Encouraging Singaporean seminary students to use reflexivity in their ministry practice

Lau Ying Kheng

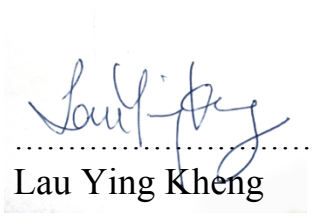
This dissertation is presented for the degree of

Doctor of Education

of AGST Alliance

22 February, 2016

I declare that this dissertation is my own account of my research and contains as its main content work which has not previously been submitted for a qualification at any tertiary educational institution.



……

Lau Ying Kheng

ABSTRACT

This dissertation addresses the urgent need to educate Singapore seminary students in radical and innovative reflexivity so that they will continue to be effective in ministry in a rapidly changing world. The action research among twenty-six students at the East Asia School of Theology have shown that reflexivity can, and must be taught. However reflexivity is recommended not as a methodology but rather as a posture. Just as servant-leadership is not simply concerned with techniques but the heart, so training in reflexivity is the education of the practitioner's posture, attitude, and mindset: of maintaining balance as both teacher and learner; and of readiness to effect change through the three requisites which prepare for reflexivity—challenging assumptions, engaging with emotions, and employing reflexive dialogues. For maximum effectiveness it has been found that these must operate within an attitude of restfulness in the rhythm of deep learning and, very importantly for the Christian minister, with dependence on the direction of the Holy Spirit in making choices. When seminary students are taught reflexivity, they learn to search honestly within themselves—especially in the moment of service—to expose embedded motives and pre-judgements, be alert to emotions that can stumble or expedite critical learning, and use reflexive questions to invent new paradigms for lifelong learning and ministry. Finally, this dissertation shows that even more fundamental than the underlying theories, biblical discussions, and suggested curriculum, the reflexivity classroom must be dynamic, developing, and dialogic. Without live awareness of in-context modelling of reflexivity, there will not be the spontaneous discovery and application of learning by both the teacher and the student which serves to create the atmosphere for the curriculum implicit in this training.

CONTENTS

LIST OF FIGURES AND TABLES

FIGURES

TABLES

ACKNOWLEDGEMENTS

Firstly, I need to thank Dr. Allan Harkness. You introduced me to the strange term of 'reflexivity' during my critical engagement project. That was when the seed to this dissertation was planted.

To my supervisor, Dr. Jennifer Turner. You demonstrated to me passion for life and diligence in building others, and fearlessness in speaking up as a woman of faith and calling.

To Julienne, my daughter, who reminds me every day to keep growing, keep speaking up for the truth, and not be afraid of hard work and adventure.

To Roland, my husband. Thank you for holding on tightly to the dream of completing this project whenever I wanted to let go. I am grateful for your standing in the gap at home and at work, just so that I could have lots of fun through this process.

Most of all, I thank God for His mercy and grace. I cannot count the ways the Lord had counselled me whenever I felt uncreative, and led me divinely to new ideas whenever I was stuck. His love amazes me.

NOTES AND ABBREVIATIONS

The following abbreviations have been used in this dissertation:

EAST – East Asia School of Theology

FE – Field Education

FIRM – Formation, Integration, Reflection and Ministry class

Other abbreviations include the shortened form of referencing from the books of the Bible when cited.

Bible quotations are from the New American Standard Version Bible.

CHAPTER ONE
AN INTRODUCTION TO REFLEXIVITY

I. Introduction

Reflexivity is a process of enquiry of "our relationship with our social world and the ways in which we account for our experience" (Cunliffe 2003, 985). In this enquiry there is a "'turning back' on knowledge, truth claims, language, and texts" (Cunliffe 2003) to challenge assumptions of motives, methods, and underlying prejudices in applying decisions and actions, for the purpose of constructing new paradigms and strategies for change.

My first glimpse into reflexivity in practice happened under the most unexpected circumstances. During the preparatory stage of the dissertation's proposal, I had the opportunity to participate in the annual 'Georgetown Festival' for artists from all over the world in Penang, Malaysia. I was there the week before the festival of August 2014 with a delegation of Christian artists from Singapore. Our presentation of art installations, fabric-designs, and acrylic paintings was entitled 'Work in Progress', which depicted the significance of the creative journey. Being self-funded volunteers, our resources were limited and we had to do everything ourselves, from cleaning up of the exhibition space to hanging up the art pieces on the walls.

That week, as we were faced with one unmet expectation after another, I saw reflexivity in action within our team. Because we had to get our displays up for the grand opening within six days, we had no choice but to find a communal solution whenever there was a problem. Instead of insisting on our own artistic preferences or walking off, we had to individually and collectively question assumptions, talk through emotions, and arrive at a new agreement. For example, Charlie the acrylic painter had planned to frame his artwork in Georgetown, but upon arrival found that the quote from the local framer was more than what he was told via email. He was disappointed at first but took time to pray, and went down to the gallery's junkyard to scout for ideas. Finally, drawing from high school 'wood-work' class memories, he experimented with some discarded window panels and created his prototype Charlie frames. Not only were his artwork *and* frames talking points at the gallery, he gained a deep sense of satisfaction from the radical and innovative resolution to

his problem. Julienne, an installation artist, could not move one of her props up the narrow staircase. She felt disheartened for twenty-minutes, sought the Lord for wisdom, and the next day turned the dead-weight art-piece into an in-your-face signboard for gallery visitors at the entrance. And as more artists arrived during the week, dynamics within that exhibition space became more intense and colourful—some in mildly explosive hues. For example, the fabric artist who appeared two days before opening day discovered, to everyone's horror, that her delicate woven pieces could not be nailed on the allotted concrete wall. Charlie, who had by then painstakingly set up his ten heavy panels on a wooden wall, had to swap places with hers. There were, to say the least, tense moments of deafening silences; but as reflexive emotions were dialogued with and personal rights and presuppositions set aside, the creative journey flourished. 'Work in Progress' opened with a bang, visitors were wooed, the artists received full-page press coverage, and the team still met harmoniously for coffee after the festival was over.

II. The Research Question

That experience at Georgetown gave me the first strong conviction that reflexivity is crucial for effectiveness in ministry. Seminary students are like artists who are getting themselves ready for a grand exhibition called ministry. They are equipped with exegetical skills and pedagogical tools, and fired by an important mission to display God's works; but are they ready for the surprises and the steep learning curve when they arrive at the 'gallery'? Will they be equipped to spontaneously adapt to unforeseen and changing circumstances, make immediate radical and innovative decisions, and forward learning?

The research question for this dissertation is: "How can I teach Singaporean seminary students to use reflexivity in their ministry practice?" As mentioned, reflexivity is the engagement in self-inquiry, where personal assumptions are challenged as soon as disequilibrating emotions and feedback are sensed; this then leads one forward into reflexive dialogues for change. The purpose of reflexivity is to engage in self-awareness that leads to analysis—also referred to as engaging in 'self-reflexivity' (Katila and Merilainen 2013, 211)—for the purpose of change, solution-solving, and growth.

III. Context of this Research

As Field education (FE) Director at East Asia School of Theology (EAST) since 2011, it is my conviction that teaching radical and innovative reflexivity to seminary students is a missing element in preparing ministers[1] for two pertinent crises of this era: the ever-changing and unpredictable context and trends in ministry, and a learning-fatigued and attention-deficit generation of hearers they must face.

EAST is highly committed to ministry development and involvement. During their first year of seminary studies, all students undergo outreach and cross-cultural team building training, which culminates with a two-week cross-cultural mission trip. In their second year, they must enroll in Field Education (FE), during which they invest six to ten hours of weekly practicum with a ministry of their choice, under the guidance and evaluation of a field supervisor. But with all this emphasis on ministry training and participation, there seems to be no intentionality in equipping students to reflexively respond to unforeseen challenges and transitions which will come in their ministry journey, and solve problems that they may never have seen before (Cunliffe 2004, 408; Stahl 2011, 253). Every year, one of the most common complaints from field supervisors about their interns is their lack of self-awareness and audience-consciousness, and inflexibility to adjust strategies when their learners are no longer engaged with them. Instead of making in-the-moment changes to ministry strategies, they are either oblivious to the disconnection with their audience or, as many students reflected during this research, simply keep on going because they do not know what to do.

This dissertation focuses on teaching a select group of seminary students at EAST—the FE class of 2015/16—applications of three requisites of reflexivity chosen for emphasis and discussion (these requisites will be elaborated under Section V "Scope and Limitations" of this chapter). Within the research process is an analysis of how much have they learned about reflexivity as a result of training. But the aim of this research and training is not about the teaching of a method or strategy, but to help seminary students understand the importance of entering their ministry praxis with the conviction and readiness for adaption and flexibility. Carter says that if seminary students are not trained to adapt and be flexible to meet changing needs

---

[1]In this dissertation the term 'ministers' will refer to those who speak, teach, build, disciple, counsel, and engage in people-contact Christian service.

[2]Reflexivity practitioners engage with 'reflexive emotions', which are emotions that are generated within social contexts. Examples of reflexive emotions, also known as complex emotions, are guilt, envy, admiration and anger (Stănculescu 2011, 341).

in the real world, theological institutions' labor and cost-intensive curriculum reviews and strategic planning will be "no more than a nice set of funeral clothes" (Carter 2011, 8); and they will continue to graduate men and women with splendid intentions and titles but who may not quite make it in ministry because they are stuck in delivery, and lost in translation.

IV. Significance of this Research

The first significance of teaching reflexivity to seminary students is that it will equip them to become aware of assumptions—particularly for this dissertation, assumptions of practice while doing ministry—they inevitably bring into their ministry praxis. By learning to question if their pedagogical strategy or habits are the best applications for their present context, they will become more respectful of internal and external reflexive emotions that powerfully point to assumptions which must be scrutinized (Patton 2002, 64, 65; Ryan 2007, 1, 7). These emotional signals can easily be drowned out by over-cluttered learning objectives and time-driven agendas; but when they are prioritized, provide important guides to disentangling stubborn knots that choke lifelong learning appetite and process. After the action research was over, one of the FE students conducted a class in one of EAST's extension centres overseas. He reported that immediately upon arrival, he sensed that his audience seemed disorientated and exhausted, as they had travelled for several days to get to the training centre. The student shared that normally he would have simply prayed for them and taught as he had planned; but because of the training in reflexivity, he felt that he was "given permission" (his own words) to make radical and innovative changes, such as shifting the time-table around, and replacing some lectures with impromptu class exercises. This student felt that the success of his class was the result of his application of reflexivity.

The above example illustrates another significance of learning reflexivity. It will help seminary students to practically include their learners as key contributors to knowledge construction and the learning process. As mentioned earlier, the training of reflexivity is not about teaching a skill but the teaching of the readiness to pay attention to reflexive emotions, and then make immediate adjustments to strategies during the moment of delivery. Teachers with a posture of reflexivity, therefore, are committed to imparting information to their students, while at the same time are open to their students' feedback because they know it will enrich and prosper

learning. In this posture, they move away from "Education 1.0" to practise "Education 3.0" and facilitate learning that is dynamic and not predicted (Gerstein 2013, n. p.).

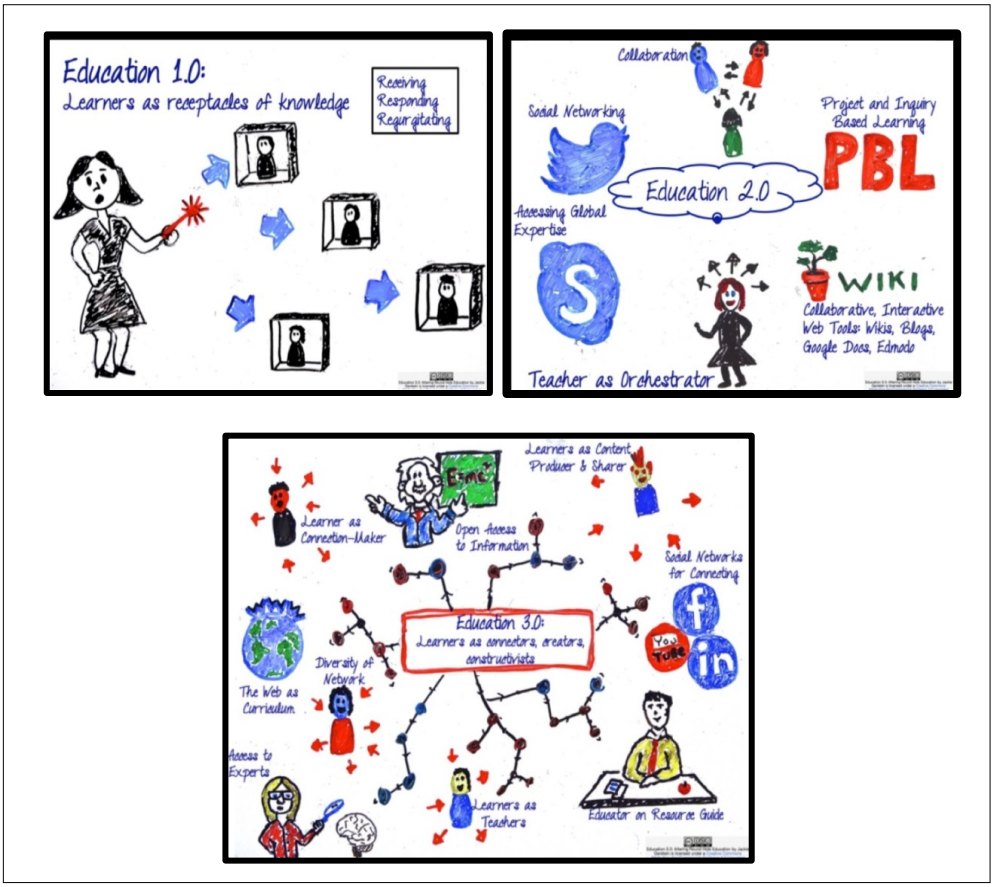


FIGURE 1.1: Education 1.0, 2.0 and 3.0 (Gerstein 2013, n. p.)

In Figure 1.1, Education 1.0 is illustrated as teacher-driven, and students are passive repositories who receive, respond to, and regurgitate information. The onus for learning falls on the initiative and agenda of the teacher. Education 2.0 is a slight improvement whereby learners participate in the discovery of information through discussion, projects, and personal research. The key word here is "interactive" (Gerstein 2013) but teachers are still the ones who set the agenda and desired learning outcomes. Education 3.0's approach is "connectivist" and "heutagogical" (Gerstein 2013), which means that teachers provide resources for learning but also intentionally involve the learners in deciding how they want to go about learning based on needs they themselves sense. The key words are "interdependent", problem-solving, "self-efficacy", creative, and "learning how to learn" (Gerstein 2013). Education 3.0 resonates with a key significance for learning reflexivity, and

that is, to fulfill an important goal in education of teaching "reflexive action" of "seeing new problems and imagining new ways of approaching old problems and, deconstruction and reconstruction or constant exploring beneath surface appearances" in order "to respond to a future that cannot be imagined" (Waghid 2002, 459).

This leads to the next, and related, significance for teaching reflexivity: it will position seminary students to be radical and innovative in face of changing trends and needs. Sociological needs and culture are shifting so rapidly in this day and age that many of the theories taught in the classroom are outdated by the time the graduation ceremony begins (Stahl 2011, 253). Training in reflexivity will equip students with the expertise and agility to keep "developing", and not simply "implementing", theories and processes; only then will they be able to meet changing and current needs of their times (Carter 2011, 8; Goheen 2007, 30). The knowledge seminary students accumulate is not a security blanket that makes them feel they have something to offer to ministry; what they learned only serves as sprint block to head-start their running ahead. The success of their ministry journey is not contingent on how they begin but how they finish, and the solutions they invent on the roads less travelled.

V. The Scope and Limitations of this Research

This study has incorporated research from literature, biblical studies on Paul's missionary journey decisions in Acts, the observation of a psychotherapy session, and an action research among 26 seminary students of the FE class for the academic year 2015/16. It is assumed that as Christian ministers, they will naturally desire their reflexivity to be spiritually engaged in the light of God's truth, and through the power and leading of the Holy Spirit (John 14:25, John 16:13, Acts 1:8). The reflexivity that this dissertation advocates for training ministers, therefore, is 'spiritual reflexivity', which is a posture of hospitality towards God's working in, with, and through believers who desire to exercise reflexivity so that they may obey God more, love people better, and fulfill the Great Commission effectively. It is the predisposition of welcoming the Holy Spirit into the process of rummaging through assumptions and dialoguing with emotions, so that appropriate and fresh pedagogical strategies and decisions in ministry can be generated.

The main focus of this research is personal reflexivity, and the scope of research and discussion has been narrowed to only three requisites of the reflexivity

posture: challenging assumptions, engaging with emotions[2], and employing reflexive dialogues. Challenging, examining and unwrapping assumptions is the foundational step to reflexivity (Cunliffe 2003, 999), whereby hidden motives and pre-conclusions that hinder dynamic knowledge construction and critical learning is unveiled. But to even begin to question assumptions, there must be the willingness to engage with reflexive emotions which is key to making embedded assumptions and invisible drivers of decisions that affect learning transparent (Garrety et al. 2003, 221; Kisfalvi 2006, 121-22). And the method of engaging with reflexive emotions is by employing reflexive dialogues; this slows down the decision-making process and impulsive deductions, and intercepts with in-the-moment change of strategy and practice. Without employing reflexive dialogues, the full reflexivity process may be prematurely aborted; that is why change is said to happen "one conversation at a time" (Roberts 2004, 2).

These three requisites were chosen for focus because during my initial literature reading, they were always highlighted as necessary engagements in the reflexivity process. Their importance is emphasized in both personal and team reflexivity articles, and across the many fields of reflexivity practice. These requisites, however, may not always be expressed in the specific terms used in this dissertation although the meaning is the same as challenging assumptions, engaging with emotions, and/or employing reflexive dialogues. For example, Hibbert describes reflexivity as a process of "asking why you see something as a problem or puzzle, and why you (instinctively) choose particular frames/tools for thinking", and then making new decisions about it (ResearchGate 2015, n. p.); and Bolton, in explaining reflexivity, uses words like "making aspects of the self strange", "stand back from belief and value system, habitual ways of thinking", and engaging in "internal dialogue" for change (Bolton 2009, 14). Most of the time, the requisites are collectively referred to as leading from one to the other, although sometimes particular requisites receive greater emphasis and discussion space depending on the field of studies. For example, studies on transcendental meditation and conflict-management focus more on self-reflexivity of emotions (Nair 2008, 364; Pagis 2009,

[2]Reflexivity practitioners engage with 'reflexive emotions', which are emotions that are generated within social contexts. Examples of reflexive emotions, also known as complex emotions, are guilt, envy, admiration and anger (Stănculescu 2011, 341).

280); and adaptive leadership, change and mediation discussions focus more on questioning of assumptions and dialogues (Cannell 2011, 30; Rothman 1996, 345).

It is important to emphasize that for this research, it is the challenge of assumptions of *ministry approach and practice*, and never the assumptions of foundations of the Christian faith and biblical truths, that was taught. In referring to sources from the book of Acts, it will be brought to attention again that while Paul displayed flexibility in his ministry approaches and decision making—which is a key focus of study in this dissertation—he was uncompromisingly obedient to the basic essence of the gospel and revelations that he received.

As reflexivity involves consciousness of self and the immediate social context, and the "commitment to implement change" (Mora 2014, 1), there are many factors that affect the reflexivity dynamics, such as, psychological, ontological and cultural influences. One's culture, educational background, definition of gender discriminations and common-sense decisions, and individual and communal habitual responses to change are some factors that also strongly affect the application of reflexivity (Styhre and Tienari 2013, 195; Webster 2008, 65). For example, during the action research, it became apparent that students from hierarchical cultures such as Korea and Myanmar seemed to find the awareness of assumptions and emotions assignments, and talking about them in class, more challenging. This is understandable as one's racial identity and "understanding of racial order" affect one's belief and assumptions, and the way social analysis is interpreted (Emirbayer and Desmond 2011, n. p.; Styhre and Tienari 2013, 195). Though these are all powerful influencers of how people form assumptions, interpret meanings, make decisions, or engage with emotions, they will not be explored or discussed in this dissertation.

There are also other factors that affect the reflexivity process, such as, the impact of the practitioners' understanding of their own personality, interest, and "conceptual baggage" (Hsiung 2010, n. p.), power relations, and how the community they affiliate with interacts with one another. These important influencers of reflexivity will also not be discussed in this study. At various intervals, there will be mentions made of reflexivity teams—which are teams made up of individuals who exercise personal reflexivity for the sake of meeting the team's goal, and who understand that one's personal success is dependent on the success of others on the team (Tjosvold, Tang, and West 2004, 542-543); but when mentioned, the emphasis

will only be on the three requisites of reflexivity, and how group awareness and decisions is reliant on individual awareness and decisions. The main focus of this research is on personal reflexivity.

Another limitation of this research was that there was no time for in-depth study on why the students who expressed difficulty in personal engagement with negative emotions during the consultation sessions[3] are all Cru[4] workers (although there were other Cru workers in the FE class who did not complain about facing negative emotions). Though the number of these Cru students is only four persons, it is interesting that none of the non-Cru students said that they had this problem during the research (they might have voiced personal negative emotions in class or at the consultations, but did not express that they were uncomfortable with facing negative emotions). Perhaps being a Cru worker myself, the Cru members found it easier to open up to me, although this is only a conjecture. There was no time or space to do a more thorough investigation as to why this was so.

Finally, one semester of fifteen weeks, obviously, was too short a time to measure if the students had applied reflexivity in their ministry situation or if they have become more effective in ministry as a result of the training. My research, therefore, focused only on discovering how the training in reflexivity impacted on the students' perceptions of the importance of making immediate adjustments to their ministry approach or strategy when their audience is no longer engaged with their message. The surveys, class dialogues, consultations, and analysis of the students' assignments and feedback, therefore, only sought to explore if their attitude towards readjusting ministry strategies on the spot had changed as a result of the training on reflexivity. Along with this, the research also examined what aspects of the training most stood out for the students, and what they felt had most effectively taught them reflexivity—through class lessons and discussions and the assignments, and through the instructor's teaching method.

---

[3]Consultations were personal dialogue sessions with the FE Director at the end of the semester. Students gave feedback on what they learned as well as their responses to their supervisor's evaluation.

[4]Cru is formerly called Campus Crusade for Christ and is the organization that EAST is part of. Half of EAST's students are Cru workers from the region.

VI. Overview of Research Approach

A. Sources of Research Information

The literature research focuses on information that is related to reflexivity and learning, and reflexivity and change, particularly the three requisites of reflexivity and how they work together in reflexivity. Most of the resources were located in management studies and research, management and leadership education resources, and literature on social studies relating to personal and team reflexivity. There were other resources from other fields of studies such as adaptive and transformative learning, leadership development, training of educators of the various fields, and counselling and human development research (Adma 2001, 238; Burkitt 2012, 458; Cannell 2011, 25; Chermack 2003, 408; Senge et al. 1997, 415).

Part of the research on the requisites of reflexivity was the observation of a psychotherapy session. This provided insights into how the requisites work out in a live practical situation that focuses on facilitating change. This idea came about when during the dissertation proposal stage, a psychotherapist[5] friend expressed particular interest in the topic of reflexivity (a term which she had never previously heard). The therapist who worked among emotionally and mentally ill people for nine years had wondered if the requisites of reflexivity mentioned seemed similar to self-therapy approaches that she practises. That prompted the observation of a self-therapy session that she conducted with a client. The intention was to study whether or not, and how much of, the requisites of reflexivity were applied in bringing about greater self-awareness, and the relabeling of misconceptions of assumptions, behaviour and decisions in psychotherapy. Details of the therapy session observation are found in Chapter Three (page 35), but suffice to say here that the session, borne out of curiosity, contributed much to the understanding of the three requisites, and the conviction that it is important to teach them in the action research.

[5]Though 'psychotherapy' and 'counselling' are sometimes used interchangeably, psychotherapy is a form of counselling that employs specific techniques that aim at "deconstruction, and reconstruction of the clients' self-concept" (Martin 2015, n. p.; Ivory Research.com 2015, n. p.).

It is important to state that the study of the requisites of reflexivity, and how they affect learning, is in itself a research process that has been checked against and tested by my personal ministry experience. For example, there were many attempts to intentionally include reflexive dialogues in my own speaking engagements during the action research and the writing of this dissertation. Internal and external feedbacks from these experiences were useful for evaluation and application to the action research.

B. Biblical Research

The biblical studies focused specifically on some important encounters in the book of Acts that showcase Paul's decision-making ethos during his missionary journeys (Acts 13-22, but not including the voyages to Jerusalem and Rome). The Book of Acts is chosen because it was a time of unprecedented "change, uncertainty, and ambiguity" (Cunliffe 2004, 408) for the early church, and particularly for Paul in his Gentile mission; and handling "change, uncertainty, and ambiguity" is what researchers and advocates for reflexivity education emphasize as key reasons for reflexivity. The biblical studies did not involve an exegetical, historical or chronological study of every important event, but used several passages as illustrations of characteristics of the reflexivity posture or the requisites of reflexivity. The references to scripture, which are not made to prove that Paul adopted reflexive practice in ministry, are inserted into the chapters as illustrations of different theories and applications, and particularly, of how Paul had applied requisites of reflexivity in his decisions and actions.

C. Action Research

Besides literature and biblical research, the main focus of this study was conducted through action research. Action research, or 'Participatory Action Research (PAR)', is a research methodology usually conducted by educators to test out and improve methods, delivery and reception (Koshy, Koshy, and Waterman 2010, 1). The goal is not to find answers to the 'why' of theory but the 'how' of teaching an expertise better as obstacles or opacities become apparent during the teaching process. The result of the analysis and evaluation of action research is the creation of a "simple,

practical, repeatable process of iterative learning, evaluation, and improvement that leads to increasingly better results for schools, teachers, or programs" (Ferrance 2000, 1-3; Education Reform 2015, n. p.). This research methodology, whereby teachers act as researchers (Koshy, Koshy, and Waterman 2010, 1), is ideal for this dissertation's enquiry on finding an appropriate teaching approach for reflexivity, as its strength is in providing time and space for investigation and analysis through ongoing practice, feedbacks, evaluation, and application. This is particularly useful within a context where something new—such as the teaching of reflexivity, which was never done before at EAST—is being applied. Details of this process are discussed in Chapter Five "Research Methods" and Chapter Six "Research Findings."

The subjects for this action research were the FE students for the academic year July 2015-May 2016. Two surveys—a pre-training survey (Appendix A, page 124) and a post-training survey (Appendix B, page 126)—were conducted among the 23 FE students who consented to participate in them. There was also a field supervisor's survey (Appendix C, page 128), conducted among the supervisors of all 26 FE students. The feedback and analysis of the pre-training and post-training surveys showed the degree to which the students had learned about reflexivity and their perceptions of its importance to ministry; and the field supervisor's evaluation provided insights to whether students had applied characteristics of reflexivity during the research in their ministry decisions. As mentioned earlier, it was outside the scope of this research to measure if applying reflexivity had greatly improved their effectiveness in ministry.

Within the FE program are monthly classroom sessions called FIRM (Formation-Integration-Reflection-Ministry), which are facilitated by the FE Director (the researcher). FIRM sessions include dialogues, reflection, and experiential learning, in and out of the classroom, and are a natural setting for the action research's classroom interventions. During the action research phase of the present research, four assignments were given that were related to the requisites of reflexivity.

Each student is also expected to maintain a weekly journal reflection of personal and ministry highlights and setbacks (Appendix D, page 130). At

the end of the semester, after the post-training surveys and supervisor's evaluations were received, personal consultations between the FE Director and the students were conducted, which focused on each student's feedback to their supervisor's evaluation, what they learned through the training, and their perception of the importance of applying reflexivity to their ministry approach; it is also a time for them to talk about their journal reflections. Details of the consultations are discussed in Chapter Six "Research Findings." As the students' journal reflections are personal and confidential, they could choose to share only what they desired to reveal. Discussions on the journal sharing in Chapter Six will only reflect students' feedback that is related to the requisites of reflexivity.

VII. Summary

One of the action research activities was visiting a pottery for an in-the-moment reflexivity exercise on engaging with reflexive emotions. Instead of a reflection paper, the students had to write an in-the-moment reflexivity report. On the way to the pottery location, a student remarked, "I am disappointed that you do not want us to do a reflection paper because last night I already did it." When queried how he could reflect on a class he had not attended, he replied, "I checked on the Internet about pottery and know the lesson is on how God is our potter and we the clay; so I wrote my reflection about that." Three years of seminary studies had certainly equipped this student with the skill of predicting learning purposes, and imagining learning outcomes. His eagerness to jump to conclusions about a lesson, without actually engaging with the process of learning, is a tragic narrative of the way many people approach education today. It is a stark reminder to teachers that if class programs, methods and assignments are not designed to strategically interrupt the reflex learning habits and responses of their students, they produce people who approach learning functionally, stripped of curiosity for the unknown, and empty of hunger for lifelong growth. To borrow the thoughts of Tozer, if all the learning is done for the pupils by their teachers, the students learn nothing (Tozer 2006, 16). Here lies the importance of teaching reflexivity which this project was testing: it will build in seminary students the conviction that if they are to be radical and innovative change-agents that this world needs, they must never stop learning as they teach, and never cease from being ready to receive as they give.

