How does He speak to you?</p> <p>What does He say?</p>

How has your belief in God, the Holy Bible or mission practice changed since being in Holy Given?
How often do you pray in tongues?
Have you discovered your voice? What is your sound?
What is the sound of your culture?
<b>How Holy Given has Affected Your Ideas</b>
What did you enjoy most about Holy Given?
How would you describe Holy Given to a friend who was thinking of doing it?
How do you feel when you are in class?
What does it mean for you, to love the poor? Has God spoken anything to you personally about this during the school? <i>Please explain</i>
What does it mean for you to love the lost? Has God spoken anything to you personally about this during the school? <i>Please explain</i>
What do you understand about the marginalised and what do you think our responsibility is to them? Has God spoken anything to you personally about this during the school? <i>Please explain</i>
Explain how your understanding of pain and suffering has changed since being at Holy Given
What do you think God wants you to do when you leave Holy Given? Has God given you a plan for how to do this? If so, tell us what He has shown you
What do you understand about time you spend on your family and ministry? (Is this a challenge to you?)
<b>Aspects of Your life You have Decided to Change as a Result of Being in Holy</b>

<b>Given</b>
<p>Your behaviour?</p> <p>Do you feel free within yourself and how has that changed the way in which you relate to others?</p>
<p>Has your faith grown?</p> <p>How would you describe that?</p>
<p>Self-sacrifice?</p>
<p>What was the biggest change of heart or mind as a result of the school?</p>
<p>Do you know Jesus more now since being at the school?</p> <p>In what way?</p>
<b>Impact of the School</b>
<p>What 5 topics impacted you the most in the school and why?</p> <p><i>Topics listed</i></p>
<p>What subjects did you want to hear more of and why?</p>
<p>Which ones did you not enjoy and why?</p>
<p>How has the school helped you prepare for the situation where God currently has you, and for where He may send you?</p>
<p>Do you have more confidence now than before you attended the school to do what God has called you to do?</p> <p><i>Please explain</i></p>
<b>What Changes Are You Going to Make in Your Life When You Go Home, In:</b>
<p>Work</p>
<p>Mission or ministry</p>
<p>Giving</p>
<p>Other ....</p> <p><i>Please specify</i></p>
<b>Curriculum Delivery</b>
<p>How could Holy Given improve the way it caters for people from different</p>

backgrounds, levels of education and culture?
What changes would you make to the way Holy Given is taught, to help you learn the most and get the most out of it?
Which speakers did you enjoy the most/least and why?
<i>List supplied</i>

Table 28: Interview Questions – School 4: Seoul, South Korea 2010

Instructions Given to Students Before the Interview
<p><i>Before the interview, please:</i></p> <p><i>Write a story telling us who you are. Only spend about 15 minutes on this</i></p> <p><i>Write, or draw, or talk into a recorder (which we can give you if you ask for it), a story of how you encountered God during Holy Given. Describe where that happened for you, and what it was like for you. If you draw your response, please be ready to describe what you have drawn</i></p> <p><i>Draw a picture showing where God is and where you are and be ready to talk about it</i></p> <p><i>Describe your relationship with Jesus in a story, picture or poem and be ready to talk about it</i></p>
Background
Name
Age
Gender
Country of birth
Country of residence
Describe your socio-economic class or family situation
Current employment, missionary or ministry position
Ethnic, cultural or tribal group with whom you identify yourself
Do you struggle to live and feed your family today?
How do you survive?
Please describe your religious background:
<i>Examples: Pentecostal-Charismatic, Evangelical/Protestant, Catholic, Other</i>

Why did you come to Holy Given?
<b>Impact of the School</b>
Write, draw, or talk into a recorder a story of how you have encountered God during Holy Given
Describe where that happened for you, and what it was like for you
Describe your relationship with Jesus in a story, picture or poem <i>Please explain in detail</i>
What does it mean for you to be intimate with God?
Draw a picture showing where God is and where you are <i>Describe your picture</i> <i>Describe your relationship</i> <i>How does that make you feel?</i> <i>Has it changed for you?</i>
What does God think of you? <i>How does that make you feel?</i> <i>Has it changed for you?</i>
How do you approach God? How does God talk to you? What does He say? <i>Describe it</i> <i>How does that make you feel?</i> <i>Has it changed for you?</i>
Who is Jesus to you? <i>How does that make you feel?</i> <i>Has it changed for you?</i>
What changes have happened in your life since you've been in the mission school? <i>Please explain</i>

<p><i>How does that make you feel?</i></p>
<p>What motivates you to be who you are, and do what you do with your life?</p> <p><i>Please explain</i></p>
<p>Describe the freedom that Jesus has brought to your life</p> <p>Describe what steps you've taken to come to that place of freedom</p>
<p>What gifts has God given you or refined since you came to Holy Given?</p> <p>Describe how you use them – Tell us the story</p> <p>What gifts do you still desire? Why?</p>
<p>What do you think God wants you to do when you leave Holy Given?</p> <p>Has God given you a plan for how to do this?</p> <p>If so, tell us what He has shown you</p>
<p>How has the school helped you prepare for the situation where God currently has you, and for where He may send you?</p>
<p><b>Curriculum Delivery</b></p>
<p>How could Holy Given improve the way it caters for people from different backgrounds, levels of education and culture?</p>
<p>Which speakers did you enjoy the most/least and why</p>

Table 29: First Interview Questions – School 5: Leyte, Philippines 2011

<p><b>Instructions Given to Students Before the Interview</b></p>
<p><i>Before the interview, please:</i></p> <p><i>Write a story telling us who you are. Only spend about 15 minutes on this</i></p> <p><i>Write, or draw, or talk into a recorder (which we can give you if you ask for it), a story of how you have already encountered God during Holy Given. Describe where that happened for you, and what it was like for you. If you draw your response, please be ready to describe what you have drawn</i></p> <p><i>Draw a picture showing where God is and where you are and be ready to talk about it</i></p> <p><i>Describe your relationship with Jesus in a story, picture or poem and be ready to talk about it</i></p>
<p><b>Background</b></p>

Name
Age
Gender
Country of birth
Country of residence
Describe your socio-economic class or family situation
Current employment, missionary or ministry position
Ethnic, cultural or tribal group with whom you identify yourself
Do you struggle to live and feed your family today? How do you survive?
Please describe your religious background: <i>Examples: Pentecostal-Charismatic, Evangelical/Protestant, Catholic, Other</i>
Why did you come to Holy Given?
<b>Impact of the School</b>
Write, draw, or talk into a recorder a story of how you have already encountered God during Holy Given <i>Describe where that happened for you, and what it was like for you</i>
Describe your relationship with Jesus in a story, picture or poem <i>Please explain</i>
What does it mean for you to be intimate with God?
Draw a picture showing where God is and where you are <i>Describe your picture</i> <i>Describe your relationship</i> <i>How does that make you feel?</i> <i>Has it changed for you since coming to Holy Given?</i>
What does God think of you? <i>How does that make you feel?</i>

<p><i>Has it changed for you since coming to Holy Given?</i></p>
<p>How do you approach God?</p> <p>How does God talk to you?</p> <p>What does He say?</p> <p><i>Describe it</i></p> <p><i>How does that make you feel?</i></p> <p><i>Has it changed for you since coming to Holy Given?</i></p>
<p>Who is Jesus to you?</p> <p><i>How does that make you feel?</i></p> <p><i>Has it changed for you since coming to Holy Given?</i></p>
<p>What changes have happened in your life since you've been in the mission school so far?</p> <p><i>Please explain</i></p> <p><i>How does that make you feel?</i></p>
<p>What motivates you to be who you are, and do what you do with your life?</p> <p><i>Please explain</i></p>
<p>Describe the freedom that Jesus has brought to your life</p> <p>Describe what steps you've taken to come to that place of freedom</p>
<p>So far, what gifts has God given you or refined since you came to Holy Given?</p> <p>Describe how you use them – Tell us the story</p> <p>What gifts do you still desire? Why?</p>
<p>What do you think God wants you to do when you leave Holy Given?</p> <p>Has God given you a plan for how to do this?</p> <p>If so, tell us what He has shown you</p>
<p><b>Curriculum Delivery</b></p>
<p>How could Holy Given improve the way it caters for people from different backgrounds, levels of education and culture?</p>



Table 30: Second Interview Questions – School 5: Leyte, Philippines 2011

<b>Instructions Given to Students Before the Interview</b>
<p><i>Before the interview, please:</i></p> <p><i>Write a story telling us who you are since completing Holy Given. Only spend about 15 minutes on this</i></p> <p><i>Write, or draw, or talk into a recorder (which we can give you if you ask for it), a story of how you encountered God during Holy Given. Describe where that happened for you, and what it was like for you. If you draw your response, please be ready to describe what you have drawn</i></p> <p><i>Draw a picture showing where God is and where you are and be ready to talk about it</i></p> <p><i>Describe your relationship with Jesus in a story, picture or poem and be ready to talk about it</i></p>
<b>Background</b>
Name
<b>Impact of the School</b>
Write, draw, or talk into a recorder a story of how you encountered God during Holy Given
Describe where that happened for you, and what it was like for you
Describe your relationship with Jesus in a story, picture or poem
Please explain
What does it mean for you to be intimate with God?
<p>Draw a picture showing where God is and where you are</p> <p><i>Describe your picture</i></p> <p><i>Describe your relationship</i></p> <p><i>How does that make you feel?</i></p> <p><i>Has it changed for you since completing Holy Given?</i></p>
<p>What does God think of you?</p> <p><i>How does that make you feel?</i></p> <p><i>Has it changed for you since completing Holy Given?</i></p>
<p>How do you approach God?</p> <p>How does God talk to you?</p>

<p>What does He say?</p> <p><i>Describe it</i></p> <p><i>How does that make you feel?</i></p> <p><i>Has it changed for you since completing Holy Given?</i></p>
<p>Who is Jesus to you?</p> <p><i>How does that make you feel?</i></p> <p><i>Has it changed for you since completing Holy Given?</i></p>
<p>What changes have happened in your life since you've been in the mission school?</p> <p><i>Please explain</i></p> <p><i>How does that make you feel?</i></p>
<p>What motivates you to be who you are, and do what you do with your life?</p> <p><i>Please explain</i></p>
<p>Describe the freedom that Jesus has brought to your life</p> <p>Describe what steps you've taken to come to that place of freedom</p>
<p>What gifts has God given you or refined since you came to Holy Given?</p> <p>Describe how you use them – Tell us the story</p> <p>What gifts do you still desire? Why?</p>
<p>What do you think God wants you to do when you leave Holy Given?</p> <p>Has that changed since coming to the school?</p> <p>Has God given you a plan for how to do this? – If so, tell us what He has shown you</p>
<p>How has the school helped you prepare for the situation where God currently has you, and for where He may send you?</p>
<p><b>Curriculum Delivery</b></p>
<p>How could Holy Given improve the way it caters for people from different backgrounds, levels of education and culture?</p>
<p>Which speakers did you enjoy the most/least and why?</p>

### Appendix 5: Illustrative Data – Student #49

The following pictures were drawn by Student #49 depicting her relationship with the Lord Jesus Christ. Although the first picture does not even specifically include Student #49 but shows the Lord Jesus Christ surrounded by sheep (a biblical figure of Jesus' disciples), the second picture is more intimate, now showing her dancing with the Lord Jesus Christ in the fields.



Figure 8: Illustrative Data Student #49

## **Appendix 6: Data Analysis**

The following tables contain the Dedoose analysis of the excerpts from the student data, grouped under the parent and child codes of the Code Tree around which results of my research were organised, reviewed, analysed and communicated. Student numbers in the right hand column are indicated by #.

### **Code Tree**

#### **Relationship with God**

- **More personal and deeper:** A deeper awareness of personal, intimate relationship with God and an increased realisation of His love
- **More mature relationship:** A sense of a more mature relationship with, and response to God
- **Closer and more confident:** An awareness of a vital union and closer, more confident relationship with God
- **Communicating personally:** Hearing God communicating personally and intimately with them
- **Greater understanding:** A greater understanding of the nature, work and purposes of the Father, Son and Holy Spirit.

#### **Relationship with Self**

- **Greater freedom:** In receiving fresh levels of forgiveness, restoration and healing from sin, fear and inferiorities
- **Freedom in worship:** Greater freedom of expression in worship to God
- **Prayer, gifts and Holy Bible:** Reigniting of personal prayer and devotional life with new appreciation of spiritual gifts, and fresh understanding of the Holy Bible for mission
- **Faith:** An awareness of faith strengthened, giving increased confidence in the Lord Jesus Christ
- **Inner transformation:** Awareness of inner transformation, deny self, embrace a change in heart, mind and worldview, readiness to be equipped and empowered for service

- **Culture and identity:** Fresh discovery of personal/cultural identity and new experiences
- **Changed personal priorities:** In relation to values, desires, responsibilities, outlook and lifestyle.

### Relationship with Others

- **Poor, lost and broken:** Increased understanding and compassion for the poor, lost and broken
- **Giving:** An increased desire and confidence to give to others
- **Serving:** An increased desire and confidence to serve, care for, help, love and embrace others
- **Witnessing:** An increased desire and confidence to witness to others
- **Community:** A fresh recognition of the need for community in discipleship and service
- **Changed priorities:** In attitudes and understanding in relation to other cultures and mission.

### Relationship with God

**More personal and deeper:** A deeper awareness of personal, intimate relationship with God and an increased realisation of His love

Table 31: Data Analysis – Relationship with God: More Personal and Deeper

Excerpt Copy	#
Here I felt like God really loves me, because I am His child and He is my Father	01
I learned that it is very important to recognise yourself, to know that you live on this earth and to know that you are loved. Through Lesley’s lectures God was showing me every day how I am to love. I wept; I couldn’t hold my tears. God was saying, ‘Look, I promised you to show My love and you are going to be ashamed that you didn’t see My love before’	02
I think HG has done a lot in my life because it teaches me more what it means to have intimacy with my God. Of course, I know that I need to be close to God, but the way has been brought out of the intimacy. It has come in a greater way that I think that I never knew before. I love the Lord, yes, and have lived for the Lord – desire to please my God in everything. But I think when I speak of intimacy, [this] has	05

been emphasised, and I thank God	
I think that is what I have to say about here after HG, that I have that closer intimacy now with my God	05
I thank Him that He – because He has loved me – He has just loved me. That is true	05
With the teaching on intimacy, ‘Called to the Altar, Tent and Well’, I realise I had lost my first love, which I have rekindled in HG. Intimacy is very important to me	05
Jesus and me – we got close to each other, I am one with Him	06
HG has given me this teaching and this understand that it is by the relationship – it is by the relationship – it is not by the law, it is by the grace	08
This is the best honeymoon that I’ve had in my life. You know, I say, ‘Now Lord’. Sometimes I say, ‘I don’t believe that it is me’. I don’t! I touch myself and say, ‘This is me? That I am living in such a goodness like this, you could remember me? In the mess up of the [inaudible] people you could pick me? You could bring me to have such a wonderful time?’	10
[What affected me most at HG] Intimacy with God is the most beautiful thing that can happen to a believer. Because is in that moment that we are transported to a most higher level, to the realm of the spirit. So closer that we can hear Him, we can feel Him, like we are transported to the ocean and swimming in His arms!	10
Because I couldn’t keep my marriage, I felt that I was nothing and no-one could appreciate me. I felt rejected. Now I know Jesus in a way that – I had to come to Korea to be loved, cherished and appreciated. That’s why now I can say I know Jesus in a most beautiful way. God restored in me my identity as a child of God	10
I’ve just fallen more in love with Jesus and the Word	13
She knew [inaudible] God was in heaven, so she always felt that God was far away somewhere in the sky, somewhere in the heavens. And when she prayed, it was always to someone that far away, and not inside of her, not in her heart. But now she is beginning to learn that – learn more about the Spirit of God and about the Holy Spirit, and how God is within us – He lives within us, and that it’s very intimate	19
She said her motivation [now] comes from intimacy with God, and she feels that that should be the ultimate motivation ... and although there are other motivations, like finances that come from – and help and support that come from – wealth from other mission organisations ... she says the ultimate motivation should be intimacy from God	19
[What impacted you most in HG?] She says her identity, who she is – who she is in God. That was the greatest	19

<p>Even in final week – Thursday last week, that I heard God ask me, ‘Will you marry me?’ And at that moment, I asked God, ‘You know how filthy I am and how the enemy is trying to pull me back the relationship, but yes, I want to marry you and want to completely trust in you, and no matter how filthy I feel about myself, I know that when I am in your arms, everything changes’</p>	<p>22</p>
<p>I encountered God in a vision. I saw in my vision I am in a garden full of flowers. God is there extending His hand to me. Actually I was kneeling. God was extending His hands. I am repenting from my sin, telling Him I do not deserve His love. God is telling me that. God also showed me we are both in heaven. Full of clouds, and then I am in somewhere downstairs and above me a very big God. Big, gold chair and then, I know God is sitting there, I cannot see, very white and then I was crying and He is extending His hands, and one in the chair the last one. I look like I am graduating ... God gave me some medals. It is finished now, well done, so nothing to worry about. It is finished, it is done, I am worthy. At that time I was crying, Oh God, I am so touched</p>	<p>23</p>
<p>I encounter Him when I walk in this compound. I keep praying, ‘Lord, give me a very clear voice’. One thing I could share that Momma Lesley had been called to those that feel alone and down. I stay forward. The Lord was crying when He told me, ‘(Student’s name), I never, ever leave you’. He kept repeating this to me, ‘I never leave you and I love you very much’. The Lord encouraged me and lifted me up</p>	<p>25</p>
<p>I’ve heard, ‘Knowing His heartbeat, knowing what is in His heart’. I heard that while I’m here ... I heard, ‘Let’s get closer, much, much closer to God’ – knowing what’s in His heart. That kind of intimacy – very deep intimacy with Him. Before you go, before you minister, you need to settle yourself and you need to be intimate first with Him</p>	<p>26</p>
<p>And if you don’t know God or if you have small knowledge or intimacy, the level of intimacy with Him, in this school, it will go deeper. Like, I don’t believe in falling in love, I believe in growing in love. I don’t want to fall, but I want to grow. That had been one of my principles that I learned from my past. I learned that I don’t want to fall in love. No! No! No, Lord! I want to grow in love</p>	<p>26</p>
<p>First week of HG I started encounter(ing) God. I really hear the voice of God saying to me, ‘(Student’s name), I love you’. Oh I keep crying, ‘Lord is that you?’ ‘Oh (Student’s name), I love you. Be strong and take courage, I will give you the desire of your heart’. I put down those words in my diary/journal</p>	<p>27</p>

He always say that He loves me ... I see His eyes looking at me I really feel like crying ... I know that He love me very much, and He said He is always there for me, He loves me	28
He loves me because He not just die for me, but wants me to be with Him always. I'm precious in God because I know that He calls me 'son'. Yeah, I know I am one of the sons of the living God. Sound of love	28
My heart is feeling more, God feeling more love in my heart	28
After HG I know more about Lord, my King, my [inaudible], my God, but is not just my God, He is also my life, He's my everything. He is my friend and He is my life, and He is now living in my heart and He's doing so many good things in my heart right now ... like He always remind me He loves me so much, He is always invading my heart with love. My response, I say, 'Thank you Lord, I am so blessed to have a God that's so lovely' ... He's always there for me. Even though I am not grateful on Him, even though I'm not so faithful on Him. I am so blessed and I am so thankful to my God ... HG, it makes me deeper in love with my Lord ... I have a deeper love relationship with my Lord, that's why every time when you see me I am in my own world. I am just meditating the goodness of my God in my life I just want to be alone with Him reading my Bible, reading the books ... and know about my God	28
[First Interview] He is with me right now. He is holding me at the present and right now holding my heart and causing a lot of things to stir in my heart. I am resting, trusting everything is okay. [Second Interview] He is here right now standing in front of me with His arms open wide. He is not saying anything. He is ready to receive me with His arms open. I just want to be in His presence and not do anything except just be with Him	29
[The teaching on] 'Worthy to be Cherished' gave spiritual breakthrough – that I am worthy	30
Yes, He is my daddy. To call Him 'Daddy' is another level of intimacy with Him. I'm His little girl, and He is my daddy, I just have to tell Him what is wrong	30
I talk with God private, my closet. I know that before I don't have intimacy, but when HG comes, really I understand the importance to have intimacy with God. It make me feel so comfort when I am in His presence. My relationship to God is really great	33
Oh, I don't want to cry! He is inside the deepest part of my heart and He is working, from the top of my head to the soles of my feet. [crying]	37
[Aspects of her life changed] For (her) it's more about going deeper in God	37



When (a teacher) was praying [for] us to get a breakthrough for our financial problem, I really was released. You know even when my husband died I couldn't cry, because I had all that responsibilities of all the funeral things because it was in (another nation), so I couldn't cry. Even when I came back to (my nation) for our – what do you call it, for the funeral, I couldn't cry. Even when my son died, and even when my father died, my father-in-law died, I never had a chance to cry out, to cry. But that day I actually cried. I actually cried and I had a good release. And then I prayed to God and I understood that intimacy is more better than knowing God	40
When I came here, I came to realise that intimacy with God is more important than our service. I can do all the things, giving away my things and all that, but intimacy with God is more important	40
I have come more intimate with God	41
[Jesus] is not only my friend, but He is my brother	42
[My relationship with Jesus is] closer now than before	42
I feel more of God's love	43
Something different ... happen when I come here ... I draw a picture. My drawing is not good, but I'll try in my mind. This is Jesus, and He is standing. He puts His arms and holds my arms, and I am stand in front of Jesus and He is holding my hands and asking, 'Come, come to me', so I am just going and walk to Jesus Christ. My relationship with God is like a friend. He is my father, He is my saviour, He is my friend. And I talk everything to Him. Everything I want to talk with someone He is Jesus. I think He loves me in picture and He wants me to – that He is asking me, 'Come' ... and this word I always heard in my ears that, 'Come (Student's name), 'Come (Student's name). I feel Jesus is very near to me. Very near to me. When I was praying I feel He stand in front of me, every time ... And He giving me a white dress telling me to preach the gospel. I heard Holy Spirit's voice in my mind, so I gave myself to Holy Spirit	44
Jesus is my life! [laughing] He is the only my love, I can't live without Jesus. Jesus is my everything, my world, my husband, He is my friend, He is my husband, He is my father. Everything He is	44
She really felt ... that she has value, and is chosen by God	47
She had a vision of the Lord in a ball party. It was dark, and she asked the Lord to show her the way. The Lord said that He was the way. She saw herself in a bridal gown, and she heard the Lord say in an audible voice that she is beautiful and she is His. Now she can truly come into His presence in a relaxed way, she knows that she	47

can approach him just like a child without hesitation. There is freedom!	
She is His beloved. Not just servant but friend. A servant is very limited, for a friend we can tell secrets. So many times she is amazed because so many things that the Lord is revealing to her	47
[She now comprehends God as] a friend, Father, comforter and partner. Before HG, she knows that, but now it is another level of understanding – a real understanding	47
I believe God loves me! Yes, because is one thing to know, and coming to HG we see He loves us much more and He is so gentle. He is not going to push anything to you	48
I think (God) thinks of me as somebody who’s looking for places to find love, but then He is seeing that He is the one I am looking for. It makes me feel special and at the same time like sort of more conscious of how God values me, or how I should present myself to God. Before HG there were times that I would think that – not actually think, but question – does God really see, does God know? Or is it just like you are the one narrating to God. But actually He knows even – like even if you are looking from your peripheral eye view ... He knows everything that’s in your heart. He knows when your heart is searching elsewhere	48
Knowing His love is that great, like a father loves a daughter, knowing that security	48
I think it’s mostly like God initiated it first. You know, when a man loves a woman he woos her, and God just showed me how much He loves me. And then whenever you notice somebody loves you that much, you will be secure to place your hands in submission to this person who wants to partner with you in life	48
It’s like in the past, the Lord continually proves everything. Like on the second day when (a teacher) prayed for me, the Lord even – (the teacher) even had a vision of me dancing and singing and I was dressed in white like a princess, and Jesus was standing in front of me. It was so beautiful. There have been times in the past, or [when] I go to church and He said ‘You’re beautiful’ and some things like that, so it just continues – change, change in me, so that thoughts that were there that need to be brought up	50
[My relationship now is] Jesus friend – actually a father, more like a daughter/father thing	50