CHAPTER TWO
LITERATURE REVIEW

Reflexivity is engaging in self-awareness of "rules" or assumptions that one lives by and applies to others (Gouldner 1976, 55). This consciousness begins with sensing one's own and other's feelings while doing or speaking or teaching, followed by asking: "What am I feeling *right now*?" Why do I feel uneasy or disturbed or disappointed?" "Why did I choose this method or topic in the first place?" "What must I change *now* to respond to these emotions or signals so that my audience and I continue to engage in learning?" (Nagata 2004, 143)

This chapter presents an overview of literature on reflexivity: the history, application and teaching of reflexivity in the many fields of study and research; as well as how authors on reflexivity differentiate the concept from 'self-awareness' and 'reflection' to make it more understandable. As this dissertation is concerned with 'radical' and 'innovative' reflexivity, this chapter also explains how these words came about through literature readings, and why they are emphasized in this dissertation.

I. History, Application and Teaching of Reflexivity

The term 'reflexivity' was first applied in anthropology in the 1970s although its history goes back a decade before in sociology (Levi 2005, n. p.). Two of its earliest advocates were Barbara Myerhoff and Jay Ruby, who explain that reflexivity is "the capacity . . . to turn back on itself, to make itself its own object by referring to itself" (Myerhoff and Ruby 1982, cited in Levi 2005). This ability "to bend back" in order to move forward (Salzman 2002, 805) is key in the development of theories within many different fields of study; for example, in social psychology, reflexivity plays a key role in George Herbert Mead's theory that people see themselves and make decisions based on their perception of how others see and make decisions about them (Salzman 2002). Perhaps one of the most influential teachers of reflexivity is Anthony Giddens who refers to the concept as "reflexive modernity" (Lashmar 2013). In his book 'The Consequence of Modernity', the sociologist explains that human beings make choices every day as a result of reflexive decisions, in response to their social environment (Giddens 1991, cited in Lashmar 2013). Therefore in areas such as research studies and analysis, researchers must be aware

that they are always making decisions that are influenced by something from within themselves and the social context; at the same time, they are also influencing their subjects' responses and decisions by their personality and presence (Lashmar 2013, n. p.; Ryan 2005, 3).

Though reflexivity's application in anthropology was a decade later than in sociology, it made a greater impact in the last two decades. Salzman says that "no idea has been so wholeheartedly, unanimously, and uncritically adopted into contemporary anthropology as 'reflexivity', and that one of the key areas is in the field of research, where researchers and analysts consciously include their personal life maps in the investigative process (Salzman 2002, 808). Being aware of this "positioning" reduces the tendency for prejudiced and easy conclusions, and leads researchers to more unbiased and unpremeditated readings (Brannick and Coghlan 2006, 145; Cumming-Potvin 2013, 218; Holland 1999, 464-5; Kanyangale and Pearse 2012, 192).

Over the past two decades, the principles and practice of reflexivity are valued in a remarkable array of disciplines, from philosophy to linguistics to dance studies and mental healthcare (Cunliffe 2003, 98; Carter and West 1998; Cartor 1993, 68). In Management studies, reflexivity has become the *sine qua non* of critical organizational research and management education (Cunliffe 2002, 42; Cunliffe, Forray, and Knights 2002, n. p.; Hibbert 2003, 803). The scope of this dissertation is limited to personal reflexivity, although it is noteworthy to emphasize that group dynamics studies consider team reflexivity—whereby members within teams highly value reflexivity individually and collectively—as key to promoting healthy teams. Studies show that such teams are more accepting of multi-view perspectives, especially within pluralistic culture; and are able to achieve productivity goals despite diversity and problems (Cunliffe 2004, 408; Herzog 2010, 596; Mallon 2004, 12; Tjosvold, Chun, and Yu 2003, 199; Tjosvold, Tang, and West 2004, 544).

Reflexivity has also been promoted in physical fitness, sports science, learning of martial arts and gymnastics, and even within practices of yoga and transcendental meditation where participants are coached to be aware or mindful of why they experience certain emotions, and how these emotions influence their perceptions and decisions (Adma 2001, 238; Almeyda 2013, n. p.; Pagis 2009, 280). Pagis's research among sixty participants in Vipassana meditation (a Theravada Buddhist practice) found that after several months of practising self-reflexivity,

practitioners experienced a greater quieting down of internal conversations, "self-anchoring", inner peace and healing, and improvement in interpersonal relationships and dialogues (Pagis 2009, 265-266, 269, 280). This same principle of looking into the self in order to gain better understanding of motives, decisions, and relationships with the social world is also applied to the emphasis of reflexivity in human behavioural and body image research. Because reflexivity uncovers hidden values and embedded assumptions that drive decision-making (Brannick and Coghlan 2006, 145), cosmetic surgery studies also highlight the value of making doctors and their patients aware of the power of "bodily reflexivity"—the lifelong reflexive process that is socially driven by environment and culture, and which shapes self-perception and dictates why people choose to go through invasive surgery. Research shows that when candidates are counselled to understand their bodily or physical reflexivity, they may change their cosmetic enhancement decisions (Askegaard, Gertsen, and Langer 2002, 807).

Reflexivity has also been gaining growing attention in fields of self-help, film and media studies and production, and reality television and talk show culture (Brett 2005, 38). Oprah Winfrey and David Letterman, for example, have won world-wide popularity because of their skill in persuading privacy-paranoid celebrity guests to unveil their inner emotions on national television. This has created a mirror effect for the audience to also validate their own buried reflexive emotions. For this reason, in order to help their clients towards emotional healing, psychotherapists and counsellors educate them to be self-aware of how emotions conjure memories and translate experiences, and enter into dialogues about them. In the field of social work, there has been increasing emphasis on training counsellors to apply self-reflexivity in their work as their inherent values, assumptions and "aesthetic preferences" inadvertently shape their diagnostic decisions. For example, humanistic therapists tend to focus on the clients' body language; psychodynamic therapists are sensitive to their language and tone of voice; and narrative therapists pay attention to their clients' preferred or missing stories during conversations (Dallos and Stedmon 2009, 4, 5).

Of relevance to this dissertation is reflexivity's application to education. The concept was introduced to the understanding and theory of learning by Donald Schon in 1983 in his book 'The Reflective Practitioner'. The contributions of the philosopher to learning include 'learning systems', 'double-loop and organizational

learning', which arose from his collaboration with Chris Argyris, and the study of how professionals such as researchers and analysts "think on their feet"—allowing themselves to feel surprise, ambiguity and even confusion in a situation and then moving on to experiment with new understanding, attitude and methods. In this approach, instead of waiting for the whole cycle of learning to complete and then learn from the experience through reflection, Schon advocates readjusting theory while doing, through double-loop practice (Lashmar 2013, n. p.; Smith 2011, n. p.).

Over the last two decades, Schon's reflexivity theory of learning has been embraced, and applied particularly to management education, in the training and development of managers, organizational leaders, human resource supervisors, corporate trainers and coaches, administrators, policy makers, and team innovation and productivity facilitators (Brannick and Coghlan 2006, 143; Cannell 2011, 25; Clegg, van Marrewijk, and Veenswijk 2010, 212; Cunliffe 1999, 2; Eriksen 2008, 622; Lovelace, Shapiro, and Weingart 2001, 779; Prpic 2005, 399; Quinn 2013, 6; Vince 2001, 1325).

Other fields of education that emphasize the value of reflexivity include specialized training of pre-school teachers, tertiary professionals, classroom managers, curriculum developers, injury-prevention specialists, hospitality and tourism industry trainers, and education of journalists, script writers, artists, photographers and film-makers (Abma 2001, 238; Brett 2005, 28; Hinett 2002, 1; Jordan 2008, 99; Ryan 2005, 3). Other fields that advocate the training of reflexivity in their educational curriculum are research, urban design, transformational learning facilitation, inter-cultural and distance-learning, conflict mediation, family therapy, talent development, and adult e-learning (Cuthbert 2010, 297; Humphreys 2006, 173; Lay and McGuire 2010, 539; Nagata 2004, 139; Nair 2008, 359; Pitsoe and Maila 2011, 485; Powell and Lubitsh 2007, 24; Rothman 1996, 345; Ryan and Gottfried 2012, 563; Stahl 2011, 253; Timmermans 2010, 11; Usher 1993, 98).

The above catalogue of how reflexivity is being applied and taught within the various professional disciplines and specialties is not exhaustive but contrasts with the absence of reference to the term or training of 'reflexivity' in Christian education journals and writings. Some of the characteristics of reflexivity practitioners or results of reflexivity practice, however, are evident in literature that addresses change strategies and training of change agents, transformational learning, adaptive leadership and collaborative learning. But the requisites of reflexivity and why it is

important to teach them for lifelong effectiveness and learning—particularly among Christian ministers—are missing. This dissertation has addressed this lack by looking at the importance of reflexivity, how it works through various dimensions and views, and what may sabotage the process that leads to change.

II. Reflexivity and Self-Awareness, and Reflexivity and Reflection

In most reflexivity studies and research I have come across, the authors make it clear that reflexivity, though beginning with self-awareness, is *more than* self-awareness. Researchers who are discussing the importance of teaching reflexivity often make it a point to explain how reflexivity is not to be confused with reflection. Understanding the differences of these concepts gives greater clarity on reflexivity and its distinct contribution to learning.

With regards to self-awareness, it is important to emphasize that reflexivity is a process that begins with self-awareness, the initial cognizance of inner emotions and external feedback that signals to practitioners that certain assumptions must be exposed, challenged, and changed if necessary. But reflexivity does not stop at self-awareness (Moon 2009, 525). Self-awareness is an intrapersonal consciousness of emotions, actions, and reactions, with the resulting response of wanting to know how they evolve and why they are there. But reflexivity probes further, from self to *the others* in the social context, and from accepted paradigms to undiscovered new solutions. There is active engaging with the "interpersonal" and "inter-subjective" relations within the learning praxis, and then the employing of internal and external reflexive dialogues to diagnose meanings and new consciousness created by the social interactions (522).

But as soon as practitioners begin the journey of questioning and investigating, and make new decisions in response to the mindfulness, fresh reflexive emotions will be produced; these in turn spiral into a recursive effect of generating more corresponding dialogues, actions and decisions, and emotions. For example, a teacher becomes aware through reflexive emotions that the audience is not paying attention to the lesson. It happens quite subtly, but a sense of discomfort about their distractedness is felt. Instead of getting irritated, the reflexive teacher chooses to ask some questions, beginning with assumptions, "What has gone wrong?" "Is it my method or delivery or content?" "What must I do to continue engaging with the class?" The teacher may then adjust the tone of voice and pose spur-of-the-moment

questions to interact with the audience. As various ones respond and new opinions are shared, the scope of the topic may expand and new questions asked. What follows next may go in one of two directions: the teacher may get everyone back 'on track' and finish the original lesson, or put pre-planned agenda on hold and linger on the newly-evolved discussion at hand. Which decision is taken, of course, depends on the priority of the topic. The above scenario, which is commonly enacted in classroom situations, demonstrates that the learning praxis does not exist in a vacuum of voiceless prints and predetermined timetables, but is driven through human emotions and exchanges, and spontaneous decisions which are made as a result of self-reflexivity and other-awareness.

In summary, self-awareness is the first step of the reflexivity process. But this awareness or consciousness of reflexive emotions, which begins with introspection, is also, at the same time, intrapersonal. There is a deep awareness that change is contingent on accurate self-appraisal that spurs the practitioner from entrenched prejudices and schemas, in order that new perspectives to keep the learning journey productive and progressing is experimented, discovered and practised (Ryan 2005, 2).

The difference between reflexivity and reflection needs to be made very clear from the start because the two terms are often assumed to be synonymous. No one could answer accurately the question, "What is reflexivity?" when it was asked in the first FE class. Most, including those from English-speaking background, had initially thought that the difference between reflexivity and reflection was only in the way the two words are spelt. And even those who had heard the term 'reflexivity' before, including seminary academics, had to ask, when told about the topic of this dissertation, "How is reflexivity different from reflection?"

The simplest way to differentiate the two concepts is: reflection happens *after* an action is over while reflexivity takes place *while in* the action. In reflection, new meanings and lessons are set aside for *the next time*; in reflexivity, new meanings and lessons are sought for *immediate* application (Vickers 2010, 276). Hence, reflection simplifies and organizes thinking, while reflexivity challenges, even complicates, thought processes (Cunliffe 2002, 42). This is why some FE students in the post-training surveys wrote that though they knew that making immediate changes when their audience was not processing their messages was important, they

would not take the chance to implement changes because it was "too risky and complicated."

Another difference between reflection and reflexivity is that in reflective learning, the teacher is concerned with what *ought* to be, with decisions for improvements for *the next time* it happens, that is, if it ever happens the same way again (Coghlan and Brannick 2005, 7). The assumption is that there is a 'one lesson' to be learned. But in reflexivity theory, 'the lesson' may *not* be prescribed or predicted by the instructor or class objectives, for there is another underlying presupposition at work: that is, the message is always impacted by what goes on in the social interactions, and knowledge construction is always a work in progress. There is, therefore, room for unpremeditated lessons to be composed, with both teachers and students functioning as co-designers of and beneficiaries to learning. Within this reflexivity context, the one who conducts what goes on in class is not like a pharmacist who dispenses satchels of pre-fabricated knowledge pills to the audience, but a scientist who combines every bit of information, emotions, and feedback into a mix that is allowed to concoct into a new bespoke knowledge for everyone in the learning space.

In summary, reflection differs from reflexivity in timing and purpose. Reflective learning is "single-loop" or "push" learning, where all the burden of preparing, presenting, even performing, to persuade the students is borne by the teacher; reflexivity, on the other hand, is "double-loop" or "pull" learning, where the onus of engaging with information reception, interpretation and construction is shared between teachers and students (Cunliffe 2004, 412; Argyris 1976, 367). But reflection also works together with reflexivity. As practitioners engage with reflexive emotions, there is in-the-moment reflection that serves as a slowing-down button for them to draw from their memory banks references and stored data to make decisions that continue to impact the learning process.

Thus, reflexive practice is not to be confused with reflective practice, although both are developmental strategies which aim at improvement of practice (Bolton 2009, 22). The teaching of reflective practice or the ability to "reflect on practice", is traced back to the works of John Dewey's. The aim is to examine one's methods and approaches, and improve on them *after* analysis and examination (Ryan 2005, 3). Reflective practice application draws from multiple levels of representation, including "propositional, autobiographical and ethical knowledge, yet does not

squeeze out the serendipitous and playful potential for learning from our very personal experiences" (Dallos and Stedmon 2009, 4). Reflexive practice, on the other hand, implies a "metatheorized processing of events retrospectively, where the original episode of reflection becomes the object of further conscious scrutiny" (Dallos and Stedmon 2009). Reflective practice runs on rationale and focuses on problem solving (Bolton 2009, 11), while reflexive practice is "introspective", and involves in-the-moment self-examination as well as deep consciousness that the present audience and environment strongly impact one's motives, methods, competence, and professional behaviour (Lashmar 2013, n. p.; Ryan 2005, 3). In reflective practice, questions asked are stemmed from the reflector's point of view, based on assumed knowledge and pre-determined motives; the enquiry, therefore, may be guarded and "non-risk-taking" (Bolton 2009, 12). In reflexive practice, however, because questions are asked about *how* one is affected by the social praxis *during the doing,* there is an element of puzzle, surprise, unpredictability, and risk-taking.

In summary, during the reflexive practice process, the practitioner is not only engaged actively with the self in self-awareness, but also with the social context by asking questions about the "why." This questioning of an instinctive way of doing something is intended to discover, negotiate and arrive at possibly not-thought-of-before "frames or tools for thinking" for change (ResearchGate 2015, n. p.). This active and intentional engagement is further explained when discussing the requisites of reflexivity in Chapter Four.

III. Radical and Innovative Reflexivity

In a reflexivity praxis, there is both an acknowledgement of "subjective understandings" and "intersubjective" reality to effect learning (Vickers 2010, 276; Hertzog 2012, 594); within this premise, teaching and learning are no longer the sole responsibility of the one standing at the front of the class, but a shared duty of both teachers and learners (Cunliffe 2004, 409, 411). For seminary students to learn reflexivity, they need to first be aware that they are never only the minister or instructor as they enter a learning praxis, but are also learners and equal pilgrims with those they minister to; and realize that wherever they go, just as they do not disengage from the voices and roles they represent—as parents, friends, or activists—their students, too, bring along with them personal convictions and

contexts which influence interpretation and learning outcomes (Ryan 2007, 5; Freire 1999, n. p.; Freire 1972, n. p.). So even though the teachers may possess an elevated position or have greater knowledge than their students, they will only keep being radical and innovative if they allow other players within the learning praxis to also contribute to knowledge construction.

This reflexivity approach to learning may be illustrated by an artist who sets out to create on canvas. While the bare images are sketched and colors are selected, other dynamics subconsciously stimulate and affect the artist's imagination: the artist's physical and emotional state of mind, the chatter or silence in the studio, and even the lighting, smell and ambience in the art studio. And as different hues interact on the canvass, new nuances of shades and shadows also enter into the final composition. Similarly, ministers committed to reflexivity have radars that consciously interact with their inner conversations and external voices to unpack intuition and default decisions, sharpen their skills, and bring added shades, shapes, and values to the learning journey (Pitsoe and Maila 2011, 489; Ryan 2007, 3). This, in a nutshell, is radical and innovative reflexivity.

A. Why 'Radical' and 'Innovative'?

'Radical reflexivity' is a term often used in reflexivity research discussions and emphasizes reflexivity that is "committed to a transformation of existing states" (Kessl and Maurer 2004, n. p.). Writers on reflexivity often call for a 'radical reflexivity' approach if there is an intention for change (Anderson and Sharrock 2015, 7; Cunliffe 2003, 985). This reflexivity is described as 'radical' because it intentionally seeks to challenge unquestioned assumptions and premeditated values and practices so that growth and learning are not obstructed. It is 'radical' because it is willing to challenge existing paradigms. In being radical, reflexivity practitioners intentionally take the risk of confronting themselves, and allow for discomfort and disturbances to be engaged with for the sake of change. Dallos and Stedmon say that the capacity to "think about thinking"—or what is called "metacognition" in psychology—and then moving on to formulate strategies for change is "most advanced in our human species" (Dallos and Stedmon 2009, 19).

The terms ‘innovative’ and ‘innovation’ in reflexivity appear in team reflexivity readings, and literature on therapy and counselling. The focus is on investigating how people overcome problems and affective disagreements to find “flexible solutions” that enhance learning and performance (Dallas and Stedmon 2009, 5; De Dreu and West 2001, 1191; Ge and Yang 2011, 13443; Schippers 2012; Schippers et al. 2003, 781). ‘Innovative’ in reflexivity, therefore, emphasizes the intention to find solutions that are beyond pre-set plans and “the narrower confines of academic knowledge” (Dallos and Stedmon 2009, 5). It is reflexivity that arrives at new, creative, and even unusual, paradigms and approaches to solve problems. ‘Innovative’ fits well into the training of reflexivity in this research because seminary students must learn to find solutions to new problems they will face in the transitions, challenges and changes of their ministry journeys.

The reflexivity this paper is concerned with is, therefore, both ‘radical’ and ‘innovative’. It is ‘radical’ in that there must be an *intention* from the start to see learning, changes and solutions through the reflexivity process (Cunliffe 2003, 986), and with that, the practitioner embraces a posture o *ever-readiness* to be “unsettled” or insecure about existing presuppositions (Holland 1999, 481; Pollner 1991, 370). This is a reflexivity that is not left to chance. If ‘radical’ emphasizes reflexivity’s intentionality, ‘innovative’ highlights reflexivity’s drive to find alternatives and the unexplored to advance change. Team reflexivity studies show that when practitioners embrace an ‘innovative’ reflexivity stance towards production invention, promotion, and problem solving, there will be a wider margin drawn in during the planning process for change, and greater receptivity for the unexplored and unconventional during practice (Lee 2008, 548, 551; Lovelace et al. 2002; Powell and Lubitsh 2007, 25).

‘Radical’ and ‘innovative’ work hand in hand in reflexivity. Organizational research studies show that team members who apply a radical reflexivity posture are also more innovative. This is because reflexive team members are individuals who are more self-aware of personal strengths and weaknesses, and are therefore better able to recognize the creative ability and unique contributions of the others. Such reflexivity teams are more determined to unite during challenges, are less judgemental of one another in

crises, and more successful in meeting productivity goals (Ching, Wong, and Tse 2006, 6; Lee 2008, 550; Cunliffe 2001, 408; De Dreu and West 2001, 1191).

In summary, both 'radical' and innovative'[6] have been linked in this dissertation to accentuate the kind of reflexivity that is the subject of this dissertation and the focus of the action research involving teaching seminary students. This is a reflexivity whereby the practitioner enters the ministry praxis with the readiness to question assumptions and 'instinctive' patterns for the purpose of finding creative and flexible solutions for change (ResearchGate 2015). This process—which Cunliffe describes as "messy" (Cunliffe 2002, 42)—may take time and effort to follow through, but the result is audience ownership of knowledge construction and dynamic learning (Brannick and Coghlan 2006, 146; Tomkins and Eatough 2010, 165). Ryan explains it plainly as to why he considers the self-interrogation process and impromptu adjustment of strategies worthwhile: " . . . because, like most educators, [I am] interested in improving" (Ryan 2005, 1).

B. Radical and Innovative Reflexivity Practitioners

In their discussion on the need for training on reflexivity, authors call for the building of reflexivity practitioners who are not satisfied with simply *applying* procedures, but in *developing* cutting-edge methods and procedures to tackle challenges and transitions (Goheen 2007, 30). Such reflexivity practitioners exhibit characteristics of "adaptive leaders" and change agents (Cannell 2011, 30), who are able to instinctively "get off the dance floor" when trouble arises, and stand "on the balcony" to survey and source for radical and innovative solutions (Linden 2006, n. p.; Cannell 2011, 30). Instead of asking, "Why are my students not listening? Am I wasting my time?" such practitioners enquire, "Why am I offended? Is there something I must see or know or do differently?" (Cannell 2011, 30-31; Wallis 2011, n. p.) The purpose is not to find something or someone to blame when learning is blocked, but to look for solutions to problems and make learning work.

[6]After this chapter, the term 'reflexivity' will simply be used for 'radical and innovative reflexivity'.

Nayan, in addressing educators, says that when teachers are reflexive in the classroom, they can then be able to engage with their students as collaborative facilitators of learning. Because they recognize that their audience and the social interactions affect as well as enhance learning outcome, they seek to diligently draw out muted voices from their audience to contribute to the learning praxis (Nayan et al. 2010, 116). This is not the same as setting discussion questions or inserting a game to lead the audience to pre-determined conclusions or textbook answers; neither is this implying that there should be no assumed lesson objective. What this means is that besides what is projected, there is provision for much more—even surprises, discomfort, interruptions and the unpredicted—to enrich the final learning outcome and foster dynamic growth.

The way Jesus interacted with his audiences demonstrates such characteristics of adaptiveness, sensitivity to emotions, and flexibility in teaching approach. Often he taught as reflexive emotions surfaced and as needs were highlighted, and there was always consideration of the hearer's context and language in his pedagogy. And he often used reflexive dialogues to relate to his audience and help them articulate their needs. For example, he addressed the woman at the well using vocabulary of thirst and water (John 4:7-10), and related to farmers and fishermen through illustrations of seeds, fish, and bread (Lk 17:6; Mt 7:9-10). When the twelve disciples thought that they were perishing in the storm, he made them aware of their inner condition of faithlessness and hardened hearts, and taught them courage and childlike trust in God (Mk 4:38-41). In the prelude to the feeding of the 5,000, he told his disciples to "give them something to eat" instead of sending the multitudes away to solve their own problems (Mk 6:37). Besides demonstrating his power to provide, Jesus taught his disciples to interact with and involve the social construct to find radical and innovative solutions to everyday challenges.

IV. Summary

Radical and innovative reflexivity, the reflexivity this research focuses on, is a vigorous and choice-driven process during which the practitioner must make conscious decisions to engage in reflexive dialogues. Ryan says that for this to

happen, the teacher must possess an “inner force” of courage to persevere (Ryan 2005, 2). In application to the training of seminary students, the syllabus for training ministers must include giving the warning that the ministry journey is bound to come with disruptions and disturbances; yet within the same topography are hidden and unlimited resources of truth waiting to be harvested. So when obstacles arise, instead of scrambling for the nearest exit, or at the other extreme, bull-dozing right ahead, they need to be engaged in reflexivity to challenge assumptions, pay attention to emotions, and engage in reflexive dialogues to identify radical and innovative solutions. Only then will they be able turn every tight corner into God’s perfect time and chance for ministry advancement, growth, and spiritual transformation, and participate in God’s work in progress (Cannell 2011, 31; Willard 1999, 20, 197, 199).

CHAPTER THREE
THE PROCESS, PREMISE AND PRACTICE OF REFLEXIVITY

When practitioners apply reflexivity, they endeavour to gain insights into personal motives and invisible laws that direct behaviour and strategy for the purpose of nullifying their effects (Kouzmin, Witt, and Thorne 2009, 344). So they enter a learning praxis prepared to apply knowledge and skill, yet are also ready to reassess assumptions and inherited paradigms so that deep and dynamic learning will not be short-circuited. This approach to education sets the practitioners to respectfully engage with reflexive emotions, beginning with the internal (self-reflexivity) and then extending to what is created within the social context. During this process, they know that emotions provide the first mirrored responses to embedded assumptions that possibly obstruct learning, and therefore must be engaged with through in-the-moment reflexive dialogues. The goal is to reach a more accurate definition of meanings and facilitate learning and change. In this dissertation, challenging assumptions, engaging with emotions and employing reflexive dialogues are referred to as requisites to reflexivity.

But the process towards achieving radical and innovative reflexivity is not straightforward or convenient, and demands sheer honesty to eradicate expired formulas, and courage and hard work to allow for new working models to enter the immediate axis. This chapter presents an overview of this important and involved process, by first exploring the premise and practice of reflexivity within day-to-day reflex interactions and analysis. This is relevant to the training of seminary students as the need for reflexivity comes within the most unexpected, and often most ordinary, ministry settings. The chapter closes with an examination of Acts 15's Jerusalem Council debate and a report on observations made during a psychotherapy session; both of these sections provide a glimpse into how the intentional process of working through emotions and assumptions through reflexive dialogues looks like practically.

I. The Process of Reflexivity

Writers on reflexivity refer to reflexivity that leads to change as an intentional and conscious engagement process, and not simply as a strong realization or deep awareness. It begins with the practitioner's realization of reflexive emotions,

but is followed by questions like, “What must I do with what I am feeling *now*?” “And what must be done to expedite change?” (Pitsoe and Maila 2011, 488; Tomkins and Eatough 2010, 165) In questioning disequilibrium through reflexive dialogues, new decisions for change are then made. Yet change does not happen automatically or easily. There are stepping stones and stumbling blocks to this decision-driven *process*. Ryan, at Nipissing University’s School of education, says that to follow through on reflexivity involves intentionality and determination. He explains that while teaching, he is attentive to “feedback loops” that he senses internally and from his students, which then push him to make on-the-spot corresponding reflexive change in strategy and behaviour (Ryan 2005, 1). This process is neither linear nor straightforward because the practitioner must first deal with the discomfort of self-confrontation, followed by making new decisions as a result of unmasking “active subjectivity” (Cunliffe 2005, 995).

One of the simplest ways to explain this deliberate but complex *process* is through Hibbert, Coupland, and MacIntosh’s ‘Four Dimensions of Reflexivity’ in Figure 2.1 (Hibbert, Coupland, and MacIntosh 2010, 52). It is not the only way to illustrate the reflexivity process but it is a simple and sequential way to illustrate the decisions and challenges that the practitioner must encounter during reflexivity. It is appropriate for this dissertation which focuses on *radical* and *innovative* reflexivity as the diagram also shows why there needs to be emphasis on a commitment to change (radical) right at the start of the reflexivity process, and willingness to be flexible and creative in order to find solutions and progress to learning (innovative).

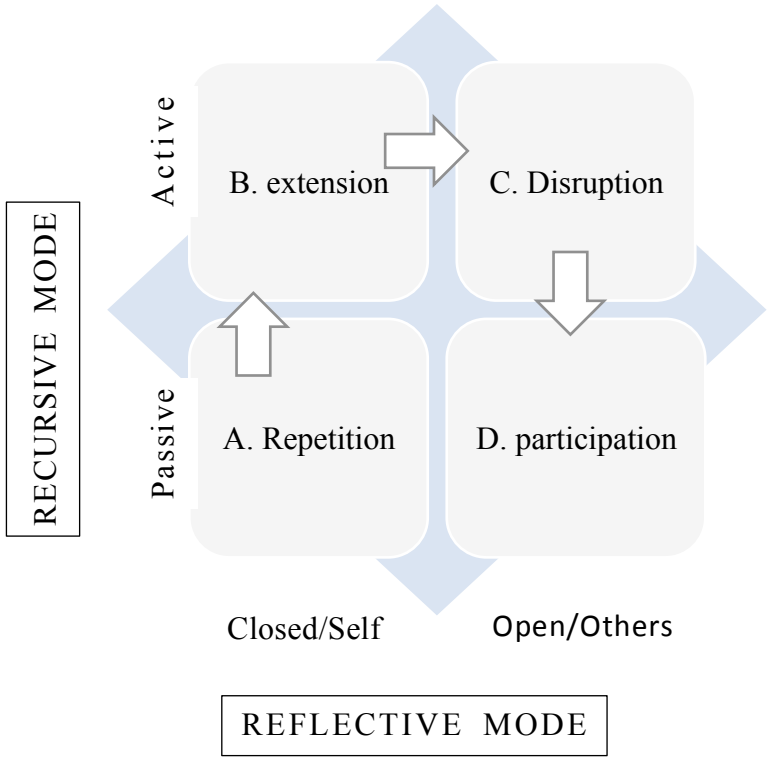


Figure 2.1: The Four Dimensions of Reflexivity (Hibbert, Coupland, and MacIntosh 2010, 54)[7]

The first dimension is 'repetition'. At this stage, participants are aware of the first unexpected or disequilibrating emotions and feedback, but within an internal 'closed/self' mindset. At this point, the reflexivity posture is closed to anything that does not repeat or support what has been assumed to be right and true. Management research found that when organizational leaders ask for 'honest feedback' from their employees, most of them will only listen to inputs that reinforce their espoused beliefs or the organization's mission statements; this is because they are often stuck in the 'repetition' corners of historical success formulas (Orr and Bennett 2002, 100). To move from 'repetition' to 'extension', there needs to be a distrust of old assumptions and willingness to consider the possibilities of another view or perspective in order to make progress. Studies show that often what spurs people to make this move is an encounter with 'struck' or strong emotions (Cunliffe 2002, 42); these may be strong feelings that are result of great disappointments or failure, or are simply very deep impression that something needs to be changed even though there is no clear reason for this emotion.