**More mature relationship:** A sense of a more mature relationship with, and response to God

Table 32: Data Analysis – Relationship with God: More Mature Relationship

Excerpt Copy	#
Until the school he felt he wasn't very happy. He served God so much and he doesn't have anything now. Many of the people who studied with him went to America or they are all in businesses. He served God for so much and he is only getting negatives. He sold his house, his wife left, and his baby died and his friends left him. He asked God all the time why. He got the answer here. He said he wants his hands to be clean and without anything, empty. He said God is going to work with him when his hands are empty	01
I am going to start my personal prayers. I am going to put in order my relationship with the Lord.	02
I am ready to give Jesus my life to use. I am ready to open to Holy Spirit. I believe Holy Spirit wait me	04
I really want to give my life fully to the Lord Jesus. I am ready to see how He is going to do from now	04
You know, God ... He coming to use me the way, I feel to go everywhere God wants to	04
Now I am ready to listen what God want to do. The form I write, and I am saying now, I wanted to go to follow the step of the Lord Jesus, that is what He say	04
I'm saying, 'Here is the time for revelation, many revelations'. When I arrive at my home it is the time to say, 'Lord, here I am now! I am not coming to do my will, I want to follow your will right now'	04
Of course, in Christian life we have to grow from one growth of glory to another. I think I have grown to another degree or level	05
I think that you have inspired me that obedience is better than sacrifice. Through that, God can do a lot in my life. The Lord can use me	05
The teachings on 'Knowing Who You Are in God' have had a big impact in my life. This really concerned my personal walk with my God, for there is a danger of being busy for the Lord and King and yet neglect Him	05
God taught my heart to be humble	06
I want to be obedient to God. God had called me to HG so that I can learn about obedience	06
I know it is not an easy thing to do, but I want to [be] obedient to God	06

And I think it is important if we are living, and the Christian life is not a part-time life that we can live this from Sunday to Sunday. I learnt in the HG how we can present ourselves that are wholly given to the Lord	08
HG has given me this teaching and this understand that it is by the relationship, it is by the relationship, it is not by the law, it is by the grace	08
(In 'Duties') I learned a lot! Honestly, it was my first time to clean the toilets and take out the trash. Nice experience/training for me!	09
It has shown me blind spots that I had, I still have, and I will continue to grapple with when I get home in my relationship with Him. The school has shown me how comfortable I was getting. It's shown me how much I complain about things that are petty compared to what other people go through. It has shown me that I am not Elijah, I am not the only one who hasn't bowed to Baal, there is seven thousand others who haven't. So it's been great for me	11
I think it is the never-ending need to grow in your knowledge of God and in your relationship with God. Not just be a work, work, work missionary but being a work/learner, receive, give, that kind of a cycle. That was emphasized here	11
(What affected me most at HG was) the teaching, if you go through that, like me I have been to the Bible school as I said before but this is totally different. This is not theory here. This is more of practical ministry, not to give you a lot of big words and a lot of homework and study, study, study. This is more of thinking and practical ministry. How to work and how you can do your ministry and functioning to the fulfilment that the Lord has called you to do. In that way ... it has brought the whole picture in a very nice way	12
As I felt God's heart for the different nations and cultures and through God changing my heart, I know that I'm going back to (my host nation) with a different heart towards them and with love for them	13
I want more of Jesus. It's always the cry of my heart. Most times it's when I'm walking a situation out with God that I realize how much I've learnt and know more of Him	13
Every session I encountered God. God broke my heart every session. He break my mindset about people, culture	20
I can say that I am different person. I die hundred times here. Even in study in classroom prayer	20
(Understanding of pain and suffering ) Before (HG), only for poor, and missionary we can avoid pain and suffering. Came in school ... broken glass testimony ... broke	20

<p>my heart because I remember what Christ done on the cross. Then I see it, feel the heart of God pain and suffering. Then my views pain and suffering also because sweat. Think I am ready to ... I must pay the cost following Jesus. Message of cross not smooth but suffering also</p>	
<p>And in the past days God gave me a word. About decision ... Lesley said, 'Your decision is to eternity'. I see that every decision I make will result. If I do things in my own way and let my flesh rule I will end up with consequences. I will suffer. If I decide to obey the Lord although I will suffer, there is joy, there is reward. I will not follow do what my flesh desires, but the will of God</p>	21
<p>So the way God is revealing these things is so that I will get ready and learn to push through more, my encounter with God in this school is preparation for the things to come</p>	22
<p>Our lives ... became ... so comfortable that I looked back that honestly I said, 'God don't let me experience that kind of suffering' ... Here at school it changed now. The way I refused to suffering changed. Now I could say, God I am willing to suffer again for You, only for Your glory so that Your glory may be seen, so that Your glory may be so evident, I am willing to suffer, it changed to that</p>	22
<p>I would bargain that, 'Lord I want to live for you, I don't want to die for you. I could bring souls by living'. Hmm, but God broke that ... Well ... still learning how to die to self and preparing to die to self, whatever the meaning of death is, whether by real life or the spirit ... I mean the things that has to die ... attitudes, and old characters, traditions, religious ... those things that have to die</p>	24
<p>It's like the fire was gone during my rebellion season. Now He is igniting that fire. And I can imagine myself walking in (extremist) areas. I can't imagine that I will be ministering to (extremists) but now I accept it</p>	26
<p>My perception, my observation, my own thinking (of what it means to be a missionary), how is that word ... it improve, or develop (in HG). I saw the answer, like for example, is it ... how the missionaries adjust to the environment, for example inter-country school is very hard, the food, and I prove it, really missionaries has agreed love in their hearts about mission, they can easily adjust to situations, it improves, develops</p>	27
<p>Before, power for me is amazing move or work of God. And suffering before, oh, suffering is the hard times, the necessities, trials, lacking of something. But now, oh, can I only change suffering? ... The power doesn't change, supernatural move ... work of God. And suffering, right now it has changed. Suffering is sharing ... the cross of</p>	27

<p>Christ. Suffering is how you, what is this, how you participate, endure things which you undergo, and how you face it for the sake of God</p>	
<p>I learn here in HG, whatever it takes you must ... as the Bible says ... in everything give thanks to the Lord, you must not complain, you must not question God ... Before ... I always ask God, Lord why this happen, why do you allow this to happen? ... I learn, it is not good to question God, because God knows what's best for us. He do all things for a purpose for us. He do all things for our good. He knows what the best for us.</p>	28
<p>I am the kind of person that is really conscious about what others think of me. But after the HG it changed. Because God said, 'Don't think about what other people think of you. They are not the reason you are here. I sent you here. You must obey me. You must listen to me and not to the other person'. That's it.</p>	28
<p>I try to be aware of his presence all the time. I always believed in God. But now I have more of sense of His greatness and awesomeness. Now, than compared to before. I experienced God a lot prior to coming here, but I would feel arrogant about it. Here I see His greatness and it's totally different. I feel really small compared to that. Now I really want to study and read the Bible and have more of an understanding</p>	29
<p>Prior to HG I was praying, 'God break my heart to the things that break your heart'. You suffer when you try to understand the heart of the Lord. You're going to suffer because it's a part of being intimate with God. It's also something that needs to be surrendered so that He can restore us</p>	29
<p>Before I came here I was very apathetical politically. I really didn't care about a lot of things; I thought I could live a good life by myself. Coming here there is sense of really loving my country and people. He [Jesus] really cares and understands how it is to love. It's helping me and preparing me to give my life for my country</p>	29
<p>[The teaching on] 'Called to the Altar' ... was when the line was drawn and where I realized that I can't live for myself anymore. 'Called to the Tent' ... helped me to embrace things</p>	29
<p>Beatitudes ... Basic attitudes. It impacted me a lot. Because I don't know how to enter the presence of God, what attitudes I should have when I approach God. The sense of being poor in spirit was a change in perspective for me</p>	29
<p>I think the school gave me a greater fear of God. And having seriousness about sin. Also to be careful about integrity and that sort of thing. I think that is how God is preparing me for (my future career)</p>	29

<p>[In] order for us to be Christ-like, we have to go through pain and suffering. It's for God to strengthen us ... Since HG I have learned that I have never experienced pain and suffering even remotely close to the people of this nation</p>	<p>30</p>
<p>The Holy Spirit has taught me to be ready to face whatever circumstances, e.g. being beaten for the gospel. Also suffering for personal health, allergies, e.g. I sometimes (not all the time) have allergies from water from the well and grass</p>	<p>31</p>
<p>More self-denying. Forget about self. Get over myself. Relate more with others. Make sure it's not me people see but Jesus. Be an example to people and keep giving of myself</p>	<p>31</p>
<p>That God - we are so very beautiful in the eyes of God. And God wants us to have to really lean on Him alone and not to demand, but to live according to His will and to live by faith</p>	<p>32</p>
<p>God says to me that (He) really loves me ... and, when I hear that voice I am very encouraged to do whatever God wants me to do. And really I just commit myself and whatever the circumstances that will happen ... I just want to be poor in spirit that I cannot do anything without Him</p>	<p>32</p>
<p>God teaches me, I could not do nothing in my own strength, but it's the strength of God, whenever we call in the name of Jesus He is really there to teach us and to answer the prayers of our heart</p>	<p>32</p>
<p>God only wants us to really to follow Him. (I was) also very encouraged by the lessons that I have heard, the different teachers, its helps me a lot to really go higher, go higher according to the will of God. But still for inspiration and be humble before God</p>	<p>32</p>
<p>My prayer to God, let be His heart be my heart. Let be His mind be my mind. God wants (us to) have the mind of Christ, but to really have the heart of Christ. When it happens, we can see the love of God and really do. And to be humble before God.</p>	<p>32</p>
<p>I could not explain what God is doing in my life. I want to follow ... and I am just saying to God, 'Do whatever You want to do, and I am just open to receive You'. And it helps me a lot to change my heart ... God will help me to live according to His will ... In the time when I was burning fire, I said to God, 'Lord are you doing surgery? Surgery on heart? That's what I am asking for God' ... God has put His hand on me, to have surgery in my heart, to be really changed</p>	<p>32</p>
<p>HG is really given us new understanding, new understanding of how to live a Christian life being always listen to voice of the Holy Spirit. Even if some people think we are weird to our faces. We have to do it because the Holy Spirit told us to do</p>	<p>33</p>

<p>I think through studying the Bible and seeing actually what Jesus came to do – I never had really thought about that, and what He does now, and I think, kind of to do with the suffering of the cross. I'd never, like, and I've only grasped a little of that, but I hadn't, I hadn't really kind of had any concept of what it meant for Him to die, so I feel like I know that bit more of Jesus than I did before</p>	<p>34</p>
<p>I think the school has ... helped me in my relationship with God because I have a better understanding of who He is and who I am. So that enables me to trust Him in the situation of where I am now, not really knowing what I'm doing</p>	<p>34</p>
<p>Now, I can feel that Jesus is in the middle of my heart and He is doing something. As a response, I am more than willing to obey His will in my life. It's up to God of what He will do to me, if He would take me, I'm ready</p>	<p>37</p>
<p>Yes, she can be moody and she had the spirit of being moody before and sometimes she is happy and sometimes she is not. But during those times the Lord speaks to her, and God wants her to silence her mouth because He doesn't want her to compromise. And God wants her to use her mouth only to sing for Him, and to say only what is true ...</p>	<p>37</p>
<p>HG will help me to have a discipline into myself. And to follow the rules and regulations and ah, God, God also will also extend my patience, and He will also fix ah, those certain things of my life that, like for example, if I want these things I grab it and I can get that, ah, whatever the ways that so I can get easily. Now that picture will be changed. I, I learn to have patience and wait for the instructions of the Lord. For the directions of the Lord. And I learn, the most important, is I learn how to listen to the voice of the Lord</p>	<p>39</p>
<p>Through teaching, Holy Spirit more real. [That makes me feel] overjoyed</p>	<p>42</p>
<p>So it's amazing, 3rd August 2010 is a turning point of my life, so I decided until the death of my life, the last day of my life, I serve to Jesus and do what He wants (tearful) ...</p>	<p>44</p>
<p>Again Holy Spirit touched my heart, and He speak to me, 'Don't say no, don't go back, do something, do something, Jesus wants you, Jesus wants you'. I think God, when I come here and I realized that God asked me, 'Do my work. Go and preach the gospel'. I feel that.</p>	<p>44</p>
<p>That she has value and is chosen by God. Motivated to go, go, go for the glory of God</p>	<p>47</p>
<p>God has given me here in HG and really equipped me in the - not more of the intellectual sense so to speak, but more like the heart condition thing which is - I</p>	<p>48</p>



think is the most important ... and also just being led by Him and not being right in your own eyes	
Then in regard spiritual aspects, I really learn many things because the so many activities, then the lectures are very clear. Lots of activities and strategies which is very useful not only in ministry but also in my daily life and daily activities ... For example, changing my misbehavior. I got easily dismayed, easily upset there was something broken in my heart. Then this moment, glory to God, I learned how to balance first before I jump to a decision. Then last time I was easily irritating but this time because of the lectures, activities, and because of the topics, especially the topics of the Beatitudes, I learned many things about that which is very simple words from verse five up to 'Blessed the poor' ... So it is in my heart, and I learnt much to change who I am. I really praise the Lord	49
It's more realization of His love. I didn't feel something usual but on first day and second day when we prayed about when we went to the altar, the Lord reminded His forgiveness [and] His love for me because sometimes I listen to the lies of Satan. And when (a teacher) prayed to me and this hand – this holy hands – that's where I really cried. Guess I got some past issues in my life. And the second day when (another teacher) prayed for me and said, 'Don't listen to the lies'. And so it's just everything that the Lord uses other people in, to confirm what you're presently feeling and presently struggling	50
Here in HG the Lord is continually refreshing, so it's a daily dying as (teacher) said. Daily dying, continually soaking in His Word [the Holy Bible], His promises. That's it!	50

**Closer and more confident:** An awareness of a vital union and closer, more confident relationship with God

Table 33: Data Analysis – Relationship with God: Closer and More Confident

Excerpt Copy	#
Now I am seeking more of Him and my relationship with Him more. I am seeking more of spiritual things rather than of flesh. Now in every word and in every prayer I feel strength	02
Especially today we had a short lecture, but I still feel His closeness and I am full of joy	02
Through (Lesley-Anne) I learned that I should have my own close relationship with God	03
My life and my heart was changed	03

(A teacher) preached about Samaritan woman and I had a vision to see the people coming	04
I had two vision to help people outside. Jesus showed me people bound inside and outside	04
The prayer is the key! I read two books here – it is true they are saying – if we pray the Kingdom of God come here, people see the Kingdom of God here. Now it is clear, another book was saying, we need to follow, to seek the face of God, not the things of God, the face of God. If we seek the face, God show mercy, show everything to us. I want to hear the heart of God. I really want God	04
I think that I go back home a different person. I go back home looking at things differently and wanting really that closer walk with God	05
[I asked myself] What are the idols in my heart that are keeping me from getting closer to my God? And those are the things that I think HG has tried to tear them down and [that] we desire. I mean, one day we had to write down all the things that hinder us from getting close to God. I remember that you put a rock – where you dropped the rock behind the rope	05
That I should always come to Him, depend on Him in everything	05
Jesus and me – we got close to each other, I am one with Him	06
It's bringing me closer to God again	07
And the things get so much bigger and bigger and bigger and bigger	10
The power of God is manifest there	10
Now my communication with Him is more deep and more confident and there is more boldness	10
So closer that we can hear Him, we can feel Him	10
I think that what has changed [since I came to HG] is that there needs to be a perpetual hunger for growth	11
[How do I know Jesus better than before?] Jesus is the same yesterday, today and forever. It's for me to come closer to Him. I think I have	12
I communicate the same now, but I want more and still more of Him	13
I feel close, closer to God than when I was (in my mission location)	18
Intimacy with God. HG helped me to have more intimacy with God	18
She said she now knows for sure that God has called her, and that God has placed this calling upon her life ... so she is secure. And also, she used to suffer from [an] inferiority complex. She would say, why is that person – how come that person is acting this way, and how come that person seems more blessed?	19

God shows me many visions	20
When I experienced God, God gave me more visions, and God showed me His glory. I sang from my heart – I did not know what it means. Someone told me it was almost an hour my hands were lifted up. It was really new experience for me ... God is stretching me. To the highest level of worship	21
I would say that my journey before HG is flying, my life is already flying with the Lord, but there are greater heights that I have been flying with the Lord since I have been here. Now I can say I am face-to-face to Him. Now I feel so much closer to the Lord, in my waking and in my sleeping time I would see God holding my face and feel the depths of His love in His eyes. I drew what I saw in the vision. It is accelerated experience with the Lord, each week	22
I was a weak person in my spiritual life – always asking God to help me to mature in my spiritual life. Through HG He fills me, draws me closer to Him	23
Closer now	24
I could say that sometimes before HG I was slightly distant from God; I am [now] closer to God. He moved very greatly and came into my life. He encouraged me and lifted me up when I felt down	25
The first time (a teacher) spoke about God, or when she sings, I cry because the Lord reminded me that I am full love and He will not leave me or forsake me	25
[The] Lord touched me and I was filled with the Holy Spirit and it changed me	25
The major thing [that impacted me in HG] is to be closer to God above everything else. To know Him – to just know just Him!	26
[Have you encountered God in HG?] A lot of times! Through visions, through experiences of my classmates	26
God is ... revealing the words and visions. You will get something very special, a supernatural move of God, you will encounter visions	27
He want to use me, He wants me to obey Him at all costs. He wants me to be faithful to Him and know more about Him	28
I trust Him more and I have a confidence that He is truly everywhere I go	30
‘Levels of Intimacy’ taught me how to get closer to Jesus	30
[First interview: Jesus was] in front of Him. Jesus holding his face. Kneeling down and asking Jesus for forgiveness. [Second interview] He is in front of me. His hand is on my shoulder. He is telling me, ‘Go to the place that I want you to go to. And I want you to be dependent on Me and trust Me with all your heart. When you go to the places I want you to go to, I will never leave you alone’. [His response] ‘Lord I will	31

go there. Because you tell me to go, I will go'	
Thankful (to) God for HG because it helps me to know Jesus in a different way – to seek Jesus more, to see spiritual things more, to experience new things of the Holy Spirit. This is the first time I see vision, be taken to heaven	31
God ... is teaching me, at the first time because I don't really know – I don't really understand what the Bible says. But now He is really there, whenever I call. And He give me understanding and I'm not really contented, and I want to have close relationship with God, and intimate relationship with Him, and really to kneel down before Him so I can see His glory	32
I have a very confidence increased a lot [from] when I started ... God did not give us a spirit of fear but the spirit of a sound mind, and really it challenged me a lot to don't have fear	32
Levels of intimacy with God ... this is the (teaching) that really changed my whole being ... because before, I used to pray for three min, for five min ... [laughs] ... but to really have intimacy with God, you really have to spend not only a minute, not only a half an hour, not only just an hour, but if you want to experience more of God, intimacy, you have to spend time ... time ... time ... with God. That's really important. So now I can ... I have to train myself to step up the level of faith, step up in pray. Like what it says in the Bible, pray continuously – to pray without ceasing. And to have intimacy with God, you have to know Him not because just what others told you, but because you and God are always talking and giving yourselves to each other. Really being one	33
I think I used to be quite fearful of God, and through experiences with my own Dad, not trust Him fully. So now I feel I can trust Him more and know that He is good and wants the best for me, and that's good	34
Levels of Intimacy with God' [impacted me] because I had no understanding of what it meant to be desperate or thirsty for God, and because of that, I never really experienced much of Him I guess. So ... I guess I didn't allow Him to do what He wanted to do because [I] wasn't asking Him to do it. So that's been big	34
'Worthy to be Cherished' ... I think being made in the image of God ... I never really understood anything to do with that. So that was important in my understanding of how God sees us, and how therefore I see other people	34
In my heart, in my heart, is always being depending, being thirst, hunger for the presence – the presence of the Lord. Change of heart, that's a great impact in my heart to always look for Him	35

<p>I always say to myself that I don't have enough confidence in myself, but in the Lord I will put my trust and dependence. I have no confidence in myself, but I put my trust in Him. It is here in HG that God has given this to me, this is one of the changes</p>	36
<p>[God speaks to her] through visions. She has been receiving a lot of visions here at HG and then – and God confirms it to her in her heart. It's a weighty conviction</p>	37
<p>Face-to-face with God – first experience this, in HG. I grew up in the church. Every Sunday in the church always a prayer meeting. Two to three times a week I would go to church. But this kind of experience – face-to-face with God – just like talking to God, 'It's you Lord'. And also this – so I can see visions. God opened my heart and eyes to see more visions. I didn't experience before, but this time, yes. And longing ... every day I just want to worship</p>	38
<p>I am His creation, He loves me and He has promised all the promises, that if I am obedient to Him that ... all the promises ... will be mine. It means I feel secure and have hope for the future</p>	40
<p>Like concerning the financial status of my ministry. I always look up to the Lord and ask for help ... and I do get it. But now, I used to worry. I felt a burden about that ... but the burden is lifted, and I know that God will supply because I am doing His work. So I don't have that burden any more</p>	40
<p>I feel more hunger about Him. I feel there is freedom in me for hunger for Him</p>	41
<p>God takes something that we are ... talking with God, I mean, God talking and worship and power from God. His touch, just touching (me in) my body, my physical touching is power. I cannot explain in the words. But in the spiritual it is touch, it is a power</p>	43
<p>And because of signs, because of signs and visions, He give me signs, I seen the visions. Not one</p>	44
<p>Knows that Jesus loves her and she loves Him. But she didn't know how to get deeper in the love of God. Here in HG it was face-to-face. That it can be face-to-face</p>	47
<p>Big change. She can see that she has life now! The fire burning inside of her. The Word of God. Zeal without wisdom is nothing. So the school has brought teaching and zeal for mission. Before HG, she felt far from the Lord. Like a robot. Lack of passion, love, compassion. Do things by her own might. Before HG, feel like backslidden. Though in ministry, no fire. There is longing in her heart to rekindle fire. During HG she can feel that the fire is burning once again – the zeal. Now, she can feel that she is ready. The fire that she had when she was baptised in the Holy Spirit has been restored</p>	47

She is His beloved. She has that confidence to approach Him. That she is loved by Him. Before HG, she knew that she was loved by Him, but had guilt and was bound by law. For example failing to read Bible. During HG she knows she can approach God as she is, and relax in His presence	47
Before coming to HG I was becoming dry, and it was hard to minister when you are doing it out of your own strength. HG has really helped me and encouraged me and reminded me that it is out of the overflow for me to minister, out of the love the Lord has for us. We feel so in love with God, and that love just overflows to other people	48
At first, during the start of HG I was scared, because I have to do it that in my own strength, but now I feel excited knowing that ... it always moves you back to 1 John where it says, 'Perfect love casts out all fear'. Knowing His love is that great, like a father loves a daughter, knowing that security, and knowing how sovereign He is, no matter what He puts you through, you will be able to overcome	48
After HG I have observed also that I am more closer to God now, because only in HG I've seen picture while praying. I'm so happy about this	49