[7]The solid arrows are inserted by the researcher to show the flow of the dimensions.

In the second dimension, ‘extension’, the reflexivity process is ‘active’ and progressing but still within a ‘closed/self’ window, though the recursive process has begun. Now, there is self-questioning, especially of assumptions, but the deliberation is still approached from a personal vantage point. In ‘extension’, it is natural for participants to stand their ground in defending ‘repetition’; this is when past best practices and personal preferences are laid out, evaluated, defended, and revalued. Many people find this stage extremely difficult because their identity and worth are tied to what they believe and do, and these will be interrogated at this stage. At the end of this dimension, some people may continue to guard their old fortresses, identity and perceived security, and move no further; or transit to the next dimension of “disruption” (Hibbert, Coupland, and MacIntosh 2010, 52-53). This is why in persuading people to change, it is important to understand that their problem may not simply be in accepting ‘a new or different way of doing things’, but because of a need to defend personal identity, values, and sense of success and safety.

In ‘disruption’, the third dimension, the ongoing reflection is ‘open/others’ and the recursive process is still ‘active’. Now, the insistence on preserving old paradigms is over, and there is willingness to embrace new perspectives or views. But it is also the start of a difficult and humbling route where practitioners must face the rude reality that what they had once embraced as great is no longer good. Research shows that many leaders, especially those with a wealth of successful experiences, give up at ‘disruption’ because to them, giving up old paradigms and practices is an admission of failure (56). Those who are willing to be flexible towards alternative solutions are those who finally progress into the fourth dimension of reflexivity: “participation.”

Finally, in the last dimension, ‘participation’, reflection is ‘open/others’ but the recursive process takes on a ‘passive’ cruise mode. By now, the decision has been made to surrender old assumptions, and be open to new voices and values. The end result is either total change, or a modification or “fusion” of pre-set codes and new methodology and learning objectives (Gadamer 1998).

In summary, reflexivity is not simply self-awareness, but a reflexive awareness that is intentional in seeking change. And getting from being aware of the need for change to actual change is also not simple or straightforward. Cunliffe describes it as stepping onto “the area of ‘muddy water’” (Cunliffe 2002, 42). But it

is a worthwhile endeavor because at the end of the process, there is true learning, progress, and transformation.

II. The Premise and Practice of Reflexivity

To better understand the need to intentionally pursue the full process of reflexivity, it is important to realize that entering into reflexivity is not something that happens in silos. The process operates in tandem with reflex interactions (exchanges and dialogues during reflexivity), and reflective analysis (in-the-moment or on-the-go reflection). In other words, while pursuing reflexivity, there must be the consciousness that there are interfaces of reflex interactions and reflective analysis happening at the same time (Cunliffe 2004, 412).

Reflex interactions are day-to-day, spontaneous, and habitual conversations and impulsive responses. They are 'reflex' because they are learned and conditioned actions and reactions that have, with time, become default behaviour. It is normal for teachers and ministers to operate on reflex mode as soon as they enter a learning praxis, especially when under pressure of individual and communal objectives and the limitations of time. But along with the ease and convenience of default introductions and a reflex pedagogical approach, they may also miss the audience sitting before them and their real-time feedback. The result may be, therefore, making a powerful connecting statement without really connecting with the audience.

Reflective analysis, more commonly called 'reflection', is a 'thinking about' of thoughts, emotions, and experience to evaluate and discover *deeper* thoughts, emotions and experiences that lead to *new* understanding. The process can be both retrospective (after an action is over), or anticipatory (projecting future actions), but is usually processed *after* an event or social interaction is over (Cunliffe 2004). Within the classroom, reflective analysis may be built into the agenda as group discussions, debates, journal assignments and role plays—but with a purpose of helping the students reflectively arrive at a predetermined conclusion. Cunliffe's arm-folding example is a classic illustration of the difference between reflex interactions and reflective analysis. If students are asked to fold their arms, everyone would do it intuitively and without having to ponder how to do it; the thinking and doing have already become a reflex. But if the same students were asked to fold their arms again but this time in the opposite way, they will have to pause and think about

how they did it the first time, and then fold their arms again. That is reflective analysis and action (Cunliffe 2004, 414).

Reflexive dialogues, like reflective analysis, also require a pause and thinking about. But while reflective analysis normally happens *after* something is done and draws on *known* assumptions for analysis, reflexive dialogues are *in-the-moment*, and rely on "social constructionist assumptions" to uncover *unspoken and unknown* assumptions. This means that in reflective analysis, an object is evaluated by how it fits into an existing *and known* paradigm or pattern, while in reflexive dialogues the aim is to expose *unconscious and unquestioned* presuppositions and practices to create new learning or meaning (Orr and Bennett 2009, 86). But the two are also necessarily linked within the learning praxis because during reflexive dialogues, there is inevitably a 'thinking about' (reflection) when practitioners turn to stored data to analyse reflexive signals and feedback (reflexivity) to make in-the-moment responses (Roebuck 2007, 79).

All of the dialogues and exchanges mentioned above are important in human interactions and learning, although reflexive dialogues must be more intentionally applied. This is because, firstly, it is human instinct to rely routinely on what is reflex and assumed; without intentionally engaging in reflexive dialogues, there can be no uncovering of hidden assumptions and paradigms that are stumbling blocks to learning and change in transitions. Hibbert and Cunliffe caution that studying "packaged case studies and theories" do not automatically result in managers engaging with the needs of their audience and facilitating ethical change (Hibbert and Cunliffe 2013, 2). There must be the training of a conscientious determination to apply reflexive practice in interactions with stakeholders. Only then will they make decisions that are based on principles of accountability and the responsibility to lead ethically, rather than simply for protection of organizational rituals or benefits (4-5). This willingness to apply a reflexive practice or approach by challenging assumptions, engaging with reflexive emotions, and employing reflexive dialogues is what the training that took place in the action research aimed to facilitate.

III. A Demonstration of the Requisites of Reflexivity: The Jerusalem Council

An illustration of what has been discussed above, and that highlights some important elements of the process, premise, and practice of questioning assumptions, engaging with emotions and employing reflexive dialogues, is in the record of the

debates at the Jerusalem Council (Acts 15:1-36). This section in the interlude between Paul's first and second missionary journeys is not to prove that reflexivity was being applied, but to illustrate how God uses the working out of human emotions through reflexive dialogues to change assumptions, and to lead people to discern and fulfill his will. There were, of course, other important elements present then that effected the change, such as the love of the brethren and the guidance of the Holy Spirit in bringing full understanding to his will; but for this and other Bible references of this dissertation, the focus is on the evidence of the engagement of the requisites of reflexivity in producing human change.

What cumulated at the Jerusalem Council has been considered by writers as a "watershed" in the history of the early church (Peterson 2009, 417), and an important "turning point" that "left its mark upon the Christian church from that time to the present" (Kent Jr. 1972, 120). But the process of arriving at the final conclusion of full acceptance of Gentile Christians and to lay "no greater burden than these essentials" upon the young Gentile church (Acts 15:28-29) was fraught with human tensions and determination as well as spiritual intervention and the grace of God. And what was demonstrated there through the taking of risks to cross boundaries and question assumptions, and be honest with emotions, against the disequilibrating turn of events, is what radical and innovative reflexivity seeks to achieve (Lee 2008, 548, 551; Powell and Lubitsh 2007, 25; Lovelace et al. 2002, 548).

The Jerusalem Council debate narrative begins with "some men . . . from Judea" who insisted that Gentile converts must be circumcised, following the presence of Gentiles in Antioch and what had happened on Paul's first missionary journey; their action was obviously based on their long-standing assumptions and practices towards Gentile proselytes to the Jewish religion. That led to Paul and Barnabas entering into heated dialogue with them, and finally all parties convened in Jerusalem to appear before the apostles and elders (Acts 15:2). It seems that at this juncture, all involved had stepped into the "muddy water", which Cunliffe says is a necessary part of the reflexivity process (Cunliffe 2002, 42; Hibbert, Coupland, and MacIntosh 2010, 53). It was a messy process with "much debate" (Acts 15:7) but it was productive as diverse voices and opinions were laid out in the open to be discussed, negotiated, and engaged with (Land, Rattray, and Vivian 2014, 201).

It is laudable that the Jewish leaders, with their stringent religious upbringing, were willing to allow their levels of awareness[8] to be in review: from "systematic reflexivity" or awareness and questioning of long-embraced truths, to "epistemic reflexivity" or awareness and questioning of their upbringing, history, and culture, to "methodological reflexivity" or awareness and questioning of actions, and methods (Hibbert, Coupland, and MacIntosh 2010, 52, 53), which, in this context, includes how to integrate the Gentile converts. Meanwhile, Paul and Barnabas defended their own positions by describing what they had experienced and the assumptions that evolved in their first missionary journey. The Bible says that they were careful to describe "in detail the conversion of the Gentiles" (Acts 15:3), "reported all that God had done with them" (Acts 15:4), and related faithfully "what signs and wonders God had done through them among the Gentiles" (Acts 15: 12); they seemed to be acutely aware, as Jews themselves who went through a shift within their various levels of reflectivity, that the sharing of their new awareness was pivotal to changing the leaders' views.

There were three sessions of dialogues: among the whole assembly (Acts 15:4, 5), among the apostles and elders in a private meeting (Acts 15:6), and the last one among the whole church again (Acts 15:12, 22) (Kent Jr. 1972, 122-24). It appears that there was such an intense commitment to the dialogic process that the leaders made sure that each group had the chance to discuss things thoroughly, and enter into understanding of the "intra-" (self-reflexivity) and "inter" (within the community) views within their social praxis (Prpic 2005, 399).[9] Finally, of course, God's will for the Gentiles was championed by Peter, whose own assumptions were challenged and changed ten years earlier in the house of Cornelius, and James, the leader of the church and brother of the Lord (5:7, 13). The end result was: the group's trans-view (communal perspective) was arrived at.

One may wonder if the historic debates would have been less cumbersome had the Holy Spirit sent a decisive heavenly directive to reveal his will for the Gentile converts. But it seems that for that particular context, the church needed to go through that intentional and involved process: of engaging in reflexive dialogues, where emotions are aired, and trust in the corporate wisdom of the leaders guided by the Holy Spirit is demonstrated. The process did not happen instantly, but through

[8]These awareness of reflexivity will be discussed fully in Chapter Four (page 59).
[9]The intra-, inter-, and trans-views is discussed fully in Chapter Four (page 61).

patience, communication, and time. In 'liminal space' theory, time is identified as crucial for new information to be negotiated with and absorbed (Ford and Harding 2007, 488). Perhaps during those debates, the leaders were given such needed time to work out new understandings and accept change. Johnson puts it this way aptly: "in this historical framework, Luke presented conflict and debate as legitimate elements in the process of discerning God's will" for "the task of the church is not to dictate God's action but *discern* it, not to close the Scriptures to further investigation but to *open* it" (Johnson 1992, 279-80, cited in Peterson 2009, 442).

IV. Observation of a Psychotherapy Session

As mentioned in Chapter One, a psychotherapist had expressed interest in discovering whether the practice of reflexivity corresponded with techniques she applies in self-therapy. This led to my observation of a session the therapist conducted for one of her clients. That exercise resulted in two important contributions to this research: it gave a vivid and visual introduction to the three requisites of reflexivity in practice, and led to the decision to more intentionally focus on the requisites in the subsequent literature research and the action research. That is why the description of the observation in this section precedes the next chapter on "Requisites of Reflexivity."

Before the meeting on 5 June 2015, the therapist explained her procedure and use of 'Socratic Questioning' approach. This is a method of probing for answers with the goal of *investigating* and not *leading to* pre-determined treatment agendas and outcome (Michigan Engineering 2015, n. p.), which is similar to the purpose of reflexive questioning during reflexivity. Prior to the session, signed informed consents were obtained from both the therapist (Appendix F, page 133) and her client (Appendix G, page 137)[10], who had been informed of the maintenance of anonymity of the client's identity and situation.

A. Challenging Assumptions through Reflexive Dialogues

The first technique that was obvious in the hour-long dialogue was the therapist's substantial use of questions to unearth and query assumptions the client made as she talked about her situation. There were more questions

[10]In the ethical clearance form, the therapist is referred to as Ms. Tan, and the client as Ms. A.

asked than answers given by the therapist, and often the client was led to answer ambiguities she herself brought up. Examples of probing questions were: “You said you were ‘upset’ when he spoke to you; *which* part of what he said in the sentence was upsetting? And why?” and “You say you feel that your situation is dysfunctional. What is wrong about being dysfunctional?” At every turn, there was a search for clarity of terms, and dismantling of assumptions and quick conclusions.

B. Engaging With Emotions through Reflexive Dialogues

Questioning assumptions and engaging with emotions were big features during the session. The therapist seemed to have an ‘emotions antenna’ that picked up every reference her client made or suggested about emotions. Often, the counsellor would lead her counselee to explain, unpack, label, and relabel these phenomenon; for example, when the client said that she felt “utterly useless in that situation”, the therapist asked her to elaborate on ‘useless’; and the conclusion of the ensuing dialogue became, “I was *unable to help* this person at that point in time so I felt useless.” This is what is called “affective-labelling”, which objectifies perceived negative and unresolved experiences and helps the person reapply reflective lessons for the future (Lieberman et al. 2007, 422). This method of giving labels to ambiguity was also used to deconstruct and evaluate assumptions the client made, as well as clarify the therapist’s own understanding. For example she asked the client, “You said that as you look back, you are much happier; can you describe these ‘happy’ feelings?” After her client explained ‘happier’ to be “I am able to meet the offender face to face without any pain”, the therapist helped her to relabel her emotions from “I am happier” to “I have moved on.” At this point, the client expressed surprise, and looked visibly relieved to hear the therapist articulate words of victory in her situation.

C. Relabelling Emotions and Changing Assumptions through Reflexive Dialogues

Another technique the therapist used in relation to facing emotions was Gestalt coaching. In this application, the therapist invited the client to explain how and when certain negative emotions first appeared, and took her

back to the scene of conflict to find new resolutions and conclusions (Wright 2012, 64). For example, when the client expressed deep sadness about a situation which caused her to "not forgive myself", the therapist asked, "If you were given the chance to go back to that day and time, what would you have said or done differently?" Then therapist and client dialogued on various scenarios; and finally, the client realized that she could not have done anything differently. So the negative emotions were relabelled from "I feel useless" to "I feel sorry that I could not help during that time." This is particularly relevant to the section on 'negative' emotions in Chapter Four (page 48)—that experiencing difficult, painful, and tough emotions is an unavoidable part of the learning and growth journey (Humphreys 2006, 180). By relabelling them from 'negative' to 'difficult but necessary' emotions, new assumptions about her life situation were made, and the client could move forward.

Also evident in the therapist's technique, and very relevant to reflexivity, though not within the focus of this dissertation, was the identification of 'power relations' which affected the client's self-awareness and self-esteem. The power relations' imposed assumptions and expectations, in turn shaped the client's emotions, actions and decisions (Argyris 1976, 366, 367). In this respect, the therapist reminded her client to remove old habits of responses, establish fresh boundaries, and embrace new self-awareness of her situation; in this way old paralyzing assumptions of the past were reframed by new vocabularies. It was interesting that at one point, the client herself remarked that her perceptions of her problems had changed although her life situation and the power relations around her had remained the same.

In summary, during the psychotherapy session, there was a careful detection of assumptions, engagement with emotions, labelling and relabelling of new awareness, and generous reliance on reflexive dialogues to reframe old viewpoints to a wider scope of interpretations and understanding (Bolton 2009, 10). This observation report is not intended to prove that the therapist applied reflexivity, but to highlight that the three requisites of reflexivity to be discussed next are important in leading to self-awareness that result in perspective change towards actions and decisions, and consequently, deeper learning and transformation.

V. Summary

In this dissertation, reflexivity is explained as an attitude, approach, and posture towards learning and the learning praxis. And in order to forward unbridled learning, there must be a welcome of new, even opposing, ideas, and release of old, albeit tried and tested, practices. In this chapter, it has been shown that engaging in reflexivity is to be involved in an intentional and determined process, where there are challenges and decisions to negotiate along the way. To see reflexivity through successfully, practitioners need to also be aware of the premise and practice of reflexivity in everyday reflex and reflective interactions. Finally, the Jerusalem Council debates and the psychotherapy session shed insights to the importance of the requisites of reflexivity in this process, and highlighted that there is a need to better understand each of the three requisites of reflexivity in more detail. These are discussed in the following chapter.

CHAPTER FOUR
THE THREE REQUISITES OF REFLEXIVITY

This chapter focuses on the three requisites of reflexivity: challenging assumptions, engaging with emotions, and employing reflexive dialogues. These requisites have been identified and observed through literature reading, the psychotherapy observation, and personal experiences in applying reflexivity, and shown to be important for beginning, sustaining, and seeing through the process of reflexivity that is radical and innovative.

Questioning assumptions of truths, language and texts "to make them more transparent" (Cunliffe 2003, 985) is basic to the dynamic application of knowledge and skills; and engagement with emotions through honest reflexive dialogues helps unseal embedded and uncovered assumptions. This chapter will examine the requisites separately—though they work recursively—and why they are essential to radical and innovative reflexivity.

I. Challenging Assumptions

Writers and researchers of reflexivity emphasize that if there is to be change, there must be repeated reviews of assumptions (Vickers 2010, 18; Holland 1999, 471). What are assumptions? Assumptions may be conscious and, more often, sub-conscious responses, opinions, and hypotheses formed from embraced values and beliefs (Brett 2005, 28; Ruiz 2001, 11). Writers on reflexivity consider them as "sufficient conditions" under which decisions are made and actions are taken (Shugan 2007, 450). But assumptions are not "absolute" because the contexts, audience and their needs are always changing (Brett 2005, 28). One rule of thumb, therefore, for challenging assumptions, particularly assumptions of practice within the focus of this dissertation, is: what works for one person, culture, place, season, even gender or time of day, cannot be assumed to work for another (Warner 2011, 113).

Assumptions speak volumes about what people value and believe, and express their sense of security and identity. This principle is illustrated in the book of Acts preceding the Jerusalem Council when some Jews insisted that the new Gentile believers must be circumcised (Acts 15:1). Because of their history and traditions, their assumption then was obviously that what they were demanding was right. As

history reveals, of course, their assumption was wrong within the new context. And they were finally left with the decision to either doubt their old paradigm and adopt a new assumption, or stick to the old in order to preserve long-held beliefs and values. As the account of Acts reveals, some of those who refused to adjust became Paul's persecutors throughout his missionary journeys.

The refusal to change assumptions may be why progress and change are stalled in some culture. Yet the scrutiny of assumptions is crucial for human progress. All scientific research, for example, is based on proving or disproving existing assumptions. Many of the greatest discoveries the world takes for granted today, such as Einstein's suggestion that acceleration and gravity were the same force, and Sir Timothy John Berners-Lee's belief that people could one day be connected through the strange phenomenon called 'the world-wide web', were considered ludicrous when they were first presented in their time. But today, they have become 'the norm'; and it is because these scientists dared to challenge old assumptions and experiment with new ones (Ruiz 2011, 19, 452).

Besides not being convinced of the need to change, resistance to evaluation of assumptions also has psychological motivations. Firstly, because assumptions are often unconscious and unpremeditated (11), they are not noticed until something goes wrong (Shugan 2007, 449). As discomfort and interruptions to plans are not natural expectations of human beings, people try by all means to avoid them. But in reflexivity, discomfort or unexpected interruptions to plans are regarded as situations of opportunity for introspective evaluation and progress. That is why the teaching of reflexivity with regards to assumptions is crucial. Another reason why changing assumptions is hard is simply that change is difficult. Studies show that people who have tasted of success especially resist change because changing means saying goodbye to trusted identity and worth (Cartor 1993, 68). Changing of assumptions also necessitates engaging with emotions, which is another thing that many people find difficult to do (this will be discussed fully in the next section).

In summary, assumptions must be challenged if there is to be progress and growth. And because assumptions are entrenched within underlying and invisible structures of beliefs and practice, the process of challenging assumptions has to be intentional. Challenging assumptions in order to expose comfortable preferences and prejudices that hinder new learning is the foundation to reflexivity. But how does one challenge assumptions practically?

A. There Must Be Knowledge that Assumptions Exist and Can be Changed

To learn reflexivity, seminary students must recognize that assumptions exist in their everyday ministry and learning contexts, and actions and decisions. Their students come to them with many assumptions, one of which is that their teachers and leaders have the expertise to meet their needs. On the other hand they, as teachers and ministers, also bring with them their sets of assumptions, for example, that their learners know little or nothing about what they will teach (Armitage 2012, 34). The results, therefore, range from learners' unrealistic expectations, to the givers' over-generous dumping of information. These are only the tip of the ice-berg to the multi-layers of assumptions that fog communication and learning.

As mentioned, assumptions are formed from embedded beliefs and values. Changing assumptions, therefore, is not linear or easy although it is not impossible. Studies show that even within the most hard-core of cultures, if certain conditions are in place, assumptions can be changed. Widmer and team identified four important conditions that persuade people, individually or in teams, to be open to questioning assumptions: "trust, psychological safety, shared vision, and diversity" (Widmer, Schippers, and West 2009, 4).

Probably one of the most difficult change challenges to the early believers is the inclusion of Gentiles in their kingdom mentality. And yet, at the right time, which took at least fourteen years between the time Paul was called (32 AD) to the time of Acts 13 (47 AD) (Santala 1992, 7), and under similar conditions that Widmer highlighted, the Antioch church was ready to be a missionary sending church. There were other important contributing factors that prepared the church for this point in time but the focus here is to examine Widmer's conditions for changing assumptions, which seemed to apply then.

The first is condition of "trust" (Widmer, Schippers, and West 2009), which includes persuasion of power relations and gatekeepers. For the Antioch church, the groundwork was laid more than a decade ago with Peter's heavenly vision, the outpouring of the Holy Spirit upon that group of Gentile converts gathered in Caesarea, and Peter's introduction of the transition before the Church Council (Acts 10; Acts 11:18) (Jervell 1996, 45;

Pentecost 2010, 129). The second condition is "psychological safety", whereby individuals or a group feels that fundamental needs and values are without threats, and therefore new risks can be considered (Widmer, Schippers, and West 2009). This feeling of safety was also present then, first with Paul, once the church's dreaded enemy, no longer considered dangerous (Acts 11:28-30) (Cook Communications Ministries 2000, n. p.), and Herod's sudden death which added to the ambience of psychological safety to spread the gospel (Acts 12:23).

The third and fourth conditions are "shared vision" and "diversity", meaning that people embrace one vision or goal, while also having enough diversity among them to be accepting of or comfortable with differences (Widmer, Schippers, and West 2009, 4). For the Antioch church, the seed of the vision to include Gentiles planted by Peter later grew to be more fully owned by the church, as evidence of Gentile conversions developed in Phoenicia, Cyprus and Antioch, and among the Greeks (Acts 11:19-21). Also, by Acts 13 the church had already developed into a cosmopolitan assembly of prophets and teachers of both Jews and Gentiles; this 'diversity' allowed them greater capacity to welcome the new mandate.

In summary, reflexivity practitioners know that assumptions exist and believe that they can be changed. Even in an unprecedented time of uncertainty and transition that the early church was going through, the prevailing assumptions could be penetrated under the right conditions. Studies show that groups that are composed of a wider mix of cultures are more willing to extend their thresholds for differing opinions (5). Though this dissertation does not go into cultural studies, suffice to say here that it seems that the greater the diversity the group, such as what the multi-cultural FE class is, the more ideal the environment for teaching challenging assumptions.

B. Know That Assumptions Drive Decisions, Actions and Change

According to the Washington Post (May 3, 2014), a woman is sexually assaulted every twenty-two minutes in India. Indian society's ambivalence towards punishing sexual criminals is nurtured by the belief that women are of less importance than men, and the assumption that it is a 'man' thing to subjugate the weaker sex. Before societal ills can be eradicated, what

must change are not simply the wrongs people do but *why* they do the wrongs, and this often begins with the reeducation of assumptions. Studies by the Career Belief Inventory (CBI), a career-counselling tool that stands apart from other psychometrics instruments by measuring assumptions first before aptitudes, show that people make erroneous choices in life because they had wrong assumptions (Krumboltz et al. 1994, 424). For example, those who grow up watching television legal dramas like JAG may assume that lawyers are great orators, and have charisma to boot; and so if they are shy and less than good looking, they may not consider going to law school. But when assumptions are examined and reframed, they will then be open to new alternatives.

It is difficult to judge if a decision is right or wrong until underlying assumptions are understood; often, when assumptions are clarified, decisions that seemed ridiculous on the surface may actually become reasonable. The conflict between Paul and Barnabas over John Mark in Acts 15:38-39 illustrates this. The Bible records that there was such a "sharp disagreement" that the partners-in-ministry went separate ways; Barnabas wanted John Mark along (Acts 15:38) but Paul rejected the idea because John Mark had "deserted them in Pamphylia" (Acts 13:13).

As mentioned, all decisions are derived from assumptions; in this case, Paul and Barnabas probably had many reasons for their decisions but it seemed that they both made choices based on assumptions that were tied to their personal beliefs of "critical identity" (Senge et al. 1997, 415). Paul's critical identity was to be apostle to the Gentiles; hence nothing was allowed to hinder his mission. Barnabas was "the son of encouragement", known for his gifting and ministry in encouragement, and was also the cousin of John Mark (Acts 4:36; Col 4:10); the logical assumption would be for him to build young John Mark (Acts 4:36; 15:38). History tells us that Paul went on to enjoy a fruitful ministry with Silas, while John Mark grew up into a fine and "useful" servant of the Lord (2 Tim 4:11), presumably due to Barnabas' impact on his life.

Because assumptions drive decisions and actions, challenging assumptions is the only way to bring about "change at the deepest level" (Senge et al. 1997, 20). This begins with the willingness to be suspicious of

one's 'rightness', and take bold chances to challenge long-held practices (Ruiz 2011, 19). In this dissertation, this posture is called engaging in reflexivity, during which practitioners release the need to have control of every situation, and are ready to experiment despite ambiguities (Senge et al. 1997, 21). This does not suggest that, therefore, all assumptions must be challenged at all times. It simply means that there must be a readiness to question even the most 'tested' of assumptions of approach, methods, and strategy in order to effect change.

The apostle Paul seemed to demonstrate this when he launched his missionary journeys, without precedence, proposals or plans except faith in God and courage to obey his call (Sweeting and Sweeting 1986, 109). Much of his itinerary evolved one decision at a time, as God directed him specifically, and as he worked with assumptions, or as earlier assumptions were quashed and new ones emerged, for example, how he received the Macedonian vision at Troas (Acts 16:6-8). Table 4.1 traces Paul's missionary journeys, and why he decided to stay or leave the locations. While there were, certainly, many factors influencing Paul's decision-making process, the aim of the chart is to examine possible assumptions Paul made or worked against, which added to or affected his decision-making approach.

Missionary Journey #1	
Locations	**Decisions to Move Out of Each Location**
13:4-5: Cyprus to Pisidian Antioch	Pisidian Antioch was a chief city in the region. Assumption: it is the natural next stop from Cyprus.
13:14-15: Pisidian Antioch to Iconium	Jealous Jews *drove them out* of their district (14:1). The team was driven out; they simply had no choice but to go.
14:19-26: Lystra, Derbe and region	Jews from Antioch and Iconium stoned Paul, and he and Barnabas left for Derbe and Antioch. The team left for assumed safer territories.

Missionary Journey #2	
15:41-16:5: Syria, Cilicia Derbe, Lystra, Troas	Paul and his team had wanted to move towards Galatia. But the team was stopped by the Holy Spirit until they reached Troas where he received the Macedonian vision (16:6-10). Paul had a clear idea of what he wanted to do, and probably operated from assumptions of geographical location and proximity to the new churches. But he was also ready to change his assumptions and plans as the Holy Spirit directed.
17:1-15: Thessalonica, Berea	Forced to leave again when Jews stirred up mob attacks. Assumption: they left to escape further harm.
17:16-18:23: Athens, Corinth, stop by Ephesus	After a short time of ministry in Athens, Paul left for Corinth; this was one of the rarer times when he left *not* because of problems, but because it apparently was time to move on (18:33). The assumption is that he had done all he needed to do there, that there were other things he needed to attend to, or simply the Holy Spirit had directed him (although the writer did not record that). This was repeated in Corinth where after eighteen months, Paul left, because of the assumption that it was time or that it was a natural 'next step', e.g., from Corinth he seemed to be determined to fulfill a vow (18:32), which caused him to decline the believers' invitation to stay on in Ephesus. But it was not because he did not care for them, for in his letter to them, he told them they were his "stewardship" given by God (Eph 3:1-3). Paul seemed always attuned to the Holy Spirit's guidance, yet he was also operating from a very normal human emotional stance much of the time. He would not be easily distracted from his plans, but was also flexible to change whenever he sensed the overriding need to be flexible.

Missionary Journey #3	
19:1-41: Ephesus	Paul was determined to be in Ephesus with its good regional connections, despite some opposition and meeting with those who were "disobedient and hardened" (Acts 19:9). Contrary to his usual practice of leaving, he stayed, in fact, for two years this time. Perhaps his assumptions were opportunity and safety, or perhaps through direction again by the Holy Spirit (19:10). Later, with the mighty growth of God's work in Ephesus (Acts 19:20), he "purposed in the Spirit" to go to Jerusalem, and then to Rome. This desire was probably prompted by the assumption that he had done what he was supposed to, and/or that the church was ready to stand on its own without him, and/or, as disclosed in his letter to the Romans, that he was "under obligation" and "eager to preach the gospel" to the centre of the Romans Empire (Rom 1:11-15). When Demetrius caused the great disturbance, Paul left, and along the way took the opportunity to encourage the believers (20:1).
20:1-21:15: Macedonia and Greece (sailing past Ephesus), Jerusalem	In order to "hurry" back, Paul chose to sail past Ephesus (20:16). He was driven by the urgency of being back to Jerusalem, probably out of directions and assumptions that God placed in his heart. Two groups of people tried to dissuade him from Jerusalem: the disciples at Tyre (21:1-4), and the believers, upon Agabus' prophecy of his arrest, in Caesarea (21:10-11). But whatever he felt deep within him gave the apostle the conviction that suffering was to be assumed and expected for his ongoing call.

TABLE 4.1: How Paul Decided to Go or Stay

As shown in Table 4.1, there was no one decision-making pattern or rule for Paul and his team. When problems arose, sometimes they fled when troubles came; other times they shifted location or audience but remained in

> the city. Apparently, what drove Paul were never a code but a call, and an intuitive sensitivity to feedback—from God, from within himself, and the social interactions around him. Paul had strong preferences and plans in how to spread the gospel; yet when he had to, he was ready to forego old assumptions of plans and practices in order to forge forward. Paul's on-call reflexive response to God and constant alertness to the milieu and conversations around him made him a dynamic and efficient change agent of his time. This willingness and flexibility to pay attention to the social construct, and courage in making decisions by challenging personal pre-determined goals and agendas for change, is characteristic of the posture of a reflexivity practitioner.

II. Engaging With Emotions

The term 'emotions' has a hundred different groups and subgroups of definitions (Picard et al. 2004, 254), for example, "basic emotions" (emotions during childhood), or "emotions schema" (everyday adult emotions) (Izard et al. 2011, 45). One's gender, culture and even age lend to varying definitions of what are deemed to be strong or weak, or what are believed to be moral or inappropriate, emotions. In this dissertation, 'emotions' and 'feelings' are used interchangeably although 'emotions' usually refers to what is observed outwardly within social contexts while 'feelings' are what are felt privately and subjectively (Nair 2008, 364). In this dissertation, the focus is on reflexive emotions, such as guilt, shame, satisfaction or fear, which are produced when the 'self' is impacted by the social context through mirrored feedback (Stănculescu 2011, 340-41).

The following section examines engaging with reflexive emotions through answering four questions: "Why am I feeling this way right now?" "Why do I ignore how I feel right now?" "Are emotions spiritual?" and "How do we engage with emotions?" These sections, in the form of questions, have arisen from the literature on reflexivity as well as from personal experiences in applying reflexivity, especially in interactions with the FE students who expressed that they found it hard to negotiate with negative emotions during the action research. The questions were prompted by Nagata, who suggests in her research on 'Promoting self-reflexivity in intercultural education' (Nagata 2004, 140) that reflexivity practitioners must first ask the question, "Why am I feeling this way right now?" The rest of the questions

used in the sections followed the same enquiry approach and are used to organize and express common issues raised by Christians about emotions or in their struggles with emotions during teaching on reflexivity.

A. "Why Am I Feeling This Way Right Now?"

Negotiation with reflexive dialogues—the engagement of emotional feedback and new awareness *while in the moment* without having to wait for the next time—is the strength of reflexivity (Nagata 2004, 140). People committed to reflexivity do not hunt for the quickest exits to explain away emotions, particularly disequilibrating ones, but pursue them by asking reflexive questions like: "Why am I feeling this way *right now*?" "Why did I even choose this method or topic?" "What does how I feel tell me about what I should change *immediately*?" (143) As mentioned in Chapter Two's discussion on self-awareness and the four dimensions of reflexivity (page 29), this self-awareness of emotions does not stop with the feelings but pursues the full process—from repetition to extension to disruption and participation (Hibbert, Coupland, and Macintosh 2010, 52). Cunliffe calls this moving from ambiguity to new mindfulness the "troublesome" route of treading on "muddy water" (Cunliffe 2002, 42); and Marmon says that this process cannot succeed if emotions are not respected and interacted with (Marmon 2010, 75). The process is recursive; as emotions are felt and old assumptions are questioned, new emotions are generated, and further impacts awareness (Burkitt 2012, 458).

B. "Why Do I Ignore How I Feel Right Now?"

But the fact is emotions are often denied, ignored or rejected. One of the reasons is emotions are deemed to be disruptive to rational decision-making and efficiency (Munkejord 2009, 152). The resistance to emotions is further exacerbated by the present phenomenon of human and natural catastrophes, mass displacement of people groups, terrorism, and overload of needs in the world. Unfortunately, this avoidance of emotions is not uncommon within the church (Harak 1993, 125), and has resulted in a pyramidal approach to ministry, "marginless" lifestyle (Swenson 2004, 13),

and grave misconceptions about the value of emotions. The following highlights a few fallacies that are related to reflexivity.

The first misunderstanding about emotions is that learning happens only in the head and not in the heart (Cunliffe 2002, 40). But studies show that learning is an emotional experience (Picard et al. 2004, 263), and that students learn best when teachers are engaged with them emotionally, and when problems are posed to coincide with their real-time felt needs (Humphreys 2006, 183). "Affective Context Model" studies on e-learning approach show that the human mind is not an 'e' computer for data upload, but a decision-making mechanism which receives or rejects information, based on whether it *feels* good, and not if it is rational (Shackleton-Jones 2012, 20). Shackleton-Jones' studies show that the human mind's decision-making mechanism is influenced by an emotional wrapper. Hence information that is given within an affective context, such as, a powerful story, or through peers and mentors who care, is always better received and remembered; this kind of teaching will result in "pull learning" where the receiver owns the learning process, instead of "push learning" where the teachers does all the work. The affective-model approach also explains why hardship and failures are powerful tutors of future applications and lessons (Shackleton-Jones 2012).

This leads to the next misconception about emotions, that only good feelings encourage learning. Speakers and teachers work hard to make their messages and discussion enjoyable to creatively engage with their audience (Picard et al. 2004, 254, 261). But beneficial emotions for learning do not have to be only "positive emotions" (Garrety et al. 2003, 221). These are easy to detect because human nature gravitates towards them, sometimes to the detriment of missing out on more important "negative emotions", and making decisions that are skewed towards only positive consequences (Henriques et al. 1998, cited in Garrety et al 2003). "Negative emotions" such as sadness, disappointment, guilt, and failure are powerful self-reflexive emotions that lead to life-transforming learning experiences (Garrety et al. 2003, 215-216, 218). Sometimes called "complex" emotions, these emotions are experienced *only* through reflexivity within social contexts, and often where there are perceived threats to long-held beliefs and personal rights

(Garrety et al. 2003, 218). They may not be sweet but they are definitely not nothings, and serve to powerfully highlight assumptions and applications that are no longer relevant to the new context (Ryan 2005, 2; Vickers 2010, 275). Common complex or self-reflexive emotions include stress, anxieties, dissonance, and conflicts, which may normally not be associated with the 'joy of learning', but are dynamic change agents for learning (Humphreys 2006, 180; Nair 2008, 359).

Team reflexivity studies show that strong teams are not those that are free of negative interactions. Teams are strong because they consist of *individuals* who understand the importance of respecting, and even welcoming, difficult emotions that result from incompatibilities of interests and procedures, and use them to promote better manpower management (Nair 2008, 359; Tjosvold, Chun, and Yu 2003, 144). A reflexive team is one that is made up of reflexive individuals who are willing to put aside personal assumptions to achieve the greater good of the others. To be a creative and innovative team despite problems, each team member must be willing to embrace a reflexivity posture, without which will only result in functionalism and routine work behaviour (Schippers et al. 2003, 781); negative emotions, therefore, should be recognized as powerful facilitators of learning.

In an experiment to rediscover reflexivity for teaching, Humphreys, in Nottingham University, learned to play the saxophone from scratch and recorded the emotions he felt (Humphreys 2006, 176). The research writing professor discovered, after six months, what it *felt* like again to be lost in class and sleep-deprived because of test preparation. He reports that the reflexive emotions he felt were humbling, but the rewards invaluable. Not only did he re-experience the joy of learning which comes through hardships, he emerged a more reflexive teacher who could identity his students' muffled feedback of frustration and fear (181). This is what reflexivity training may do for seminary students, as it has potential to sharpen their ears to decipher stifled voices and enlighten their eyes to decode shifting feedback.

In summary, to be effective change agents, reflexivity practitioners must not fear emotions, particularly difficult or challenging emotions. Human living is not accumulating one good feeling after another, but a journey of negotiating the full spectrum of human emotions for greater self-awareness,

maturity, and growth (Vince 2001, 19). This is not to say that educators should, therefore, set out to make learning painful for their learners. Teachers must not deplete their student's learning appetite by posing impossible-to-answer questions; neither should they throw out balls so easy that their students will not find it worthwhile catching them. Seymour Papert, MIT mathematician, computer scientist and professor, and one of the pioneers of artificial intelligence, says that learning should be fun "*because* it is hard" (Papert 2002, n. p.). This explains why computer games are popular among "post-modern natives" (Morris 1998, 105) within any culture, because players are promised that if they try just a little harder, they will be rewarded. And being rewarded *is* an enjoyable experience.

C. "Are Emotions Spiritual?"

A very common misconception in the evangelical sub-culture is that showing emotions is incompatible with spirituality (Harak 1993, 4). One reason is that the body and its sensations and desires are often equated to lustful deeds of the flesh. But as Jonathan Edwards taught, having emotions is not being unspiritual, for emotions of love, hate, longings, and sadness are the "spring" of life that transcribes the narratives of human existence (Edwards 1786, 8). John Wesley preached that it is our emotions that reflect inner heart conditions and give meaning to all outer service of works to God. Loving God and serving him must come out of this emotional and reverent response to him (Tozer 2006, 9). It is important to help seminary students understand that their emotions are expressions, not enemies, of spirituality. Only when they are emotionally self-aware and honest will they accurately decode and empathize with their audience's emotional cues. People do not fizzle into 'emotionless' spirits the day they become serious followers of Christ; on the contrary, they can become more acutely tuned in to their human-ness and therefore love God and their neighbors more genuinely (Luke 10:27).

In his treatise "The Religious Affections", Jonathan Edwards reminded his readers that the "religion which God requires, and will accept, does not consist in weak, dull, and lifeless wishes, raising us but a little above a state of indifference" but that God, in fact, "greatly insists upon it,

that we be good in earnest, 'fervent in spirit,' and our hearts vigorously engaged in religion" (Edwards 1786, 8). A soul that has eternal sights is not stripped of earthly sensations but is, instead, more holistically engaged in human emotions. This is because God is one who also has deep emotions (Zeph 3:17). Tozer lamented the dead spirituality of evangelical rationalists who, like the Pharisees of old, were so obsessed with doing right that they did it all wrong because they had forgotten that "truth has a soul" (Tozer 1990, 24). When God's Word illumines the believer, he wrote, it must result in observable emotions like passion, penitence, and the presence of joy and wonder, and not extinguish them (Tozer 2006, 25, 28, 35).

Of course the most powerful model of the fearlessness of human emotions is Jesus himself, whose earthly portrait was painted by the gospel writers in "a kaleidoscope of brilliant 'emotional' colors" (Hansen 1997, 1). Narramore has counted twenty-two emotions exhibited by Jesus in his earthly life (Narramore 1998-2015, n. p.); his show of empathy to the outcasts, and anger towards the hypocrites were all honest emotions stemming from his unmoving love for the Father and deep humanity. Yet, in his human-ness, Jesus never once lost harmony with the Father or sinned (Turner 1987, n. p.). Contrast this with the leaders of his days who paraded their emotional poverty and spiritual emptiness like "whitewashed tombs" (Matt 23:27). When we follow Jesus, we not only learn how to be spiritual, but just as importantly, we are coached on how to be truly 'human' and connected with the lost and lonely and poor in spirit.

Engaging in emotions is neither unprofessional nor unspiritual. When a person is born again, God begins the redeeming process of every part of the person, especially the emotions which are debased by sin. Tozer wrote that "our ability to feel is one of the marks of our divine origin" and the believer who has become ashamed to cry or laugh is only "two-thirds of a man" (Tozer 1978, 112). At the other end of the spectrum are Christians who find pleasure in things that are lewd and beneath human dignity (Tozer 1978). That is why Chandler proposes that in spiritual formation, the renovation of emotions prefaces all other areas such as relationships, intellect, vocation, physical purity, and stewardship of resources (Chandler 2014, 20). When we allow the Holy Spirit to redeem our emotions, we are really saying "Yes" to

giving him free-rein to "restring his harp and open again the wells of sacred joy which have been stopped by sin" (Tozer 1978, 112).

D. "How Do We Engage With Emotions?"

What are practical steps to engaging with emotions? Firstly, there must be respect for emotions. Educators make decisions that impact the lives of students every day; the ability to pay attention to their inner voice and the feedback of their learners, in order to evaluate assumptions, is *their basic responsibility* (Ryan 2007, 2). Seminary students must be taught to be aware of what their learners are sensing as they are sensing it, and respect the value these can bring to learning; but this begins with a practiced posture of first being emotionally self-aware. Emotional quotient development studies show that people who are in easy touch with personal emotions have a "richer emotional vocabulary" to engage with those of others (Saxbe 2004, 35).

Human beings are never without emotions socially or professionally (Cunliffe 2002, 40), however guarded they may be against being 'over-emotional'. All human decisions, in fact, spring from emotions, especially "struck" or "strong emotions", which are strongly-felt sensations or impressions which may not be fully explained or understood (Fineman 1997, n. p., cited in Cunliffe 2002, 41). But these are very common in everyday human experience, for example, a person reading a book may suddenly be grabbed in the heart by a word or sentence. These strong emotions are very important in reflexivity-awareness as they direct participants to pay special attention to events, people and other emotions that may otherwise be ignored or skimmed through. But being emotionally reflexive is not the same as being 'emotional'. The apostle Paul sometimes responded to his social contexts with deep emotion, as seen from his confronting the spirit of the slave girl who taunted him or when he was provoked in spirit in idolatrous Athens (Acts 17:16).

But there were also times when Paul seemed to show a restraint of emotions, perhaps for the sake of the others. The account of John Mark's departure in Perga (Acts 13:13) is an example. Readers do not get any clue from the passage that John Mark's sudden leaving was a stressful situation for the mission team. In fact, the trip recommenced as normal, and they were

"filled with joy and with the Holy Spirit" (Acts 13:51; 14:27). It was only later in Acts 15:38-39 when Paul and Barnabas had a "sharp disagreement" (v 39) and separated over John Mark that reader gets the hint of the impact of John Mark's leaving in Acts 13 upon Paul. Perhaps in Perga the two partners in ministry did not have time to talk about their misgivings or perhaps both Paul and Barnabas were so committed to the work that they agreed to set aside how they felt. Whatever the reason, it does not seem to have affected the progress of their work or journey then. This is an example of being emotionally aware without being emotional. Contrast this with the Jews in Pisidian Antioch, Thessalonica, and Berea who, wanting to defend their self-interests, were "filled with jealousy" and resorted to "agitating and stirring" the crowd to senseless attacks on the apostles (Acts 13:44; 17:5, 11). This is emotionalism, which blocks reasoning and God's purposes. Within the evangelical Christian sub-culture, the attention to emotions should never be "a dispensable feature of hothouse revivalism nor just a regrettable artefact of the 'me' generation", but a tool for sensing the redemptive work of God in and through our emotions, and using them as powerful outreach arms to relate to the world (Narramore 1998-2015, n. p.).

To engage with emotions to full benefit of the reflexivity process, there must the courage to follow up on emotions that are sensed. Aristotle defines courage as "perseverance in the face of trying circumstances", and Aquinas calls it a "virtue expressed either through resistance . . . or through attack" (Harbour and Kisfalvi 2014, 495). But courage is more than simply an action or virtue; it is also an emotional response to a challenge. General William Tecumseh Sherman, Civil War military strategist and military educator, defined courage as the sensing of threats or danger which emerged in "that rare moment of unity between conscience, fear, and action" and the willingness to respond to it (McCain 2004, 58). Courage is, therefore, a vital decisive emotion in reflexivity, without which practitioners will shrink from engaging in reflexive dialogues to challenge assumptions (Hibbert, Coupland, and MacIntosh 2010, 52). It is the commitment that pushes one from an accepted norm to discovery of the unplanned and unexpected to for change (Ryan 2007, 4). In a study of five managers in fifty-seven critical moments of decision-making reflexivity,

courage was identified as the determining factor for whether they followed their moral convictions or abandoned them; these courageous responses, of course, were influenced by other attendant or anticipated emotions, such as reward and admiration, or shame and blame (Harbour and Kisfalvi 2014, 495, 506). Courage not only leads reflexivity forward, having a reflexivity posture also instils courageous sensitivity. Erikson, on leading adaptive change in the U.S. military, says that though he was against sexist treatment of women in the army, he had turned a blind eye to it for years because of a lack of courage. It was only when he courageously engaged in reflexivity and self-questioning that he changed his passivity (Eriksen 2008, 632, 634).

The apostle Paul was a man who demonstrated immense courage in his mission. While he had his share of positive receptivity from his audiences (Acts 13:12; 14:13, 31-34; 18:11), he also faced imprisonments, beatings, dangers, and immense pressures (2 Cor 11:23-29). Often his accusers were so incensed by his message that they worked themselves into frenzied outbursts of rage and attacks (Acts 13:44, 50; 16:22). Yet he dealt with them fearlessly, and even accepted these as part of his call (Acts 14:22). One significant episode that demonstrated his courage was in Acts 21, when his disciples and the prophet Agabus tried to stop him from going to Jerusalem (Acts 21: 3, 10). Paul's response was that not only was he ready "to be bound, but even to die" for his master (v 13). His priority was not to stay alive, but to keep being obedient to God's call.

It was courage that motivated the apostle to make life-threatening choices; it was also courage that guided him to many reflexive, sensitive, and even controversial, decisions. One example is the circumcision of Timothy in Derbe (Acts 16:3). Perhaps he did this as the Spirit specifically directed, although the Bible did not record this; or perhaps it was an intuition to prepare Timothy for credence among Jewish communities as the young man joined his team (Kent Jr 1972, 133). Perhaps this decision was made through deep spiritual foresight and emotional sensitivity, both to the God-given potential in his protégé as well as to the possible future relationships of the young minister. In any case, it was a decision that demanded courage, especially when this episode happened immediately after the Jerusalem Council decision of not requiring circumcision of Gentile converts (Acts

16:4). Timothy, of course, later became a prominent leader among the expanding Jewish and Gentile congregations, and Paul's decision might have protected him from rejections from fervent Jewish opponents or converts (Acts 19:22; Rom 16:21; I Tim 6:20; 2 Tim 1:2). Citing this is mainly to illustrate that because Paul was emotionally sensitive to personal convictions, and the pathos of the people and environment of his time and future times, he had made wise reflexive decisions. His ability to be boldly adaptive under such unprecedented circumstances is a key characteristic of a radical and innovative practitioner of reflexivity.

In summary, to prepare seminary students for a lifetime of facilitating spiritual formation in themselves and others, they need to be taught to respect emotions as important clues to unseen assumptions and channels of dynamic growth and ministry, and to have the courage to follow through on their response to them. Only as they are emotionally and reflexively invested in themselves will they be able to more accurately interpret their audience's emotional state and nurture affective contexts in learning (Munkejord 2009, 153; Saxbe 2004, 34; Izard et al. 2012, 49). But to fully engage with emotions, they must learn to employ reflexive dialogues.

III. Employing Reflexive Dialogues

A 'dialogue' exists only when people feel free to exchange, even argue about, personal and shared beliefs, values and emotions that shape social interactions, *without* fear of shame or judgement (Armitage 2012, 37). According to Buber (1878-1965) (Smith 2009, n. p.), genuine dialogues must be free of monologues and discussions that are aimed at negotiation or pursuing one's personal views; there must be wide open "empty place" for alternative opinions and conclusions (Smith 2009). Reflexive dialogues, therefore, are internal and external conversations participants enter into to engage with reflexive or complex emotions during interactions; these conversations are free of pre-conclusions, and open to new meaning making.

Before discussing the 'why' of employing reflexive dialogues, it is necessary to revisit what constitutes learning. Hinett says that for learning to happen, there must be a shift from "naïve" to "critical" awareness that result in change (Hinett 2002, preface). For this sort of learning to take place, practitioners must be

intrinsically motivated, persuaded, and engaged in their learning struggle (McCowen 2006, 58-62). Reflexive dialogues play a key role in this because they facilitate the process of reflexive engagement and evaluation of information by first freeing up assumptions. For example, students inevitably bring into the classroom assumptions of "fixed identities" of being spectators or receivers (Ford and Harding 2007, 481). Teachers can circumvent this fixing by empowering them to freely dialogue with information, and allowing them time to negotiate with new knowledge and learning. 'Liminal learning' theory calls this process the allotting of threshold space, where learners are free to express how they feel about the information, and are given time and space to acquaint themselves with fresh theory and negotiate with unfamiliar terms and conditions (488).

The reflexive dialogue approach also provides instructors with the necessary peek into their audience's internal negotiating space, and gives participants a margin to sort out confusing vocabulary, and free hidden assumptions for enquiry and genuine learning (Land, Rattray, and Vivian 2014, 489). Students are never empty of knowledge or experience or preference when they enter the classroom. Even if the topic is completely foreign to them, words and images that sound even remotely similar to the new content affect how they listen, interpret and parse vocabulary, ideas and principles (Ford and Harding 2007, 206). This is especially common among people in higher educational circles whose heavy stock of knowledge and experiences influences how they prioritize and label the new information (Ford and Harding 2007, 481, 482; Land, Rattray, and Vivian 2014, 204).

Reflexive dialogues help teachers and students negotiate the difficult transition of acknowledging wrong understanding and adopting new meanings. Land, Rattray and Vivian's explanation of the 'four states of understanding of information', which every learner will encounter, is helpful to understanding the importance of giving space for negotiation through the process. These four states of understanding are: 'complete', 'partial', 'wrong' and 'meaningless' (understanding that may appear to be unreasonable or confusing). When people feel that what they once perceived as 'complete' understanding has turned out to be 'partial', 'wrong' or 'meaningless' with the new information, they experience dissonance and need time and "conversational space" to work out their objections and "affective noise" (Land, Rattray, and Vivian 2014, 211). Without this dialogic freedom, new knowledge will be conveniently ignored, pushed aside, or forgotten. The greatest challenge educators

face, therefore, is not in producing more impressive theories but in doing a better job at helping their students engage with reflexive emotions, especially difficult learning ones, through caring and sensitive reflexive dialogues (Cousin 2006, 4).

The apostle Paul seemed to understand that learning takes time and intentional negotiation in the way he gave his audience "conversational space" (Land, Rattray, and Vivian 2014, 201) through engaging in free use of dialogues in ministry, besides his other approaches like teaching and preaching. The author of Acts describes Paul's engagement with his audience with words like "reasoning", "explaining and giving evidence", and "trying to persuade" (Acts 17:2-4). Not only that, there is evidence that he would take the trouble to shift locations or target audiences to create dialogic space for his hearers and keep conversations open, which sometimes lasted for months and years, for example., in Acts 18:11; 19:10.

Paul's commitment to using dialogues to build bridges is also demonstrated by his choice of words in his public addresses; for example, to the Jews at Pisidian Antioch, he greeted them as people "who fear God", and "brethren, sons of Abraham's family, and those among you who fear God, to *us* the message of this salvation has been sent" (Acts 13:14-27). But when he stood before the superstitious in Lystra, and idolatrous in Athens, he appealed to them as "men of the same nature" and "very religious in all respects" (Acts 14:8-18; 17:22-24). In other situations Paul chose the language he spoke—Aramaic, Hebrew or Greek—to suit his audience. But while his approach and style was flexible, his message of the gospel remained intact,

In summary, learning is a multi-faceted and multi-dimensional embodied and reflexive exchange of ways of thinking, talking, and acting; and reflexive dialogues serve as tunnels through the stubborn ground of assumptions and pre-knowledge that can potentially wedge between tacit knowing (the day-to-day talk and actions) and explicit learning (theories and lesson plans) (Cunliffe 2004, 412). This entering into a learning praxis with the assumption that one's reality will need to be constantly re-examined through honest and open dialogues, which then lead to formation of new questions and solutions for changing trends and times, is what Bolton calls "the foundation of all education" (Bolton 2009, 3).

But how does one engage in reflexive dialogues? While it is as simple as engaging in dialogues with reflexive emotions—the first feedbacks and clues that assumptions must be questioned—the process is not straightforward. There are challenges and developments during the process that the practitioner needs to be

aware of. Coghlan and Brannick's (2005) 'three levels of reflexivity awareness', and Prpic's (2005) 'three social views' are helpful in understanding these challenges and process.

A. The Three Levels of Reflexivity Awareness

During my initial research on reflexivity, one of the greatest difficulties for me was in trying to assess what I, the practitioner, needed to be aware of, or question, or enter into dialogue with, during reflexivity. When disequilibrating feedback is received, do I question some things or everything, or only focus what feel like the 'struck' emotions? More importantly, how do I make the concept simple to apply when teaching FE students to engage in reflexivity?

These questions were answered when I came across Coghlan and Brannick's 'three levels of awareness', which were referred to or cited by researchers in both personal and team reflexivity studies (Donahoo and Hunter 2007, 370; Ryan 2005, 4; Tams and Marshall 2011, 64). This is not the only way to look at the dynamics of questioning assumptions in reflexivity nor are the categories of assumptions mentioned the only kind of assumptions that need to be evaluated during reflexivity; but these are the common ones that are referred to by researchers, and which I have applied personally and found to be easy to explain to students when teaching reflexivity.

The first level is "systematic reflexivity" where there is awareness of assumptions and stereotypes that can affect information interpretation (Coghlan and Brannick 2005, 62). Ryan cautions that teachers make unconscious judgements about their students on a daily basis which are formed from assumptions that prejudice and prescribe interactions (Ryan and Gottfried 2012, 564); at the same time, students also enter the learning praxis with their stereotypical views that colour perception and reception. Without making these basic assumptions transparent, teachers cannot lead their students forward towards new discovery. This is the place to begin whenever a disequilibrating emotion is felt, and which must leads the practitioner to ask: Are there stereotypes and prejudices that I am bringing into the learning praxis, which affect how I receive cues and feedback? Is my immediate

response the result of pre-decisions about my audience or the topic or the methodology and approach?

The second level is "epistemic reflexivity" (Coghlan and Brannick 2005) whereby practitioners engage in conversation with experience constructed out of their upbringing and past 'war' stories (Hertz 1997, n. p.). These need to be questioned because they are etched in one's history and sub-conscious levels of decision-making faculties, and serve as powerful influences. Coghlan and Brannick caution that when questioned, they may also be the most rigidly resisted as these contribute to one's identity, worth and security. At this awareness level, the reflexivity practitioners question past experiences that had given them the greatest success and recognition, or the most traumatic failures. These are the premises people tend to draw from to predict future success or failure, and decide what will and will not work as a strategy or solution. This is also the toughest level of awareness to negotiate with, especially for people of higher learning or who have experienced much success.

Finally, the third level is "methodological reflexivity" (Coghlan and Brannick 2005). This is when there is awareness that one's methods, strategies and approach may need to be questioned and changed. This is the stage where practitioners must question assumptions of best practices and espoused success formula in order to facilitate deep learning and change. Here is also a difficult domain because the methods are usually proven to be effective through time and past experience, and were thus perceived to be the best. For the training of seminary students, this level has been observed to be one that is most challenging for them. In the field supervisors' reports, students who received the most negative assessments were those who had 'stuck' to their pre-practised delivery or chosen approach even when they were not engaging with their audience. When asked why, some of them replied that they simply did not know how to change because they had never done it any other way, or they were not sure if a change in methodology would be better. The decision to make a change obviously requires confidence and courage because it challenges ideas and methods believed previously to be most appropriate or effective.

Knowing the three level of awareness during reflexive dialogues gives some clues to the practitioner of where to begin asking questions; at the same time, understanding them keeps the practitioner from short-circuiting reflexivity by jumping to premature conclusions. In applying reflexivity in a classroom, teachers must also be aware that while they negotiate through these levels, their students, too, struggle through them in learning; therefore they need to seek to engage with their students' learning process strategically and patiently.

A feedback by D, one of the FIRM students, illustrates the working out of these levels of awareness in the most ordinary way in a classroom. When she first walked into the class, D felt "danger" (her own words) because the chairs were arranged in a circle. Where she comes from, students always sat lecture style with the teacher at the front. Through training in reflexivity, D was 'forced' to engage in reflexivity on all three levels of awareness: systematic (her prejudice and decisions of what constituted the "only right and normal way of class session"), epistemic (what saw her through more than fourteen years of successful education in her homeland) and methodological (what had made her feel "safe and anonymous.") It took several classes for D to finally accept that the circle was meant to be inclusive, and to switch from describing the class as "nonsensical"—where "common sense perspectives are violated" (Moon 2008, 519)—to "interesting" and "new."