**Communicating personally:** Hearing God communicating personally and intimately with them

Table 34: Data Analysis – Relationship with God: Communicating Personally

Excerpt Copy	#
I could pray in tongues for seven hours before, but I didn't have this communication with God like I am having now	02
As Pastor Lesley said, we are God's creation, and we are to listen to Him instead of talking a lot	02
I had lots of revelations and God was even rebuking me	02
Before, I use what I know than to hear from God. Now I want to hear from God, follow Him	04
For me, I know how I am going to help the people to be coming together and pray together, but I know – like now I know that it is me, me is the first one to listen to the Holy Spirit and the way He gave me every step, every step, I believe it is going to open the door every – everywhere	04
So you say we need to have freedom, so freedom came about when we dropped all those things that hinder us from getting closer to our God. So I think that the other lesson of transformation of the mind and the heart. That also really spoke to me so	05

much	
I almost didn't communicate with God before coming here. I didn't want to pray. Now I want to pray, especially when I am in a group of people	06
It's been kind of helpful to hear from God clearer, because we are not in a working environment	07
I loved the ways God moved during ministry times. It's like flowing with His wave and enjoying His glorious, sweet presence. Prayer times were refreshing and His presence was awesome	09
[What I got out of 'Men and Women of the Altar' was] enjoying the presence more	09
Every single day in this place, there is something that God does for me, that He teaches me. He shows me what He really wants from me	10
You see, all those steps, you know what I've been going through, the thing that amazes me, when they pray and they say Lord, 'Speak to us' – you understand we want to truly hear the voice of Him. And God tells them what they are supposed to do and they go straight to the Word and they do what God tells them to do. And one, two, three the revelation of the Lord comes	10
[I know more of what God wants me to do now because of] the teachings. I say to you, every single step since I came to this place until today, God is revealing to me what He really wants for me	10
The presence of the Lord was so intense	10
Now my communication with Him is more deep and more confident and there is more boldness	10
[Communication with God] has not changed, [but] it seems I can hear Him clearer and better	11
The Word of God was revealed deep inside [me]	14
At first I experienced God's love so powerfully – so His presence – and He was leading me very strongly. I was just following Him	16
Before HG I just closed up my heart. It was as if my heart stopped beating. I really needed a lot of restoration. I need a restoration to hear what God was saying, to hear what He wanted me to do	16
And [inaudible] listen more and cause her to be more attentive to the voice of God	19
When we are worshipping, God continue to give me a vision. He encourage me to share my heart, to open to you ... He wants me to be free from the past – the biggest thing	23
I learned so many things like ... hearing His voice in various ways like we do here.	24

Because I always ask God to speak to me in quiet times or in messages ... but ... here (in) sessions I hear Him, or even in doing some chores	
I encounter Him when I walk in this compound. I keep praying, 'Lord, give me a very clear voice'. One thing I could share that Momma Lesley had been called to those that feel alone and down. I stay forward. The Lord was crying when He told me, '(Student's name), I never, ever leave you'. He kept repeating this to me, 'I never leave you and I love you very much'. The Lord encouraged me and lifted me up	25
HG is special for us, for my husband and myself because we learn how to communicate with God. It's very important	27
I will never forget those words. Almost weekly I receive words from God, revelations. It's good	27
In everything I do I acknowledge the presence of God, and I always think about Him even though I am sweeping the leaves and mopping on the hallway of the dorm	28
I really feel the presence of God in different ways. Especially [inaudible] the teaching. I always attending my attention on teaching and the way especially when we are going the altar call. The Holy Spirit is really there to dwell in us, the Holy presence of our God is there and every day I experience the presence of God in HG	28
I try to be aware of his presence all the time. I always believed in God. But now I have more of sense of His greatness and awesomeness. Now, than compared to before. I experienced God a lot prior to coming here, but I would feel arrogant about it. Here I see His greatness and it's totally different. I feel really small compared to that. Now I really want to study and read the Bible and have more of an understanding	29
(Jesus) reminds me of His promises and encourages me to trust in Him, not on man	30
[First interview: Jesus was] in front of Him. Jesus holding his face. Kneeling down and asking Jesus for forgiveness. [Second interview] He is in front of me. His hand is on my shoulder. He is telling me, 'Go to the place that I want you to go to. And I want you to be dependent on Me and trust Me with all your heart. When you go to the places I want you to go to, I will never leave you alone'. [His response] 'Lord I will go there. Because you tell me to go, I will go'	31
I know Him more (now) in a way that to really listen to His voice, to really to say, 'God open my spiritual ears' and spiritual [inaudible] His glory ... to be open to everything, and everything God is doing	32
Here in (my nation), when the worship leader says 'Alright that's all', it's all done. But in HG when the worship leader says 'Alright', then someone else will step up and do	33



again the worship. Because really I understand that if you were in the presence of God you will not stop until God says stop	
I enjoyed most the freedom to be, and to express yourself, and have space to learn who you are ... a good time set aside where you can learn more of what it says in the Word but also time for the Holy Spirit to minister to you, and for you to know who you are in Jesus and who God has made you to be	34
In my heart, in my heart, is always being depending, being thirst, hunger for the presence – the presence of the Lord. Change of heart, that’s a great impact in my heart to always look for Him	35
Before HG, I was not used to listen to the Holy Spirit and now I learn how to listen to the Holy Spirit. As a missionary I have to have a lot of patience, and I feel a need to sacrifice myself. Because I learned to listen to the Holy Spirit, I have developed my patience and this translates into my relationship with others. Even if others hurt me, I learned not behave in a bad way	36
I learn that through soaking I should worship Him by giving Him everything that is in me. And to let the Holy Spirit lead inside of me	36
I am not able to hear Him from my ears – I listen to Him from the Word of God. I am answering by giving my best for Him	37
God is moving in my life. It’s not just a little bit	38
When I’m in class ... I am excited because I know that every single day when Holy Spirit came ... has a new, new, new teaching that I learned. And new presence of the Lord, new experiences again, and new set that’s – that’s how I describe it	39
I know Jesus more when the time that I – we have our praise and worship together, when the time that we were worshipping the Lord together ... Those times helping me so much to become – draw near to the Lord. Because through HG we can – I can more understand, and I can more deeply get into [God’s] presence	39
To be intimate with God means I can open up my soul and talk to Him about what I am feeling and facing. Knowing more about Him as well. It has given me peace and I feel very secure for everything. It means it gives me hope	40
I could feel the presence of the Holy Spirit, the presence of God here and I have peace	40
[Changes since being in HG] Sometimes closer to God. I feel more of God ... God has spoken to [me] through His people	43
He has given me more visions than before. The fact that I have already experienced it, it is not new. Just more practice, more practice. Prophesying – I just keep on	46

practicing this. Dreams and visions. God gives me scripture references	
During the ministry time, she saw a vision. She had received visions and dreams before, but she put it aside. During HG this was rekindled. In the vision, she saw a map and two swords, and a red lake of fire, in sequence. Someone interpreted it as the battle between the Lord and Satan. The map symbolises the people and lost souls to preach. The passion to reach out to the lost was rekindled then. It felt like Jesus was preparing her heart and putting His fire in her	47
Although she is still questioning, the Lord keeps speaking to her about the presence of God – and also to really hear the voice of God – to distinguish between her flesh, enemy and God. ‘Rightly interpreting the Bible’ was also good ... Samaritan woman – her encounter with Jesus. That Jesus didn’t condemn (the woman) made a big impact on her. She really felt the love of God and His presence	47
The Lord keeps reminding her of the calling that is on her. During the ministry time, she can really feel the fire of God literally blazing in her to obey Him, to reach out to lost souls. The Lord also restored her ability to hear His voice. Before HG, she was unable to hear His voice and felt the callousness in her heart. The Lord has given her a heart of flesh to hear His voice once again, to be sensitive to His voice	47
Before HG, being intimate is like being in a box. For example, during worship or prayer. Now, she knows that in all things God can speak to you	47
I thought I was bad in the sight of the Lord ... sometimes I was very busy for the ministry and sometimes have no time for having dancing with the Lord, crying with the Lord ... Bible study there, and there, but you need time that you have to meditate the Lord then cry with the Lord and dance with the Lord. I really feel it here [pointing to her heart]	49
It’s more realisation of His love. I didn’t feel something usual but on first day and second day when we prayed about when we went to the altar, the Lord reminded His forgiveness [and] His love for me because sometimes I listen to the lies of Satan. And when (a teacher) prayed to me and this hand – this holy hands – that’s where I really cried. Guess I got some past issues in my life. And the second day when (another teacher) prayed for me and said, ‘Don’t listen to the lies’. And so it’s just everything that the Lord uses other people in to confirm what you’re presently feeling and presently struggling	50

**Greater understanding:** A greater understanding of the nature, work and purposes of the Father, Son and Holy Spirit

Table 35: Data Analysis – Relationship with God: Greater Understanding

Excerpt Copy	#
Here he got a new calling. He met Jesus again. He forgot that the most important thing for him is Jesus. He said that if he had a house and a good job, God couldn't have used him. Then he would be tied to something and now since he is not tied to anything, he can go do anything. So he is not tied	01
The people they don't know Jesus, they don't know themselves, except Jesus. I have the eyes now to see, to see people what Jesus is saying, 'I am coming to find the lost'	04
I'm saying, 'Here is the time for revelation, many revelations'. When I arrive at my home it is the time to say, 'Lord, here I am now! I am not coming to do my will, I want to follow your will right now'	04
I didn't really take it serious that we all are all missionaries in the sense that we are all commissioned to reach out to other people	05
[My understanding of what a missionary is] It's transformed me. It's given me the new dimension of God's heart. What is God's heart for the world	08
When I came here, I have no education. You can think like that, and God transformed me, and taught me that all creation has been created in His image, and [in] all the regions. He loves all the world	08
Sometimes they call us for the prophecies, for the Word of God – pray for the sick – and it gave us confidence to do it in our own culture. So I definitely took these things in my heart. I have saved these things in my journal as well. But it is in my heart, and my heart is full of these things, and I will go back and I will practice all these things in our churches, and in our streets, and do the Lord work	08
I think it is a breakthrough for me ... When I was born, I knew since that time that God has a plan for me but sometimes, because of lack of education and training and guidance we cannot do the proper work ... We lost our focus, but if we have proper training and guidance then we can do His work in better ways and in good ways. So HG has given me the direction and given me the part and how I can do the mission work	08
[It was] a joy and privilege to learn from those heroes of faith. I got challenged and more passionate for missions work	09
[I know more of what God wants me to do now because of] the teachings. I say to you, every single step since I came to this place until today, God is revealing to me	10

what He really wants for me	
When I came [to HG] I had my vision for the orphanage, [but] I didn't know how to start. I was blank. Attending the school open my eyes in a way that I can see that there is a lot that I have to learn. I have to dedicate myself in researching more and more, and allow the love of the Lord to teach and open my eyes for me to see the unseen, and go deeper in the spirit to be able to receive the revelation from God	10
It is not just you going into the culture and changing people and giving and discipling and sending. It's also you being a sponge, just soaking in what God is teaching you through those people, because God has been in the culture before you came	11
[Changes I will make are to] take with me tenacity and just imparting it to my staff. We've been promised too much to settle for only what we see day to day	11
[The biggest change in my heart/mind] God is a willing partner in our work with His people. It is His work, not ours, but if we allow Him to take us on a journey with Him to the nations, it will be worth every step	11
Also, God gave each nation a grace, a song, a rhythm by which we can best serve Him – a 'DNA' of worship	11
[How my belief in mission practice has changed] I can do more in my own country. I am to extend my territory, or enlarge my tent. All this time, you also become comfortable thinking we have achieved something and there is nothing much to do, but then suddenly you realise, no, I can do much more. People are in need, we can extend to further places. A lot of time people call me and say, 'Please come and have a crusade, come and teach us'. We always try to give an excuse, we are busy, we are busy, we are busy. Now this is where you start thinking, no, time is running short. You have to make a way how you can help these people because there is a cry all the time, 'Come and help, come and help'	12
Every Christian is a missionary, which I didn't think before. I was always thinking missionary means that you have to sacrifice, you have to go to the end of the world and you have to sacrifice but now I can see that ... every Christian is a missionary	12
most all he [a missionary] should have a heart from the Father	14
Through (Lesley-Anne) I understood that I can be with [have a close relationship with] the Holy Spirit only when I have my close relationship with God	14
Especially with the rest, and Words of God, especially in class. So how are we going to apply all these things in this world? ... I was really challenged	18
She said her motivation [now] comes from intimacy with God, and she feels that that should be the ultimate motivation ... and although there are other motivations, like	19

finances that come from – and help and support that come from – wealth from other mission organisations ... she says the ultimate motivation should be intimacy from God	
Through HG as well, she learned about how – that being a missionary isn't like a position, isn't a special position, but it's – mission happens through by a humble spirit, [people] will just lower themselves She gave the example of how Jesus was humble	19
Think [I had already] done so much, when [I] saw [the] heart of God [and] the mission God want me to do. My ministry now so small. Heart of God for world mission is so big	20
Even God is giving direction to me	20
And if it is the will of God to send me to other nations, let it be, I will not do anything if it is not the will of God	21
There are many changes in my life spiritually. HG helped me a lot, because I understood more what my calling is. And God is breaking my heart to do what He wants me to do – to have passion for other people and to bring them to the Lord	21
I see that every decision I make will result. If I do things in my own way and let my flesh rule, I will end up with consequences. I will suffer. If I decide to obey the Lord although I will suffer, there is joy, there is reward. I will not follow [or] do what my flesh desires, but the will of God	21
Just this morning when (a teacher) was speaking, he mentioned about being partners with Him [God] and that was it. Being married – marriage with Jesus was being partners with Him, being used for God's eternal will, and it's not about me, it's Him, and it's me partnering with Him	22
Right now God is giving me new directions	22
HG is what made me ... [It] not only feed your mind, your spirit, soul and body ... where you can have a deeper encounter with God and at the same time with people on the mission field. I would describe HG as a place where I have a clear vision of what my mission here is	22
This is so free. This is so free. We are not limited with the time, we are not limited with the curriculum that you have. You are not boxed in what you have prepared. Like, yeah, just being open to what the Lord wants to do. And flexible, because in the other trainings we have this, we have to do this, 'Stop the ministry time, it's lesson time', like that. So we allow the Holy Spirit to move and He (God) loves it	24
Intensified study and apply other culture more in here. Adapt other culture more in	26

here because this will be a venue where people around will come in here ... I will be focusing on establishing the programme and training, discipling others so that will lead me to others	
If you don't know your – like knowing your destiny – you can really allow your destiny to be discovered at HG	26
[What will you do differently in your mission after HG?] I will do some additional tasks. Especially the soaking prayers – soaking, then more about ministry, about how to win souls – winning souls for women, because that is in my heart. And for children, I am – hopefully ... I will also make some additions to what I have done before. That one thing is their tutorial, because the children with their secular education, we can help them with spiritual needs too. Same time teach secular education, academic study and spiritual	27
Now I know that God has a purpose for me and I know that He loves me because He not just die for me, but wants me to be with Him always. I'm precious in God because I know that He calls me 'son'. Yeah, I know I am one of the sons of the living God	28
God said to me that I will go to the other places. I will go to other places ... God knows that I really want to share the gospel first in my country before the other country. It is not a specific province as well. God said to me, 'You will stay in my country, beloved country, and time will come that you will also go to other places. But after HG you must stay here in your country, and do what you learned in HG'	28
[First Interview: A missionary is] just someone with a message ... someone brings message of salvation and message of Jesus to a person. [Second Interview] Someone who carries the presence of God and brings people into a closer understanding of who Jesus is	29
I believe in mission practice. For me before it not really compartmentalised. I find it really difficult to be in the world and do missions. But now I am stronger and capable to do it. Before I wanted to do missions to escape. I wanted to escape. But now God is calling me to the world and not just the circle of Christians	29
I always lived under the shadow of people that mentored me and discipled me. Since being here God has given me my own path. That has to do with working with oppressed people and justice a lot. That became a part of who I am. And that's very different than anyone who took me in	29
Before I came here I was very apathetical politically. I really didn't care about a lot of things; I thought I could live a good life by myself. Coming here, there is sense of	29

really loving my country and people. He [Jesus] really cares and understands how it is to love. It's helping me and preparing me to give my life for my country	
[When I leave HG, I will] start with little things and allow it to grow. I am going to wait for God's instructions, because it's hard to pursue big things without little things first. Right now I am just going to prepare the requirements, papers, passport – be ready for when God calls me to leave. I am the kind of person that even I have not received the offer yet, I will prepare everything just in case. I am still waiting and asking	31
[Second Interview] The heart of God is missions ... and the perfect example of being a missionary is Jesus. God wants us to reach the lost and to reach the unreachable	32
HG given me such confidence, that when you are in Christ you have all what you need. If God calls you, God will provide everything. God is giving you everything you need to do the ministry ... He is a great God	33
I feel more freedom to walk with Him and what He has, and kind of expect that people will say things and disagree, but to ... hear His voice ... and do what He does	34
Jesus Himself is impressing it to me that He will send me into this nation, as what He revealed to me just this HG	35
[HG has helped me have] more understanding of the Holy Spirit	42
Sometimes you just think you just – to share it with your family members and people in your neighborhood and go then about your life and minister ... whenever you get the chance with the people you encounter. But then, going to HG has given me a deeper insight of how this is so deep for God. It has to be – it moves and have your being, like being with the purposes that is in His heart	48
There's a great change in me and I'm ready and waiting to be used by God in more ministries to whom the Lord instructed me	49
Changes – We've been through the past, the healing, the inner healing. Just the continual daily – so that's it. Continual humbling down, you will be sufficient for that. Sometimes I just get so excited	50

## Relationship with Self

**Greater freedom:** In receiving fresh levels of forgiveness, restoration and healing from sin, fear and inferiorities

Table 36: Data Analysis – Relationship with Self: Greater Freedom

Excerpt Copy	#
He learned what God’s plan was. He found out that God wants to use him more and he repented a lot	01
All the topics were connected, they were taught one after another, consecutively. They gave me strength and hope. I really liked all the topics. I felt them inside of me. I am free now	01
I was always afraid to go somewhere to do ministry	01
Here I learned how to cry and how to admit my mistakes. I learned how to give them to God. Now I feel God even though I am sad. I am free now!	01
I have no fear when difficulties come in my life. God taught me how to give everything to Him	01
He cried a lot, so when he was crying all the bad things in his heart went out. So the most important thing was that he got healed inside	01
Through the practical part I was getting delivered	02
I was able to see sins within myself that I was not admitting before	03
I am going to work on my sins that God showed me during the school	03
It will break the heart – like forgiveness – and I especially remember when she took everybody – some are like bitterness, some are like jealousy – and stood before us. And when we were crossing the line and freedom [was] there. We celebrated freedom there, and then we celebrated forgiveness	08
It is a breaking process when we spend time in prayer. He breaks us and makes us new. So that is the best thing that I have learned at HG	08
I can sit with a healing that God is bringing to me physically, spiritually, emotionally. You know God has been healing me	10
Before the school, my communication with God was okay but not complete; the spirit of sadness was there	10
I would say that I had to repent for my attitude towards the people God has placed me with in my mission practice. I realise that to a certain extent I held resentment towards them and felt they were arrogant. I think it was partly because of anti-colonial sentiments I had, and pride	13



<p>[The teachings on] ‘Called to the Altar, Tent and Well’ affected me the most emotionally. I’d had issues which God was bringing up and had to be dealt with, as painful as it was</p>	<p>13</p>
<p>As I was praying and fasting I was confessing to God with my lips. My heart experienced freedom. And the fear and oppression I had inside – I have received freedom from that</p>	<p>16</p>
<p>[Anything new in your heart since HG?] In my mind [I was] very judgmental. At first Lesley came she – opening ceremony – [she said] we are in God’s image even those in prison, Buddhist, non-believers – shocking for me. Through HG, [the] wall in [my] thoughts [was] broken down. Realise God also – souls are very precious in God’s sight. To tell you the truth, I did not want to have relationship with those people. I need to open up myself to them</p>	<p>16</p>
<p>God gave me His heart but [I] felt that as if my heart was in a well and water – stuck in that well. Felt that God was breaking all those barriers</p>	<p>16</p>
<p>Somehow I think a – I was a hurt somehow in my heart – my heart was closed ... But through these things, through HG I am just checking myself. Yeah, definitely it’s not right, so I just confess my sins to the Lord who forgive that</p>	<p>18</p>
<p>A lot of – how should we say – pretences, and a lot of judgmental thinking from ego through that, but she has repented from that during HG</p>	<p>19</p>
<p>When [I] came to HG, God break my heart, mess me up. First thing I learned Mum Lesley taught about ‘man of the altar’. [Although a] pastor for eight year – saw myself – I need to be broken before God</p>	<p>20</p>
<p>God restores me through HG ... it is the first time it has happened in the love. It is also first time to experience like this. And God changed a lot in me</p>	<p>21</p>
<p>More good things I have encountered; lovingly He has exposed my weaknesses. He revealed the things that need refining in my life, the inability to push through when I get tired. So I realised that going back in my regular life, I would be encountered in such problem[s] if I lose my grip on these experiences</p>	<p>22</p>
<p>God is touching, bringing healing from the past. This is the first time. This is what I am looking for. Even though a Christian for long time, (I) have not been open or shared my past experiences. I have not shared with anyone ... did not open to anyone</p>	<p>23</p>
<p>God has taught me in many times, like during the sessions. How He messed up things and still deal with issues of the heart. So many issues in my heart and He is doing that. Not yet done. I am still undone. Through the teachings as well</p>	<p>24</p>
<p>Before HG ... I had an emotional problem [and] there were some areas of my life that</p>	<p>25</p>

demons were trying to destroy. It's battle in my spirit and mind	
It made a really big impact on my life from depression	25
I was really glad that they too have experiences of God – especially the deliverance, because I think that those who are serious with God but something that they have been hiding from. They have been released it and I'm really, really glad that they did. It's like I'm not the only one who is experiencing God, but we all are ... Seeing them, just looking at them, I was inspired	26
(My people group) has an inferiority complex to be honest. But now I am free from that	27
In my mind, renewing my mind, He cleanses my mind with fire, with Holy Spirit. Yeah, that I must think good things to the others, that I must always think positive for the others and not judge them. I always think good things to them even though they failed and they do bad things they commit sins, we must still love them and think good things for them because before, sometimes I judge others, honestly sometimes ... I know that it is really ... thing must happen in our heart and mind ... always think good things about others ... but in HG it is much greater, it is really increasing	28
And it helps me a lot that when the time comes [that] there is really bad thoughts I have – and sometimes I feel angry at some people, but God is teaching me when I sense that, I ask forgiveness ... I say to God, 'Change my heart, change my mind'	32
The teachings (of) the Beatitudes. The day after – it is the lunchtime, and it is a test for me to be humble. Because before I had this pride, and I have this behaviour that I always be on top. I don't want someone else to tell me something, because I don't want (them) giving me instruction – that's why HG changed me a lot ... my character, my behaviour. Yes, yes, now I can really accept instructions ... always say 'Yes' to those ahead, even those who are not ahead of me. If they are right, they are right. If I am wrong, I am wrong	33
God really healed me of rejection, so now I – so now, [in] my mind I know that He accepts me, and so I don't reject myself like I used to ... and I don't expect other people to anymore. Before, I would expect them to [reject me]	34
When I [was] baptised in the Holy Spirit, I command the devil spirit to come out (of my) body in tongues, and they don't understand what I am saying for I am speaking in spirit, and I see them crying when they coming out of the body	35
[The biggest change since HG] I learned ... if evil comes into my mind, I must not allow it to enter into my mind, because if it enters into my mind, it will translate into action	36

<p>In this time, from brokenness and impurities He made me whole, made major operations in my heart day by day. I can't express the joy that I have experienced in God</p>	<p>37</p>
<p>And her hatred, her self-hatred was taken away by the Lord and her hatred towards people as well. And (she) learned to say what (she is) feeling. Yes, she can be moody and she had the spirit of being moody before, and sometimes she is happy and sometimes she is not. But during those times the Lord speaks to her, and God wants her to silence her mouth because He doesn't want her to compromise. And God wants her to use her mouth only to sing for Him, and to say only what is true ... When (she) thinks of something that is not true, a lie – when (she) thinks of a lie, (she) feels that something is holding (her) tongue, and (her) heart is saying that is not true</p>	<p>37</p>
<p>I had a great impact when (teacher) was talking ... about breaking the strongholds. And in the sessions we were calling out by the name of 'Yahweh', and this became my deliverance. I never felt the power in my body the way that I felt that day, something was coming out of my body. I shook my hands – something that never before ... and I felt – hurting by back, and my head. I was on the floor ... thinking ... I'm done!</p>	<p>41</p>
<p>A picture that comes into my mind is a picture a river leading to a waterfall because I slowly open myself up to the Holy Spirit here. Now like things are just coming out, in a really good sense. It's like a journey, looking at the beginning, I am happy I have taken – very happy I have taken. Lots of adversities like the devil – crazy attacks and lies and all that. Nonetheless overcoming that, and finding who I am in God and being able to stand on that, it's quite amazing</p>	<p>45</p>
<p>(One thing I think I've learned) is freedom of fear of the unknown. Freedom from the pattern of this world. HG has helped me to have that renewing of my mind so that I would know God's will, His perfect, pleasing will. Because prior to HG I am bound to so much fear from expectations of how I should run my life, or how my life should look like. And so sometimes it kinds of compromises, like being sold-out to God and doing and playing the role you are supposed to be, what society expects you to be</p>	<p>48</p>
<p>(Regarding the 'Freedom' session) I forget it already after the lectures. It was hurting and I remember that I feel hurt to somebody. I thought I forgot it already, but during the activity it remind me that it was very wrong for me, so that is why I cry it to the Lord. I give sorry to the Lord and I give thanks to the Lord because He reminded me, so that's why I give it to the Lord because if I am the one I cannot do it ... So I need grace of God. I need the power of God to uproot it in my heart</p>	<p>49</p>

I have to say, there are a lot of changes which I have observed from me. Because of all the concepts and activities I've learned, the Lord teach me to change my negative attitudes. He really convicted me and helped me to uproot it from me. He really helped me to forget all the pains and heartaches, and I offer to forgive them. I felt there is power to control my tongue and being high prided. I fully believe it is the power of the Holy Spirit	49
About my behaviour, because last time I am so strict. But I am transparent, I want transparent, everything is transparent. So very strict, the moment which somebody 'Grrrr'. I can control myself because of the love of God, because of the places of God I am sure	49

**Freedom in worship:** Greater freedom of expression in worship to God

Table 37: Data Analysis – Relationship with Self: Freedom in Worship

Excerpt Copy	#
I think this is something that I will miss – the worship that we had here. That has also really helped	05
The worship time was more excellent as it prepared us to listen to the Word of God for that particular day, be it lectures, preaching, ministry times etc.	05
I enjoyed the most the ministry time, and worship. Worship helped me to come out, and how	10
He has revealed Himself in song more than ever before. Indigenous worship is how He wants us to worship	11
Through the worship my heart was ready to accept what the Word said	14
[Is there anything else that has impacted you at HG?] Another thing is the worship. It is – something is the unusual thing, how we worship. I hear like – each time I cry because the people, they have painful over there (and) the joy of the heart. That was something that touched my heart. Each worship, I see that thing you know	17
When I experienced God, God gave me more visions, and God showed me His glory. I sang from my heart – I did not know what it means. Someone told me it was almost an hour my hands were lifted up. It was really new experience for me ... God is stretching me. To the highest level of worship	21
I always talk to God, 'Why is it that their kind of worship is different (at HG) and can I have that kind of worship also, Lord?' I think in my entire life I do worship like, 'Lord, if I am not crying, I am not worshipping You'. That had been a habit, a religious one. So that has been stopped and broken and no more. It's like, 'Just be	26

with Him'	
It really changes the way that you worship, and it increases your relationship with God	27
Especially soaking in the Spirit. It is a very special thing. [Before HG] we feel like tired, sometimes we feel not good, something like that. Sometimes we tired visiting, because we do not have not enough strength, we are dry, we are weak, that is why HG is very important for us	27
I have more thirstiness to pray, to worship Him. That's why I always sing a song for my God and devotion with Him	28
God has released me into worship here at HG. Before, I felt pressured. I love to worship in my own way in my own shell. When He healed me, He took away the barrier that I put up – that I put up to protect myself from being hurt by others. It allowed me to love, to be free to love Him, and know His heart in worship	29
[[I enjoyed most] being able to express myself during worship and not be embarrassed	30
I feel freedom within myself? Yes, since to be free in everything, but ... not ... free to do the things that is not please by God. But to be free and open to what God is. (I have) been free to worship, free to pray, free to everything – free to everything that is – can please God	32
In heaven you cannot see the people sleeping. That's why it encourages me really to know what is the voice, what is the true meaning of worship. Because – and your voice, you're using it to worship the Lord. So it came out of my mouth the word always, 'Hallelujah to the Lamb of God', 'Worthy is the Lamb of God' – in a different voice, with a hymn of worship	33
Here in (my nation), when the worship leader says 'Alright that's all', it's all done. But in HG when the worship leader says 'Alright', then someone else will step up and do again the worship. Because really I understand that if you were in the presence of God you will not stop until God says stop	33
The Spirit just allow me to speak it and pray in tongues. It started when we went up there in the hills with (teacher) and when we were worshipping it started. And there, Lord told me, 'It's a long time that God is waiting for you to worship Him in that way'. I'm really, really happy on how we worship God in that place, really, really ... I really want to jump, to jump, to jump and to make sound, and to dance in the Lord using our own voices	35
I raised my voice also. This voice is so loud. I discovered my own voice during worship. I discovered to worship the Lord from the bottom of my heart and release everything. I discovered the sound of (my) culture when I gave my heart in worship.	36

When I raised my voice and opened my heart through my voice in worship	
I learn that through soaking I should worship Him by giving Him everything that is in me. And to let the Holy Spirit lead inside of me	36
Especially when I'm worshipping I can feel there is fire in my belly, I can feel it and sing it, I don't know how to interpret, and while I'm sleeping my roommates heard me singing in tongues	37
I know Jesus more when the time that I – we have our praise and worship together, when the time that we were worshipping the Lord together ... Those times helping me so much to become – draw near to the Lord. Because through HG we can – I can more understand, and I can more deeply get into [God's] presence	39
When the ladies start worshipping, I fill with the Holy Spirit – on worshipping. It's a wonderful experience [for] me. And I want to worship like this. When (a student) plays shofar, I'm full with Holy Spirit	44
Sometimes I was very busy for the ministry and sometimes have no time for having dancing with the Lord, crying with the Lord ... Bible study there, and there, but you need time that you have to meditate the Lord then cry with the Lord and dance with the Lord. I really feel it here [pointing to her heart]	49

**Prayer, gifts and Holy Bible:** Reigniting of personal prayer and devotional life with new appreciation of spiritual gifts, and fresh understanding of the Holy Bible for mission

Table 38: Data Analysis – Relationship with Self: Prayer, Gifts and Holy Bible

Excerpt Copy	#
I want to put in order my personal spiritual life	01
I felt like God was using her (a teacher, teaching on spiritual warfare) to burn on people's hearts. My heart was called for war and for victory through her	01
I am going to start my personal prayers.	02
I am going to intercede like I was doing for the last five years, but now I am going to do it with a different view and understanding	02
Before solving a problem with somebody or with something I am going to pray for it. I am going to pray for my faith that it would not shake. Maybe this will sound funny, but when I am going to say, 'I love you' I am going to give a hug. I saw this in the school	02
I am going to pray for the missionaries to rise up in my church	06
And another thing, that how we can parade this gift of the Spirit in our daily lives. Sometimes we get blessings from the Lord but we don't practice these gifts in our	08

daily life so the other important thing for me is how I can practice these gifts in my daily life.	
The teaching was the best. The teaching is, not all teaching is the very best, but the way the practical prayers which we spent time in prayers together and we are led by the Spirit. During the teaching when the Holy Spirit spoke to Lesley and she immediately came to us that, 'Now, this is a time for prayer for this purpose'. Different prayers and for different purposes	08
It gave me release. It gave me new strength. It renewed me for (background noise). It is like the new thing, everything will be new because we are going in the process with the Holy Spirit. It is a breaking process when we spend time in prayer. He breaks us and makes us new. So that is the best thing that I have learnt at HG	08
Prayer times were refreshing and His presence was awesome	09
You see, all those steps, you know what I've been going through, the thing that amazes me, when they pray and they say Lord, 'Speak to us', you understand we want to truly hear the voice of Him. And God tells them what they are supposed to do and they go straight to the Word and they do what God tells them to do. And one, two, three the revelation of the Lord comes. The power of God is manifests there. If it is healing, if it is a breakthrough, whatever it is you know, I say we today, if we don't see the power of the Lord, it is because we don't do the Word of God	10
Some of this [course content] I have done at degree level so it is revision. A lot of it is revision for me. For me, it hasn't been the actual content that has been the greatest thing but it has been just hearing how people live it out, live out the content that I already know ... [That's] why I know God brought me here. It's been people's individual, personal stories of their walk with God, rather than the content itself, which I must say was presented very well	11
(What affected me most at HG was) the teaching, if you go through that, like me I have been to the Bible school as I said before but this is totally different. This is not theory here. This is more of practical ministry, not to give you a lot of big words and a lot of homework and study, study, study. This is more of thinking and practical ministry. How to work and how you can do your ministry and functioning to the fulfilment that the Lord has called you to do. In that way ... it has brought the whole picture in a very nice way	12
The teachings ... really solidified (the Beatitudes) as the most foundational and at the same time over-arching tenets of our walk with God	13
Before HG I was forcing myself to pray and to read the Bible. Now I want to hear	14

from God. I have a desire deep in my heart to pray and to read the Bible	
One thing that I learned, although shorter prayers – it's because God showed you the message for that person. It's like you pray the short prayer because God showed you that and it is so direct. And I like to pray direct to the point, because I am a man of few words!	26
I have more thirstiness to pray	28
I talk to my God through prayer even though I am doing my task here, my duties, my work, studies, I am having conversation. In everything I do I acknowledge the presence of God, and I always think about Him even though I am sweeping the leaves and mopping on the hallway of the dorm. I will just pray in everything even though I am not talking, I am not speaking in loud voice but in my mind I always pray	28
Yeah, in His Word and in His revelation and in His Words in the Bible	28
(How has belief in God changed?) I knew about the Bible, more about the Bible, it is not just a book, it is the Word of God, for wisdom, it came from God, it can help us, it is good direction, it is a compass, to fulfil our mission	28
I'm learning to wait on God and not let emotions tell me where I will go next. And He also prepares me in the spiritual way to be more intimate with my prayers so I do His will not mine	30
Since HG first day I did not speak in tongues but my mouth moved. Then on the second day, I experienced [Holy] Spirit. Third day baptized and it was very long. I was shaking, shaking, shaking and speaking in tongues and singing in the spirit. I really think speaking in tongues one hour - I think that continually together with, even though ... I did not have enough strength. I'm tired but I said to God that - that it's very good to be in the presence of God. And I flow, and it was very good experience. It was continuous and went on for days ... God has been moving in mighty ways	32
Before ... I believe in God because someone told me He is God ... I have an understanding about God, but when the HG comes, it really, it stripped off ... Giving explanation about God, about the Bible ... HG really helped me a lot because in the teaching ... it's all based on the Bible. And I remember Mama Lesley she told us, 'If you cannot see in the Bible what I am saying, so don't believe me. If you can see what the Bible says that I am saying right now, you have to believe because it's in the Bible'. And this HG really um it opened my eyes to a clear vision	33
Yes I speaking in tongues now. If whenever I pray I speak in tongues, when I cannot express in words, but the Spirit just allow me to speak it and pray in tongues. It started when we went up there in the hills with (teacher) and when we were worshipping it	35



started. And there, Lord told me, 'It's a long time that God is waiting for you to worship Him in that way'	
while I'm sleeping my roommates heard me singing in tongues	37
God opened my heart and eyes to see more visions. I didn't experience before, but this time, yes	38
When I first came here, when people were praying and filled with the Holy Spirit and I was not that, I couldn't speak in tongues, and I challenged God and I asked Him, 'God, am I not good enough for you?' That's what I told him. But now I understand God loves me, 'cos I know what He has done for others, He will do for me also. I have experienced that ... I had the chance to speak in tongues but I need to practice so I can be able to do it more freely	40
My concept of Christianity and praying and to be filled with the Holy Spirit has changed a lot, because in (my nation) we don't do these charismatic things at all. It's very new to me. Before, I used to think they are extremists. Being filled with the Holy Spirit gives you the power and authority. The other things I am not very sure yet. But what I wanted more is that ... the healing gifts because I always encounter people who are sick, need a lot of healing	40
There are a lot of changes, especially in my sister. How can I show affection. I am from a family where there is a lot of laughter, it is hard to be serious. It has changed a bit since I have been at HG. I care for my sister. God wants me to show my affection His way	46
Before HG, she asked God for gift of healing. Though she hasn't been able to practice yet, she believes that she has the gift and that God wants to heal the sick. The Lord put it in her heart to desire that gift. God activated the gift of discernment once again. During counseling, God speaks to her about the situation that the person is going through. She is able to minister specifically to that person She desires gifts of healing, signs and wonders. Helps in ministry. She realizes that she really needs those gifts. She used to think that it was for the big pastors, evangelists. But during HG, she realizes that ordinary person can have those gifts	47
(I approach God) through prayer, talking to Him ... through dreams and His Word and ask confirmation from other people	48
And another one also is about the gift. Although we are in the ministry ... six years in the ministry handling church but I never experienced seeing a visions – I never experienced praying for someone and seeing a vision and telling to that person what the Lord says, only in HG which I have ... I saw a vision and saw pictures while	49

praying that's why there is a happenings during the activity	
I was motivated also to my roommate for being a prayerful. So I used to pray now using another language, speaking of tongues. I become sensitive now in listening my God	49

**Faith:** An awareness of faith strengthened, giving increased confidence in the Lord Jesus Christ

Table 39: Data Analysis – Relationship with Self: Faith

Excerpt Copy	#
He got more faith and he figured that there is very little time, and he said that he is going to give what he has, to give every minute for God because there is something really important that God wants to do. That is the most important thing in life	01
I had a new dedication to God. My faith was strengthened	01
I received freedom and confidence in my calling	01
My faith grew	01
Before solving a problem with somebody or with something I am going to pray for it. I am going to pray for my faith that it would not shake. Maybe this will sound funny, but when I am going to say, 'I love you' I am going to give a hug. I saw this in the school	02
[Of most impact in the curriculum was about] who we are in God, because it help to stand firm faith	04
Things are different. I thank God things are different. I am going home equipped. I am going back home as a missionary	05
And another thing, that – how we can parade this gift of the Spirit in our daily lives. Sometimes we get blessings from the Lord but we don't practice these gifts in our daily life – so the other important thing for me is how I can practice these gifts in my daily life	08
I definitely believe that God will do mighty things after this transformation	08
It gave me release. It gave me new strength. It renewed me for [inaudible]. It is like the new thing, everything will be new because we are going in the process with the Holy Spirit	08
[My experience has been that] the pastor is the one that can pray for the sick in our culture. Even if the assistant pastors – if he will do the mistake of praying for the sick, then there will be a problem for weeks in the church, because the senior pastor would not allow anyone to pray for the sick because he is the leading man. So, here we can	08

learn at HG that God gives His blessing or His gifts to everyone, not only to Lesley and to (another teacher). They allow us to practice this faith	
I realised and I have come to the point of what I have to do, and what tools	08
My desire to go, mobilise, equip and send missionaries grew stronger. When I get back to (my nation) I'll be more proactive in mobilising and challenging people to help in missions work. I'm a catalyst. I want to start something that will have a lasting impact for Jesus Christ	09
God is our source [is the other one]. My boss says this all the time and I needed to travel two days away from home to really hear what he is saying ... Just a renewal, a revival of what I have known before. I know God is the God of time, the God of purpose and He knows what He is doing. It may look like a jungle but He is in charge of it. I think I take that back home with me	11
Some of this [course content] I have done at degree level so it is revision. A lot of it is revision for me. For me, it hasn't been the actual content that has been the greatest thing but it has been just hearing how people live it out, live out the content that I already know ... [That's] why I know God brought me here. It's been people's individual, personal stories of their walk with God, rather than the content itself, which I must say was presented very well	11
My faith was strengthened more	14
She knows that even if she can't do it now, she knows now that when she is at the place where God wants her to be, the power of the believer, like mentioned in Mark 16 and Luke, that that will come to pass, and God's power and strength will be with her wherever she goes	19
I think before power is not true. I had not experienced this that God will give me. But while in HG God spoke to me that power will give to me by healing someone. On Sunday we start. I lay hands on someone. And pray for someone. I shock that I ... when I am praying for that person I told to God, 'God show some miracle to her, just to believe you are here. I surrender my life to you and you will be the one to heal her'. I did not expect God would show miracle. And He did. I told to myself, there is a power to God, that God is giving power to those people who are trusting to believing to Him	23
I experienced a lot. The Lord really moved in my life mightily. He kept my spirit strong. Also my faith has been increasing to pray for those that are sick and to stand in spiritual provision	25
After HG I knew that God can do all things through me. He will use me in anything,	28

even the impossible	
I feel in general more free within myself. I think one of the changes that I am feeling is that I can handle situations head on instead of avoiding them. With what I've experienced here I feel like I am able to face my problems instead of escaping them	29
I know that when I am doing God's will He will guide me every step of the way, and even though I was taught this before, I never had the faith to believe	30
[My faith has grown] a little bit. I have learned to ask from the Lord and believe it, even though I have not received it already	31
HG really helps me a lot surrender all to God, to not have any worries about what you eat ... and to really depend only on God ... lean on God and He is the one who will provide all the needs	32
I have greater faith for who God is, what He can do, and how He wants to work through us. And I guess, before, I would limit God and His power	34
I think I have more understanding and confidence of His power. Before, I didn't, I kind of knew theoretically but hadn't really experienced it, so to experience it, it's been really good	34
After praying in tongues God lead me up to (another student) to pray for her, and how God delivered me, that's how God used me to deliver others	35
Now when God spoke from His Word, I have no doubts in the Lord, 'It's Your Word. You said.'	35
My faith grew and I experienced the goodness of the Lord. And now I see that it is the Lord himself who moves in the land	36
[First Interview] When [I] leave, [I] will continue to fulfil the gift God has given me. Prophecy, more in prayer, and sensitivity to the Holy Spirit. Intercede, continue to pray and gather more people to pray together. Share and encourage them to intercede – to impart to them. [Second Interview] I just want to impart the Lord, to continue imparting to people. God talked to me this HG – to do this, and to intercede and minister to the poor. Just want to continue to impart to others	38
Yes I have a very, very, very nice confident right now, than before, because of the learning experience that I gained to HG. [I will make changes to] my trust in the Lord, because before, I keep always doubt, but now I understand the works of the Lord into my life that He will never leave me, I will make my trust very stronger than before	39
Actually, through HG it is more about the Holy Spirit, but it's all connected. Coming to HG has raised my faith to a higher level ... in the way I think, the way I feel about my duties towards my people and the way about life	40

Before HG she asked God for gift of healing. Though she hasn't been able to practice yet, she believes that she has the gift and that God wants to heal the sick. The Lord put it in her heart to desire that gift	47
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**Inner transformation:** Awareness of inner transformation, deny self, embrace a change in heart, mind and worldview, readiness to be equipped and empowered for service

Table 40: Data Analysis – Relationship with Self: Inner Transformation

Excerpt Copy	#
He wanted to die here and that he changed his heart again. It was like he has cleaned an old bowl to use it again. In this school, God told him very specifically, He told him with every word. He turned him upside down and inside out and He cleaned him, washed him in his mind, how he is thinking. He saw how God was working through him step by step	01
He can feel himself spiritually growing and he knows that there are many pastors like him and Satan tricks him. Satan stole all the important things from them and he thinks that he needs to go to those pastors and help them	01
I could feel spiritual satisfaction through (Lesley-Anne's) lectures	01
I see Jesus differently now. My heart has expanded and I understand that the plan of God for my life is so much bigger. Jesus is Great and Almighty. Nothing is impossible for Him	01
I always thought that a missionary should have a nice car, a house and a lot of money, but here I understood that this is not important	01
I see myself as a missionary now	01
It widened his view and he could just see more things. It got widened up	01
All the topics were connected, they were taught one after another, consecutively. They gave me strength and hope. I really liked all the topics. I felt them inside of me	01
The most important thing is that I had a great change in my heart	01
I am going to share the love I received here from God. I am going to ask God before saying, 'Yes' or 'No'. I am going to ask for strength from the Lord so I can see Him, and see Him in everybody	02
This course helped me to understand the heart of God in my culture	04
So I think that the other lesson of transformation of the mind and the heart. That also really spoke to me so much	05
Things are different. I thank God things are different. I am going home equipped. I am going back home as a missionary	05

I think I go back with that power or with that eager	05
I think that you have inspired me that obedience is better than sacrifice. Through that, God can do a lot in my life. The Lord can use me	05
I am a missionary and am seriously desiring to walk with my God	05
[A missionary] is a person who is sensitive to God the Father, to the Son and to the Holy Spirit	06
[Biggest change in heart/mind] For me, it's the truth that people should be who they are, how God created them. I've always known this mentally, but subconsciously there is just this mindset that people have to be more modern. And modern in this case is usually trying to be more like the West really. I'll appreciate people more for who they are. This applies largely to (the nation) where I live	07
[What I got out of 'Men and Women of the Tent' was] being flexible	09
You know each day is a manna that comes from heaven for me	10
If it is healing, if it is a breakthrough, whatever it is you know, I say we – today if we don't see the power of the Lord, it is because we don't do the Word of God	10
I think one of things HG has taught me is that there is a difference between resources and resourcefulness. By that I mean, we are such a therapeutic culture, we live in our past, right? Because of this and because of that, I can't do something now, and I don't have resources for it. People who have gone through worse and had less have done much more	11
[Changes I will make are to] take with me tenacity and just imparting it to my staff. We've been promised too much to settle for only what we see day to day	11
It hit me inside the head in new ways, but it is content that I knew already. I am learning it in new ways ... the way it's taught. I think the flexibility, you know, this is what I planned, this is what God has spoken to me about, we'll ditch what I planned. That is great. Few people work like that. They stick to what their plans were and if God can find a way He will wriggle himself into my plans. That's how people work. No, not here	11
I view myself as a missionary now. Whether amongst my people or in other nations, I see my calling as a missions one ... I think I am where I need to be now. My worldview of what I do has changed, so I will work as though I am in the mission field – because I really am!	11
[How my belief in mission practice has changed] I can do more in my own country. I am to extend my territory, or enlarge my tent. All this time, you also become comfortable thinking we have achieved something and there is nothing much to do,	12

but then suddenly you realise, no, I can do much more. People are in need, we can extend to further places. A lot of time people call me and say, 'Please come and have a crusade, come and teach us'. We always try to give an excuse, we are busy, we are busy, we are busy. Now this is where you start thinking, no, time is running short. You have to make a way how you can help these people because there is a cry all the time, 'Come and help, come and help'	
It's not that I didn't have any compassion but now you get into a new perspective so you think in a different way. Maybe I could do better. Different ways – and it also confirms what you have been doing. That is the other thing; it confirms what you are doing. You are on the right track now	12
Before HG I accepted things with my heart and accepted things from my flesh. God gifted me time here to receive freedom in my mind	14
I will certainly bring home Missions for other nations. He said to prepare the people	15
Before I came to HG there were lots of missionaries that I knew from different churches – doing missions here and there. I have only looked from my viewpoint of being at the church, which is to send missionaries within (my own nation). We are going to plant church where there are (extremists). We send people out to share the gospel. But now the Lord has broadened my horizon and allowed me to look at other nations to bless. That is what HG taught me	15
I need to learn much, much more about missions. I am not content with what I know now. Really. I need to learn some more. I need to learn about experience and what it takes to prepare the people. This is not enough preparation for me. I need much more. What the Lord has taught me is very awesome	15
My horizon grew	15
[Anything new in your heart since HG?] In my mind [I was] very judgmental. At first Lesley came she – opening ceremony – [she said] we are in God's image even those in prison, Buddhist, non-believers – shocking for me. Through HG, [the] wall in [my] thoughts [was] broken down. Realise God also – souls are very precious in God's sight. To tell you the truth, I did not want to have relationship with those people. I need to open up myself to them	16
I think I can say at HG ... I am learning what is the mission	17
My thinking is getting – my thinking was locally. It is getting globally after attending HG	17
Especially (through) the movies ... ah, these missionaries, they just lay down everything. But I just – there is my points. I am very good in (the local language) ...	18

but somehow I just found myself	
She said even before, when she was doing things before God ... she thought she was doing it for God, but when she looked back during HG she realised that the motivations ... and the reasons why she was doing it, was her own selfish greed. She began to realise that she was looking at God through her own perspective, but now she has learned to look at herself from God's perspective	19
I thought missionary was a sad ministry, and missionaries are poor. When [I] came to HG, God changed my mindset. It is highest calling. Joyful. Not about sacrifice ... [but] about loving people. Highest call	20
God broke my self-will	21
Now I understand suffering is just a part of us. When you are suffering, you are sharing suffering of God. I understand more the suffering. I think of Him about it. Just understanding and thinking of this, for giving me this passion for this to start ... I was ignoring Him	23
[What impacted you most in HG?] Spiritual side. Because I'd studied mission ... studied cross-cultural mission. They teach history of mission and theology and technical ... (HG) has given me much of infilling, spiritual side. Info-wise I have it ... HG is for the strengthening of spiritual side	24
It was a great experience to look at yourself as created by God and knowing that I am uniquely made. We should not live for ourselves whenever we experience signs and miracles or wonders. I learned that it's all about God and to give Him the glory	25
The definition (I had of 'power') was 'Power only comes from God'. That's it. He has it and people don't have it. Now, power mean influence and people can easily grasp what you're saying because you have that, especially when God is resided in you. If God really changed you and you have that intimacy with Him, when you share to other person, you really share. You really have the power like, 'Oh!' Not just convincing, but they themselves can reflect what God will do in their heart and in their life. If God can do it in my life, then God can also do it in their life	26
Prior to coming here I always struggled to love the poor. Loving the poor is just a concept in my mind. I know I should do it. And being here in Leyte it's very different from (the city) and being exposed to a lot of people, poor people than my background, and going to class with them. I kind of – the (city) thinking – okay, that I am middle class and you are poor. It kind of broke that thinking. And going with them and seeing them as my equals and going to class with them, and how the Lord works in their life also. It has changed. It – it has definitely been broken. For me it	29