B. Intra-, Inter-, and Trans- Social Views

Another tool to help the reflexivity practitioner understand the importance of having intentionality and "inner force" of courage (Ryan 2005, 3) to persevere through the process is Prpric's model of the three social views (Prpic 2005, 400). This model, which explain how people do not hold only one view-point in analysing the world or interpreting meanings, is selected because during the action research, it helped me to understand, and accept, the FE students' learning ethos and decisions better. For example, one of the action research exercises was to go to a pottery site and observe reflexive emotions while engaging in pottery. What to some was a great outdoor learning adventure turned out to be a dreaded and unpleasant experience to

others. Yet some who did not like the exercise at first also admitted to changing their minds after feeling reflexive emotions of success or fun on the potter's wheel, or after observing their peers' emotional interactions during the exercise (this will be discussed more fully in Chapter Five "Research Methods"). There are, of course, other ways of understanding how people interpret meanings, but Prpric's model, which is intended to illustrate the learning process "in the context of our interactions" and "founded on the notion of actively seeking, or questioning for, the new understandings and perspectives that are fundamental to any process of adapting to change", seems ideal for the purpose of this dissertation and action research (Prpic 2005, 400).

Prpic's social views consist of: "intra-, inter-, and trans-" social views (Prpic 2005, 399). In intra-view, participants first look at themselves in order to explore how they may find new ways of seeing the world (401). This is similar to self-reflexivity, during which people draw on their "inner landscape" (401) to understand the outer journey; as unexplored terrain is encountered, their inner landscape also changes automatically. To develop a healthy intra-view, one must continually be engaged in ongoing active dialogues with the self in self-reflexivity

Intra-view alone, however, is meaningful only internally and may not effect change in the social context. There must be the engagement of inter- and trans-views. Inter-view is letting others into one's intra-view. These are not 'interviews' where questions are interviewer-directed to meet interviewer-designed objectives. Inter-view seeks to attain *mutual* understanding of the intra-views of everyone within the social praxis; inter-viewers, therefore, come into dialogues as sincere seekers of inter-clarity and inter-trust, and are willing for personal intra-assumptions to be challenged (402). Teachers can facilitate 'inter-views' by designing a learning environment where there is asking and answering of one's intra-view without the threat of judgement or ridicule.

Finally, where there is effective inter-view, participants move on to trans-view; this is when the intra- and inter-views of the community or significant others are contextualized, prioritized and presented as important for the context at hand, and for communal application. In trans-view,

differences in opinions are discussed but there will also be an arrival of an agreement for trans-understanding or conclusion (Prpic 2005, 403).

Coming back to D, who felt strange sitting in a circle earlier (page 61); she voiced her intra-view of discomfort at first, but finally acceded to the trans-views of the class because nobody else, including those from her country, had complained. And as she experienced first-hand how openness and spontaneity promoted new experiences of learning, she adapted. It might take her more time yet to become a full 'sitting-in-a-circle' convert, but this is no longer a nonsensical arrangement to her.

C. How to Employ Reflexive Dialogues Practically

The presentations above of the three levels of awareness and the three social views show that it is a process that demands intentionality and commitment to follow through in order to bring change to reality. But how does on engage in reflexive dialogues practically within a learning praxis?

In the process of employing reflexive dialogues, which is an abbreviated way of saying engaging *with* reflexive emotions through dialogues, the key impetus is to recognize that such dialogues keep learning dynamic because it involves all participants in the classroom—teachers, learners, and helpers—as "practical co-authors" of learning (Argyris 1976, 365, 367; Cunliffe 1999, 13; Pedler 1993, 204). This means that while teaching, speaking, counselling or ministering, reflexivity practitioners are conscious that if there is intentionality in drawing out their students' insights, it will richly enhance learning. Reflexivity practitioners, therefore, are aware that just as they enter the classroom with personal emotions, agenda and convictions, so do their students. Meanwhile, their learners also have their views and understanding when they enter the classroom; reflexive dialogues allow their voices to be heard, without fear or prejudice, and strategically contribute to learning (Brannick and Coghlan 2006, 147-149).

To ensure that there is reflexive dialogue, it cannot be over-emphasized that there must the commitment of the teacher to constantly engage in self-reflexivity. Ryan reminds teachers that they always operate by intuition (reflex interaction) in the classroom, and rely on reflex teaching habits and predictable pedagogical procedures (Ryan 2005, 1). To counteract

this remote mode, they need to be alert to inner emotions and their cues (Ryan 2007, 3). This may be difficult for people who are not used to facing their own emotions—especially emotions of fear and failure or the fear of fear and failure—or have been conditioned to strategically ignore them. But self-reflexivity is foundational to the reflexivity process because it is the first step to freeing practitioners from old paradigms and patterns, and arrive at a "higher resolution" of problem identification and more precise solutions (Coghlan and Brannick 2005, 62; Ryan 2007, 5).

During action research, there was a student who was very uncomfortable with questions in the journal reflection exercises that asked how he dealt with discouragements. This student requested that multiple-choice answers of emotions be inserted in the answer spaces for him to select as he even felt uneasy about naming them. "This is the way my parents, and spiritual mentors, trained me," he said. This student's example illustrates the reality that facing self-reflexive emotions is not natural or easy for many people, even for experienced and seasoned leaders in ministry. Part of the training of reflexivity is the education on what the Bible teaches about emotions, and the need to not be afraid of disequilibrating and negative emotions which are powerful tutors to positive growth.

Next, there must be the intentional inclusion of reflexive dialogues within reflex and reflective interactions. When there is a commitment to the reflexivity process, beginning with self-awareness, there will be greater alertness to learning opportunities within the most routine and taken-for-granted social exchanges and tensions (Cunliffe 1999, 7-8). While working on this chapter, I was involved in a ministry project with two FIRM students at a Christian halfway-house for female drug-offenders to conduct a short Bible study in English. Upon arrival at the centre, the team felt immediately one 'challenge to assumptions' after another. Firstly, the prison officer had missed the memo about the visiting team and the social worker who invited us happened to be absent then. So for forty minutes, the three of us faced severe interrogation by the conscientious officer-in-charge.

By the time the social worker arrived and the meeting commenced, the entire presentation was changed. For example, one of the FIRM students who had planned to conduct a dance therapy session was told by the officer

that many of the ladies got into drugs, in the first place, through pubs and clubs. “They danced too much!” she bellowed. Another assumption that had to be changed was that the Bible study was to be conducted in English. Only a handful out of the thirty ladies present were non-believers and less than half understood English. Finally, the dance session morphed into a ‘stretch your arms and legs’ ice-breaker; the Bible study (which I gave) was altered to a bi-lingual talk on forgiveness; and the happy opening story I had planned to give about going to a magic show with my father as a child was also scrapped, thanks to the reminder that most offenders had abusive parents. It was a nerve-wrecking ride for all, but the results were better connection with the audience and deeper learning for the team, especially about reflexivity.

To ensure that reflexive dialogues benefit learning, there needs to be conscious planning for the classroom to be a conversational praxis. A conversational praxis, where opinions and questions are encouraged without fear of judgement, is the ideal habitat for learning to shift from a cognitive to a dialogical stance. What does this look like practically? Firstly, in this premise, teachers are open for reflexive dialogues to interrupt the program so that hidden perspectives may be voiced and discussed fully. In a conversational praxis classroom, teachers are also unafraid to let their students know that they do not have the full answer script but are co-learners and explorers of ongoing knowledge with them (Ryan 2007, 3).

‘Talk’— directed, casual and spontaneous—is intentionally encouraged in a conversational praxis (Abma 2009, 238). This is commonly used in therapy and mediation practices, and is a powerful learning tool that is ubiquitous in everyday ordinary interactions. For example, a person shares with a friend an idea; while talking, she becomes aware that her thought processes become clearer, and her vocabulary gradually expands into unexplored angles. Lutz and Huitt say that this is because during ‘talk’, the mind draws from its storehouse of vocabulary, ideas, and strategies that may have been inactive in the brain but are now drawn out to make communication more efficient (Lutz and Huitt 2003, 10). Information storage and retrieval would be an extensive study for further readings and another research.

> In addition to 'talk', conversational praxis participants strategically use metaphors and personal stories to convey truths and relate them to realities of their audience. They know the power of storied-accounts which provide affective quality to the learning ambience which are the best tools for linking the tacit to the explicit (Cunliffe 1999, 8); not only that, they purposefully empower their audience to also relate their own stories. And as their audience tell their stories, they pay particular attention to not simply the 'what's', but also the 'how's': *how* characters and plots are prioritized, and *how* they decide which constitute the low points or happy endings reveal yet more assumptions and emotional hints that lead to deeper reflexive understanding (Lutz and Huitt 2003, 10).

IV. Summary

Questioning assumptions requires intrinsic conviction that without it, there can be no change; engaging with emotions is neither unprofessional nor unspiritual but demands deep courage; and participating in reflexive dialogues is intricate but the only way to involve students as co-constructors of pull learning. These are not straightforward processes but involve understanding of the multi-layers of dialogues, social views, and how reflexivity works within everyday reflex, reflective and reflexive habits, interpretations and interactions. That is why encouraging seminary students to learn and apply the requisites of reflexivity in their everyday ministry contexts is important to their success and ongoing learning journey.

CHAPTER FIVE
RESEARCH METHODS

The research question for this dissertation is: "How can I teach Singaporean seminary students to use reflexivity in their ministry practice?" To answer this question, action research was conducted in teaching the requisites of radical and innovative reflexivity to the FE class of 2015/16 in EAST. In Chapters Two and Three, interactions with the literature and episodes from Paul's missionary journeys have shown that to facilitate and deepen learning necessitates engaging with emotions through reflexive dialogues—during the moment of delivery—so that assumptions are uncovered, scrutinized and changed. The observation of a psychotherapy session also showed how these requisites work in practice to clarify assumptions, highlight reflexive emotions, and forward new understanding through honest dialogues.

This chapter focuses on explaining the methods of the action research conducted with the seminary students attending the Field Education (FE) class for the academic year 2015/16. In this research, two surveys were administered to the 23 students of this class (of 26 students) who agreed to participate in them. A third survey was conducted among the supervisors of all 26 FE students for their evaluation of whether they had observed change in their interns in their reflexivity behavior after the training. Within the 'Classroom Intervention Component' of the action research, I also led class discussions on the requisites of reflexivity, and arranged four assignments on observing assumptions and reflexive emotions (discussed in more detail below). In addition, I initiated consultations with all 26 students individually and in small groups to discuss feedback from their learning experience, the surveys, and the weekly personal journal exercise where they reflected on their ministry week and personal life. The focus was to discover how their perceptions of readjusting ministry strategy and approach had changed, when they realized that their audience was no longer engaged with them; and in the process, what were methods and strategies conducted in class that had helped them learn about reflexivity and its values.

FE class is a requirement for all seminary program students, and is usually during their final year of school. The FE program comprises (1) a ministry practicum: where students learn the ropes of ministry while on a practicum attachment, guided

by a field supervisor; and (2) monthly classroom sessions called FIRM (Formation-Integration-Reflection-Ministry), where dialogues, reflection, and experiential learning are conducted by the FE Director (the researcher). FIRM classes are intended to be practical as their objective is to link classroom theories with the seminary students' practicum ministry challenges. Every year classes follow a theme, for example, for 2014-15, it was 'Hospitality as Ministry'; so besides biblical studies and discussions on 'hospitality', students also participated in a Japanese tea ceremony and a 'dine-in-the-dark' eating experience. The theme for the year 2015-16 has been 'Reflexivity', and focused on training students on the three requisites of reflexivity through lectures and discussions, projects, assignments of observation of requisites of reflexivity and engaging them in personal and group dialogues. The training was conducted during the five FIRM sessions scheduled for the first semester of 2015, between 22 July and 4 November 2015.

I. Classroom Intervention Component

Before the research proposal was written, verbal approval was received from the Principal and Academic Dean of EAST to teach reflexivity to the FIRM class. I conducted four class sessions on the requisites of reflexivity, mostly through dialogic discussions about the students' ministry contexts and everyday decisions. Lectures were kept to a minimum—and mostly limited to introductions and summaries—to intentionally inculcate a "conversational praxis" for learning (Land, Rattray, and Vivian 2014, 201). The term 'reflexivity' was deliberately not mentioned until FIRM #3 when students were better familiar with basic terms such as 'assumptions' (including how they differ from values or expectations), 'engaging with emotions', and 'employing reflexive dialogues'.

A. FIRM #1

The original plan for FIRM #1 was to proceed into discussion of emotions and dialogues; but during class discussion, it became obvious that many students were confusing assumptions with expectations, beliefs or values. The class started with two students' arriving late because of an assumption they made of the actual time and venue. That led to the dialogue on the importance of assumptions as an introduction to the semester's theme, followed by a discussion on assumptions the students made in the choice of

their practicum.[11] It was only halfway through the exchanges in class that I had the first indication of the need to clarify how 'assumptions' differ from values and beliefs. During this class, I also related a personal experience which was intended to be a short illustration about assumptions which affect decisions. But through 'talk' in class, it became an involved discussion whereby students themselves began to contribute to the discussion their own experiences with people who made wrong assumptions of them.

The story was about a person who, for no apparent reason for five months, experienced severe bodily weakness and stomach pain. When she was admitted to hospital for a week, four doctors diagnosed her case as depression and recommended psychiatric treatment. It was only later that she discovered that this was because her admissions record stated that she was hospitalized for 'low moods', for which there was no explanation. Finally she consulted a doctor who suspected the admission statement and finally found the root to her problem: a shredded gut due to long bouts of strong medication, which resulted in inability for the digestive system to absorb sodium and glucose. Three more visits and a month later, she resumed work. A comment by one of the doctors gave the impetus for using this story to explain the power of assumptions: "Sorry I'm no magician," this lady doctor said. "I've never seen anything like this before." Physicians, indeed, are not magicians, but if they want to be relevant in a world of constant unknowns and challenges, they must posture themselves as lifelong investigators on the learning journey. Similarly, if people-helpers such as ministers assume that they have no answers because they had never seen the question before, then that assumption becomes an injurious stumbling block instead of powerful stepping-stone towards radical and innovative learning. This storied account resonated deeply with the students and helped them see why assumptions must be challenged.

Assignment #1: At the end of this class, students were given an assignment to observe assumptions they had towards others during their social interactions, and how these assumptions affected their decisions,

[11]For example, when students shared in class about how their new ministry practicum did not match their expectations, everyone was invited to help define what are 'good' or 'bad' assumptions, and how they affected their emotions and motivations to serve.

actions, responses, and reactions. From clarifying questions asked about this assignment, and from the returned assignments, it became clear to me that some students were still confused about the difference between assumptions and expectations. One student kept writing in his report, "Expectations I observed" when the assignment was clearly on 'assumptions'. I decided to conduct a session in FIRM #2 on 'the relationships between assumptions, beliefs and values'.

B. FIRM #2

FIRM #2 opened with a discussion on how assumptions are not the same as values, beliefs or expectations. 'Values' are ideals or goals considered to be of great worth, and stem from 'beliefs' (Chermack 2003, 409), and people may share the same values but express them differently. For example, two persons may embrace the same value of family bonding; but one expresses this by spending every summer holidaying with his children, while the other may adopt other practices. Values come from 'beliefs', which are codes or judgements formed from psychological or spiritual convictions; for example, the person who values family bonding has the belief that being with his family makes him a responsible father. Values and beliefs are molded by people's mental model, culture, life experiences, education, and temperament, and influence how they interpret the world and make life choices and assumptions (Chermack 2003, 409; Senge et al. 1997, 6, 415; Clawson and Haskins 2006, 26). An 'expectation', on the other hand, is a hope of an outcome that is projected from assumptions (Ravick n.d., n. p.). For example, the person who values family vacations expects his children to clear their schedule every summer; so when they make other plans, his assumptions are challenged. He may either stay angry, or adjust underlying assumptions to include a broader definition and scope of responsible parenting.

Figure 5.1 is one of several figures drawn by the researcher in this session:

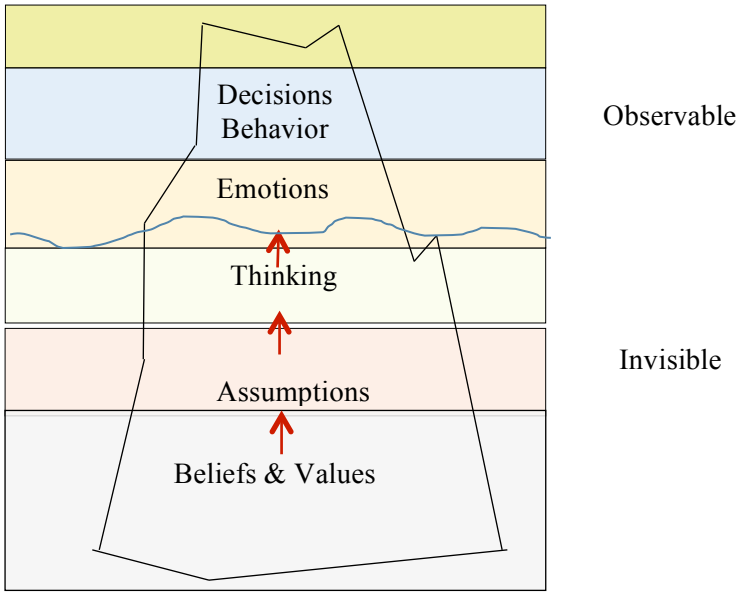


FIGURE 5.1: Assumptions, Beliefs, and Values

During FIRM #2, there was also time for sharing about their first assignment. One student declared, "I realized I made assumptions everyday which are wrong!" Through their feedback, it became apparent that students from a socio-culturally hierarchical background had the most difficulties understanding the difference between assumptions and values, particularly communal values. For example, one Korean student said that he found it challenging to think that not all of his leaders' expectations needed to be fulfilled, and enlightening to learn that their assumptions of him could be changed. Two Burmese students expressed that they had been struggling with assumptions and expectations of their more conservative church leaders. One of them tried to introduce group discussion, which he learned from a conference, to his church's cell group but was reprimanded by his leader, unfortunately, for being too lazy to prepare his messages. The student expressed in a personal dialogue that it was hard to go against long-standing tradition but he would still keep trying.

Assignment #2: Students were to observe what assumptions others had of them. This time, based on their responses and returned assignments, it seemed that they understood assumptions better. Both assignments #1 and #2 were aimed at helping them see how assumptions are very real to their social and ministry praxis, and the importance of engaging in non-judgmental and "learningful" conversations (Senge 1997, 245, 378) in order to build

meaningful social and ministry relationships. In their feedback on both assignments and subsequent dialogues in class and consultations, most students expressed surprise at how many assumptions they had made of even their spouse and children, and the many assumptions that others made of them, which translated into unrealistic expectations. These will be more fully reported in Chapter Six "Research Findings."

C. FIRM #3

FIRM #3 was an out-of-classroom training exercise on self-reflexivity at a pottery workshop, where the class engaged in a self-reflexivity and reflexive dialogic exercise. For this class, the assignment was done on the spot, where students had to record in-the-moment emotions they felt and observed, and interact with what they sensed through asking questions. The assignment was handed in at the end of the pottery visit.

Before leaving for the pottery, the class was briefed on the need to be alert to unpredictable events and happenings.[12] This was also the first time the term 'reflexivity' was mentioned to them and illustrated by Figure 5:2 below (drawn by the researcher), to show how it differs from 'reflection'. Reflection was defined as an action after an event is over, while reflexivity is in-the-moment, during the doing and feeling and decision-making:

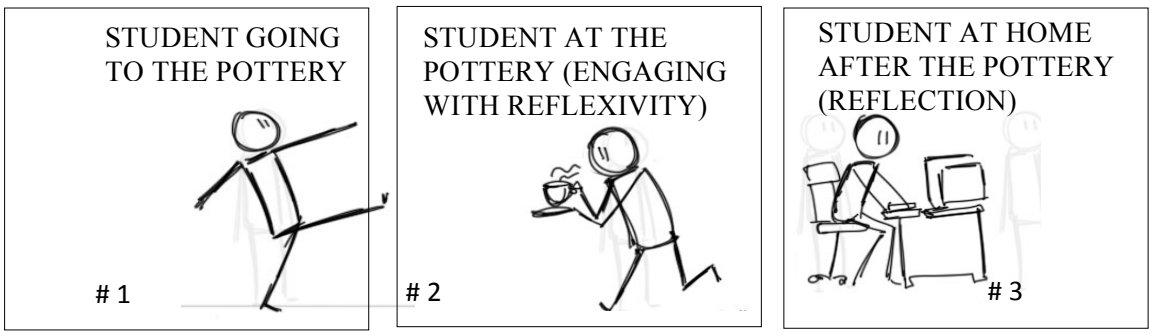


FIGURE 5.2: Difference Between Reflexivity and Reflection

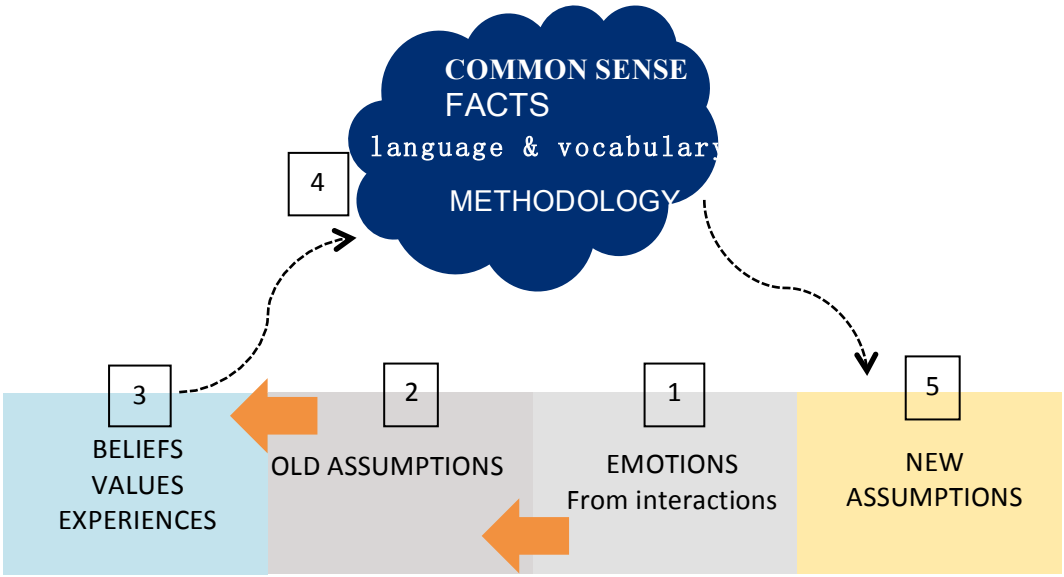
D. FIRM #4

FIRM #4 served as the dialogical evaluation session of the FIRM #3 experience at the pottery, and provided the opportunity for students to share

[12]This became a self-fulfilling prophecy when a student chipped the work of a student from another class, which created an atmosphere of unexpected tensions and emotional conversations.

more openly about what they learned through the outing.[13] From there, the class transited to considering the purpose of learning to bring transformation or life change, and how learning must be given time to percolate in the liminal space. Figure 5.3, designed by the researcher, was used.

Assignment #4: Students were to use the diagram to apply this learning process through observation of one of their ministry contacts, and what kind of change in beliefs or values must the person experience before assumptions can be changed.



5.3: Liminal Space of Negotiating Learning[14]

E. FIRM #5

For the final class, FIRM #5, two games, designed by the researcher, were conducted prior to the conclusion of this phase of training in reflexivity. The first game was a charade activity on 'emotion words' like angry or noisy to describe places, events and people. This was to show that emotions are always present in everyday life and happenings, and consciously and unconsciously used to associate with places, events and people. The second game was a reflexive-response game in which students had to be alert to instructions to respond to them as quickly as possible. This game illustrated

[13]Details of these classes will be discussed in Chapter Six "Research Findings."

[14]This figure has been changed after the action research. The update is found in Chapter Six "Research Findings", and renamed "Changing of Beliefs, Values and Assumptions" (Figure 6.1, page 103).

how a posture of attentiveness makes one alert to signals and reflexive responses.

During this final class, an illustration of tightrope walking was used that many students found particularly helpful in understanding reflexivity, and commented on in the subsequent surveys. Walking on a tightrope looks complicated, but it is really about the mastery of making sure that the body does not lose balance. This, according to trainers of tightrope walkers, is "the *absolute most important*" aspect of tightrope walking (Nodjimbadem 2015, n. p.), which requires years of intense discipline of the mind, and coordination of hands, feet, and ankles. But the reality is that no matter how many hundreds of times the artists have completed their feat successfully, each new performance on the steel cable will be as if it is their first time. Each time the tightrope walkers step on the rope, the wind may change, their audience may cheer or jeer, their physical and mental alertness may not be in optimum conditions, and the cable under their feet will spin and rotate. So until they complete their journey, no chances are taken. And at every step, they walk as both professionals and novices, always watching and making little shifts to the right and left to stay in balance.

This is one way of looking at the posture of reflexivity. Reflexivity practitioners know that in order to be effective in their journey, the balance of learning humbly while teaching confidently, and of being experimental while being the experts, must be struck. Often, like tightrope walkers, their shifts to balance may be very slight moves, almost invisible to the untrained eye; but each little action to adapt is spurred on by courageous, in-the-moment-decisions, and driven by the motivation to reach the end successfully.

This last illustration used in the class resonated with the students well probably because it came right after their consultations when they had just received their supervisor's evaluation. Students who were praised for having demonstrated behaviour of reflexivity were those who made very slight but important adjustments to their attitude and decisions, for example, arriving early at a meeting at short notice, or knowing when to interrupt a class procedure and give a break or introduce a story. Their supervisors commented that these adjustments grew out of a sincere concern to engage

with their audience. Students who persisted in one pose, on the other hand, were rated by their supervisor as ineffective and uncaring.

II. Surveys and Analysis

A. Pre-Training and Post-Training Surveys of Students

Twenty-three of the 26 FE students agreed to participate in the pre-training and post-training surveys of the action research. Informed consent forms were given to them to read and sign, and were collected (without the researcher present) and coded by the FE assistant for the purpose of maintaining the anonymity of the subjects. The consent form (Appendix E, page 131) clearly explained to the students the purpose of the surveys, that they were approved by EAST's Principal and Academic Dean, and that the whole process was strictly voluntary and anonymous. They were also assured that whether or not they gave consent to participate in the research would not affect the outcome for them in the FIRM course.

Two surveys were conducted. A pre-training survey (Appendix A, page 124), which was completed and collated before the first FIRM class, was designed to gauge whether the students practised certain characteristics of reflexivity, such as being aware of their audience's level of engagement or responsiveness. The survey also asked if they made changes to teaching strategies when their audience was not engaged with their messages in the past. A post-training survey (Appendix B, page 126), conducted after the last FIRM session, was designed to gauge whether the students had become more aware of reflexivity, and how the training on reflexivity had changed the way they feel they should relate to their learners, and their perceptions of the value of applying reflexivity to their ministry strategies. The word 'reflexivity' was not mentioned in the pre-training survey as it had not been introduced to the students prior to then.

I had anticipated that fifteen weeks would not be enough time for the students to develop new habits that could be assessed by observation or reporting. So the focus of the post-training survey was on their perception of how *more aware* they had become of the need for reflexivity as a posture in ministry and what they perceived to be the benefits of applying reflexivity to

their ministry practice, rather than if they had applied reflexivity in practice. And as the research's objective was to discover how to teach reflexivity, the post-training survey also asked questions on whether the instructor had communicated principles of reflexivity clearly, and if the approach employed was sufficient; and most importantly, whether the instructor had modeled and taught reflexivity adequately, and how.

B. Field Supervisor's Assessment

Field supervisors fill out an assessment form at the end of each semester. This year, besides the usual evaluation of their intern's character and ministry growth, they were asked, for the purposes of this research, to provide information on whether their interns demonstrated characteristics of reflexivity in ministry (Appendix C, page 128). All 26 FE students' field supervisors participated in the evaluation. Their assessments proved to be a valuable source of insights into what the students had learned about assumptions, reflexive emotions, and the power of reflexive dialogues, as well as how to improve future training of reflexivity. These assessments are fully reported in Chapter Six "Research Findings."

C. Student Consultations

Students met me, the FE Director, in individual and small-group consultations after the surveys and supervisor's evaluation (Appendix C, page 128) were received. This was a time for them, in small groups of less than five, to hear their supervisor's assessment of them. Two students, whose supervisor's reports contained sensitive references, met me individually. During the consultations, students responded to their supervisor's assessments and explained their own perceptions of their performance and learning of reflexivity.

All FE students were also required to maintain a weekly journal (Appendix D, page 130) of personal and ministry reflections. They were encouraged to record their journals using language they are most comfortable in. This exercise, introduced to the FE curriculum only two years ago in 2014, provides questions on emotions to guide their reflection. When it was first started, some students expressed that these questions, especially the ones that

asked about negative emotions, were "difficult to answer." For example, B, a Cru leader of ten years, said that he had "never thought much" about emotions because "only goals, vision and mission were important." D, another Cru worker, expressed that the questions made her feel confused because "it is wrong to have negative emotions." But she also admitted that she had lots of pent-up negative feelings in ministry.

This year the journals also gave me a glimpse into whether the FE students knew how to engage in reflexive emotions. During the consultations, they were given the chance to share their reflections on the weekly journals as well as what they learned most during the class.[15] The consultations proved to be strategic to the overall training in reflexivity. Not only did they give me the chance to model the how of using reflexive dialogues to teach, it also illustrated to the students—as they talked about issues they faced and advised one another within the same consultation group—how invaluable dialogues are for identifying assumptions, resolving emotional disequilibrium, and leading to spontaneous knowledge construction.

III. Summary

Building on the literature and biblical research, action research was conducted in the FE class. Twenty-three of the 26 students consented to participating in the pre-training and post-training surveys. All the field supervisors participated in the evaluation of whether their interns had improved on their ministry engagement and showed characteristics of reflexivity after the training. Besides these, class assignments were used to evaluate how well the students had understood the importance of applying the requisites of reflexivity, and personal and small group consultations were conducted at the end of the semester to allow them dialogue with me about their supervisor's assessment, what they learned in class and through the weekly journal reflection, and their perceptions of how valuable applying reflexivity is to their ministry approach.

[15]This is explained in detail in Chapter Six "Research Findings" although only reflections related to the requisites of reflexivity will be discussed.

CHAPTER SIX
RESEARCH FINDINGS

As the research findings of this chapter show, there are enough indications from the students' vocabulary, actions and decisions, and feedback from the research components to indicate that the FE students understood the working and value of reflexivity after fifteen weeks of training. As such, they were able to reflect on what they perceived to be benefits of the value of learning and applying reflexivity to their ministry practice.

The analysis in this section is based on observations and conclusions from the methods used in this research: the pre-training and post-training-surveys and field supervisors' reports; the class dialogues and an outing to a pottery site where students engaged in a reflexivity exercise; class assignments and weekly journal reflections; and the consultations in the last two weeks of the semester.[16] Analysis of this research is drawn from five angles: (1) comparisons between responses in the pre-training surveys and post-training surveys on students' perceptions of how the training on reflexivity had improved their audience's engagement and awareness, and changed their perspectives about adjusting or changing their ministry strategies as a result; (2) the field supervisors' assessments of whether their interns demonstrated certain characteristics of reflexivity; (3) what the students said they learned most about reflexivity and whether the instructor had demonstrated reflexivity and taught it effectively; (4) feedback on what the students had learned through reflections in their weekly journals and during the individual and small group consultations; and (5) what students reflected and learned through the assignments.

In the tables below, the responses have been categorised because of the many different words students used in their answers. For example, angry, mad, and feeling irritated are grouped as 'upset'; feeling elated, overjoyed, happy, satisfied and thrilled are grouped as 'happy'. Separate descriptions are given only when the responses are markedly different, such as feeling 'rejected'. Detailed descriptions of and reasons for the students' responses are explained below the tables. Note that some students gave more than one answer which may be reflected in several categories within the same table. On the other hand, sometimes students did not

[16]Most consultations were conducted in small groups of between two and four members; two students, whose reports contained sensitive remarks by their supervisors, were met individually.

answer certain questions or give their explanation, which is why the numbers do not always tally to 23, the number of students who participated in the surveys, or 26, the number of students who were evaluated by their supervisors.

I. Pre-Training and Post-Training Survey Reports

This section analyses the feedback of the 23 students who participated in the pre-training and post-training surveys. The purpose is to discover the changes in responses to their audience and ministry as a result of the training in reflexivity, and what were their perceptions of the value of making adjustments to their teaching approach or strategy when they know that their audience is not engaged with their message. As mentioned, the numbers reflected in the table below may not tally to 23 as sometimes answers were left blank, or there was no explanation given by some students, or at other times, students gave more than one responses to a question.

AWARENESS OF AUDIENCE'S RESPONSES		
	Pre-Training Survey	**Post-Training Survey**
1. I know if my hearers are actively processing my presentation.	19	23
I know by:		
• Body language, e.g., eye contact, whether they are nodding, looking at me, or smiling.	7	12
• Class participation, e.g., questions and answers, taking down notes, feedback after the messages.	8	13
No response to the question.	4	0
2. I know if my hearers are not processing my presentation.	23	23
I know by:		
• Body language: eyes closed, nodding off, sitting behind and leaning back, playing with their phones, talking to one another, looking at their watches.	19	18
• Class Participation: not able to answer my questions, answer wrongly, or not taking down notes.	5	12

3. If I realize that my audience is actively processing my presentation:		
• I am happy, satisfied, excited, relieved, I've done a good job, or I feel good.	23	23
Why?		
• I have connected with my audience, or I have fulfilled my objective, I have helped others to learn.	8	20
• I have not wasted my time.	3	-
• No explanation given.	12	3
4. If I realize my audience is *not* actively processing my message:		
• I feel upset, disheartened, or disappointed, discouraged because	21	8
o I have wasted my time.	3	1
o I expect them to listen, or I worked hard.	6	2
o They are not learning, not teachable, ungrateful, disrespectful.	10	6
• I feel rejected.	1	-
• I need to prepare better, or I need to pray more.	2	2
• I am upset because I had made the wrong assumptions, I did not get my audience's feelings or emotions, or I focused on the notes and not them.	-	15
What do you usually do to change immediately? Or what would you do differently only at another time?		
• I will not change anything immediately.	5	2
• I will change presentation or method immediately.	17	19
How?		
o Give a break, sing a song, make jokes, tell a story, share a testimony.	12	15
o Pray a prayer to God.	1	1
o Find out what they are thinking and feeling, ask about their needs, get them to share what is on their mind, let them teach one another.	-	16
• No response.	1	-

If you usually do not adjust your presentation immediately why is that? • I am not sure it is the right thing to do. • I don't know how to change. • Change is not important.	 1 - 1	 1 1 -
5. Do you think it is important to immediately make changes? Why or why not? • Yes it's important, but it also depends (reasons given are presented below) • Yes it's important to change immediately (reasons given are presented below) • No it's not important to change immediately. • No response.	 7 11 3 2	 3 19 1 -

TABLE 6.1: Pre-Training and Post-Training Results of Audience Awareness (23 students), Source: Pre-Training and Post-Training Surveys (Appendices A and B)

For Question 1 ("Do you know if your hearers are actively processing your presentation?"), 19 students wrote in the pre-training survey that they sensed their hearers' responsiveness. There were 4 answer sheets that were left blank although it is not clear if the students did not understand the question or did not know when their hearers were not engaged. In the post-training survey, all 23 students said that they were aware of their audience's engagement. One student wrote that prior to the training, he did not even know that audience-awareness is important.

As to how they sensed their hearers' attentiveness, while some gave the same responses in both the pre-training and post-training surveys, such as through body language, eye contact, smiling and nodding, and "leaning forward and not leaning back", and class participation like asking and answering questions, more students gave their explanation in the post-training survey than in the pre-training survey (many simply left it blank). This is perhaps because they had thought more about the topic during the action research. One of the 4 students who did not answer 'how' they knew in the pre-training survey wrote that before the training, he was too "engrossed with delivery" and so never looked at his/her audience. After the training, the student started to observe whether "they take down notes, and look at me or ask questions."

For Question 2 ("Do you know if your hearers are not actively processing your presentation?"), all 23 students claimed in both the pre-training and the post-training surveys that they were aware when their audience was *not* processing their presentation. 'How' they knew was through observing body language such as not making eye-contact, sitting behind and looking bored, and talking to one another in class. It is interesting that more than half the respondents mentioned "looking at hand phones" or "checking of phone or email messages" as signs of "no interest" and "not being there." After the training, more students—from 5 in the pre-training survey to 12 in the post-training survey—indicated class participation as a sign of engagement. In reflexivity training, getting the class to participate as co-owners of learning is a key concept.

For Question 3 ("If you realize that your audience is actively processing your presentation, how do you feel?"), all 23 respondents indicated in both surveys that they were happy or satisfied, excited, relieved, and felt good, or that they had done a good job. However, more students in the post-training survey—from 8 (pre-training survey) to 20 (post-training survey)—explained that it was because they felt that they had connected with their audience or fulfilled their role as teacher/preacher. In the pre-training survey, 3 wrote that they were happy that it did not waste their time; in the post-training training, no one mentioned about wasting their time.

Question 4 ("If you realize that your audience is *not* actively processing your presentation, how do you feel?") asked the opposite. In the pre-training survey, 21 students expressed that they felt discouraged and disheartened; 3 wrote "I have wasted my time"; and 1 student added that he felt "rejected." In their explanation, the blame seemed to be on their hearers' lack of interest or unteachable spirit or inability to appreciate their hard work. Only 2 students implied that it was their fault—"I should have prayed more" and "I should prepare harder." These two students gave the same responses in the post-training surveys.

In the post-training surveys, only 8 students, a decrease of 13 students, implied that it was their audience's fault, such as, not paying attention to or having no interest in the message, and added that they would be upset because they felt that they worked hard and had wasted their time. These 8 students were part of the original 21 who had felt this way in the pre-training survey. It is interesting that in

the post-training survey, 15 students, who wrote that they would be upset, cited reasons that were not mentioned in the pre-training surveys, but which reflected that they had gained new perspectives from the training on reflexivity: for example, they wrote that they were upset because they had made wrong assumptions about their audience's needs or had chosen the wrong topic or delivery method. One student wrote, "I will be sorry if I did not catch their feelings", and another indicated that it would mean that his focus was only on the notes and not on the audience.

Through this feedback, several changes are obvious. There was more engagement in self-reflexivity, greater objectivity in looking at the learning process, more awareness of when their students are not engaged with them, and more self-questioning of strategy, methods, approach and content. There is evidence that these students had perceived the importance of applying a reflexivity posture to their ministry. Another change obvious through the post-training survey results is that the word "assumptions" and the consideration for the "emotions" or "feelings" of their audience were used in their explanations. This indicates that they had understood and applied the new understanding of the importance of engaging with the reflexive emotions of their audience. In itself, this is already a much better response than simply stating that "if I worked hard then they must pay attention", or "if they don't pay attention to me, then they are ungrateful, unteachable, and wasting my time."

During the consultations, it was heartening to hear some students commenting that they wanted to stay in their practicum and try harder even though their ministry experiences were not what they had imagined they were going to be like. This is very different from previous years, when there were students who asked to change their practicum setting when they were frustrated with their supervisor or audience or practicum generally. This year's FE students were more ready to engage with negative emotions and experience as clues to improvement, which is what the classes on reflexivity are intended to teach.

Question 4 also asked if they would make changes immediately when their students are not engaged with them. The numbers of "I will not change immediately" dropped from 5 (pre-training) to 2 (post-training). These 2 students gave the same response in both the pre-training and post-training surveys that "it depends"; but both times they did not elaborate what it depended on (perhaps this is explained in question 5's responses).

The number of students who responded "I will change immediately" increased by only 2 after training—from 17 (pre-training survey) to 19 (post-training survey). But 'how' they would change had expanded. Some answers in the post-training survey that are similar to what they wrote in the pre-training survey were: "give them a break", "make jokes", "change voice tone and gestures", and "share personal story or testimony." In the post-training survey, additional comments reflected an understanding of reflexivity: for example, pause to find out what the audience was thinking and feeling, and make adjustments to meet their needs; "talk to the audience and ask them about their needs", "get them to share what is on their mind" and decide if the topic is relevant, and "involve the audience in the lesson and let them teach one another." In the pre-training surveys, the intention seemed to be focused on recapturing their audiences' attention to pre-set agendas, but in the post-training surveys, their answers also reflected an understanding of the importance of a conversational praxis of 'talk' and engaging in reflexive dialogues to surface needs (Lutz and Huitt 2003, 10; Ryan 2007, 3).

The student who wrote in the pre-training survey that he/she would pray a prayer to God gave the same one-sentence response in the post-training survey.

Question 4 also asked for reasons students had when they usually would not adjust their presentations. As most students had already explained that they would adjust their presentations, only 2 students answered this question specifically. One wrote in both the pre-training and post-training surveys that he/she was "not sure it was the right thing to do"; for the other student, in the pre-training survey his/her answer was that 'change is not important", but in the post- training survey his/her answer changed to "because I do not know how to change."

Question 5 ("Do you think it is important to immediately make changes? Why or why not?"). Those who wrote "Yes, it's important but it also depends" dropped from 7 (pre-training survey) to 3 (post-training survey). The explanations for the 'what' it depended on by the 3 in the post-training were the same given in their pre-training survey responses: 1 wrote that it depends on "whether the people who are not paying attention are always not paying attention in class anyway"; another wrote that "it depends on whether the meeting is important or not"[17]; and the

[17]It was not clear whether he/she would or would not change if the meeting was important.

third student's answer was: "it depends on whether I am sure that by changing it will improve the situation, and if I am not very sure I have a *better* idea, then I will not change immediately." This was an improvement as this student had simply answered in the pre-survey: "Change is not important." This time, his answer seemed to reflect that it was a case of not knowing what to do rather than not agreeing that change is important.

The number of "Yes, it is important to change immediately" responses jumped from 11 (pre-training) to 19 (post-training). Reasons given that are similar in both surveys were: "otherwise it is a waste of time", "our objective is about life transformation so change is the only thing to do", and "otherwise we will lose their attention." Additional comments in the post-training surveys, which reflect their understanding of reflexivity and perception that having a reflexivity posture is important to ministry, were: "we should work hard during the preparation but we should also expect change" (reflexivity posture), "a lecturer must have flexibility because learning is interactions between lecturer and students" (that the classroom is one of collaborative learning), "as lecturers we must first change our emotions then we can help our audience" (the importance of self-reflexive emotions), "I need to change immediately because I may not have another time with my audience", and "I want to learn by listening to the Holy Spirit as I teach and make changes immediately" (the need to be aware of negative reflexive emotions and engage with them positively). These remarks show that the training on reflexivity worked not only on their vocabulary, but also on their understanding or perception that reflexivity ministry practice is important. These answers also showed that the students knew the question was asking them about changing 'immediately', rather than changing 'the next time'.

The last two comments—"I may not have another time with my audience" and "listening to the Holy Spirit"—are interesting. The first shows that the student understood that reflexivity, which results in in-the-moment responses and changes, is necessary because there may not be 'the next time' to improve; this is why the posture of making reflexive decisions as soon as feedback loops are sensed is important in ministry. The second comment gives another view as to why the only student after training had written "No, it not important to change immediately." This explanation, which he/she had also wrote in the pre-training survey, was that if his/her message had come from the Holy Spirit's inspiration during preparation, then

there should not be change whatever the audience's response. This concern was discussed in Chapter Four "The Requisites of Reflexivity" on how Paul was always obedient to the Holy Spirit as well as dependent on the Holy Spirit to adjust assumptions, responses, and decisions.

II. Field Supervisor's Assessment

This year's Field Supervisors' assessment (Appendix C, page 128) included items to evaluate whether their intern had demonstrated certain characteristics of reflexivity. Table 6.2 provides a summary of the supervisors' answers to the three questions that were asked regarding improvement in character, attitude in ministry, flexibility to assignments given since the beginning of the semester (Question IV), ability to adjust and be flexible *during* ministry (Question V), and whether they felt their intern knew how to adjust their approach or methods, which may go beyond a speaking or teaching situation (Question VI). As the explanations given are very different—some students had weekly teaching or preaching ministries while others were in practicum where they organized events or did personal visitations—they are discussed in detail below the tables:

FIELD SUPERVISOR'S ASSESSMENT		
IV. Has there been an improvement – in character, ministry attitude, flexibility to assignments – since the beginning of his/her practicum with you?	V. When something sudden crops up in ministry, e.g., a change of plans, do you think the intern is quick to make adjustments and be flexible?	VI. When the audience is not engaged, do you feel the intern knows how to make changes in approach or methods to engage with them?
Yes, improved – 17	Yes - 22	Yes - 10
No, did not improve -1	No - 4	No - 6
Already good, or too early to tell - 8		No opportunity to observe - 10

TABLE 6.2: Field Supervisor's Assessment (26 students)
Source: Answers to the questions on the "Field Supervisor's Report" (Appendix C, page 128)

The supervisors of all 26 FE students participated in the evaluation. The term 'reflexivity' was omitted from the questionnaire as supervisors may not have been familiar with the term or may interpret the term variously. The analysis and reporting of the field supervisor's assessments in the following pages was done after consultations with students, during which their supervisor's evaluation were read to them, to which they were free to comment or explain.

For Question IV ("Has there been an improvement – in character, ministry attitude, flexibility to assignments – since the beginning of his practicum?"), 17 supervisors reported that their interns had shown improvement in some areas including: being more organized, punctual, less shy, had clearer understanding of their ministry assignments, were more able to connect with the audience, and became more creative. Three supervisors wrote that their interns had used more visuals and media in their teaching approach over the semester, which showed that they had improved in sensing what their audience needed for them to connect with them effectively; their observation was that these students had improved in preparedness for the classes. Some supervisors also added that their interns had also become more responsive to their audience during ministry, such as, making more eye contact, pausing to give breaks, giving out sweets or inserting impromptu games to engage with the audience.

Five supervisors of students in 'special ministries' (to ex-prison inmates, women rescued from human trafficking, and migrant and construction workers outreach) were pleased that their interns, who were all new to the nature of the practicum ministry, had "understood the ministry better", and could "connect with their audience" more than before. One supervisor added that his intern improved by "complaining less." While he did not elaborate on what the intern had complained about, the same supervisor commented of another intern (he had two interns) that "he never once complained about the location, and the hard work."

One supervisor reported that his intern had improved, in that she no longer argued about or resisted her assignments and would submit immediately. During the consultation, this intern explained that her supervisor had been sending her to an all-male construction workers' dormitory to help in a community project. Her practicum agreement was 'foreign workers ministry' which she had assumed to be among female domestic workers from her country. This student, who was an executive

before she came to EAST and is new to full-time ministry service, said that she stopped complaining after a few weeks because she felt she had to "be humble and submit." (In a follow-up dialogue, her supervisor expressed surprise that the student had not enjoyed the dormitory assignment. He admitted that he was not with her during her practicum visits to the dormitory.)

Only one student received a strong "No, he has not improved" evaluation because "he had rejected all my suggestions." The student explained that this was because he did not attend the church's daily pre-dawn prayer meetings, as suggested by his supervisor, who attended the meetings regularly.

Although 17 supervisors, a large majority, wrote that their interns had 'improved', it did not mean that they were satisfied with their ministry contributions. Many qualified their 'have improved' statements with comments like "he has far to learn" or "she is still not good enough." Two supervisors reported that their interns were "still very slow" and "not effective" even though they had improved.

Three supervisors recommended that their interns change their ministry area/focus immediately. During the consultations, these students expressed disappointment at the suggestions by the supervisors. But as they dialogued through their frustrations, they also calmed down (each dialogue lasted at least an hour). Two of them recognized that their supervisors might have made wrong assumptions of them because they did not know them personally. One student, whose supervisor had blamed the poor attendance of the youth ministry on his weak English, decided to spend more time letting his supervisor know him (the supervisor had never heard him teach or met him personally other than at church services) and to work on communicating to his supervisor on how he would improve the ministry.

It should be noted that in previous years, supervisors had also suggested change of assignments for their interns, but the reasons were different from this year's feedback. In 2014/15, for instance, supervisors asked that their interns change ministry mainly on the basis of character issues, like laziness or pride. This year, reasons for change were about interns' unsuitability for the practicum. For example, all three interns who were asked to change practicum were campus staff workers who were serving practicums among pre-school and primary-school children for the first time.

The consultations achieved a very important purpose related to this dissertation, namely, they allowed for reflexive dialogues to take place. Interns could

talk through their negative emotions, re-examine personal assumptions, and adjust their socio-views accordingly (Prpic 2005, 399). I was surprised that all three interns who were advised to change practicum decided to stay and "do better" or "do differently" after the consultations. Of course this may simply have been that they are strong personalities rather than the result of their training on reflexivity. As for the only student whose supervisor had rated him "No, he has not improved", he was still frustrated at the end of the consultation but also expressed gratitude for having had the chance to explain his side of the story. This showed that a conversational praxis for evaluation is very important as it is able to uncover stories and motivations behind words and statistics, which may in turn lead to wrong assumptions and conclusions.

During the past five years, I had received an average of four requests per semester by students themselves for reassignments because of struggles in ministry or with their supervisors. This year, only the lady assigned to the men's dormitory changed her practicum (and that was through my personal recommendations because of security concerns). It does not mean that this year's interns had easier practicums or supervisors. At least 6 students, apart from this lady, expressed that they had made wrong assumptions of their practicum choice or supervisors; but because of lessons on assumptions in choosing their practicum; but they also added that they learned a lot from their disequilibrium. It was a delight to me that none of the FE students requested for a change in assignment this time round. One student even asked me if there were classes he could take to improve on engaging with his young students because he felt he should take responsibility for their disinterest.

For Question V ("When something sudden crops up in ministry, for example, a change of plans, do you think the intern is quick to make adjustments and be flexible?"), 22 interns were evaluated as having made adjustments or changes or were flexible when something arose in ministry. As the question did not specify whether it was something that occurred during a program or was it an interruption to plans and ministry approach, the supervisors' responses included speaking or teaching situations, as well as contexts like outreach and services among old folks, and counselling and post-meeting casual conversations with ex-prison inmates.

Answers of how their interns made 'adjustments' included: he made "last-minute changes" to schedules without complaining, he was "good in planning but

remained calm when I changed his plans last minute", he would "go the extra mile" despite busy school schedule (the student explained that the "extra mile" was "going on ministry sites that were beyond his practicum scope), "he is willing to come early at last minute call", and she "did not panic" when programs changed last minute. One supervisor was impressed by her intern's willingness to give an impromptu message during a mission trip when the 'youth' audience (stated in the invitation email)—assumed to be teenagers—turned out to be 'pre-school children' when the team arrived. Most of the students who were praised by their supervisors expressed surprise, and felt that what they did was part of normal ministry attitude. Among interns who were praised were two persons who had never served in full-time ministry before they came to EAST.

For this question, 4 interns were rated by their supervisor as "inflexible" to change. Their explanations were: "refused to change schedule when plans are changed", "unwilling to adjust his messages", "is not sensitive to the audience who were no longer listening to his long message", and "showed unhappiness" when a last-minute call for ministry was given. Among these 4, only the one who kept talking even when his audience had lost interest is an experienced missionary; the rest are new to or not in full-time ministry.

When told of their supervisors' feedback, the missionary smiled and said that he would try harder to connect the next time. Among the rest, one felt that he must be faithful to his message and therefore did not feel the need to adjust; another explained that he simply did not know how to adjust or change his message; and the last one, who "showed unhappiness", was the lady who was assigned to the men's dorm. She was surprised that the supervisor could tell that she was unhappy as she had tried hard to be "joyful."

For Question VI ("When the audience is not engaged, do you feel the intern knows how to make changes in approach or methods to engage with them?"), 10 interns were rated by their supervisors as knowing how to make adjustments and changes to engage with their audience. Their explanations included: making "immediate change during meetings or presentations", and ability to make changes to strategy, approach or method of engaging with the audience. The way they made "immediate changes during meetings or presentations" included: using games and music halfway their presentations, and giving out sweets (all these were involved in

children's work); and for another, the supervisor wrote that "somehow he always knows how to ease his audience by looking at them or telling a story to explain when they looked lost or puzzled." Four students who were described by their supervisor as being lost or disconnected at the beginning of their practicums were evaluated as having become "more ready" or "more engaged" by using music, videos, and games, to capture their audience's attention. One supervisor wrote, "His ability to keep inventing new things is a marked improvement from before when he simply looked frustrated." These examples show that reflexivity is both a posture of preparedness of the practitioner entering into a ministry praxis, and a readiness for in-the-moment spontaneous flexibility and engagement.

Many supervisors expressed that their intern's willingness to try new strategies reflected their deep commitment to connect with their audience. Several were impressed by their interns' ability to change strategies and be flexible halfway through their practicum approach. One supervisor commented that his intern, who had a hard time connecting with his audience of foreign construction workers at the beginning, took the initiative to go to the workers' common areas instead of waiting for them to come for the pre-scheduled meetings. The result was building of trust among them. During consultation, the intern's side of the story was that as soon as he sensed that the workers were 'afraid' of Singaporeans like him (this ministry works with migrant workers who were injured, or were cheated by their Singaporean employers), he felt the necessity to work "extra harder" [sic] to mingle with them and win their trust. Another supervisor of an intern who worked among ex-prison inmates wrote that though he (an African) was a foreigner who did not speak any Chinese dialects—the *lingua franca* of his audience—he was well received because he took the trouble to meet them socially for "walks" and casual meals. The intern shared in the consultation that these opportunities came only as he lingered with his audience after the organized meetings. Both supervisors stated that these were the kind of people they would gladly recruit into their ministries because of their creativity, flexibility, and willingness to humble themselves even though they were both not specially 'trained' in counselling.[18] Every year, these are the kind of students who are most appreciated by their supervisors.

[18]Both students were invited to continue their ministry involvement after the practicum by the supervisors.

With regards to the 6 interns whose supervisors had written that they did not make changes in approach or methods when their audience was not engaged, the supervisors' comments included: "he simply was non-audience conscious" even though this intern works among his own indigenous ethnic group; he is "too long winded and engrossed in his message notes" even when the audience is restless; and "his English is too weak." During the consultations, the intern who works among an ethnic group felt that his supervisor was extroverted while he is reserved. "She wants me to be her, which is not possible," he said. The student who was considered "too long winded" agreed to be more watchful in future. And the one whose supervisor criticized his poor English was puzzled because his supervisor "had never once sat through my teaching." But he was also the only student who volunteered to speak to his supervisor in person about future improvements of expectations.

Ten supervisors said that they could not answer the question of whether their intern had engaged with their audience or shown flexibility in approach or methods as they did not have the chance to observe them in ministry. This is not an uncommon occurrence, unfortunately, among field supervisors who were too busy to mentor their wards or be present during their practicum.

In summary, it seems that the students who endeavoured to creatively make in-the-moment changes to connect with their audience outside of lesson plans and pre-determined agendas, were better appreciated by their supervisors than those who did not. This making of very small interruptions to programs or taking a courageous step such as changing a message altogether is characteristic of a reflexivity posture. Supervisors seemed to interpret their interns' efforts to be flexible and make changes as "commitment" and having "a heart of compassion for the audience." One supervisor even wrote that his intern was not eloquent or particularly gifted, but his "flexibility, gentle spirit despite change and tensions, and heart for the audience" made his ministry very fruitful. Evidently, many supervisors had their own expectations but none complained when their interns had attempted to do things differently, or had interrupted meeting schedule to engage with the audience. The criticisms were reserved for interns who stuck to their notes and program, and were ambivalent when they were losing their audience.

Obviously, the field supervisor's assessments had much to do with their own assumptions. I am aware that underlying standards and judgments influenced how

their interns were valued and evaluated, and the way they defined words like "improvement" and "flexibility."

Another observation is that many interns who were assessed the 'hardest' were serving in churches that supported them financially. Perhaps with this came higher expectations of their performance and participation.

Finally, the reflexivity posture seemed to be best demonstrated by two students who were both rated poorly by their supervisors. Both are non-Singaporean students who were not financially supported by their internship institutions. The first student was the one whose supervisor felt that his English was too weak, and concluded that this was the reason for the dwindling attendance of the youth ministry. Though the student was at first upset by his supervisor's suggestion of changing his practicum, he initiated a dialogue with the supervisor and asked to make changes to the youth program instead (he eventually added worship and more youth-related Bible studies and discussions to the program). The student also decided to initiate more personal time with the supervisor so that "he will know me better." This intern's courage to work through negative emotions and persistence in finding a new solution demonstrated a reflexivity posture.[19]

The second student who demonstrated reflexivity was not advised by his supervisor to change his practicum although she had rated him as "weak, ineffective, and lacking in initiative." The 24-year-old mild-mannered Burmese who serves in a local old folks' home actually teared up when he heard the supervisor's assessments and spoke little during the consultation. Two weeks later, he shared openly in class that he was glad that he had the chance to try again the next semester and was thankful that his supervisor had told him honestly about what she felt. His willingness to welcome feedback as helpful voices to challenging old habits and behavior, and not be pulled down by 'negative emotions', is a prime example of a reflexivity posture. While both students demonstrated reflexivity, their responding actions were different: one planned to make changes to the program and assumptions

[19]The next semester's field supervisor's evaluation of the same student by the same supervisor showed great improvement (this came in after the action research). The supervisor rated the student highly in humility, leadership quality, and effectiveness in ministry. He even suggested that he should devote himself to youth ministry, which was in great contrast to the first assessment that he should change ministry. When asked, the student expressed that in the second semester, he had initiated more personal appointments with the supervisor; and the supervisor, who had never seen him teach in his group before, started to attend his meetings.

of his supervisor, while the other decided to change himself to adjust to the program and expectations of his supervisor.

III. What Students Learned From the Reflexivity Classes

In the post-training survey form, two questions were asked on what students felt they learned most about reflexivity from the training and from the instructor. The first question was "In the FIRM classes on reflexivity, what lessons stood out for you?" and the second was "Has your instructor demonstrated reflexivity in her approach to teaching, and teaching methods?"

WHAT STUDENTS LEARNED: Lessons That Stood Out	
Importance of engaging with emotions	11
Questioning assumptions	9
Pay attention to feedback, make changes, looking in and then out	5
Reflexivity	1

TABLE 6.3: What Students Learned: Lessons That Stood Out (26 students)
Source: Responses on "What Students Learned" in the Post-Training Survey (Appendix B, page 126)

For Question 1 ("In the FIRM classes on reflexivity, what lessons stood out for you? "), 11 students wrote that the lesson that most stood out for them was the one on 'emotions': the need to care for and respect emotions of self and their audience in ministry, and how emotions inform them of the need to change ministry plans and approach.