<p>was – in (city area) I would feel I was just speaking to someone poorer than me, and would feel I am doing just charity. But being here I see and come to the realisation, they are my equals when it come [to] the Lord. And it has been broken. And spending time in a poorer area last weekend, it did not feel like in an exposure experience for some things, but then I come off and feel like I am still better than them. Just spending the night with them and seeing how they treated me, and fed me very well, and sleeping with their small houses with them was very comfortable. And I saw it's okay for me to live in that situation. It really doesn't matter. I could enjoy as much over there – as much as in (city area) in my own house</p>	
<p>'Worthy to be Cherished' ... I think being made in the image of God ... I never really understood anything to do with that. So that was important in my understanding of how God sees us, and how therefore I see other people</p>	34
<p>My belief in God, Bible and mission it's changed ... not to down level, it's the high level. God just opened wider – my mind opened</p>	38
<p>There are very, very big changes because before, when HG is not yet there, I did not had any interest in mission. But through God and through the Bible, I am very, very interested because I am the Bible College student and we will [inaudible] the life of Christ and what is the Word in the Bible. That's our – our topic here always at the Bible School ... but I neglect – sometimes when the missions came because I'm afraid that – I'm afraid to do the works of mission because I – I lack of confidence and I don't know how to do when I get there. Who's the one giving me the money? And there – very, very complicated you know when you think you go in the mission. It's very, very risky situation. That's my thinking before in the mission. I see mission now as one of the Commandments of the Lord. Because ... the Lord says in one of the scriptures, 'Go and preach the gospel, and then when you will go, you will make a mission and be baptised in the Father, Son and Holy Spirit'. That's a Commandment of the Lord. When the time that I – I change my thinking about mission because HG teaching will teach me clearly, and ... present to me how important is mission. How important is the mission it's all about. And He will give me more understanding and love for the missions. And most of all, He will give me more understanding about the life of Christ because Christ was – was doing missions when He was here. And I want to be like Christ. I want to go in a mission too</p>	39
<p>When you go to HG not only your life will change but your perspective. So your spiritual, mental and emotional capability also will be changed</p>	39
<p>The Holy Spirit is big, and is dynamite to change. And He have also changed my life,</p>	42

and I want to obey the Commandment of the Great Commission of the Holy Spirit. I want to do that. I feel in my life that I have changed. God changed me, because He is in power to change others. He did not change Himself, but He changed others. In HG, God changed me and I want to change others in the world	
And the same ways we learn ... as can change, can change. Many things I have changed, many things ... suddenly. It's new. Sometime it happening new	43
(HG has been a) very help for me, because (it) prepare me to become a missionary	44
Yes ... I'm more humble, but it's between me and the Lord. My attitude has changed. I hear from my friends that my attitude has changed	46
He convicted me at once when I committed mistakes, through His Words	49
Changes – We've been through the past, the healing, the inner healing. Just the continual daily – so that's it. Continual humbling down, you will be sufficient for that. Sometimes I just get so excited	50

**Culture and identity:** Fresh discovery of personal/cultural identity and new experiences

Table 41: Data Analysis – Relationship with Self: Culture and Identity

Excerpt Copy	#
Through (a teacher) I learned that I should have my own song in my heart	03
This course helped me to understand the heart of God in my culture	04
The whole culture thing has been the most challenging thing to me, and that is what has spoken the loudest. 'Who am I?' 'Am I still African in the way I think?' are questions I asked myself	07
I know that my God is in the throne and the spirit of joy is overwhelmed me	10
He has revealed Himself in song more than ever before. Indigenous worship is how He wants us to worship	11
I had a revelation through (a teacher) that I have my own song in my heart	14
Your lives [staff] have impacted my life so much, it lead me to the realisation that I have confined my life in my current title as a 'pastor and overseer'. It might be a big word, but it is not in this big school	22
Sometimes I can see (people from other cultures) are very superior than us because they can travel anywhere, or go anywhere they want to go, but right now, I keep listening to the lectures, and now it is changes. Before, I was intimidated. They had, as I said earlier, they have many, they can travel everywhere, but now I see I am not inferior any more. Yeah, I am very blessed with the lectures about the cultures, how you love people, respect people, how you view about other people. So right now I do	27

not think that they are superior to us	
My sound is more about freedom and liberation – Trying to bring freedom that I am experiencing to others. I don't know how to do that right now. I just want other people to be free like I am feeling now. Keep pursuing freedom	29
[I have learned to] listen more, talk less. Let people be people and not try to make everyone be like me. Yes I feel free, and because of this freedom I want to everyone to feel it and the only way to feel it is to be yourself	30
Before, we used drums. That's the sound of our culture, drums. We using drums and bamboo. The voice of the bamboo when you tap it – it will makes a sound. That's the sound of our culture before. But really, when you are in the presence of God it all changes. It doesn't matter if you playing drums or the bamboo, you're just singing the voice God given us	33
I think my sound [the sound of my culture] is freedom. I think they are crying out for identity	34
I enjoyed most the freedom to be, and to express yourself, and have space to learn who you are ... a good time set aside where you can learn more of what it says in the Word but also time for the Holy Spirit to minister to you, and for you to know who you are in Jesus and who God has made you to be	34
I feel very free within myself and I think it has made me ... I think I feel freer to be who I am, and not to worry about whether people like it or not because God likes who He created me to be	34
I really want to jump, to jump, to jump and to make sound, and to dance in the Lord using our own voices	35
I raised my voice also. This voice is so loud. I discovered my own voice during worship. I discovered to worship the Lord from the bottom of my heart and release everything. I discovered the sound of (my) culture when I gave my heart in worship. When I raised my voice and opened my heart through my voice in worship	36
In this time, from brokenness and impurities He made me whole, made major operations in my heart day by day. I can't express the joy that I have experienced in God	37
I came to understand about mission, about cultures, and the best thing is about intercessor. Because a prayer warrior and an intercessor are not the same. An intercessor has to understand about all the pain of the person you are praying for. I came to understand that God has given me all those pain and experiences through my children, to be an intercessor	40

I am God’s ambassador, the apple of His eye. [I now] know who I am	42
When we have learning and action that is the same way and same time, God who have moving to teach and show everything, I cannot explain about what idea from I talking and what spiritual I have ... I have joy, joy with the spiritual	43
No, before school I am not happy like that, but now ... I am full of joy and Holy Spirit anointed me, and I feel I am not in the earth. I feel very light, I feel very happy. Jesus has filled my heart full of joy!	44
A picture that comes into my mind is a picture a river leading to a waterfall because I slowly open myself up to the Holy Spirit here. Now like things are just coming out, in a really good sense. It’s like a journey, looking at the beginning, I am happy I have taken – very happy I have taken. Lots of adversities like the devil – crazy attacks and lies and all that. Nonetheless overcoming that, and finding who I am in God and being able to stand on that, it’s quite amazing	45

**Changed personal priorities:** In relation to values, desires, responsibilities, outlook and lifestyle

Table 42: Data Analysis – Relationship with Self: Changed Personal Priorities

Excerpt Copy	#
He found out that if God loves him, if he loves other people, other nations ... and he also learned that it is not money that moves the missionaries, it is the Holy Spirit who moves the missionaries	01
I got a right understanding about missions. I had a reassessment of values	01
I am going to put in order my relationship with the Lord	02
Things are different. I thank God things are different	05
I am going back as a missionary so things are going to be different and things are going to change	05
This course helped me to have a different outlook on my life and to have a new understanding what the mission is	06
My view of everything has changed	06
I never thought I could be a missionary, I even didn’t realise that I <i>was</i> a missionary when I went to study at HG	06
I want to pray and to have goals for countries where God wants me to go. If it is God’s will for me to be a missionary, I will do it. I want to learn more through being a missionary	06
[My experience has been that] the pastor is the one that can pray for the sick in our	08

<p>culture. Even if the assistant pastors – if he will do the mistake of praying for the sick, then there will be a problem for weeks in the church, because the senior pastor would not allow anyone to pray for the sick because he is the leading man. So, here we can learn at HG that God gives His blessing or His gifts to everyone, not only to Lesley and to (another teacher). They allow us to practice this faith</p>	
<p>In HG I was asking God, ‘Why am I here?’ ... I came to know about the prayers of the Koreans. They go to the mountains – people go to pray, and God gave them this vision of missions, and the nation was revived and the nation grew. Maybe it has something to do with this. We are contending for national revival but yet we do not send missionaries [to other nations]. We only send missionaries in our own land</p>	15
<p>Yes, it is my duty to spread God’s love and Word to all</p>	15
<p>So I’m still, you know, who is the priority first?</p>	17
<p>I feel close, closer to God than when I was (in my mission location). Especially with the rest, and Words of God, especially in class. So how are we going to apply all these things in this world? ... I was really challenged</p>	18
<p>[Changed priorities] How to balance things that is needed in the ministry, and more on missions and going to missions</p>	21
<p>Seeing you minister, these are the great things that have affected my life so much that I would like to affect other people’s lives in the magnitude you affected mine</p>	22
<p>HG will break religion in you, because usually being a missionary you have your own culture, and you will do some religious stuff. That when you go, you have to do some such and such, because your sending church is doing like this and expect you to do this. But HG is teaching you to do beyond what your sending church or your mission organisation tells you to do just to reach other people. Sometimes missionaries are boxed in those things and they couldn’t really reach the heart or minister to the heart of the people because you are bound to do some strategies</p>	24
<p>Power [before] depends on the position, what you do, what ministry you have, and how people see you and your personality ... that gives you power ... I changed a bit with that definition ... that thinking was broken ... still breaking ... here in HG. Now ... you are respected not because of your position, you are respected because of what God is seeing in you. They acknowledge your authority because you have made an impact in their lives</p>	24
<p>(Missionaries) go to countries and share the gospel – That is my old definition. Now, they go to the world God gave them</p>	26
<p>In HG I know our Lord Jesus Christ that He is also a great missionary. He is the</p>	28

<p>perfect, the greatest missionary ... That our Lord Jesus Christ also doing cross-cultural because as our God, in anthropology study, God He became man. To know and understand the culture of man ... Because God the Father give Him also a task, a mission, in this world, that's why He came here. He's also missionary in this earth ... I really learned about our Lord Jesus Christ and how to become a good missionary. A missionary that is full of love</p>	
<p>[First Interview: Where is Jesus?] In heaven, looking down at me. I'm blessed because He is looking at me. [Second Interview] I don't have a picture of Him, but God is impressing me that really God is in the heart. That's what I think when I close my eyes ... and I say, 'Lord where are you, where are you now?' His heart is in me to really share the heart of God to them in a way – sharing the gospel, sharing them the love and everything that, everything, what is it, the attitude of the heart of God ... He impressed me ... if God is in your heart ... you will mind the heavenly things and not the desire of your flesh, but the heavenly things</p>	32
<p>I think my understanding that we are all called to share God's love with people ... when you know Jesus. I didn't have that understanding before, so that's changed</p>	34
<p>I think I have been encouraged to read the Bible more because I've never been particularly good at that, so see what God says through it to learn</p>	34
<p>[I now think] mission is bringing the love of God – is bringing the gospel – the love of God to the people all over the world. Missionary is a vessel of God's love, it's a vessel of God's hope, a vessel of Jesus Himself to the other people – like a person who is clothed with a person of Jesus. God is continuing changing me into His likeness, and seeing myself as a missionary</p>	35
<p>It's very different from other schools, because in other schools it's more than theology, and this is – you teach to depend, or to hear from God and ... the move of the Holy Spirit is very different ... the move of God is more personal</p>	38
<p>There are very, very big changes because before, when HG is not yet there, I did not had any interest in mission. But through God and through the Bible, I am very, very interested because I am the Bible College student and we will [inaudible] the life of Christ and what is the Word in the Bible. That's our – our topic here always at the Bible School ... but I neglect – sometimes when the missions came because I'm afraid that – I'm afraid to do the works of mission because I – I lack of confidence and I don't know how to do when I get there. Who's the one giving me the money? And there – very, very complicated you know when you think you go in the mission. It's very, very risky situation. That's my thinking before in the mission. I see mission now</p>	39

<p>as one of the Commandments of the Lord. Because ... the Lord says in one of the scriptures, ‘Go and preach the gospel, and then when you will go, you will make a mission and be baptised in the Father, Son and Holy Spirit’. That’s a Commandment of the Lord. When the time that I – I change my thinking about mission because HG teaching will teach me clearly, and ... present to me how important is mission. How important is the mission it’s all about. And He will give me more understanding and love for the missions. And most of all, He will give me more understanding about the life of Christ because Christ was – was doing missions when He was here. And I want to be like Christ. I want to go in a mission too</p>	
<p>Before I’m – I’m a little bit, have a centre self attitude, a self-centred attitude, that’s what I mean, but since the time HG came, I learned to sacrifice. And this is the example that I used. Since the time that I – we will have prayer and fasting for the national elections [in the Philippines where this HG is located] for three days. Even if I’m very, very – I love to eat ... But I said to myself, Lord, I need to sacrifice this because I want to help (this) nation through this ... even this sacrifice for three days that I will not eat, I will give this to You. That’s the self-sacrifice that I want, that I learn. Now I can learn how to give sacrifice for all</p>	39
<p>[God wants me] to have compassion about people and about God, but He want to me to be more compassion[ate] about the lost souls and to bring revival among (my nation)</p>	41
<p>HG has helped point out the needs in the places I am at and has also helped give me ways in which – godly ways in which problems can be sorted out, obviously situation face. Yeah, a lot of it is biblical, seeking godly direction and also praying for God to just prepare the way</p>	45
<p>[First Interview: Relationship with Jesus] I have this picture – me and a basketball – me and Jesus. My friends come in and want to play – we have this game – a summer league every summer. I really love basketball; it is one of the things God wants me to give to Him. Me and my friends – the trophy there ... But the Lord says, ‘Give me everything’. He is testing me ... No-one else can satisfy me. I just play basketball now – basketball is Jesus – my satisfaction is only Jesus. [Second interview] I see it’s no longer I that live but Christ who live in me. I believe His power is in me</p>	46

## Relationship with Others

**Poor, lost and broken:** Increased understanding and compassion for the poor, lost and broken

Table 43: Data Analysis – Relationship with Others: Poor, Lost and Broken

Excerpt Copy	#
[What impacted me most at HG was] the teaching of going out – to reach out to the marginalised, to the poor	05
There is a bigger tool that can impact the world, and it is the love of Lord. HG taught us all these things	08
God gave me all of the passion ... HG has given us a new dimension for my nation, for the community	08
Like laying your life, but it was not there, I can't lie to you. I have been learning	10
how to give to the lost where God's heart is	10
Missionary in my point of view, when I look at it I just remember missionaries in (a particular) Church. You see? They come from their country, they are there trying to take care of people you know. But their spirit is not touched you know. It is not touched. Only to feed them, give them medication, things like that. I never in that time, I never told about something so deep, you see. That you can go to the roots. That if you want to do something like this, you have to go to the roots, and you have to be compassionate, you know	10
I think – I just want to be honest with people before God ... I just noticed that all these – through all these teachings ... I just found myself closed. I think ... Somehow ... my heart was closed, somehow not in all areas, but I think in certain areas I was closed to – how do I say, (the culture in my mission) ... But I believe as a missionary the most important thing is having the open heart to embrace them. It's not only about their culture, but just to show – to show them I am with you	18
Die to self – see more clearly mission, lost soul, live poor, forget about self	20
Before came to HG, passion – heart for lost souls became cold ... God showed me many things in vision ... heart is self-centred, religious. HG teaches dying [to] self, loving people and poor, with compassion [for] lost souls. Focus on the people about salvation rather than [about] the church	20
Every person outside, they carry the image of God. Even if they reject me and as I share the Word. And even if they have vices, God loves them. I should not give up sharing His Word, His love	21



<p>I remember there was a day in (a teacher's) sessions, when I cried a lot and realised how comfortable our title has made our lives. It's comfortable right now, and here in HG there is a lot of unreached people, and God is giving me directions to (an indigenous) tribe, so definitely those are the changes, new directions, new people, new places to conquer for God</p>	<p>22</p>
<p>Now more passion and burdens for people. I will go to dance the end of the world</p>	<p>23</p>
<p>The Lord gave me more knowledge and burden and passion to reach out</p>	<p>25</p>
<p>And now (my understanding of) suffering is more than the physical. It's in those experiences. It's in those 'What happened to that person?' and not just 'What is with that person?' It's the inside of the person. Because the rich people are not exempted from suffering. They are not exempted. And although we may see it that the poor are suffering a lot, but we just don't know the rich people that are. There are countries that are rich, but like Switzerland. It is very much like, 'Oh, Oh!' Yes, they have money and yes, they have everything, but deep inside ... some people are like that and don't know who can seal the emptiness inside of them. So suffering is more than the physical, it is beyond that – on the inside</p>	<p>26</p>
<p>I have to love the poor, I have to feed the poor ... I am not rich ... that I can I give to the poor ... I am not rich, I don't have no money. I don't have enough money to feed them'. But our Lord Jesus Christ said to me, 'Feed the sheep with the same food you found in me' ... the living food, the bread of life, the Word of God – that's the kind of food that He wants me to feed to the poor. It's not literally the food, fried chicken and pizza. But I know that feeding ... preaching the gospel and sharing the Word of God is feeding also the poor, especially their spirit ... because I know that the Word of God is the special food and that is what our Lord Jesus Christ wants to do ... to feed the poor with the living Word, the Word of life</p>	<p>28</p>
<p>[To love the lost means] that they know there is a God who loves them and God wants them to be safe. That's what it means loving the lost and sharing the gospel to them, sharing the love that we received from our Lord, grace, sharing the love, the compassion, everything that we receive we must share it to the lost also. That is what loving the lost to me</p>	<p>28</p>
<p>I think for me at the very basic level is to treat (the poor) with dignity because at home they really have no dignity and sometimes the attitude we have when we approach the poor, when we do feeding ministry or charity – is these people need you and need your help, and so I am superior to them – but the basic thing about loving someone is giving</p>	<p>29</p>

<p>[First Interview: A missionary] is one who goes to preach the gospel. [Second Interview] Someone who needs to lay down your life to spread the love of Jesus to the broken, to the lost and the poor</p>	<p>30</p>
<p>[First Interview: To love the poor] means to love them with my whole heart for who they are. [Second Interview] It means to live the way they live in all areas of their life, sleep where they sleep, eat what they eat, hear what they hear, and to love them through it all. (God) has confirmed that my calling – it’s to love the poor. God wants me continue loving the poor and the broken and to take a step in faith to work for the Kingdom, loving them to life. Yes, I’m going to go deeper with the children by opening a home and working with the parents so they are functional families. (The marginalised) are the ones society wants to throw away and we are responsible to love them even deeper, to love the unloved, the ugly people, the sick. Yes, when we went to the jail, I learned that even though they have a bad past, they are still children of God and need love. The broken, the rejected, the hopeless. He has showed me that you can have nothing, but have everything</p>	<p>30</p>
<p>Even in my own barangay and surround villages I have a passion for the lost. Being a missionary does not necessarily mean travelling very far but being able to reach the people around</p>	<p>31</p>
<p>I realise that it’s love and care that is the gospel. To go to them and introduce Jesus to them even though they don’t believe, just to show love and care to them and take care of them very well</p>	<p>31</p>
<p>HG really helps me a lot to ... reach the unreachable, to share ... the love of God to them, and it encouraged me a lot to have close relationship</p>	<p>32</p>
<p>HG is very big impact on me – help to me – to extend and to open my heart for the lost ... It is our duty to share the gospel to them, and that’s the reason why also God has called us to preach the gospel to the – not only to your family, not only to your relatives, but also to the lost. To love the poor [for me means] the poor can see Jesus. They can really say the love of Jesus is in here because you have the heart of the poor, even though they are different with you. But still, it’s the love of God, it’s not yourself, but it’s about God to reach the poor and then share about God ... and encourage them to give their life to Jesus. He didn’t spoke but He brought me the passion</p>	<p>32</p>
<p>God used HG to sharpen ... and to stir up the fire and passion for me to serve the poor</p>	<p>35</p>
<p>(God spoke to me about loving the poor). Since that time that we have ... some</p>	<p>39</p>

<p>outreaches in those (villages) and I see those family who are very, very poor ... my heart it goes like, be will ‘squish’ because of their – because of their sufferings that they will encounter day by day. For the lack of food that they been experience every day, for the lack of facilities that they have every day. No more water, lack of supplies of food, and their house is ... not comfortable to live with</p>	
<p>[HG has helped me prepare] more especial about incarnation and about cultures. I understood that you don’t need to bring your own culture to tell them about Jesus, but being part of their culture and then bring the gospel</p>	41
<p>During the ministry time, she saw a vision. She had received visions and dreams before, but she put it aside. During HG this was rekindled. In the vision, she saw a map and two swords, and a red lake of fire, in sequence. Someone interpreted it as the battle between the Lord and Satan. The map symbolises the people and lost souls to preach. The passion to reach out to the lost was rekindled then. It felt like Jesus was preparing her heart and putting His fire in her</p>	47
<p>Compassion, passion and love. Very important for her to have that in her ministry. HG has helped her in that because without these three, it is nothing</p>	47
<p>[What do you think God wants you to do when you leave HG?] I think ... in general ... tell every creature of God’s love ... but we need to have that determination and urgency that this is priority; this is what’s most important. Yes it has changed a lot [since HG]. Because as I mentioned before I had become a pleaser and I had become dry, so trying to walk with God – and this affected the ministries that God had opened for me to reach other people. And I wanted – HG has really encouraged me ... and reminded me it is because of love for the people that moves you to stand</p>	48