One student mentioned that the reflexivity exercise at the pottery made the deepest impression on him about reflexive emotions, and how they affected his classmates' engagement or disengagement with the exercise even before it started. He also observed through the exercise that while many had strong emotions of either 'fear' or 'boredom' towards the pottery workshop, these emotions also changed

quickly as they experienced success on the wheel.[20] Others who also found the pottery exercise most helpful noticed that those who were enthusiastic about pottery produced better results than those who were not interested. This may be worthy of further investigation in future research.

During the class reflection time, two weeks after the pottery experience, 4 students expressed that they were 'shocked' to realize that their reflexive emotions, like anger, disgust of their classmate's chipping of someone else's vase, or worry about something outside of school, affected them so deeply. Two students commented that they had not known the power of emotions in affecting interest or participation in a topic, and said that it is therefore important to understand their audience's emotions if they were to facilitate learning and change.

The second most prominent lesson students learned on reflexivity was on 'assumptions', such as how assumptions are ubiquitous in everyday interactions and actions, the importance of questioning assumptions and the courage to acknowledge that they had made wrong assumptions before goals in ministry could be met. Five students wrote that they learned the importance of "finding out what the audience needs" before assuming that their approach is right. During class discussions and consultations, and through their assignment reports, it was obvious that the word 'assumptions' increasingly appeared in the students' vocabulary and reasoning. For example, when they described their disappointments or problems in ministry or at home, or when there was a deadlock during class discussions or dialogues during consultation, someone might say, "that's your assumption", which often diffused class tensions.

Though only 1 student said that he learned 'reflexivity' directly without elaborating or mentioning emotions or assumptions, 5 others described lessons that stood out for them which characterized reflexivity. Their comments included: "I learned that I must look in and then look out, and make changes", "I must know my audience and why they are not engaged before judging the situation", and "I learned that I must pay attention to feedbacks before charging ahead with my lessons."

[20]While many students expressed excitement in the pottery and loved the "outdoor atmosphere", others said they were "shocked" by the non-air-conditioned premises and mosquitoes. Three students observed that their classmates who were reluctant to try using the potter's wheel were fearful of failure; one of them noticed that those who were enthusiastic produced better results than those who were not interested. However, when they experienced success on the wheel, their 'unhappiness' changed as well.

WHAT STUDENTS LEARNED: Has the Instructor Demonstrated Reflexivity in Teaching?	
Yes	22
No	0
Probably	1

TABLE 6.4: Has the Instructor demonstrated reflexivity in teaching? How? (26 students)
Source: Responses on "What Students Learned" in the Post-Training Survey (Appendix B, page 126)

To Question 2 ("Has your instructor demonstrated reflexivity in her approach to teaching and teaching methods?"), 22 out of the 23 students answered "Yes" and 1 said, "Probably." It is interesting how they interpreted the instructor's demonstration of reflexivity. Four said, "She paid attention to our needs and was flexible in making changes"—this was in particular reference to the last FIRM class when a scheduled three-hour 'listening' workshop was postponed to the next semester because of term paper deadlines for other classes that week. Other comments of demonstrations of reflexivity included the instructor's use of visuals and creative activities such as games; and telling of personal stories of struggles with emotions and challenging circumstances where assumptions had to be changed.[21]

Four students mentioned the visit to the pottery and the on-site in-the-moment reflexivity reports assignment[22] as a powerful teaching method used by the instructor. One student added that going out for a project always comes with unexpected surprises, even embarrassment, which is a very fitting approach to teaching the topic.[23] This was welcome feedback as initially there was concern about

[21]Most cited sharing of stories like the lady who was ill Y (page 69), the visit to the Halfway House (page 64), most helpful in clarifying the importance of challenging assumptions.

[22]In previous years, students wrote reflection reports when they went to the pottery for FIRM. Lessons drawn focused mainly on God the potter, and his work on the clay. The reflexivity reports, the first done by the FE class, were spontaneous; and the lessons the students-learned expanded beyond the 'potter and clay' premise, and included self-awareness and other-awareness.

[23]He was referring to something that happened before the pottery class started: one of the students accidently chipped a newly-made pot by a member of another class; she admitted this when

whether going to the pottery would work as a reflexivity exercise. The students' positive responses confirmed that any activity—and especially one that is potentially beyond 'complete control' of the instructor—can work for this purpose because reflexivity is applicable in all circumstances. The fact that students expressed particular appreciation for these activities shows that these are not very common teaching practices in Asia, especially experiential learning such as going to the pottery.

IV. Consultation Feedback and Reflections

The consultations were designed mainly to discuss the supervisors' evaluation and the students' responses to them, lessons that they learned in class, and their reflection of emotions felt and recorded in the "Field Practicum Weekly Reflection Journal" (Appendix D, page 130). Students also shared about personal issues, for example, their family problems; but the focus of analysis in this section is limited to the requisites of reflexivity. As the journal content is confidential, students were invited to share only what they were comfortable to disclose. The following insights arose from the interviews during the consultations.

A. Challenging Assumptions

The discussion on assumptions surfaced most frequently. In almost every consultation group—I met students in six small groups each of less than five persons over a period of two weeks and two students met me individually—the topic of assumptions was quickly brought up. Four students reported making wrong assumptions when they chose their practicum. One who applied to work with "missions to foreign workers" was shocked that her job scope included helping out at a healthcare center to minister to "male construction workers". Another student, who wanted to learn under a para-church group on how to be a 'mission director', discovered that his assumptions that "missions is just about sending people into the world" was challenged from day one. Through his practicum, he realized that a missions director has to also do or supervise administrative work ("which I really don't like") like recruitment, interviews, training, writing reports, and looking into

---

confronted publicly. In their reflexivity reports, everyone talked about the tensions and lessons learned from that incident, with equal responses of shame as well as sympathy for their classmate.

spouse and children's welfare. Listening in as he spoke happened to be a student who had committed to serve as a missionary after seminary studies, who also expressed that his original assumption that to go into the mission field is simply about "packing up and going" was challenged by his classmate's sharing.

Three students spoke about making wrong assumptions in ministry. One interesting example came from a student who works among male migrant construction workers from China, India, and Myanmar in a dormitory. Most of these workers his organization counsels are seeking compensation for injuries or unpaid salary from former employers through the intervention of Singapore's Ministry of Manpower. At the time of the assignment, this student had just started his practicum, and his routine was to visit their dormitory and common areas and befriend them. One day—the second week he started—he went wearing a church tee-shirt that had the words 'Young Adults Ministry' emblazoned on it. As he moved around the common areas, he sensed that everyone was staring at him, and speaking in hushed tones behind his back. That made him quite "unhappy" and he felt that he had made the wrong choice of practicum. It was only two weeks later, while working on his assumption assignment, that the student learned why when he asked for one of the workers' impression of him. To his surprise, he discovered that many workers had assumed that he had come from the Ministry of Manpower to investigate their cases, and were afraid of him. When he asked why, the worker told him that weeks before, one of the workers who could read a smattering of English recognized the word 'ministry' on his tee-shirt and had 'spread the word' to everyone. This is an illustration that knowing that assumptions exist is key to sidestepping hidden traps; when practitioners are aware that assumptions are 'just there', they will develop a new eye to respecting underlying currents that coach behavior, responses and decisions (Senge et al. 1997, 19).

Another student said that at the beginning of the practicum, whenever she asked her mothers' group to share about their needs or answer questions, everyone would be very quiet, and she had assumed that she was in the wrong ministry. It was much later when different ones approached her privately, or requested to meet with her outside of class, that she realized that they were very appreciative of her ministry. Their silence in class was a cultural matter,

she discovered. Another student, an arts enthusiast, shared that she had an agreement with her leader that her practicum was to expose her congregation in a home church to the arts, which to her, meant organizing visits to art exhibitions. But when her supervisor kept getting her to be in charge of decorations for church events and children's parties, she realized that there was a very huge assumption gap between them. Thankfully the student decided to set her mind on being useful to the church, and enjoy her practicum.

Only one student disclosed that an assumption he made cost him greatly. He wanted to "help" his cell group to grow and insisted that they went through a one-month intensive evangelism training and outreach. But within weeks, the group of thirty dwindled to less than ten. Interestingly, this student was described by his supervisor as "emotional and moody" while at the same time "insensitive to feelings of his audience." This seemed to illustrate that being emotional and being emotionally reflexive are very different things. One could be so emotional that personal feelings become stumbling blocks to how others feel; to be emotionally reflexive is to be sensitive to the social environment.

B. Engaging with Emotions and Employing Reflexive Dialogues

On the topic of engaging with emotions and employing reflexive dialogues, only one student expressed discomfort with the weekly journal, "particularly where we are asked in question two: Was there something this week that discouraged/angered/or caused you regret?" When queried, he explained that he preferred focusing only on positive and encouraging emotions, and not "this type of emotions" which he usually "suppressed." When he added that "this could be a male thing", the other male student in the consultation group, also a mature leader, interrupted to say that he disagreed with him. He shared that learning to articulate one's emotions is key to dealing with them, and helpful to identifying emotions among his audience. This student, contrary to the first man, found question two on the weekly journal "especially helpful" in making sure that he did not skim over important issues that needed to be dealt with. There were two female students in that same consultation group, and they added that they "enjoyed" the journaling, and particularly questions about their emotions. One said that it had helped her

check her increasing frustrations towards her teenage son. The other said that she had found the questions on emotions so helpful in resolving an issue with her parents that she sent the journal forms to her brother back home.

The journal exercise was mainly reflective in purpose although students who were most practised in reflection were also more ready to be reflexive. For example, one of them, who e-mentors students overseas on EAST's extension program, said that he always allowed his audience to lead him into the weekly discussions rather than jump into his dialogue agenda. This is the same student who affirmed that "it is not a male thing" to avoid emotions, and what has taught him the most over the years about connecting with his audience, was the daily reflection he practises. His remarks accentuated to the researcher that 'reflection' must be incorporated into the syllabus for teaching reflexivity, because in reflexivity, there is reflection on-the-go and in-the-moment. And only as students learned to reflect off ministry time will they know how to reflect while in ministry, and exercise reflexivity.

With regard to the story of the student intern who sensed that something was 'not right' because the migrant workers his organization works among seemed aloof and fearful of him, this feeling of 'not right' is what Senge calls the emotion of being "mysteriously blocked" which causes the engaged learner to pause before reacting, and assess the situation through reflexive or "learningful" dialogues, and enquiries of "inference" (Senge et al. 1997, 161, 245, 378). The dialogic discovery of 'inference' between the student and some workers may look like this:

Student:	I sensed that you guys are afraid of me. Have I offended you?
Workers:	No, no. We are just afraid . . . But we are also very hopeful.
Student:	Why are you afraid? What are you hopeful about?
Workers:	You are from the ministry. We saw your tee-shirt last week. You are here to investigate our case.
Student:	Oh, what ministry do you think I am from?
Workers:	The Ministry of Manpower, of course.

Obviously the construction workers, who are non-believers and had never stepped into a church, did not have the vocabulary or culture to

appreciate what 'Young Adults Ministry' meant. In this situation, the 'learningful conversations' or reflexive dialogues helped remove illusions of unreasonable expectations and unintended promises. This is neither a simple nor easy process, and leads to possible upsetting emotions like embarrassment, shame, and paralyzing uncertainty of what to do next (Senge et al. 1997, 240-241). But the workers were no longer confused or misled, and the student intern's eyes were opened to the reality of his audience and ministry. He might not have been able to become the answer to their problems because he was there for ministry and not from the 'Ministry', but he moved a step forward in connecting with them. With that connection, more dialogues, especially spiritual ones, can thrive.

V. Assignments and Feedback

There were four student assignments on observation of assumptions and reflexive emotions. The first assignment was to observe what kind of assumptions the students had made of others in their everyday social and ministry contexts. One student was surprised to discover that he made unconscious assumptions every day that affected somebody. Another student said that knowing emotions and responses stem from hidden assumptions helped him see clearly inner turmoil he did not realize existed. This student shared in class that he had become very angry one day when a taxi driver refused to let him alight at a particular location, as it was an 'illegal' stop. Had he not been in the middle of an assumption-awareness exercise, the episode would just have ended in his "losing his temper." But because he paid attention to reflexive emotions, and engaged in analysis of his "where-on-earth-did-that-rage-come-from" response, he uncovered hidden frustrations he had been struggling with as a foreigner living in the 'fine-city' of Singapore.

The second assignment was for students to observe assumptions other people made of them. Instructions for the second assumption assignment were obviously not clear enough because while 22 of the 26 students completed this assignment from *personal observations* through spontaneous reflex interactions and reflective analysis, four did the assignment by directly asking their audience about their assumptions of them, which defeated the purpose of finding out assumptions from observation. The four who emailed or interviewed people directly naturally received only 'positive' responses, such as, "we thought you were not that deep in Bible knowledge but you

turned out to be very good"; or "you looked quiet and shy but you are humorous, wise, and a powerful preacher." In future, instructions for this assignment will need to be clearer that they should do this by observing what people say and do that caused them to feel 'funny' or 'uncomfortable', and then ask the question of themselves as to why. For example, those who gathered their information through personal observations, discovered that people made assumptions of them that ranged from "strange" (the African student said that he was always asked by church members—whether in Japan where he lived or here in Singapore—to join the choir although he had repeatedly told them that he could not sing; later he discovered that this was because they had assumed that being dark-skinned, he had to be a black gospel singer), to "prejudiced" (one of the students said that whenever people heard that she came from Mongolia, they would assume that she grew up herding sheep and that her parents are nomads; this student is a city girl whose parents are professors).

The third assignment was done during the pottery outing. Discussion on what students learned from the reflexivity assignment is detailed under what students said they learned about reflexive emotions (pages 94-95).

The fourth assignment was also on observing reflexive emotions. Students were to select someone whom they hope to influence and to fill in the liminal learning chart presented earlier (Figure 5.3, page 73, re-presented here).

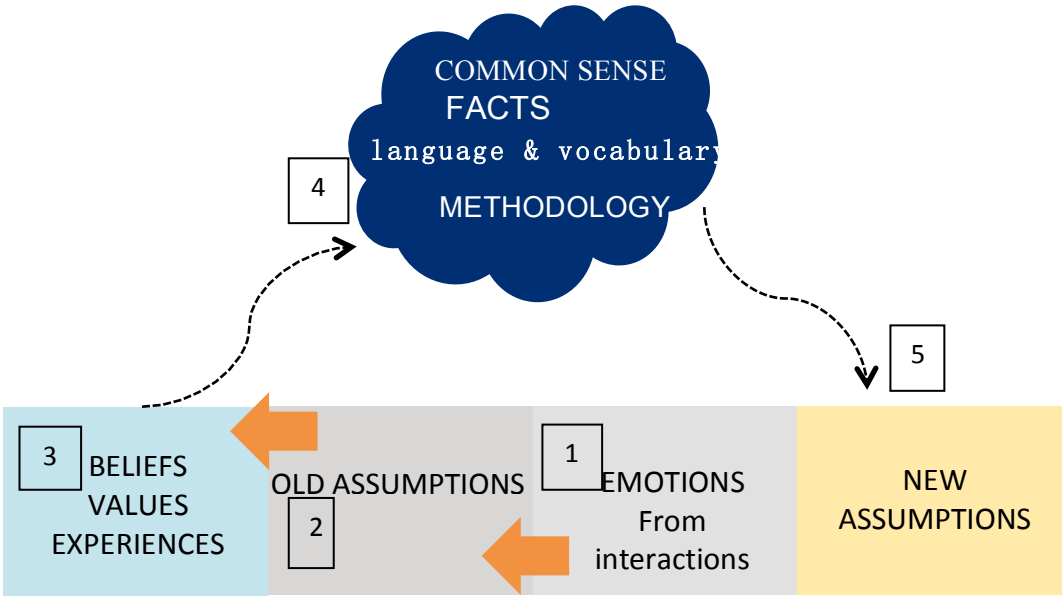


FIGURE 5.3: Liminal Space of Negotiating Learning

Based on the students' returned assignments, it was obvious that this diagram was difficult for them to fill in, and the assignment needed to be simpler. Some students could not differentiate old and new assumptions, and others left many areas unfilled. Since the objective was simply to highlight some of the decisions or actions that must take place before an assumption can be altered, it might be easier to simply ask them to consider what the person must believe before their assumptions can be changed. The assignment will look simpler with Figure 6.1.

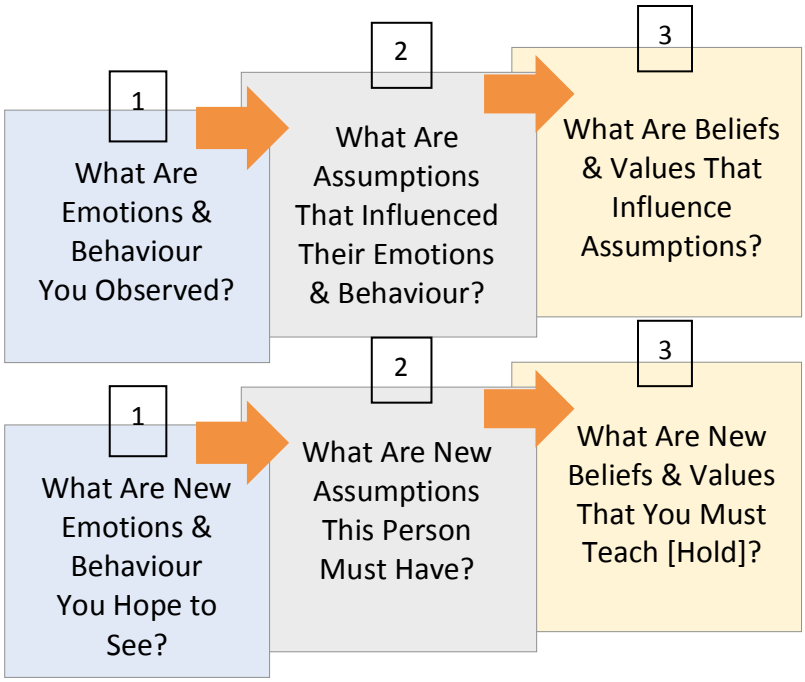


FIGURE 6.1 Changing of Beliefs, Values and Assumptions

VI. Further Application of Action Research and Survey Findings

This research has shown that within a semester, students were able to learn the most basic and most important aspects of reflexivity: how it is important to question assumptions in order to uncover hindrances to new learning, and why it is important to engage with emotions, and ask questions in order to facilitate change and deep learning. From their feedback, students also showed that instead of blaming their audience when they could not engage with them in class, they had learned to first question the assumptions and presuppositions they bring into the learning praxis, and adjust them. Some important conclusions and additional proposals for future teaching include:

A. Teach and Clarify Basic Concepts and Fundamental Principles

Before the requisites of reflexivity can be taught well, there must be clarification and explanation of some basic terms, such as the difference between assumptions and values and expectations, about which many students were confused. As this experience of teaching reflectivity to students of a particular theological culture has demonstrated, the whole area of emotions and spirituality also needs to be discussed at an early stage, although for this year's FIRM class, apart from the one student who did not like the emotions question in the journal, there seemed to be no obvious objections or confusion to the area of examining one's emotions.

In this period of action research, there was no time to go into biblical passages on emotions and spirituality. In a future program if it was apparent this was an issue for the students, there could be, for example, a study on how Jesus demonstrated emotional connection and yet was still spiritual, or how Paul reflexively engaged with his personal emotions as well as with the Holy Spirit's guidance. This would address the concerns of students who do not want to change their teaching approach even when their audience is not engaged in class because they feel that to change would be unspiritual, or would be disregarding what the Holy Spirit gave them in their preparation.

Some age or ethnic groups, in which there is a strong culture of unquestioning obedience to set order and authority, seem to have more concern about this. For future research, or in a class discussion setting, the topic of cultural influence on one's spirituality, and understanding of emotions and reflexivity, would be very useful for learning, especially within the context of EAST, where students represent more than ten nationalities.

B. Reflexivity Exercise at the Pottery

By far, the most helpful session, and the only one that was held outside EAST's campus, was the reflexivity exercise at the pottery. But this was also the one in which many students struggled because they were "tired" or "troubled" due to the load of school work. It would be better to conduct this class later in the course, perhaps in the first week of the second semester

when the students' schedule is lighter. This would also allow time for biblical passages on emotions and basic principles of reflexivity to be discussed prior to it (for example, in the first semester); also workshops like "listening to self and others" could be scheduled before the pottery outing so that students are better equipped to engage in that exercise.

C. Assignments

Both the observation of assumptions exercises and reflexivity exercise at the pottery proved to be effective in helping students to link class theory with their real-time in-context experiences. In future classes, after they have done their assignments, they must be given time to share their findings as early as possible in class so that there will be added communal learning from one another's learning experiences, which seemed to be what students enjoyed the most.

D. Dialogues, Dialogues, and More Dialogues

In the past, consultations with students were conducted solely one on one. This year, because of the larger number of students and time limitations, I had to meet most of the students in groups of three and four. The surprising added advantage from this new arrangement was that it inadvertently created natural opportunity for new group learning opportunities. As the students listened to one another, there was a new dynamic of shared participation and empathy; and as different ones allowed themselves to be vulnerable, the environment was conducive for communal contributions of wisdom. The consultations, in other words, were the best demonstration of a reflexive dialogic praxis, and how it works.

Reflexivity training will not succeed if there is not scope for both planned *and* spontaneous dialogues. Talking through their learning and journals, and airing their views and struggles in class, are excellent learning opportunities for students. The main focus is not on how to ask questions, but on demonstrating that as one talks, queries, and raises issues, new meanings are constructed. It is one thing to collate answer sheets from reflection and come up with statistics summaries. But statistics alone do not show the assumptions behind the answers given. By letting students talk through their

responses or articulate how they feel about the figures and comments, it gives room for flesh to go on bones, and adds new angles to every story.

By engaging in dialogues, students also see a model of how the instructor conducts reflexive dialogues, and how liberating it is for them, as students, to participate in knowledge construction. In the post-training survey, some of the students wrote that they would not change even if they knew their audience was not processing their messages because to change is frightening. It is important in reflexivity training that the instructor takes advantage of every unexpected opportunity in the classroom to demonstrate willingness to engage and learn, and show that even if there are no neat and easy conclusions, the risk is worth it.

VII. Summary

The action research findings answered the research question of this dissertation: "How can I teach Singaporean seminary students to use reflexivity in their ministry practice?" Based on students' feedback, it is obvious that though one semester is a short period of time for the instruction, they were able to grasp the importance of the reflexivity posture adequately through the action research, sufficiently, for example, to refer to the requisites to assess their audience responses, and their personal actions and decisions. The class intervention times also provided a premise for students to learn reflexivity in theory as well as in practice—that is, the questioning of assumptions through the assignments and personal struggles with negative ministry experiences and supervisors' evaluation, the engagement with reflexive emotions boldly and positively, and the negotiation of new meanings and paradigms through employing reflexive dialogues. Finally, this research also highlights that more than the explicit curriculum of theory, arguments, and biblical foundations of assumptions, emotions and dialogues, the reflexivity teaching curriculum must be one that is conducted within a dynamic, developing, and dialogic learning environment. Without the demonstration of the requisites of reflexivity by the instructor and implicit curriculum, and space for reflexivity to be enacted and modelled, the teaching in reflexivity will lack the in-the-moment live ambience and spontaneous discovery, which must form the foundation to this training.

CHAPTER SEVEN
CONCLUSION

Reflexivity practitioners enter a learning praxis armed with their practical knowledge and proficiency, but also ask: "What can I learn today?" And as they sense signals and feedback within the social praxis, they are quick to engage in reflexive dialogues about assumptions, hidden motives and uncovered perspectives. Central to the investigation of a reflexivity posture is the determination to move from dependence on printed content and premeditated learning outcomes to discovery of fresh curriculum material and dynamic learning.

The research question for this dissertation is: "How can I teach Singaporean seminary students to use reflexivity in their ministry practice?" This study began with an overview of how reflexivity has been gaining emphasis within a wide spectrum of expertise and educational disciplines, ranging from psychology to plastic surgery studies to grooming of artists and sport dieticians. The call now is for the importance of reflexivity to be acknowledged in Christian education circles, and with particular regard to the focus of this dissertation, in the preparation in Singapore of seminary students for ministry.

Chapter Four "The Three Requisites of Reflexivity" examined how challenging assumptions, engaging with emotions and employing reflexive dialogues are basic tenets and practices of the reflexivity ethos; without engaging with each of these requisites intentionally, transformation and lifelong learning may be sabotaged, especially in a world of constant change and transitions. Paying attention to inner and external voices is the first step for the minister in identifying concealed doors of assumptions; and employing intentional dialogues is the key to unlocking them. The result is a whole new world of understanding, meanings, and discovery. The process is not firefighting but purposeful, not reactive but initiative, which is why this reflexivity is described as radical and innovative.

But as indicated at the beginning of this dissertation, reflexivity is a posture. This must be the fundamental emphasis of training in reflexivity among seminary students. While the consciousness and practice of reflexivity can be taught and learned, this investigation, and particularly the action research, has shown that the focus is not simply on imparting a skill-set, but the adoption of a heart attitude towards learning, teaching, and ministering. Like 'servant-leadership', which is

never about simply following a formula of people-management but a mentality towards people-leading, reflexivity must first be understood as a posture: a posture of balance, readiness to engage, and restfulness.

I. The Posture of Balance

During the last class of the training in reflexivity, an illustration from tightrope walking was used that many of the students found particularly helpful in understanding reflexivity (page 74). That illustration shows the importance of the maintenance of a posture of balance in order for the tightrope walkers to succeed in walking across the tightrope. But no matter how experienced they may be, each time they step on the steel cable, they are both professionals and novices who must be constantly alert to internal and external feedbacks, and make intentional adjustments to limbs and body to stay in balance.

This is a useful way of looking at the posture of reflexivity. For the seminary students to be reflexivity practitioners, they need to know that in order to be effective in their journey, balance is key: the balance of learning humbly while teaching confidently, and the balance of being experimental while being the experts. While they stand on a higher plane than their learners, they must also stay close to those they travel with; for within the journey of learning, there is unprecedented resistance as well as extraordinary rewards. Each little action to adapt must be spurred on by courageous, in-the-moment-decisions, and driven by the motivation to reach the end successfully.

II. The Posture of Readiness to Engage

Seminary students must understand that in order to not lose their balance, especially when faced with transitions and challenges, they must also maintain another important posture: the posture of readiness to engage. This is entering into their learning and ministry praxis with the keen mindedness to participate in the reflexivity process. In this posture, the practitioners' ears, eyes and limbs need to be constantly attuned to feedbacks, so that they can objectively evaluate assumptions and nimbly navigate the 'muddy waters' of learning with reflexive dialogues. This readiness to engage was probably Paul's most obvious posture in ministry. For example, in the Philippian jail, he and Silas did not immediately try to escape when the earthquake struck even though it was, obviously, God's divine deliverance for

them. They could not have imagined that the timing for the Philippian jailor's salvation would come thereafter, but they were also not resisting God's timetable in that dank prison cell. While few people have Paul's insight or great faith, his posture of readiness is something ministers in training can emulate (Acts 13:6-11; 16:25-34; 17:16-24).

In the field supervisor's assessments, except for two interns who were mentioned for their giftedness in ministry, most of the positive comments were for their intern's readiness to engage. While it takes courage to be reflexively ready to engage, the conviction that one has to be ready to participate in the reflexivity process also gives courage to the practitioner to do what is needed for change. During the action research, one supervisor was impressed with her student intern's ability to make immediate adjustments to a surprising ministry situation; when asked, the student shared that it was the lesson on the need to be ready to engage in reflexivity that helped her to not lose her balance or composure, and respond courageously during the unexpected turn of events.

One of the most practical questions people ask about the application of reflexivity in ministry is: "Making spontaneous changes to assumptions and practices may work with small audiences; but what about large group settings where time and sensing audience interactions are limited?" This could not be studied in the current research setting but should be addressed in future sessions. In theory, the larger the group, the more attention needs to be given to audience awareness so that assumptions are made transparent through dialogues. Without embracing the posture of readiness to engage, seminary students in these larger settings will be even more concerned with content protection for fear of losing control. But when students are trained to enter their ministry praxis with this posture of readiness, they will know when to pause or keep going, and strive for relevance instead of pre-conclusions to learning.

III. The Posture of Restfulness

The posture of balancing on the high beam and readiness to engage is not one of nervous tension; paradoxically it is a posture of restfulness because practitioners know that when they question assumptions, they are also nearer to reality and deeper learning. Whether the uncovering of old assumptions has any immediate solution is not the issue; the satisfaction is in discovering relevant truths—even those that come

with more questions but no ready and easy answers. It is far better to expose wrong assumptions and not know how to make things right instantly, than to cover them up and cause the praxis to be wrong.

During the consultations of this research, some students asked if being reflexive would make them too nervous in the classroom. On the contrary, if they are intentionally engaged with their audience as co-authors and co-collaborators of learning, they will rest in the knowledge that they do not orchestrate the entire learning process of their student. Instead, they are more free to enjoy interacting with their students in a shared learning space, where there is respect for time and timing of learning, and rest for the practitioners from the tediousness of over planning and tensions of meeting 'expected learning outcomes'. For Christian ministers, this restfulness is further accentuated as they engage in reflexivity with the guidance of the Holy Spirit.

IV. Closing Words

Reflexivity may sound like a new concept to many in Christian circles, but it is not an unfamiliar posture to the humble and responsive minister, teacher and speaker. It is the posture worship ministers take when they come out from hiding behind their repertoire of rehearsed songs to look at their audience and engage with their emotions, and call for their responses. Without that, what they do on stage is a show and not worship. It is the posture Sunday school teachers demonstrate when they tell themselves they will lose the battle of their children's minds if they are content to only give answers to questions their children are not asking; so they challenge assumptions, and tailor-make, design, adjust and readjust their lessons to link to their students' reality.