**Giving:** An increased desire and confidence to give to others

Table 44: Data Analysis – Relationship with Others: Giving

Excerpt Copy	#
<p>Early this year, God was impressing in my heart that He would bless me financially and that I will be a blessing. Somebody prophesised to me that God is giving me a ‘Joseph anointing’ and that I will distribute wealth to the nations. Through this school, that desire to acquire and distribute wealth to the nations grew stronger</p>	09
<p>I am going to share with others what I have received</p>	14
<p>Sunday I wake up and God called me offering this amount. Period. I don’t want to listen to him. I didn’t. I did that a lot for seven years, so right now, no more</p>	17
<p>Loving the poor is loving God. That’s what our Lord Jesus Christ did. He said in His</p>	28

Word, ‘If you really love me you will also love the poor’ ... When Ma’am Lesley did altar call I went there, I really feel the presence of God, and always reminds me about the passion of Christ, and He said to me ... ‘Feed my sheep’ ... I said, ‘Lord I don’t have money ... I have to love the poor, I have to feed the poor ... I am not rich ... that I can I give to the poor ... I am not rich, I don’t have no money. I don’t have enough money to feed them’. But our Lord Jesus Christ said to me, ‘Feed the sheep with the same food you found in me’ ... the living food, the bread of life, the Word of God – that’s the kind of food that He wants me to feed to the poor. It’s not literally the food, fried chicken and pizza. But I know that feeding ... preaching the gospel and sharing the Word of God is feeding also the poor, especially their spirit ... because I know that the Word of God is the special food and that is what our Lord Jesus Christ wants to do ... to feed the poor with the living Word, the Word of life	
I will be more faithful ... I have not really had a big money ... Giving is not just about money, it is about your time, about your love, about everything that you have give to the Lord, not just 10 per cent, but 100 per cent. I want to be a faithful giver. I want to be a more faithful giver in what God gives me. It’s all about giving love	28
(I will make giving) more a priority, not just when it is convenient	30
[Something changed in me since HG was] self-sacrifice. I encountered a situation when I had money and I had planned to use it, but I saw a child ... in need of food, so I just used the money for buy food for the child	31

**Serving:** An increased desire and confidence to serve, care for, help, love and embrace others

Table 45: Data Analysis – Relationship with Others: Serving

Excerpt Copy	#
He thinks that missionaries should help develop the local cultures. That shows how much they love them, because if they try to give their own culture to the people, it shows how much they love themselves	01
For him, he feels he’s got to remember that he is always the helper, so that he will always go and help. He needs to remember that he is always a servant. He always needs to remember that. He always has to see how he can help. He has to fulfil the needs of the people	01
This course helped me to understand better how to tell people about Jesus; it helped me how to serve in the right way	03
The first day, Lesley came to talk about the responsibility to care one another. For me,	04

I feel better for (my nation), all I feel. I see like the Kingdom of (my nation) to hear and understand this thing	
God gave me all of the passion ... HG has given us a new dimension for my nation, for the community	08
I'm going back to (my host nation) with a different heart towards them and with love for them	13
The main change [for me] would be to love the people more (in my ministry). To have the heart of Jesus and reveal His love	13
My understanding of missionary now is true missionaries go down to the level of the people	14
She's always had this heart for orphans, but now she still has her heart ... but she now wants to raise children up. Through HG she has the heart [to] ... raise up leaders from people that managed to escape (from her own closed nation). And also, to send back people to (another nation nearby) ... their churches, because the churches in (that nation) don't have [an] intimate relationship with God and they are just – they don't know about stuff like that. So what she wants to do is ... she wants to go there and teach them about the spiritual aspect of God and so that the church will be able to ... come to its ... full purpose. She also said she wants to build a church like this – plant a church like this in (her own closed nation)	19
Learn about family, loving people, forgetting myself	20
Here in HG I receive my calling about staying (in a particular nation). Mission change a lot. God wants me to sacrifice my time with my family – establish church, pastors, students – how to evangelise – plant a church. Not the same thinking heart	20
God placed me (in a particular nation) first. This is my Jerusalem. God reveals to me that the vision He gave to (my pastor), I am part of that vision. I will start here in this place until we win whole (local village) then go to nearby villages, towns, cities ... (regions)	21
And build relationships with them. Have bondings, learn how they can worship God	21
The definition (I had of 'power') was 'Power only comes from God'. That's it. He has it and people don't have it. Now, power mean influence and people can easily grasp what you're saying because you have that, especially when God is resided in you. If God really changed you and you have that intimacy with Him, when you share to other person, you really share. You really have the power like, 'Oh!' Not just convincing, but they themselves can reflect what God will do in their heart and in	26

their life. If God can do it in my life, then God can also do it in their life	
Before, sometimes I judge others, honestly sometimes ... I know that it is really ... thing must happen in our heart and mind ... always think good things about others ... but in HG it is much greater, it is really increasing, to think good things about the others to love the other – love the others, love God, love God, love the others, joy, peace with the Spirit of God. Even though didn't like me I still love them	28
A missionary that is full of love	28
[I have learned to] listen more, talk less. Let people be people and not try to make everyone be like me. Yes I feel free, and because of this freedom I want to everyone to feel it and the only way to feel it is to be yourself	30
The change that God gave me is that when I received love for a particular person. Yes, this change came during HG	36
For me, being a missionary is about readiness to die, to suffer even if it's hard, to eat what the people eat, not to be lazy, not choosy, and willing to serve. You're not the one supposed to be served but you are to serve others	37
[First Interview] When [I] leave, [I] will continue to fulfil the gift God has given me. Prophecy, more in prayer, and sensitivity to the Holy Spirit. Intercede, continue to pray and gather more people to pray together. Share and encourage them to intercede – to impart to them. [Second Interview] I just want to impart the Lord, to continue imparting to people. God talked to me this HG – to do this, and to intercede and minister to the poor. Just want to continue to impart to others	38
The way I look at things – the way I look to myself; the way I look to the ... people. It will, it will change me so much ... I learn how to love. I learn to become concerned. I learn how to – to become patient. I learn to have a patient. Those kinds of attitudes I didn't have that before	39
My heart has definitely softer for the people of God around the world suffering – so much suffering going on. It opens my eyes to a lot of suffering happening outside (my nation), outside (another nation). It actually hit me that the country like (another nation represented by one of the students) – that I actually don't know very much about is actually just really, really suffering. That just open up my eyes and my heart as well. God is sowing a seed in me of – I think love for His people	45
There are a lot of changes, especially in my sister. How can I show affection. I am from a family where there is a lot of laughter; it is hard to be serious. It has changed a bit since I have been at HG. I care for my sister. God wants me to show my affection His way	46

God activated the gift of discernment once again. During counseling, God speaks to her about the situation that the person is going through. She is able to minister specifically to that person. She desires gifts of healing, signs and wonders. Helps in ministry. She realises that she really needs those gifts. She used to think that it was for the big pastors, evangelists. But during HG she realises that ordinary person can have those gifts	47
During the first week I am already here I learned many things. Not only for my physical – not only for my spiritual growth, but also in physical. For example, like work, study, like sweeping, early in the morning and late in the afternoon, what is this, pulling the weeds and sweeping falling leaves and throwing in the garbage area. Another one also was about washing the personal dishes after we had been eating	49

**Witnessing:** An increased desire and confidence to witness to others

Table 46: Data Analysis – Relationship with Others: Witnessing

Excerpt Copy	#
This course helped me to understand better how to tell people about Jesus; it helped me how to serve in the right way	03
My cry inside me, ‘I want to see the people to come to the Lord’. That is, that is the big thing for me now, I see God is going to help me with things I need but my heart is to see (my nation) come to the Lord. HG has given me the right way through the tradition and the church – how I can go help people to know the heart of God	04
I had two vision to help people outside. Jesus showed me people bound inside and outside	04
God gave me very, very specific words of how I can reach to the number of tribes, and He gave me the thoughts that have not been in my mind	08
[A missionary will] help to spread the gospel within the local culture. He helps local leaders to grow spiritually	14
Yes, it is my duty to spread God’s love and Word to all	15
Focus on the people about salvation rather than [about] the church	20
I want to go to missions. Like Mama Lesley said, there are so many people who are still unreached. As the Bible says, to go and preach the gospel. I want to go to missions. But I will not go unless God told me to	21
Yes there will be changes. There are many changes I could do, especially in outreach – on how to relate with them. God gave me instructions on how to win them easily.	21

And He told me to live there in the outreach in (a North African nation)	
[Before HG] I just went house to house evangelising the people, making friends with them. Tell them, ‘Hello, how are you?’ and tell them, ‘God loves you’. I can tell them about Jesus and salvation. [In HG] God gave me more wisdom to know more about them. God push me more to do evangelism to missions to others	23
I have more boldness – to be more bold to go to a person without reservation anymore	31
God wants me to go and preach. And this is the work of mission ... this is not an ordinary work; it’s a very important work. It’s a missionary work	44

**Community:** A fresh recognition of the need for community in discipleship and service

Table 47: Data Analysis – Relationship with Others: Community

Excerpt Copy	#
He [God] helped him to love the missionaries. He found out how important it is to be a missionary	01
I am going to build relationships with other pastors and leaders. I am going to pass the fire I received here. I am going to pray for partners because I don’t want to be by myself on a mission field. I want to help other ministers who God had chosen. I want to help them to do missions. Church has resources and strength. The church is a body and we need this body to support us	01
Now I don’t get frustrated or offended with anybody	03
I am going to share with others with what I have gone through during the school	03
I am going to pray for the missionaries to rise up in my church	06
My desire to go, mobilise, equip and send missionaries grew stronger. When I get back to (my nation) I’ll be more proactive in mobilising and challenging people to help in missions work. I’m a catalyst. I want to start something that will have a lasting impact for Jesus Christ	09
God works in relationships, so when His people bring Him to work, to school, to nations in relationships, God moves	11
The main change [for me] would be to love the people more (in my ministry). To have the heart of Jesus and reveal His love	13
He [a missionary] should have relationships with his partners	14
[The biggest change in my heart/mind] I was so content having missions of our own in my own country. [In HG] I was taught that the body of Christ should be	15



interdependent with each other, that we should help each other, pray for one another [and] then build each other up all around the world. My horizon grew	
Realise that how good it is to have unity with each other. It is very difficult to do everything on our own	16
How to do some things that is not offensive to other people especially converts	21
I have become more willing to participate in things and with people, and I'm quite surprised with what I have done without any hesitation [laughing], whereas before it would be ... like, 'No, I'm not doing that'. Or I don't want to sit with people and talk, but now I enjoy it	34
Because I learned to listen to the Holy Spirit, I have developed my patience and this translates into my relationship with others. Even if others hurt me, I learned not behave in a bad way	36
Coming together as different nations – He has speaking about unity, brotherhood and life changing	41
Eating together with the staff was I was really surprised. Because what we have eaten with the participants that is also we are one. I really thank God because there is no, how do I call it – difference, like other foreigner which I have observed – usually they prepare food for them	49

**Changed priorities:** In attitudes and understanding in relation to other cultures and mission

Table 48: Data Analysis – Relationship with Others: Changed Priorities

Excerpt Copy	#
He thinks that missionaries should help develop the local cultures. That shows how much they love them, because if they try to give their own culture to the people, it shows how much they love themselves	01
This course helped me to understand the heart of God in my culture	04
I learned so many things from Lesley. God taught me some of the very practical things which I must apply, when I get back home, on different congregations	08
And I think it is important, if we are living – and the Christian life is not a part-time life that we can live this from Sunday to Sunday. I learned in HG how we can present ourselves that are wholly given to the Lord	08
[I know Jesus more now]. He loves us so much that He respects cultures and backgrounds. Implication is, that as missionaries, we need to do our best to study and	09

understand cultures and that we must get rid of ethnocentrism	
It is not just you going into the culture and changing people and giving and discipling and sending. It's also you being a sponge, just soaking in what God is teaching you through those people, because God has been in the culture before you came	11
It was actually the first time in a long time that I've been a minority and being on the subway, and people looking at you, just staring at you like that. You smile and they stare again and you think, 'Okay, when is my station coming?' It has really been unnerving and I wrote about that in my journal, just the experience of being a minority. Just to share though, in my journal, it made me better understand what women mean when they say, 'It's hard being a woman in an all men's boardroom'. Initially, male chauvinistic me said, 'Toughen up, you're a competent woman. You got there because you deserved to be there, you shouldn't be feeling bad'. This is a very logical, very professional response ... but very devoid of experience and emotion. So I think for the first time I understood why so many professional women are difficult to work with, because they expect a fight every single day ... You come into her office [and] her fists are already up ... I understand where it comes from now because on the subway, even when people don't talk to you, even if they are not talking to you, you feel so – it feels like you are a research project in their minds	11
'Learning from Those Who Have Gone before Us' ... showed me how much there already is in cultures we are called to go to	11
One of the biggest changes [in my heart/mind] was my view of other cultures. Having been brought up (in my nation), we were always aware of having other cultures ... living together with (my cultural group). In addition, the influx of foreigners from all over the world made (my nation) very multi-cultural. A lot of emphasis was placed on racial harmony and unity. However, it was very fear-driven; it was more to prevent racial tensions and riots due to our social and political history with racial conflicts. When I was studying in (another nation) I had a lot of discrimination from the (local people in that nation) within the university and at work. After HG I've truly learned the beauty – uniqueness – of other cultures, and how God sees them. I see each culture in love and not fear or suspicion variables and am appreciating our differences increasingly with each new day. We are all created in the image of God, regardless of ethnicity or culture	13
[A missionary to me now] is a person who goes to a foreign land. He should go there without forcing his culture, but help to spread the gospel within the local culture. He helps local leaders to grow spiritually	14

[I am going to] re-evaluate my relationships towards the church, ministry and my children	14
HG – it made me realise we need to do missions outside of my country. Missions in our country are big. Right now the one thing that is hindering us from planting more churches is finance and many of our churches get funds from us	15
[How do you know Jesus more since HG?] Jesus loves the bride, Philippine bride, African bride, Korean bride, and others. And we should be one as He purposed us to be. My belief in missions and its practice changed	15
I think – I just want to be honest with people before God ... I just noticed that all these – through all these teachings ... I just found myself closed. I think ... Somehow ... my heart was closed, somehow not in all areas, but I think in certain areas I was closed to – how do I say, (the culture in my mission) ... But I believe as a missionary the most important thing is having the open heart to embrace them. It's not only about their culture, but just to show – to show them I am with you	18
Through HG she's beginning to see the God that lives in her, is the God that lives in other people as well	19
I see other cultures different [now], so different. [It is] hard to adapt [to] their culture without compassion, without the heart of God. See myself – I am having hard time with other culture[s]. During school [I] learn about them – start loving them	20
My heart change[d, the] way I look at people not [of] my culture – [to] what is in teen culture and in the heart of God	20
He (the Lord) also taught me how to relate to others, especially from another culture – how to communicate, how to relate, how to share the Word for God, strategy, how to present the gospel	21
[My view of 'missionary'] was to preach the gospel in places where God sent them. No, [I] did not understand how they relate themselves to others. At first, I see co-workers to do missions, and have medical missions, but now [I see it as] 'mission', because [it is] whole to me – not just preaching the Word of God, but ... ways of how to share the Word of God that is not offensive to their culture – How to present the Word of God. We are not pushing (our)selves to them, because we have different culture how to worship God. I understood we should not change their culture, bring my own culture to them, but I will adapt to their culture	21
Big impact – God became flesh, lived among us. I see people with different cultures, and God has different culture to when God became man. He was able to relate Himself with other people. He share(d) the Word of God, did many miracles. First,	21

<p>[He] shared their culture – He learned their culture. I got better understanding how to relate myself with other people – to build relationship with them. God revealed many things to me and let me understand them about missions</p>	
<p>Before HG I met some missionaries, and somehow my view of missionaries was not that clear, everything had grey areas [in my concept of missionary]. Missionaries would ask for so much help – and financial help, and not seeing them have accountability to those praying for them, for the people who help them ... So that is why I had a distorted view of a missionary ... I knew that missions means living with people and living out Christ’s life with these people. Because of that – having met these people [at HG] I had a shaking of my understanding. Now ... everything has changed, I view missionaries now as people who are really in love with the Lord, and see missionaries as people who bring out God’s design in other people’s lives. My concept of missionary has changed drastically here in HG</p>	22
<p>Adapt to other culture. Learning about the culture so that I will be aware of that, to avoid the things past missionaries did [that] they don’t like. I will not do that to them. Sensitive to their culture and what is appropriate to them</p>	23
<p>When you go to mission field, some things would be offensive to them and you will have to adjust, even if it’s really not you ... You don’t have to bring your own culture – yeah, you can bring your own culture, but to reach them you have to die to your own culture, to break through or ... start a relationship with them ... so you won’t be offensive</p>	24
<p>I learned from the people at HG how I could touch (other people’s) culture and how to join their culture. I also learned about entry points into certain tribes or country. I have learned not touch the culture or the certain tribe or nation. I have also learned that we need to step down to the culture and learn about their culture through their practices. If we do this we can show them love and who we are as an ambassador of Jesus Christ</p>	25
<p>They go there led by God, not on their own choice but God’s choice, and be with the people through contextualisation and ... experience what they are experiencing and know the need. Because you can’t identify the needs unless you’re immersed with them ... I really have that deeper understanding of contextualisation. And especially like that He doesn’t have just one avenue that He could be identified in other cultures</p>	26
<p>Being open and learning from other cultures, and not to be just like to horse, just seeing this side of it, but seeing the other side and the back, and also this side. Learning others’ point of view and learning from them – learning how to</p>	26

contextualise from their point of view. What can be adapted, to how you handle, and how you will do it	
As I study now here at HG, I understand more about mission – that mission is not just a task, it is a responsibility. And it is also an obligation, that we must do it for the sake of the people	28
Loving the lost is loving all the kind of person. As our God revealed to me through Mama Lesley – that even though the witchcraft, the drug lords, the drug addicts, all the kinds of the sinners, all ... even the cannibal who eat men, they are the servant [inaudible] to the Lord, they are lost. Totally lost. They deserve to die. Because even though they are sinners, they are drug addicts, they are lost, they are still carrying the image of God, and they deserve to be loved. And they deserve also to know the Saviour our Lord Jesus Christ	28
[First interview] Missions is going to other places and learning their culture, respecting their culture so then we can share the Word of God, and the gospel can fill that place	32
[To love the poor] I think it means that I see God in everybody, and before I didn't understand this. So I am excited that He's shown me that He is in everybody; that His identity is in everybody. So therefore, He loves them the same as He loves me. So therefore, I want to love them the same because He loves them. Does that make sense?	34
[Culture] I also learn that if we go into another place, we have to learn their way, another way, to adapt to their culture	36
For me, being a missionary is about readiness to die, to suffer even if it's hard, to eat what the people eat, not to be lazy, not choosy, and willing to serve. You're not the one supposed to be served but you are to serve others	37
Since the time I studied in HG I learned how to adjust, and to – to be with some other culture	39
[I will also change] the way I enter in the people, different kind of people, even the foreigner, or (local) people, or even what kind of culture, what kind of those people. I need to – I need to become very observant, I need to become ... very vigilant and observant because before, I am very, very rushed ... 'Do this, do that'. But now that I learn how to wait and study first, or observe first before you ... get in for those situations. That what I want to adjust for myself	39
[I have learned to be] aware more of the cultural differences	42
God is blessing [me] to bless others	43

<p>Missionary has faced many problems. First the culture problem, first the food problem, then the language problem ... HG prepare me in the – in this sense, they teach me about the food. You know (my nation’s) food and Korean food ... are very difficult – different ... And I am here and I eat Korean food ... So it’s very difficult for me [laughing]. So this is also experience, that when God send me some area, so I have no problem. This is also a great experience HG gives me. That teach me how</p>	<p>44</p>
<p>(I don’t have) a detailed plan, but more like checking the right condition and the motives ... the things we have put in place. Like for example, ministering in (a certain village). And we have all this plan in place for the women there, but sometimes looking back assessing this last past few weeks, the way we have planned it is more like what will be most effective for them instead the motivation of how can we really show them – how can we really help them experience the love of God. And going beyond, okay, what our culture expects so, well just be with this one – but go beyond that and really bless them in a way that really shows them that we love them</p>	<p>48</p>
<p>So based on all the topics that you shared with us, it can help to gather, to motivate, to negotiate the people in a kind of background, in a level of livelihoods they are, in a level of education they have, then any cultural they have. Then applying for example, for the cultural shock, applying them and what are we going to do is, observing the people there and learning about their language so we can communicate easily. Another one is learning the way they what they are doing in a certain village, and then making them friends</p>	<p>49</p>
<p>The gift of the Holy Spirit which we have experienced here, we can apply it also. Through the changes which I have observed, which I have learned, which I have encountered here during the (teachings). So it helped me a lot to negotiate to convince the people because if it is only myself saying going there, saying do this do this, there is no power of God. If the power of God the will of God is with me ... so I can ... share it to any kinds of people, different kinds of people, that’s one applying what you have told us. Those are the things ... then, of course by praying before and reading the Words of God</p>	<p>49</p>

## **Appendix 7: Sample Interview Transcript**

The following transcribed interview of Student #11 is here reproduced in full to demonstrate the kind of rapport established between students and interviewers. The interviewer is referred to as ‘I’ and the participant is referred to as ‘P’ in the text. As with the Student Narratives, square brackets have been used to add words or phrases to give the reader context, clarity or to describe non-verbal communication; round brackets (parentheses) have been used where a word has been exchanged for another, most often where a pseudonym has been used to preserve anonymity. Italics have been used where the student has particularly emphasised words in their own talk. Further comments that appear in this student’s transformative learning excerpts in Chapter Six were drawn from his handwritten questionnaire.

**Interviewer:** Wan Hsi Yeong

**Participant:** Student #11

**Date:** 31 August 2008

### **Background**

I: Could you tell me your name please?

P: [Student #11 gives his name and describes its meaning as ‘give thanks’ which is an instruction to his family to give thanks for him].

I: That is a nice last name.

P: Yeah – No, no, no, my name – my name is ‘Give Thanks’, just ‘Give Thanks’.

I: Okay.

P: But my name is an instruction to my family to give thanks for me.

I: Wow.

P: Okay, so that’s what it is. My last name means, ‘The Son’.

I: The Son?

P: Yes [laughs]. So lots of people back at home call me (first name)-Son, when they joke.

I: That’s nice. It’s a good name. [Pause] How old are you?

P: Thirty-one.

I: Can you describe your ethnic group, your tribe, your language?

P: Wow. I come from the Swazi Tribe. We have one language, one people, one culture and one political and geographical location. So my country is made up of one tribe, one people, one language.

I: And the language is Swazi?

P: siSwati.

I: Si ...

P: siSwati.

I: [repeats] siSwati.

P: siSwati ... [spells it out].

I: So it's important how you spell it.

P: It is. If it comes at the beginning of the sentence, of course it will be capital letter 'S i' then capital letter S w a t i [spells it out]. But 'S i' in my language just means 'language of' Okay?

I: Ohhh.

P: Yeah, the Swazis. siSwati [spells it out]. Language of the Swati people.

I: So your tribe is Swazi?

P: Yes, Swazi. So my tribe is Swazi, my country is Swaziland.

I: What is your socio-economic situation? Your living, housing.

P: Sixty-nine per cent of the people live below poverty – the poverty line, and twenty per cent of the people control half of the economy. Literacy is quite high, I think at about seventy per cent – high for an African nation. It varies, you know, some people live in three-story houses with four Mercedes Benz parked under them, all paid for, and some people alternate their meals: the kids eat today, they eat the following day. So it's a very wide spectrum. But we're considered a middle-income country if you look at our GDP, which is why often we don't get attention from international organisations because they look at our GDP and consider us a middle-income country, and not – not looking at how that wealth is distributed amongst the people. But all in all, Swaziland is – we're a nation that can do much better if we really, really try. Yeah, so it varies. People live in stick and mud houses, live in condos, they live in one-room apartments – we call them bedsitters, I don't know if that's what you call them?

I: Yeah.

P: So, it really all depends on where you are, where you work, what your education is, what your association to royalty is – because that has, millions of dollars worth of, ah, benefits [laughs]. So it varies. Most of the people, like I said, sixty-nine per cent of them are poor.

I: And what does that mean?

P: 'Poor' means that they – no, we use the World Bank standard of less than a dollar a day, less than two dollars a day for some of them. But also that's not always an accurate measure because people don't need the dollar sometimes. They raise their own cows,



they kill their own meat, they farm – they do all that. For all intents and purposes, that's the measure we have, and that's the one that we use. Inadequate housing sometimes. By inadequate I mean that they may not have a house that can stand a nice – a well-brewed storm, or they may not have enough structures for everyone in the family. Recently, my team and I went to visit a lady who is – she's in her sixties. She is raising eighteen kids.

I: Her own kids?

P: They are not her own. Some of them belong to some of her siblings who have died from AIDS, which is another issue in my country. So she is taking care of all these kids because they have nowhere else to go. She sleeps in a room with the girls, and the boys have just built themselves a room outside. The same room she sleeps in is the same room they cook in, so it's divided by a sheet and so there is coal and firewood and everything. The smoke moves into the girls' bedroom and the youngest one had developed some kind of bronchitis because of all the fumes. So, I mean you have – you have situations that are that bad. And she sells liquor to live, because she – she and the kids, the way that they make money, is during the summer season when there is farming, they go and weed people's fields and they make money that way. But in the winter when there is no farming, they sell liquor until it is summer again. So, we have those extremes.

I: What would your economic situation be then, your personal – ?

P: Personally? Okay [pauses, then laughs].

I: How would you consider yourself, you know, in your present situation?

P: I – my wife and I jointly earn in excess of about four thousand US [dollars] a month. We've blown all our savings on our wedding [laughs], which is good [laughs].

I: [Laughs].

P: But we – comparatively, we are okay. God's been gracious – really, really, really. We have a daughter we can send to almost any school we choose.

I: So you live in the city?

P: Yeah, we live in the city. We don't own a home yet. When I go back home I will possibly find that she has bought some land or buying four hectares of land in a place just outside the city. I don't know where that puts us. Land is cheap in Swaziland, so four hectares doesn't mean I am Bill Gates [laughs], it just means –

I: Is that in the city?

P: It is just outside the city – just outside the city, kind of breathtaking. We bought it as our home. We want to build there.

I: Yeah.

P: If it takes us ten years to build then fine, you know. But at least we have found a place that we love, and a place that we can come back to if God calls us out of Swaziland [laughs].

I: Yeah, I know, that's [inaudible].

P: You know, when we retire. I come from parents – my mum was a teacher until last year. She retired last year. My dad's been a pastor all his life, and still is. My mum always earned more than my dad, all our lives. It was never a problem. It took them nineteen years to build their home. It's a beautiful seven-bedroom house.

I: Wow.

P: It's a massive, massive, massive house, which I don't know what they are going to do with now, because all of us have left. Now they have this seven-bedroom house to themself – it took them *nineteen* years, hear me, *nineteen years* – in stages – because they wanted to build it cash. Idealists. So, I've never been rich, never close to it, never gone hungry, never close to it.

I: This will be linked to your new question; I was going to ask you about your family background.

P: Yeah, yeah. Now?

I: Yes.

P: Okay. I'm a third generation Christian, a third generation fulltime Christian minister. My grandfather was a pastor from 1933 until 1999, sixty-six years.

I: That is a rich tradition, a rich heritage.

P: Yeah, and my dad's been in the ministry since 1965. Thirty of the forty-three years he's been in fulltime Christian ministry was spent in higher education – Christian education. So he was one of the pioneers of Bible colleges in Swaziland. This is from 1974 until 2004 with a five year gap, which he spent studying and working in the States, doing his degree. My mother – oh, from my dad, my grandma is still alive; this year she is eighty-seven. My grandfather was ninety-five when he died. I hope I have those genes [laughs].

I: *Ninety-five.*

P: He was ninety-five. He came from a tradition of animistic people, ancestral worship and everything. He got saved in 1933 and started preaching in the same year. He preached in socialist Mozambique which was very, very challenging. They would tie him down and get a stake and hit him on the mouth until it was swollen and they would tell him to stop talking junk. You know, they were hitting the mouth that was talking nonsense. Lots of stories about donkeys that wouldn't want to travel anymore to – he used a donkey to travel from place to place, ministering.

I: So he is originally from – ?

P: Mozambique – originally from Mozambique. My dad was born in Mozambique, moved to Swaziland in 1965 then moved to South Africa in 1966 to study, moved back to Swaziland in 1969 and had his first church. He married my mum in 1973.

I: Would you consider yourself from Swazi?

P: I am Swazi. My mother's Swazi, I was born and bred in Swaziland.

P: And that makes you a Swazi?

P: Yeah, it does. It makes me a Swazi because I was born there. My father naturalised, he is a citizen of Swaziland. I still have very, very strong ties with Mozambique. I speak the language fluently – not Portuguese – the native language.

I: Makhuwa?

P: No, Shangaan. Those are people from [inaudible]. When they speak, I do not understand anything they say, that is how different we are. So I am from Swaziland, because of that.

I: So you don't take the same tribe as your dad?

P: I guess you can – I am Mozambican and Swazi, that's the way I put it. My love for both countries is strong. I have ministered in both countries, so has my dad, so has my granddad. My father was in Swaziland when we were born. He married a Swazi woman, worked in Swaziland. I was Swazi by birth, we were born in Swaziland, I have four sisters, three biological and then one adopted. I am the only boy. So usually you take your father's nationality, but my father naturalised. And so my father's nationality now is Swazi. He is Swazi by naturalisation. So my passport, my documents – if I get arrested, I am read my right in siSwati [laughs]. It's one of those funny situations, but, yes, one of those nice situations. *Hah*, I have to share this. My grandfather has eight kids – had nine, has eight now. The second to last-born died when he was eight, and his name was (Daniel). We hear a lot about him from my grandma. He – when he died, he told my grandmother, apparently, not to cry because he was going to be with Jesus. My grandfather was away on a mission trip – on a ministry trip, and when he came back two weeks later he had been buried, this was the fifties remember, the sixties, and so – And you know another thing, my dad met his dad when he was eight because they had been studying theology in South Africa and working their way down (South) and so he had to be introduced to his dad, you know, 'This is your dad.' And you know, that experience caused him to promise himself that he would never have to be introduced to his kids in the name of the church, in the name of doing anything great.

I: So your birth father was away?

P: My grandfather was away for most of the time my dad was growing up.

I: So he left just after your dad was born?

P: Maybe when he was about three or four, because he doesn't have recollection of (his dad). So he left for three years studying, working in the mines in South Africa, sending money home. He is one of the pioneers of the mine church in South Africa. You know back in those days, when you went to South Africa, you went. You sent money home for three years and you came home, planted another baby, went back, met him when he was three, you know, it is just the way that it was. So what my granddad did is not any different from what happened during, you know – guys would have to alternate – 'You're going home this year' and they would give that man money and clothes, you know, 'You'll need this', 'Give this to my kids'. So that is how they did it because they would never have enough money to get home and come back.

I: It was always for the families.

P: It was *always* for the families. So when he came back to Mozambique, my dad was eight. And of course that is not the first time that my granddad had seen my dad, but that is the first time that my dad had seen my granddad when he was old enough to recognise him and know who he was. So he (my dad) was really young when he (my granddad) went and left. I can tell that my dad didn't like that at all, you know, being introduced to your own dad at eight. But, out of my father's immediate family, two of my grandfather's sons are fulltime ministers, and from the grandkids, four of us are fulltime ministers, from that legacy. So he did something good [laughs].

I: Yeah.

P: My mother came from a – my grandmum was a traditional healer. Very funny. And my mother – [The interview was interrupted, so the audio was momentarily stopped and restarted].

I: How did your grandfather come to know Jesus when you said he comes from a family of animistic practices?

P: There had been missionaries in the area he worked in.

I: Where were they from?

P: The States. Wesleyan missionaries.

I: Ohh.

P: I grew up in the Wesleyan church, my father is still a minister in the Wesleyan Church, my uncle is still a minister in the Wesleyan Church and all my three cousins who are in fulltime ministry are ministers in the Wesleyan Church, except me. I went Pentecostal crazy so – but these are guys who love God, and are wonderful guys. Missionaries came initially to South Africa, and then moved up to Mozambique. The way they got to Mozambique was that they ministered in an area where there were Shangaan people in

South Africa, so they learned the language and then were able to go ministering in Mozambique because of their linguistic competence. So even though it is two very, very separate locations, they spoke the same language, so that is how they got to Mozambique. My grandfather – he tells us he was a terrible drunk [laughs].

I: Your grandfather?

P: Yeah, he tells us he was a drunk, and he would drink pawpaw liquor [laughs] and they would have to drag him home all the time. And he would smoke marijuana all the time. He got saved at twenty-one and started preaching at twenty-one, following these missionary guys. *And*, the reason that my father got – not really the reason, but one of the main reasons that he even got the scholarship was the relationship that my granddad had with one of these missionaries. So when my dad moved into ministry, they recognised a chance to link an educated African guy, who was in ministry, with churches in the States, in terms of education, so that is how he got to go there. My dad and one of the sons of this missionary, (James – James) is his name – let's just call my grandfather '(Azikiwe) Senior' okay. So '(Azikiwe) Senior' and '(James) Senior' have sons who are both in full time ministry up to this day, and their sons basically grew up together. So (James) Junior, my dad's counterpart, speaks Shangaan and siSwati with a native accent – like right now. If you turn around and you see him, you will look for the Swazi who is speaking.

I: That's how close they were, huh?

P: Yeah, They grew up together as kids at eight and nine – they grew up together. Third generation, me and (James') son, we are close. He has been a missionary to China. I don't know where he is now, I know he went on furlough, but I don't know where he is – whether he went back to China or not, but I mean, we have stayed close. I honeymooned at their house, at (James) Junior's house.

I: Where was that?

P: In (a particular Mozambican city). They have a house by the beach, a triple-story house. It is very nice. So they vacated and went to South Africa for two weeks while my wife and I honeymooned there. So he is a surrogate dad really, and if there were anything that I could not tell my dad and I needed help, I would drive to him and he would come and talk to my dad, his brother. I have had no – I've had no blatant bad experiences with white people, I love them. They have done nothing to me, and really, what they can do about what their grandfathers did? You know, historically it still hurts, but personally I didn't know that being black meant something until I got to Johannesburg, in South Africa. And I lived in the States, in the South, in the eighties.

I: That was when your dad had a scholarship to do his degree?

P: Yes, they both had scholarships. My mum did biology and some other things.

I: So you didn't feel any discrimination?

P: No, I didn't even know what it was, until I got to the airport in Johannesburg, in Africa. They said, 'Alright, you guys are black so you go on this side. White people, this is their lobby.' This was during Apartheid in South Africa and I didn't know that being black could mean anything. Yeah [sighs]. [Pause] So, you ask the questions. Because you know me, I am a pastor's son and I don't stop.

I: Did your family live in South Africa?

P: No. Here is the funny thing. When we landed in South Africa in 1984 or '85, I can't remember – 1985, from the States. We came back after being there from 1979 until 1985, something like that, my father did not take us back to South Africa until Mandela was released. But he took us to Mozambique, risking our lives, because you could get killed going there, *easily*. We would drive past burning cars and I would – I remember this time in 1991 – the safest time to drive was between about ten o'clock and two o'clock because you had lots of government police patrolling the highway. But even then, you know, you could get hit. I remember we left the border gate at a quarter after two. We were driving to Maputo. It is a forty-five minute trip, but because of how bad the roads were – there had been bombs put on the road, and we had, we had – not even potholes, but craters in the road, so it took two hours to get from Mozambique to Maputo; a trip that would have normally taken – would now take us forty-five minutes. And just as we drove out of the area we knew we were secure, we saw a car burning and we drove on, and for two hours I was sick. Everyone else apparently was fine but I was sick. I was just literally sick. I was lying on the lap of my cousin, just sick. And now I think my dad risked our lives taking us to where we would be affirmed as people, rather than to go to South Africa where we would be degraded, relegated to second-class citizens and we didn't die so I am grateful for that. He – he's a piece of work [laughs].

I: [laughs] Sounds like it.

P: He's a piece of work, yeah. But my mum is still the *boss*. You know how it's like [laughs] Yeah, mums are always the bosses.

I: What's your education like?

P: I have a three-year Diploma in Christian Ministries, a theology-based one. I have a four-year degree in linguistics, triple major – almost killed me.

I: Triple major? Which – ?

P: In African languages, African literature and English language. I don't know what was wrong with me, don't ask.

- I: So you've been studying in college for seven or eight years?
- P: Yeah. And then I have a post-graduate diploma in education.
- I: Nine years.
- P: Yes. I did the triple major in four years. I did all of that in four years, so that is what I am saying, I don't know what possessed me – why I chose that combination [laughs].
- I: Where did you study?
- P: In Swaziland. All my education was done in Swaziland.
- I: Whoa.
- P: Yeah. University almost killed me, honestly [laughs].
- I: Yeah, doing one major – but you did three.
- P: It was really a double major and a minor, but it's – who am I kidding? It was a triple major, okay? It was structured such that I had a whole set of courses for African languages, and a whole set of courses for African literature, and then a whole set of different courses for English language. So it was really a triple major, but to make you feel a little – to help you not go crazy, they would call it double major.
- I: But it says African languages, so that means *all* the African languages?
- P: Not all the African languages. In Africa, if you remember that the history of Africa is that most of the [inaudible] and Bantu people – I come from the Bantu people – we came from Central Africa and moved South, due to wars and due to lots of other things. Better pastures for our herds and cattle, running away from white settlers that were taking people. So we moved South, and only the Khoi and the San were South, so we the Bantu came over three hundred years or so, moving down. There was one language that was spoken when we were in Central Africa, which has developed into many, many languages now. So what we were studying was kind of like the proto-language, the one language that – from which every other language now derives – and just the principles of it, of how language is created. It is not every African language because they are so, so diverse and you know, you have languages that are influenced by Arabic, etc. We didn't go that far. What we did do though is look at those and their – what they call 'glottochronology', which is trying to see how far removed in time, historically, one language is from another, which you can calculate based on you know, suffixes and prefixes and some of the root words that are similar and how they then start to deviate as time goes. There are formulas for that. I almost died at university [laughs]. It was interesting but –
- I: Quick question, do you remember any of it now?
- P: No, [laughs]. I am not using any of it, but I hope it will help me to learn Korean, some of that background. I think this is my first time in Asia, ever, so I want to be able to

learn at least Hangeul. Being a linguist, I have read up a little on it, and I see it has lots of Japanese and Chinese influence with the lithography of it etc. and I think that if I learn one language then it opens the gates to other Asian languages, just enough to have a conversation.

I: You could start with the hardest language, Chinese.

P: Yeah, Mandarin is the hardest language; that much I know. I am told that the intonation in Mandarin is amazing. We were told that there are words, depending on how you pronounce it, can have six different meanings. That is like, *wow*.

I: That is so funny because we were just saying, when we say, ‘Ni hao ma’, that’s ‘How are you?’ in Mandarin you may say, ‘Ni hao ma’ [different intonation], ‘You are a good host’ in Mandarin [laughs]. So, no, you don’t call someone a good host.

P: [Laughs] So basically that is my education. In the very near future I have applied to do a joint MDiv and MBA with (a particular university where a well-known minister and writer) teaches. So this is now a double – it will take four years, so this is an MBA and an MDiv at the same time.

I: Wow, that’s interesting.

P: So basically what it is, is a Master in Business Administration with a focus on economic development, so that is the focus of it. I will give you the website, it is really, really interesting. It has a very Christian element to it, because there is an MDiv, so there is a Master in Divinity. What you do is Old Testament, New Testament, Hermeneutics and Homiletics – I mean it is just everything – everything biblical, and then linking it with a business and economic component.

I: Do you need a basic degree in theology then?

P: No. Your first degree will do, and some of the work that you’ve done in Christian service will do. It is something that I really want to do, and I encourage many, many people to consider it. So that is my education. I want to do my PhD before I’m forty – by the time I’m forty. I should at least be studying towards it when I’m forty. Right now I don’t know what it will be in, but I will have a baseline of theology and linguistics and literature and an MBA, and so based on that I will just really need to inquire of God what direction I take. Long answers, huh?

I: It’s all good.

## Knowing Who You Are

I: Describe your calling into mission. I know you born into a long heritage of ministry, but personally, your calling into mission.



- P: Ever since I was born – I think – I knew I would end up in ministry. I just didn't know what it would look like. And having a grandfather and a father who are technically missionaries, I grew up around lots of missions, and knew the stats just off my head. You know, from the World Book of Missions I could quote it. So God has been calling me since I was a kid.
- I: So you always knew you were going to go into that work?
- P: Yeah, I always knew, never doubted at any point. I just never knew what form or what shape it would take. But from the time literally I was four or five, I knew and I know now as clearly as I knew then. I don't have specific dates or dramatic, one-time events. I never fell off any horse on my way to Damascus, I just knew, kind of like John the Baptist, filled with the Spirit from birth I guess [laughs]. I always knew, and if I ever do anything else, I will probably die from meaninglessness. That's all that gives my life meaning, that is all [sighs]. At the present moment I am open to God calling me to another nation, but right now my mission is to the people of Swaziland.
- I: Which is part of my next question – What is your current mission practice?
- P: In many ways I feel like a missionary in that – you know how people never forget that your dad is really Mozambican, especially when you start talking to them about – in my job, I talk about the way people sleep.
- I: What is your job?
- P: We do AIDS work, so we talk about the way people sleep.
- I: Can you explain?
- P: I work for (a particular parachurch organisation). (Another student at Holy Given) works for the same organisation. We have ten different ministries under (this organisation), and so his and mine never, ever meet. So, if you ask me what he does, I will be very vague because there are ninety employees, and for Swaziland we are a big organisation. My job is to create AIDS programmes for rural pastors in their churches and link those programmes with what the government is doing and what NGOs are doing in an area. So, it is to mobilise pastors and to mobilise their people to start AIDS programmes in their communities. That is my job.
- I: You mentioned before – since you are talking about AIDS, what is the AIDS situation like?
- P: Woman fifteen to forty-nine in Swaziland, those who go for antenatal care and know they're pregnant, and checking their kids' and their health. Thirty-nine point six per cent of them – two out of five of them turn up with HIV. Those are our last statistics from December 2006.
- I: Age group [inaudible]?

P: These are all woman fifteen to forty-nine, so it is the whole range, but the least infected is the fifteen to nineteen group. The most infected is the twenty-five to twenty-nine year old group, and the startling thing is that married women are now more at risk than unmarried women. That has to do with culture, negotiating condom use, negotiating when, where, how, with whom to have sex. All of those things. And some of it has to do with some – which is changing now – some church teachings. Women are to be submissive, and what that means. It is not the concept of submission; it is what it means in the culture to be submissive. You should never ask your husband where he is from. If he brings a girl home, you get out of the bedroom, you make the bed – and this is taught at church.

I: Seriously?

P: In some churches. And some of us stood up and said, *'Hell, no'*. And they thought we were rebels and we should really respect. But we told them that these are our mums and our sisters, and you don't tell us to respect, if this is what respect is. But it's changed. AIDS is changing our culture really. It is changing the way people [sigh] just see everything, which is both good and bad.

I: Maybe we can talk about that more later; it's very interesting.

I: What are the significant influences that have affected you?

P: In ministry?

I: Just your outlook. It could be people, situations, circumstances.

P: I think that my dad is the greatest thing that has ever happened to this world, and I mean it. That man, he's everything to me, as a man. And I think that the best decision he made was to marry my mother, who if phenomenal. My mother will be sixty-one in October. She was diagnosed with cancer when she was sixteen – for the first time, and now the one is on the other side of the six and she is sixty-one, forty-five years later, and she is still going strong. Lymphomenia, yes. She has an aluminium jaw right now that has to be removed. But, that woman, she stood by my dad and my dad took early retirement to take care of her. Those two people, if you want my bone marrow, I'd give it to them. That has been my biggest influence on everything. I am not saying they didn't make any mistakes, they did, they wouldn't be human, and maybe I wouldn't feel comfortable next to them if they had no mistakes because I couldn't relate. But those two people influenced me a lot, a lot, a lot. My granddad and my grandma they were – but it is only now that I am older that I see how much they influenced me. When we were kids, we didn't think much of these old people, but I was twenty-five when he died, so I got to know him as an adult. That was great. He was married to my grandma for sixty-one years, and that was great, from 1941 to 2002. And forty days before he

died, he said to me that if I don't find a woman that I can love and respect like he respects my grandma, I shouldn't get married. That was forty days before he died, the last time I saw him. He never called her his wife, he called her his [inaudible] which means his girlfriend [laughs]. Every time he spoke to her, he would call her either by her name or by [inaudible]. My grandma doesn't know how to iron up to this day because my granddad did it. I'm *serious* [laughs]. She did the washing and he did the ironing. In Johannesburg he did a lot of ironing for white families that he worked with. I have been influenced a lot by different writers. I read all the time – everything. Lots and lots and lots of writers, but probably the main writers who have influenced me are Phillip Yancey. I buy anything he writes now, just helping me wrestle with relating to an invisible God. Some people have it nice and have labels on it, on how they do it. In Africa, those labels don't always work. When a child is raped by his or her dad and the family sides with the dad and not the mum, and the cops don't really care all that much and the judge know throws it out. And you try to relate to a God who is just. Right at that moment, not many books will help you grab hold of that. He has helped me. 'What's So Amazing About Grace', is one of his first books. 'The Jesus I Never Knew', 'Reaching for the Invisible God', all of those books have been great. John Stott, I love that English man. C.S. Lewis very, very much. Many, many, many. And a couple of African writers. Being a student of literature – secular writers even. There's a writer called Chinua Achebe. He is a Nigerian writer and he wrote a book called 'Things Fall Apart', which sold eight million copies in the fifties [laughs]. Yeah, he wrote it in the fifties. He is phenomenal, just absolutely phenomenal. Another writer, a white writer in South Africa called Nadine Gordimer. In 1991 she received the Nobel Peace Prize for literature. She is a white South African, which every racist white South African hates. She's one of those – influenced me greatly. Desmond Tutu – very, very much and a couple of Zimbabwean writers too. There is a book by Alexandra something-or-other, but the book is entitled 'Don't Let's Go to the Dogs Tonight'.

I: 'Don't Let's Go to the Dogs Tonight'?

P: That is the title of the book, and you will laugh from the first page to the last page. You will cry from the first page to the last page. I have forgotten her name and I bought her book when I was travelling, going somewhere and I popped into a bookshop at the airport, and I found it and I bought it. Another one of her books I think is called 'Scribble the Cat'.

I: She's funny, huh?

P: Yes, she is very funny. There are lots of books I like. Good friends, bad friends. They have all influenced.

I: Who has most influenced you?

P: My older sister. She is probably the reason that I finally became a strong Christian. Her and I were – people thought we were boyfriend and girlfriend because of my size and I was taller and bigger than her. I was actually *skinny* at some point, *very* skinny. I had to put on weight because I played national team basketball. All these guys pushed me around, so I had to put on lots of muscle to be able to play, but I was skinny. But – you know I got – from the time I was seventeen to the time I was eighteen I put on eleven kilograms of muscle, and then I became fat as you can see [laughs]. So, my sister, God bless her soul, and her socks – everything about her. She lives in (another country) now.

I: The next question is, how do you feel about your relationship with God before the school and now as it's going along?

P: Mmmm.

I: Has it changed?

P: It has shown me blind spots that I had, I still have, and I will continue to grapple with when I get home, in my relationship with Him. The school has shown me how comfortable I was getting. It's shown me how much I complain about things that are petty compared to what other people go through. It has shown me that I am not Elijah, I am not the only one who hasn't bowed to Baal; there are seven thousand others who haven't. So it's been great for me. And, you know, coming here initially, Pastor Deborah organised our coming here, and this week I was supposed to give a final yes or no answer to a National Programmes Officer position I had been offered by (a particular international organisation) in Swaziland by a Muslim man who is the head of (that organisation) in Swaziland. Muslim man, I work with him and basically because of the way I had worked with him, he wanted a Christian in his organisation. It didn't help that the salary was five and half times better than my current one [laughs], and I get taxed a lot less because I am working for the (that international organisation), my daughter gets to go to school. So it was a real distraction, I'm not going to lie. It was a very big distraction. You know how you rationalise, 'I can do – I can still do God's work, and this is the hand of God in my life, and where I am, I am limited. And suddenly, ooh, *I* am the one determining budgets; I determine where they *go*, and all of that. [This is] God's work.' But when this call came [saying], 'You need to make – In the next twenty-four hours you need to decide whether you are going, or not', I knew it was a big 'No' from God. So the trip not only improved my understanding of so many things, but it also pulled me away from a very real distraction in terms of – It's almost like the temptation Jesus had, 'I will give you all this and all you need to do is bow to

me.’ But I believe that God will give me an Ephesians 3:20 experience right where I am. I don’t need to go to (that organisation) for that. So the school has really been – it’s been everything, yeah.

I: How would you describe some of the things which you have learned coming to the school? Or what in the school has impacted you the most?

P: I think one of things that the school has taught me is that there is a difference between resources and resourcefulness. By that I mean, we are such a therapeutic culture, we live in our past, right? Because of this and because of that, I can’t do something now, and I don’t have resources for it. People who have gone through worse and had less have done much more. School taught me that God is the only resource that I need and that He will give me a mind, a heart and the strength to be resourceful, to use whatever is around me, whatever is within my reach to do what He has called me to do. Just, over and over and over. I don’t need fifteen-year guarantees or a hundred-and-fifty-year strategic plans. All I need is assurance of His Word, his Rhema to me, ‘This is what I want you to do; this is what I’ve called you for’. And, He pays the bills. I don’t need to worry about the bills. I have seen that, but you know – You know when you are alone in a landlocked country, your mind gets landlocked too? I am telling you for a fact, landlocked countries – there is something about seeing the sea. Just – [pauses]

I: You see how –

P: Yeah, you see how vast –

I: You see how beautiful it is on the horizon –

P: Yeah.

I: I love the sea.

P: I love it too, which is why I might move back to Mozambique. But that is another interview –

I: *Mozambique?*

P: – another day [laughs]. We were offered a job in Mozambique, my wife and I, but we didn’t have – it didn’t have any place where we could take our daughter for school in that city, in (a particular Mozambican city) [sighs]. So we had to turn it down. And we played ‘Fleece’ with God like Gideon.

I: There was [sic] three confirmations.

P: Yeah, but I mean, this – again – confirmation for not taking the job came from a man who would have benefitted the most if I had, (James) Junior, he’s my dad’s – yeah, that missionary guy. He’s the one that said, ‘You know what? Maybe right now, what you can do, avail yourself for consultancy work and stuff, but, pray about it, think about it.

But being your dad, I'd say maybe not now.' So I thank God for him. [Pause] Um, what was your question? [laughs].

I: No, that's good. [Pause] What is it that motivates you to do what you do now with your work?

P: The money. *I'm joking* [laughs] because there's almost none of it at any time. My primary spiritual gift is teaching. I learn so much because I love to teach so much. Are we going to run out of time?

I: No, I can keep recording it.

P: Okay, good. So, there is nothing that motivates me more than seeing people walking in new understanding. That's amazing and every time that happens, I get inspired to do it more. And you know, just also seeing people freed by truth being shared to them. Making an old – taking an old established truth and snazzing it up and just putting some contemporary into it, 'This is how you can live this today' and seeing people thriving in their relationship with God. Or, asking better questions of where they are struggling, because of new understanding. That makes me – I have another – another love is seeing people get liberated financially. Oh I love that, I love that. So my job allows me to do both. So why would I go to (that international organisation [mentioned earlier])? [laughs] A family that ate once a day suddenly eating two times a day, suddenly eating three times a day. And, I haven't gotten to a place where I have a problem with obesity, where they are eating too much, yet. But, I love it; that's what motivates me. It is God allowing me to take His timeless Word, and just make it new to His people, to walk in it with better understanding, there's nothing like it. And I learn so much because I love to teach so much, just like I said.

I: Do you teach the pastors?

P: Yeah, I teach the pastors. That's what I do. I taught at Bible College for three years, which is what I did in the States.

I: When did you start at (the parachurch organisation)?

P: Last year. I taught at Bible College for three years, and then I (held a senior position in a) national AIDS church movement in Swaziland for two years. But it was more politics than ministry, so I left it and I went to (the parachurch organisation). I am not going to waste away doing politics, not at this stage. You do that kind of a job after you have gained a track record with people and they trust you, and you can do that then. I was twenty-seven when I started doing that job. I just couldn't find any motivation to do it well, which is where this Muslim guy met me, and we worked together, and he wanted to get me back into the fold. No, not a chance.

## Knowing What You Believe

I: What did you think a missionary was before you came to the school? And has this changed at all during the school?

P: I grew up in a missionary's house –

I: I know, exactly.

P: So what this did for me, it was a beautiful refresher to see what missionaries outside the *Wesleyan* Church do. Because those are the ones I have been exposed to mostly – Nazarene Church, Wesleyan Church, what they call the *Holiness* Churches, okay? I had been exposed to those. Baptist – I had been exposed to those. But to come and hear that there is a missionary who, which I knew, but I had never met anyone, I had. To come and meet people from Pentecostal backgrounds who are missionaries and to hear of God moving because people are being healed and not just taught. You know, signs and wonders, 'follow those who do these things'. In the Wesleyan Church – for instance, in the Wesleyan Church, speaking in tongues in public is a big 'no, no'. 'Who is going to interpret the tongues?' and all of that. So, they – but doctrinally they are sound, because that is what they do. They are very, very, very strong, both to their benefit and their detriment, because if Wesley didn't say it and the Bible doesn't say it, then it cannot – Rhema experiences are not very – yeah. But it was good for me to see what other people in other countries, non-US countries especially, though that's my experience growing up. Everything has been centred around the US. To come to the second largest missionary-sending nation in the world and see how they do it was invaluable. It was great, and just to see complete abandon to God, to what He has called them to do, and to talk to some of their kids and find out that they have the burning desire of their parents to continue doing missions. It has been a big, 'God, you are faithful'. I have seen that in the Wesleyan Church, I am glad to see it in Pentecostal churches also. That God calls and keeps calling. I had a pretty good understanding because of my background. It was great to see what God has been doing and continues to do outside my sphere of knowledge, which is the Wesleyan Church.

I: How would you describe a missionary though? I mean, what is your idea of a missionary?

P: Idea of a missionary. Missionaries are almost always evangelists and apostles. Their work is to go into a culture, soak themselves in the culture, sifting it through God's Word and then presenting the gospel, and then raising disciples, and then raising leaders, and then moving on to do it elsewhere. That is what I have understood missionaries to be. Some it will take seven years, and with some it will be seventeen,

depending on where you are in the world. For some it will be the rest of your life in one area. But you know, moving in, living with people, understanding them, speaking their language, and that's not just their verbal language, speaking their language and just the whole time loving them and filtering their culture through God's Word, and just waiting for gaps where you can start speaking to them. Some cultures have no issues with you coming Day One and saying, 'Hi, this is who I am'. And they ask you questions and you create a relationship from Day One. Others, you will need to live in the culture before you can share. But regardless of what the culture is like, always people must immerse themselves in the culture if they are to be missionaries. Understand it well enough to understand the struggles of the people; why they celebrate over certain things. I'll give you an example. One of the Wesleyan missionaries, I can't remember where it was, it wasn't in Mexico but it was somewhere else. When they first – when he first – in Papua New Guinea, one of the missionaries there, when he shared the story of Jesus, they listened, very intently, and then when he said they put him on a cross and He died, *everyone* broke out into laughter. He wanted to figure out why people were laughing. He found out that if people want to stop themselves from crying, they laugh, in that culture. So laughing isn't always a sign of happiness.

I: Whoa –

P: It's a sign of countering tears and pain also.

I: Whoa –

P: So, I mean things like that, which you need to – you need to know whether I am laughing because I am countering pain, or whether I am laughing because I am happy. Live in my culture enough to know that, if you are a missionary. I heard that story when I was eleven and it stayed with me. It is amazing how these things stay with you. That is what I think a missionary is.

I: And that hasn't changed, since you've been here?

P: I think that what has changed is that there needs to be a perpetual hunger for growth. It's not just you going into the culture and changing people and giving and discipling and sending. It's also you being a sponge, just soaking in what God is teaching you through those people because God has been in the culture before you came. All you did was just cross the 't's [and] dot the 'i's – bring the full revelation God has been in love with that culture. I think it is the never-ending need to grow in your knowledge of God and in your relationship with God. Not just be a work, work, work missionary but being a work learner, receive, give, that kind of a cycle. That was emphasized here.



- I: We talked about your experience with white people from America, and you grew up with them, and so you've –
- P: Pretty much.
- I: The next question would be, how do you view – I guess you've already answered that – people from other cultures? So, what has been your experience here in the school, where we've got so many different ones?
- P: Fortunately, this is not strange for me. International relationships aren't strange. First of all, because I live in an international family – nuclear family. I have a Mozambican dad and a Swazi mother and by the time I was two years old I was in the States. By the time I was ten I was back in Africa, in Mozambique, in Swaziland. My grandma and my granddad from my dad's side came to live with us for six months. My grandma from my mum's side came to live with us – came and went for six months. So we learned Shangaan and siSwati simultaneously. That's common for me. With Americans and Jewish people everywhere. (This) was the first time for me to have so many Asian people around me. It was actually the first time in a long time that I've been a minority, and being on the subway, people looking at you, just staring like that. You smile and they stare again and you think, 'Okay, when is my station coming?' It has really been unnerving and I wrote about that in my journal, just the experience of being a minority. Just to share though, in my journal, it made me better understand what women *mean* when they say, 'It's hard being a woman in an all men's boardroom'. Initially, male chauvinistic me said, 'Toughen up, you're a competent woman. You got there because you deserved to be there, you shouldn't be feeling bad'. This is a very logical, very professional response, isn't it?
- I: Yes.
- P: – But very devoid of experience and emotion. So I think for the first time, I understood why so many professional women are difficult to work with, because they expect a fight every single day.
- I: Yeah, I know that.
- P: So you come into her office –
- I: Her guards are all up –
- P: Her fists are already up –
- I: And when you say, 'Hi', she wants to know what you really want from her and how soon you can get out. Until, you know, this whole – A woman boss is not good. I understand where it comes from now, I understand where it comes from now because on the subway, even when people don't talk to you, even if they're not talking to you, you feel so – it feels like you are a research project in their minds.

I: People are staring at you from the corner of their eyes?

P: Yeah, like that, and when you look at them they look away, you know, some. So I keep on playing that game, you know, I can see you. Kids cry, So, [laughs] it's the first time I have been around a place where Asians are the majority. That has been a new experience. I feel I've been, like I said yesterday, communication has robbed me of so many rich hearts and rich experiences, but what can you do?

I: Is this extending your family, because you already have your (James) family as your family?

P: The students at the school, I haven't met anyone who has been unpleasant, who went out of their way to be unpleasant to me. They either ignored me or engaged me as well as they could. A drunk guy (of a particular religious group) engaged me on the bus, and he said – asked me why I was here and I told him. He said something interesting. He said, 'So you're a Christian?' I said, 'Yeah', so he says, 'I want you to go into your room and lock your room, and then I want you to think of this question: 'Why have the Christians failed to *invade* the thoughts of Koreans? Go home and think'. Drunk as a mixing pot of liquor – just *drunk*. And he said, 'I am (of a particular religious group)'. So I thought wow, okay. He was great, he was – maybe it – Dutch courage, but he was great. I've sat next to others and they – not many, many times – and they would sit, and about two minutes later they would get up and go sit on the other side, and look at me. I've had people wave at me that didn't know me, come shake my hand. 'From Africa?' 'Yes' 'Hey'. And that's all they can say in English. So it's been interesting, it's been interesting.

I: It's funny as well.

P: Yeah.

I: the next question is, how would you compare your worldview with that of your parents? Has this affected the way you do your work in mission practice?

P: The worldview of my parents is very – [pause] Hmm, what a question.

[A short break was taken in the interview to plug a recharger into the audio recorder, but chatting continued about the tastes of local mosquitoes].

P: My worldview is more global than my parents is. Growing up in rural Mozambique, then urban Mozambique, and my mum growing up in rural Swaziland, and then urban Swaziland, and then moving to the States. We come along thirty – thirty-five years later and we are born into an experience they've already had. We are born into the arms of urban Mozambique, urban Swaziland and cosmopolitan Maputo and urban Swaziland. We take their experiences, so every time they speak, they speak urban and rural, they

speak their experiences. Then we got to see some of the world as kids. By we, I mean my sisters and I.

I: Because you went to America.

P: Yeah. And we came back to Swaziland shaped by those. We came back to Swaziland, into a country that was ruled by the British, which is another experience that shaped us – into Mozambique where the Portuguese were, something else that shaped us. Our worldview is more global than theirs. There are things that we believe are possible that they still can't get their heads around. Only now in their sixties for the first time in their lives are they debt free, for instance. They didn't even think it was a possibility. Swaziland was enough for them, so was Mozambique. Just Swaziland, Mozambique, South Africa, Zimbabwe – wherever there was [sic] ministry opportunities, they went. Suddenly for us, it's the world – it's the whole world. For them, I think Americans could go to (a particular country). Americans could go here and there, but suddenly for us, it's like John Wesley said, 'The world is our parish' [laughs]. And even though he grew up and his theology was based on some of those teachings, I don't think they really internalised it and really thought that they could be that. I hope that our worldview concerning family will stay the same as theirs.

I: What's your standard?

P: Okay, my dad has never been away from my mum for a month, in his life.

I: So family relationships are the most –

P: They are basic building block for anything else. He has never been away from her, so when I was coming here, I really got it from him, 'You are going to be away from your wife for a month, what's wrong with you? Why doesn't she come during the last week, or something like that?' Which was initially a consideration, but we have a young daughter. 'She can come and stay with us'. You know, all of that. My prayer is that we will continue hold on to what's kept my grand folks together sixty-one years, and them thirty-five years in seven days from now. Next Sunday. I think that we just think that a lot more is possible. There's a quote, I don't know who I am quoting, but he said that 'We have been promised so much to settle for only what we've seen'. I don't know who it was but that was the quote. 'We've been promised so much to settle for only what we've seen'. I think that we live in that era; I live in that era. Our parents were really cautious, they lived in the circles they knew they could perform well in, and could serve well in. Don't stretch them too much outside that sphere. We are willing to be stretched, I am willing to be stretched. I hope that my daughter will have this conversation one day and say the same thing about me. That's my prayer, 'Dad was too cautious, he only went to *three* continents'. Something like that, that's my prayer.

I: What is the changing nature of your culture given the impact of globalisation? Because you've talked about that, but I also wanted to bring you back to the – like, in the beginning when you said AIDs has actually changed the nature of your culture. So could you –

P: We've got to link those questions. TV has become the new peer, the new parent, the new teacher. TV?

I: Uhhum.

P: Cable. Suddenly, we don't have to be in America – Can we pause it?

I: Mmm. [Pause in audio] Okay.

P: Okay. We don't need to be in the States to know about the US and to know about their values, even though the media skews them and you only get one side, there are many good people in the States, many, many, many good people. Many people with very good morals, good values, but that is not what you see on TV. And that is not the idea people have of the States. And when you talk about freedom, it's freedom to say what you want regardless of who it hurts, to do what you like with your body with anyone you choose, regardless of what – TV never shows you the emotional and spiritual consequences of that etcetera. So Swaziland is moving in that direction, where people have a little more money, they have a little more exposure, they have a little more education, and they perceive that they have a little more freedom to do and to say what they want. International travel, education in other countries, they bring home a myriad of experiences which they try to then infuse into the way in which they live in the culture. Global trade – we drive Kias in Swaziland, and Mercedes, *and* BMW *and* Toyota. And some laws passed by the World Trade Organisation allows [sic] rich new Swazis to come into the country, produce in the country, and *sell* to the rest of the world, at prices that should originally really benefit Swazi people. Do you understand?

I: Yeah.

P: 'Made in Swaziland' doesn't ask the question 'Who made it? Who benefits from it?' 'Made in Swaziland' means it will be sold and there will be preferential markets that we can go into, but I mean, globalisation allows for that. In terms of healthcare, in terms of access to information, it's really been good. In terms of better education, technology, sciences, it's been great. People travelled outside Swaziland, got AIDS, brought it into the country, took a traditional indigenous culture and an emerging global culture and mixed it, and it was like mixing petrol and fire and it just exploded. And AIDS just - because you know, culturally we have many practices that exacerbate the AIDS pandemic. And you have modern, global popular culture which exacerbates HIV sexually, if you look at the things that happen sexually. And then you have guys who

need to go to Johannesburg to work there, to make money for their kids, and they marry, because they are there for nine months and they are home for three months. They get married there, or they go to brothels there, they pick up AIDS, they come home, they plant it, their kids die, their wives die. So you have all of these things and globalisation has been as good as it has been bad.

I: What are the indigenous practices which have exacerbated that?

P: Polygamy is one of them, due to the fact that a man who has many women, or many girlfriends, is looked upon as a hero. There is even a hero worship name for a guy like that in the traditional culture, [inaudible], one whom women fall for. So it is just some of those things. Also, the position of a woman in society, position of a wife in society, and that hasn't helped. I remember being on a bus once in primary school. I remember a man very crudely, and I will clean up his language for this – very crudely saying, 'The only job a woman can do and is qualified for, is cooking for him and sleeping with him' – that was in primary school. And that mentality has left many a woman bitter, angry and sick – and many, many dead. That is the traditional side of it.

### **Knowing How to Walk**

I: What are the changes – Are there any changes you will make to your mission practice of what you are doing now after the school?

P: You know what? I think that I take back the Korean spirit of tenacity. I think I take that back with me, up to a point that I'm actually going to learn – I said this before – I'm going to learn Korean because I think there is so much to learn from this culture. Having the – I have a working knowledge of first – of the largest missionary-sending country in the world, which is the US, and I need a working knowledge of Korea, also. So if I have a working knowledge of these two, I think it will help me as I go on working. But I take with me tenacity and just imparting it to my staff. We've been promised too much to settle for only what we see day to day. That's one. Two, God is our source. My boss says this all the time, and I needed to travel two days away from home to really hear what he is saying. It's amazing. It's amazing. It's like you tell your kids, 'Please do this, do this, do this', and then one day an eleven year old comes whom she worships and says, 'Why don't you do this?' and ohhh, suddenly the light comes on. Anyway [laughs].

I: It would be interesting to see what they say about *us* [laughs].

P: [laughs] I think that God is our source, God is our source, God is our source. Sometimes I listen to my boss say that and I think he's crazy – we don't have money

for the next two months, and he'll say, 'No-one is sending applications anywhere, we're not asking for *anything*'. And I think, you *are* mad, you are a madman, you know that? And every time, *every single* time –

I: God comes [inaudible].

P: Yes. Every single, time – and then he says his job is to show us who the source is. He says that's all he does, just shows us who the source is, who the provider is. Because we get stuff from people who – we get stuff from – we get business from bottling companies and we have a water-bottling plant. We get business from guys like those. We get business from the hospitality industry.

I: When you said business – ?

P: We have ten different ministries; some of them are sustenance ministries –

I: Oh, I see. Is this the same as (another student), (John) – ?

P: Yes, same guy, (John Mathews). (John Mathews) is our boss. Yes, if he could hear me say that, he would strangle me – hates the word boss like you can't believe. But we need to tell him, 'That is who you are, you are our boss'. He really gets very – he doesn't like it.

I: What would he like to know as?

P: (John Mathews) [laughs].

I: Not mentor or –

P: Covering. Covering is the word. 'I'm your covering so the bullets don't hit you, they hit me', that's what he says.

I: So, I think I take that with me also. Tenacity, one. Two, God is our source. Just a renewal, a revival of what I have known before. I know God is the God of time, the God of purpose and He knows what He is doing. It may look like a jungle but He is in charge of it. I think I take that back home with me. When you work in a country where, for the first time in history, we've had – in a developing country, we've had a declining population – *first* time in history in any country, *any* country in the world, for the first time –

I: Because of AIDs.

P: Because of AIDS we have a declining population. Taking back the words, 'God's in control' for me is different than for a Westerner, sometimes, because some of the women that we have been helping, when I go home, they will be dead. And my problem will be, how do the kids go to school? Will they see me as a person who was there for their mum when she was alive, and not there for them? Can I really afford to do this? How do I balance that with taking my own child to school? Because that will happen, that is what happens sometimes. You take money from your own pocket and

you pay for these kids. This month, my wife – we spent about a thousand US [dollars] on school for some kids, on medication for some people. A thousand and fifty US [dollars], that's how much it was. Ever since I have been here, I haven't had one black cent to spend. I have been taking this out of my bag [sound of bringing something out of a bag] because I haven't had any money. That is what ends up happening. When I say, 'God's in control and He is the Provider', that is what I mean when I go back home. Yeah. *Ab* – they won't be able to see the card – it's a debit card here.

I: I think you've answered this question already, but what was – what about the school has impacted you the most? I think you've probably –

P: Yeah, I think that my experience of the school would have been different if it had of been held in another country. I would have picked up the richness of *that* country and taken *that* home with me.

I: How about anything that's got to do with what's been taught?

P: Okay. Some of this I have done at degree level, so it is revision. A lot of it is revision for me. For me, it hasn't been the actual content that's been the greatest thing but it has been just hearing how people live it out, live out the content that I already know. It's been seeing (a certain student) plant churches then burn out, then come and get revived. It's been people telling their non-Christian relatives to come here and get healed and get saved. It's been a translator girl (from a foreign country) who'd walked away from God, and they bumped into her, literally on the street, and they brought her back, and her experiences. Now I know why God brought me here. For me, that is what it has been. It's been people's individual, personal stories of their walk with God, rather than the *content* itself, which I must say was presented very well. It just wasn't all that new to me because of my background, just because of my background. What was new was some of (one of the teacher's) research. That was – just the way that she took anthropology and looked at something – looked at a combination that I have never thought was possible – technology, engineering and anthropology. That was new. You know how we show the Jesus film, and we do all that in missions, just to see how that impacts – what impacts them the most. Is it the large screen? 'Oh my God, what is this?' Or does it actually impact them on a personal level. And after they've raised their hands, is it because the director did such a good job of portraying Christ: Or is it because the message got to them? All of those things are things that we don't give much thought to in missiology, but I think what (the teacher) did was – I'd like to read her thesis actually. I hope that doesn't take away from the impact of the school. It is just my background is in missions. All my life I've grown up with missions, so in terms

of content, it's content that I was going over again. Of course it hit me inside the head in new ways but it is content that I knew already. I am learning it in new ways.

I: The way that the school is run, the ways it's taught?

P: Yeah, the way it's taught. I think the flexibility, you know, this is what I planned, this is what God has spoken to me about, we'll ditch what I planned. That is great. Few people work like that. They stick to what their plans were, and if God can find a way He will wriggle Himself into my plans. That's how people work. No, not here, not here.

I: No, it is different for you. I think we're done.

P: Okay.

I: Thank-you very much.

P: You are very welcome.

I: That was a really good interview.

P: Oh, good. I talked for two hours [laughs].



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