This dissertation has addressed the training of seminary students in reflexivity. It has been concerned with educating future ministers to understand that if they want to be true to God's eternal call as leaders of change, they must always be followers and learners; and that no matter how learned or experienced they may be in ministry, the posture that will see them through lifelong ministry creativity and effectiveness, and dynamic personal growth, is the posture of balance, readiness to engage, and restfulness in radical and innovative reflexivity. And this project has demonstrated that training these Singaporean seminary students in this is possible.

REFERENCE LIST

Abma, Tineke A. 2001. Reflexive dialogues, a story about the development of injury prevention in two performing-arts schools. An evaluation. *@Sage Journals* 7, no. 2 (April): 238-252. http://evi.sagepub.com/content/7/2/238.short. Accessed October 3, 2015.

Almeyda, Dani. 2013. Cultivating your original strength: part 1, original strength: you were made to move. http://originalstrength.net/2013/07/cultivating-your-original-strength/. Accessed April 24, 2016.

Andersen, William E. 1999. A biblical view of education. *Journal of Christian Education* 42, no. 3: 37-52.

Anderson, Robert J., and Wes W. Sharrock. 2015. Radical reflexivity: a comment on the use of recursivity in sociology. Horizon Digital Economy Department of Sociology University of Nottingham: 1-15. www.sharrockandanderson.co.uk/.../Reflexivity-Publication-Version.pdf. Accessed April 23, 2016.

Argyris, Chris. 1976. Single-loop and double-loop models in research on decision making. Johnson Graduate School of Management, Cornell University Stable. *Administrative Science Quarterly* 21, no. 3 (September): 363-375. http://www.jstor.org/stable/2391848. Accessed October 8, 2008.

Armitage, Andrew. 2012. Silent voices in organizations: conscientization as a reflexive research methodology. Edited by Rachel McClean. *Proceedings of the 11th European Conference on Research Methods.* University of Boston, UK (January): 34-40.

Askegaard, Soren, Martine Cardel Gertsen, and Roy Langer. 2002. The body consumed: reflexivity and cosmetic surgery. *Psychology & Marketing* 19, no. 10 (October): 793-812.

Besecke, Kelly. 2014. Reflexive spirituality: seeking the spiritual experience in a modern society. *UTNE Reader* (April). http://www.utne.com/mind-and-body/reflexive-spirituality-in-modern-society-ze0z1404zcov.aspx. Accessed February 22, 2015.

Bolton, Gillie. 2009. Reflection and reflexivity: what and why. *Sage Publication.* UK: 1-24.

Brannick, Teresa, and David Coghlan. 2006. Reflexivity in management and business research: what do we mean? *Irish Journal of Management* 27, no. 2: 143-160.

Brett, Culp. 2005. Without limits, question assumptions. *Question Assumptions: The Magazine for Electronic Media Producers & Users* 18, no. 6 (June): 28.

Buber, Martin. 1947. *Between Man and Man.* Translated by R. G. Smith. London: Routledge and Kegan Paul. Quoted in James Honeycutt. 2015. Dialogue theory and imagined interactions. *Academia.edu*: 195-206. http://www.academia.edu/902883/DIALOGUE_THEORY_AND_IMAGINED_INTERACTIONS. Accessed June 19, 2015.

Burkitt, Ian. 2012. Emotional reflexivity: feeling, emotion and imagination in reflexive dialogues. *Sociology: the Journal of the British Sociological Association* 46, no. 3. (June): 458.

Cannell, Linda. 2011. Adaptive leadership: planning in a time of transition. *Theological Education* 46, no. 2: 25-46.

Carter, Nick. 2011. Adaptive leadership: planning in a time of transition. *Theological Education* 46, no. 2: 7-14.

Carter, Susan M., and Michael A. West. 1998. Reflexivity, defectiveness, and mental health in BBC-TV production teams. *Small Group Research* 29, no. 5: 583-601.

Cartor, Richard A. 1993. Breaking down assumptions, managing change. *Hospitals & Health Networks* 67, no. 17 (September 5): 68.

Chandler, Diana J. 2014. *Christian Spiritual Formation: An Integrated Approach for Personal and Relational Wholeness.* Downers Grove, IL: IVP.

Chermack, Thomas J. 2003. Mental models in decision making and implications for human resource development. *Advances in Developing Human Resource* 5, no. 4 (November): 408-422.

Clegg, Stewart, Alfons van Marrewijk, and Marcel Veenswijk. 2010. Organizing reflexivity in designed change: the ethnoventionist approach. *Journal of Organizational Change Management* 23, no. 3: 212-229.

Clouder, Lynn. 2000. Reflective practice in physiotherapy education: a critical conversation. *Studies in Higher Education* 25, no. 2: 211-23.

Coghlan, D., and Teresa Brannick. 2005. *Doing Action Research in Your Organization*. London: Sage. Quoted in Thomas Ryan. 2005. When you reflect, are you also being reflexive? *The Ontario Action Researcher* 8.*2,* no. 1:1-5.

Cook Communications Ministries. 2000. Acts. *Bible Knowledge Commentary/New Testament.* Electronic Database. Biblesoft, Inc. PC Bible V5.

Cousin, Glynis. 2006. Section 1: An introduction to threshold concepts. *Planet n*o. 17 (December): 4-5.

Cumming-Potvin, Wendy. 2013. New basics and literacies: deepening reflexivity in qualitative research. *Qualitative Research Journal* 13, no. 2: 214-230.

Cunliffe, Ann L. 1999. Critical pedagogy: reflexive dialogical practice in management learning. Stream: management education and learning: 1-27. http://www.mngt.waikato.ac.nz/ejrot/cmsconference/1999/documents/Management%20education/CMS_Paper.pdf. Accessed October 1, 2015.

_____. 2002. Reflexive dialogical practice in management learning. *Journal of Management Learning* 33, no. 1: 35-61.

_____. 2003. Reflexive inquiry in organizational research: questions and possibilities. *Human Relations* 56, no. 8 (August): 983-1003.

_____. 2004. On becoming a critically reflexive practitioner. *Journal of Management Education* 28, no. 4 (August): 407-426.

Cunliffe, Ann, Jeanie M. Forray, and David Knights. 2002. Considering management education: insights from critical management studies. *Journal of Management Learning* 26, no. 5: 489-495.

Cuthbert, A. 2010. Going global: reflexivity and contextualism in urban design education. *Journal of Urban Design* 6, no. 3: 297-316.

Dallos, Rudy, and Jacqui Stedmon. 2009. 1. Flying over the swampy lowlands: reflexive and reflexive practice. *Reflective Practice in Psychotherapy and Counselling.* Kindle. Amazon.co.uk: 1-22.

De Dreu, Carsten K. W., and Michael A, West. 2001. Minority dissent and team innovation: the importance of participation in decision-making. *Journal of Applied Psychology* 86, no. 6: 1191-1201.

Donahoo, Saran, and Richard Hunter. 2007. *Teaching Leaders to Lead Teachers: Educational Administration in the Era of Constant Crisis.* Amsterdam, London: Elsevier JAI.

Edwards, Jonathan. 1746. A Treatise Concerning Religious Affections, In Three Parts. Online edition by *International Outreach, Inc*.: 1-189. https://www.google.com.sg/?gfe_rd=cr&ei=dApCU__wFJCPiAeotoHYAQ#q=jonathan+edwards+religious+affections. Accessed April 22, 2015.

Emirbayer, Mustafa, and Matthew Desmond. 2011. Race and reflexivity. *Ethnic and Racial Studies* 35, no. 4: 574-599. Accessed March 29, 2016.

Eriksen, Matthew. 2008. Leading adaptive organizational change: self-reflexivity and self-transformation. *Journal of Organizational Change Management* 21, no. 5: 622-640.

Ferrance, Eileen. 2000. Action Research. *Themes in Education.* Northeast and Islands Regional Educational Laboratory at Brown University: 1-33.

Ford, Jackie, and Nancy Harding. 2007. Move over management, we are all leaders now. *Management Learning* 38, no. 5: 475-491.

Freire, Paulo. 1972. *Pedagogy of the Oppressed*. London: Sheed and Ward.

_____. 1999. *Education and Community Involvement.* Quoted in V. J. Pitsoe, and M W Maila, 2011. Towards a reflexive teaching and learning framework in Open Distance Learning (ODL). *Journal of Emerging Trends in Educational Research and Policy Studies* 2, no. 6: 485-492.

Gadamer, Hans-Georg. 1998. *Truth and Method.* Revised second edition. New York, NY: Continuum. Quoted in Paul Hibbert, Christine Coupland, and Robert MacIntosh. 2010. Reflexivity: recursion and relationality in organizational research processes. *Qualitative Research in Organizations and Management: An International Journal* 5, no.1: 47-62.

Garrety, Karin, Richard Badham, Viviane Morrigan, Will Rifkin, and Michael Zanko. 2003. The use of personality typing in organizational change: discourse, emotions and the reflexive subject. *Human Relations* 56, no. 2 (February): 211-235.

Ge, Yu Hui, and Yang Wei Zhong. 2011. A review on the top management team reflexivity influencing strategic decision outcomes. *Academic Journals Review.* School of Management, University of Shanghai Science and Technology, Shanghai, P. R. China.

Gerstein, Jackie. 2013. Schools are doing Education 1.0; talking about doing Education 2.0; when they should be planning Education 3.0. User Generated Education. https://usergeneratededucation.wordpress.com/2013/03/22/schools-are-doing-education-1-0-talking-about-doing-education-2-0-when-they-should-be-planning-education-3-0/. Accessed December 10, 2015.

Giddens, Anthony. 1991. *The Consequence of Modernity*. Polity Press. Quoted in Paul Lashmar. 2013. Guide to reflexive practice. *Online Journalism: the Essential Guide* 26 (November). http://onlinejournalismguide. Accessed March 30, 2016.

Glossary of Education Reform. 2015. Action Research. *Glossary of Education Reform for Journalists, Parents, and Community Members.* http://edglossary.org/action-research/. Accessed April 24, 2016.

Goheen, Michael. 2007. The surrender and recovery of the unbearable tension. *Journal of Education and Christian Belief* 11, no.1: 7-21.

Gouldner, Alvin W. 1976. *The Dialectic of Ideology and Technology: The Origins, Grammar and Future of Ideology*. London: Macmillan. Quoted in Alexander Kouzmin, Matthew T. Witt, and Kym Thorne. 2009. Killing the king in public administration: from critical epistemology to fractured ontology and limited agency, a review essay. *Public Administration Quarterly* 33, no. 3 (Fall): 341-372.

Hansen, G. Walter. 1997. The emotions of Jesus, and why we need to experience them. Colorado Christian University. *Christianity Today* (February 3): 1-6.

http://www.christianitytoday.com/ct/1997/february3/7t2042.html. Accessed September 15, 2015.

Hara, Billie. 2010. Reflexive pedagogy. ProfHacker: Teaching, tech and productivity. Blogs. *The Chronicle of Higher Education* (January 20). http://chronicle.com/blogs/profhacker/reflexive-pedagogy/22939. Accessed May 30, 2014.

Harak, G. Simon, S. J. 1993. *Virtuous Passions, The Formation Of Christian Character.* New York/Mahwah: Paulist Press.

Harbour, Michelle, and Veronica Kisfalvi. 2014. In the eye of the beholder: an exploration of managerial courage. *Journal of Business Ethics* 119, issue 4: 493-515.

Henriques, Julian, Wendy Hollway, Cathy Urwin, Couze Venn, and Valerie Walkerdine. Editors. 1998. *Changing the Subject, Psychology, Social Regulation and Subjectivity.* London: Routledge. Quoted in Karin Garrety, Richard Badham, Viviane Morrigan, Will Rifkin, and Michael Zanko. 2003. The use of personality typing in organizational change: discourse, emotions and the reflexive subject. *Human Relations* 56, no. 2 (February): 211-235.

Hertz, Rosanna. 1997. *Reflexivity and Voice.* London: Sage Publications. Quoted in Teresa Brannick, and David Coghlan. 2006. Reflexivity in management and business research: What do we mean? *Irish Journal of Management* 27, no. 2: 143-160.

Herzog, Richard. 2012. The invisible administrator. *Journal of Management Development* 31, no. 6: 594-602.

Hibbert, Paul. 2013. Approaching reflexivity through critical reflection: issues for critical management education. *Journal of Management Education 37,* no. 6: 803-827.

Hibbert, Paul, Christine Coupland, and Robert MacIntosh. 2010. Reflexivity: recursion and relationality in organizational research processes. *Qualitative Research in Organizations and Management: An International Journal* 5, no.1: 47-62.

Hibbert, Paul, and Anne Cunliffe. 2013. Responsible management: engaging moral reflexive practice through threshold concepts. *Journal of Business Ethics. ResearchGate* (March): 1-33.

Hinett, Karen. 2002. Developing Reflective Practice in Legal Education. Edited by Tracey Varnava. Coventry, UK: UK Centre for Legal Education.

Holland, Ray. 1999. Reflexivity. *Human Relations* 52, no. 4 (April): 463-483.
Honeycutt, James M. 2015. Dialogue theory and imagined interactions. *Academia Education.*

https://www.academia.edu/902883/DIALOGUE_THEORY_AND_IMAGINED_INTERACTIONS. Accessed December 1, 2015.

Hsiung, Ping-Chun. 2010. A process of reflection, reflexivity. A guide to qualitative interviewing. *Lives & Legacies.* http://www.utsc.utoronto.ca/~pchsiung /LAL/reflexivity. Accessed April 2, 2016.

Humphreys, Michael. 2006. Teaching qualitative research methods: I'm beginning to see the light. *Qualitative Research in Organizations and Management: An International Journal* 1, no. 3: 173-188.

Ivory Research.com. 2015. Differences and similarities between counselling and psychotherapy. *Ivory Research, The UK Original and Best Academic Writing Service.* http://www.ivoryresearch.com/samples/social-work-essay-example-differences-and-similarities-between-counselling-and-psychotherapy/. Accessed July 15, 2015.

Izard, Carroll E., Elizabeth M. Woodburn, Kristy J. Finlon, E. Stephanie Krauthamer-Ewing, Stacy R. Grossman, and Adina Seidenfeld. 2011. Emotion knowledge, emotion utilization, and emotion regulation. E*motion Review* 3, no. 1: 44-52.

Jervell, Jacob. 1996. The Theology of the Acts of the Apostles. In *New Testament Theology.* Cambridge: Cambridge University Press.

Johnson, Luke Timothy. 1992. The Acts of the Apostles*.* In *Sacra Pagina 5. Collegeville: Litturgical.* Quoted in David G. Peterson. 2009. The Acts of the Apostles*.* In *Pillar New Testament Commentary.* Edited by Donald A. Carson. Grand Rapids, MI: William E. Eerdmans Publishing Co.

Jordan, Fiona. 2008. Internationalisation in hospitality, leisure, sport and tourism higher education: a call for further reflexivity in curriculum development. *Journal of Hospitality, Leisure, Sport and Tourism Education* 7, no. 1: 99-103.

Kanyangale, MacDonald, and Noel Pearse. 2012. Weaving the threads of reflexivity: coming to terms with grounded theory research. Rhodes Business School, Rhodes University, Grahamstown, South Africa (June): 190-198**.**

Katila, Saija, and Susan Merilainen. 2013. Self-reflexivity as the practice of empathy. *Equality, Diversity and Inclusion: An International Journal* 32, no. 2: 211-216.

Kent, Homer A., Jr. 1972. *Jerusalem to Rome, Studies in Acts.* Grand Rapids, MI: Baker Academic.

Kessl, Fabian, and Susanne Maurer. 2012. Radical reflexivity as key dimension of a critical scientific understanding of social work. *Social Work and Society,*

International Online Journal 10, no. 2. http://www.socwork.net/sws/article/view/335/672. Accessed April 22, 2016.

Kisfalvi, Veronika. 2006. Subjectivity and emotions as sources of insight in an ethnographic case study: a tale of the field. Special issue: doing case study research in organizations. *M@n@gement* 9, no. 3: 117-135.

Koshy, Elizabeth, Valsa Koshy, and Heather Waterman. 2011. Action research in healthcare. *Qualitative Research*. SAGE Publications. Los Angeles, London, New Delhi, Singapore, Washington D. C. https://www.sagepub.com/sites/.../36584_01_Koshy_et_al_Ch_01.pdf. Accessed June 15, 2015.

Kouzmin, Alexander, Matthew T. Witt, and Kym Thorne. 2009. Killing the king in public administration: from critical epistemology to fractured ontology and limited agency, a review essay. *Public Administration Quarterly* 33, no. 3 (Fall): 341-372.

Krumboltz, John D., Dale R. Fuqua, Jody L. Newman, W. Bruce Walsh. 1994. The career belief inventory—comment/reply. *Journal of Counselling and Development* 72, no.4: 424.

Land, Ray, Julie Rattray, and Peter Vivian. 2014. Learning in the liminal space: a semiotic approach to threshold concepts. *High Education* 67: 119-216.

Lashmar, Paul. 2013. Guide to reflexive practice. *Online Journalism: the Essential Guide* (November 26). http://onlinejournalismguide. Accessed March 30, 2016.

Lay, Kathy, and Lisa McGuire. 2010. Building a lens for critical reflection and reflexivity in social work education. *Social Work Education, The International Journal* 29, no. 5: 539-550.

Lee, Tien-Shang, Les. 2008. The effects of team reflexivity and innovativeness on new product development performance. *Industrial Management & Data Systems* 108, no. 4: 548-569.

Levi, Heather. 2005. New dictionary of the history of ideas. Reflexivity. The Gale Group. *Encyclopedia.com.* http://www.encyclopedia.com/topic/Reflexivity.aspx. Accessed March 29, 2016.

Lieberman, Matthew D., Naomi I. Eisenberger, Molly J. Crockett, Sabrina M. Tom, Jennifer H. Pfeifer, and Baldwin M. Way. 2007. Putting feelings into words, affect labeling disrupts amygdala activity in response to affective stimuli. *Association for Psychological Science* 18, no. 5: 421-428.

Liminal arts network. n.d. Liminal: some thoughts and definitions. *Liminal Arts Network.*

http://www.liminalartsnetwork.co.uk/Resources/Liminal_definition.pdf. Accessed July 1, 2015.

Linden, Russ. 2006. Getting off the dance floor and on the balcony. *Management Insights. Governing the States and Localities* (March 15). http://www.governing.com/columns/mgmt-insights/Getting-Off-the-Dance.html. Accessed March 12, 2015.

Lovelace, Kay, Debra L. Shapiro, and Laurie R. Weingart. 2001. Maximizing cross-functional new product team's innovativeness and constraint adherence: a conflict communications perspective. *Academy of Management Journal* 44, no. 4: 779-93. Quoted in Les Lee Tien-Shang. 2008. The effects of team reflexivity and innovativeness on new product development performance. *Industrial Management & Data Systems* 108, no. 4: 548-569.

Lutz, Sanderson W., and William G. Huitt. 2003. Information processing and memory: theory and applications. *Educational Psychology Interactive*. Valdosta, GA: Valdosta State University. http://www.edpsycinteractive.org/papers/infoproc.pdf. Accessed October 2, 2015.

Mallon, Kathleen. 2004. *The Birth Of Bizdames: A Rupture in the Conversation, Engaging the Body in Decision-Making*. A dissertation submitted in partial fulfillment of the Requirements for the degree of Doctor of Philosophy in Business Administration, University of Rhode Island.

Martin, Anna. 2015. The difference between counselling and psychotherapy. About Counselling. *The Counsellor's Guide* (January 19). http://www.thecounsellorsguide.co.uk/difference-between-counselling psychotherapy.html. Accessed July 13, 2015.

McCain, John. 2004. In search of courage. *Fast Company* (September): 51-56.

McCowen, Tristan. 2006. Approaching the political in citizenship education: the perspectives of Paulo Freire and Bernard Crick. *Educate* 6, no. 1: 57-70.

Michigan Engineering. 2015. Problem solving: the six types of Socratic questions. *Michigan Engineering,* University of Michigan. http://www.umich.edu/~elements/probsolv/strategy/cthinking.html. Accessed July 15, 2015.

Moon, Michael Y. 2009. Making sense of common sense for change management buy-in. *Management Decision* 47, no. 3: 518-532.

Mora, Raúl Alberto. 2014. Reflexivity. *Key Concepts in Intercultural Dialogue,* no. 21. https://centerforinterculturaldialogue.files.wordpress.com/2014/06/key-concept-reflexivity.pdf. Accessed December 9, 2015.

Morris, David B. 1998. *Illness and Culture in the Postmodern Age.* Berkeley and LA, CAL: University of California Press.

Munkejord, Keith. 2009. Methodological emotional reflexivity, the role of researcher emotions in grounded theory research. Q*ualitative Research in Organizations and Management: An International Journal* 4, no. 2: 151-167.

Myerhoff, Barbara, and Jay Ruby, eds. 1982. *The Cracked Mirror: Reflexive Perspectives in Anthropology.* Philadelphia: University of Pennsylvania Press, 1982. Quoted in Heather Levi. 2005. New dictionary of the history of ideas. Reflexivity. The Gale Group. *Encyclopedia.com. http://www.encyclopedia.com/topic/Reflexivity.aspx. Accessed March 29, 2016.*

Nagata, Adair Linn. 2004. Promoting self-reflexivity in intercultural education. *Journal of Intercultural Communication* no. 8: 139-167.

Nair, Nisha. 2008. Towards understanding the role of emotions in conflict: a review and future directions. *International Journal of Conflict Management* 19, no. 4: 359-381.

Narramore, Bruce. 1998-2015. Learning from the emotional life of Jesus. C*hristian Counseling: Psychology for Today.* http://www.ncfliving.org/index.php. Accessed March 13, 2015.

Nayan, Surina, Latisha Asmaak Shafie, Mahani Mansor, Anis Maesin, and Nazira Osman. 2010. The practice of collaborative learning among lecturers in Malaysia. *Management Science and Engineering* 4, no. 2: 115-23.

Neden, Jeanette. 2012. Reflexivity dialogues: an inquiry into how reflexivity is constructed in family therapy education. PhD diss., Northumbria University.

Nodjimbadem, Katie. 2015. What happens to your body when you walk on a tightrope? *smithsonian.com* (October 13). http://www.smithsonianmag.com/science-nature/what-happens-your-body-when-you-walk-tightrope-180956897/#pQ2K1zlwouqGbcHR.99. Accessed December 22, 2015.

Orr, Kevin, and Mike Bennett. 2009. Reflexivity in the co-production of academic practitioner research. *Qualitative Research in Organizations and Management: An International Journal* 4, no. 1: 85-102.

Pagis, Michal. 2009. Embodied self-reflexivity. *Social Psychology Quarterly* 72, no. 3 (September): 265-283.

Papert, Seymour Aubrey. 2002. Hard fun. *Bangor Daily News.* Bangor, Maine.

Patton, Michael Quinn. 2002. *Qualitative Research and Evaluation Methods.* 3rd ed. Thousand Oaks, CA: SAGE Publications.

Pedler, Mike. 2012. *Action Learning In Practice.* 4th edition. Gower Publishing, Amazon.com.

Pentecost, J. Dwight. 2010. *New Wine: A Study of Transition in the Book of Acts.* Grand Rapids, MI: Kregel Publications.

Peterson, David G. 2009. The Acts of the Apostles. *Pillar New Testament Commentary.* Edited by D. A. Carson. Grand Rapids, MI: William E. Eerdmans Publishing Co.

Picard, Rosalind W., Seymour Papert, William Bender, Bruce Blumberg, Cynthia Breazeal, David Cavallo, Tod Machover, Mitchel Resnick, Deb Roy, and Carol Strohecker. 2004. Affective learning: a manifesto. *BT Technology Journal* 22, no. 4 (October): 253-269.

Pitsoe, Victor J., and Mago William Maila, 2011. Towards a reflexive teaching and learning framework in Open Distance Learning (ODL). *Journal of Emerging Trends in Educational Research and Policy Studies* 2, no. 6: 485-492

Pollner, Melvin. 1991. Left of ethnomethodology: the rise and decline of radical reflexivity. *American Sociological Review* 56: 370-380. Quoted in Ann Cunliffe. 2004. On becoming a critically reflexive practitioner. *Journal of Management Education* 28, no. 4 (August): 407-426.

Powell, Marcus, and Guy Lubitsh. 2007. Courage in the face of extraordinary talent. *Strategic HR Review* 6, no. 5 (July/August): 24-27.

Prpic, Juliana Kaya. 2005. Managing academic change through reflexive practice: A quest for new views. *Research and Development in Higher Education* 28: 399-406.

Quinn, Brid. 2013. Reflexivity and education for public managers. *Teaching Public Administration* 31, no. 1 (March): 6-17.

Ravick, Joseph. n. d. The role of assumptions, perceptions and expectations. *Human Rights, Equity and Harassment Prevention*. Dalhousie University. http://www.dal.ca/dept/dalrespect/conflict_management/conflict_basics/the_role_of_assumptions_perceptions_and_expectations.html. Accessed September 8, 2015.

ResearchGate. 2015. What is the difference between reflexivity and reflectivity? (January 1). *ResearchGate.net.* https://www.researchgate.net/post/What_is_difference_beteween_reflexivity_and_reflectivity. Accessed April 4, 2016.

Roberts, Dorothy Wilson. 2004. Just Through Talking: A Collaborative Learning Approach for Human Resource Change Agents. Ed.D. diss., University of Tennessee, Knoxville.

Roebuck, Joanne. 2007. Reflexive practice to enhance student learning. *Journal of Learning Design, Design for Effective Learning* 2, no. 1: 77-90.

Rothman, Jay. 1996. Reflexive dialogue as transformation. *Mediation Quarterly* 13, no. 4 (Summer): 345-52.

Ruiz, Miguel. 2001. 1. Challenge assumptions. *Sage Publications*: 10-31. http://www.sagepub.com/sites/default/files/upm-binaries/47099_Reiss___Ch1.pdf. Accessed October 5, 2015.

Ryan, Thomas. 2005. When you reflect, are you also being reflexive? *The Ontario Action Researcher* 8.*2,* no. 1:1-5.

_____. 2007. The reflexive classroom manager, a required pre-service mode. *Networks: An Online Journal For Teacher Research* 9, no. 1 (Spring): 1-6.

_____, and Jodi Gottfried. 2012. Elementary supervision and the supervisor: teacher attitudes and inclusive education. *International Electronic Journal of Elementary Education* 4, no. 3: 563-571.

Salzman, Philip Carl. 2002. On reflexivity. *American Anthropologist Association* 104, no. 3 (August): 805-813.

Sandelowski, Margarete, and Julie Barroso. 2002. Finding the findings in qualitative studies. *Journal of Nursing Scholarship* 34, no. 3: 213-220.

Santala, Risto. 1992. *Paul's Intermediate Years*. http://www.ristosantala.com/rsla/Paul/paul08.html. Accessed August 3, 2015.

Saxbe, Darby. 2004. Secrets of the socially savvy. *Psychology Today* 37, no. 6 (November/December 2004): 34-37.

Schippers, Michaéla C. 2012. Team reflexivity and innovation: the moderating role of team context. *Journal of Management* (April 17, 2012). http://jom.sagepub.com/content/early/2012/04/16/0149206312441210.full.pdf+html. Accessed April 23, 2016.

Schippers, Michaéla C., Deanne N. Den Hartog, Paul L. Koopman, and Janique A. Wienk. 2003. Diversity and team outcomes: the moderating effects of outcome interdependence and group longevity and the mediating effect of reflexivity. *Journal of Organizational Behaviour* 24: 779-802.

Senge, Peter M., Art Kleiner, Charlotte Roberts, Richard B. Ross, and Bryan J. Smith, 1997. *The Fifth Discipline Fieldbook, Strategies and Tools For Building a Learning Organization.* London: Nicholas Brealey Publishing Ltd.

Shackleton-Jones, Nick. 2012. The importance of affective context: push to pull learning. *Global Focus.* Special Supplement 6, no. 1: 17-20.

Shugan, Steven M. 2007. It's the findings, stupid, not the assumptions. *Marketing Science* 26, no. 4 (July/August): 449-459.

Smith, James Bryan. 2009. *The Good and Beautiful God: Falling in Love With the God that Jesus Knows (the Apprentice Series)*. Downers Grove, IL: IVP Books.

Smith, Mark. 2009. Martin Buber on education. *Infed.org.* http://infed.org/mobi/martin-buber-on-education/. Accessed June 19, 2015.

_____. 2011. Donald Schön: learning, reflection and change. *The Encyclopedia of Informal Education.*www.infed.org/thinkers/et-schon.htm. Accessed April 8, 2016.

Stahl, Bernd Carsten. 2011. Teaching ethical reflexivity in information systems: how to equip students to deal with moral and ethical issues of emerging information and communication technologies. *Journal of Information Systems Education* 22, no. 3 (September): 253-260.

Stănculescu, Elena. 2011. Self-reflexive emotions. *Rev. Psih Academia Education* 57, no. 4: 340-348.

Styhre, Alexander, and Janne Tienari. 2013. Self-reflexivity scrutinized: (pro-) feminist men learning that gender matters. *Equality, Diversity and Inclusion* 32, no. 2: 195-210.

Sweeting, George, and Donald Sweeting. 1986. *The Acts of God, Reflections From the Book of Acts.* Chicago: Moody Press.

Swenson, Richard A. 2004. *Margin: Restoring Emotional, Physical, Financial, and Time Reserves to Overloaded Lives.* Colorado Springs: NavPress.

Tams, Svenja, and Judi Marshall. 2011. Responsible careers: systematic reflexivity in shifting landscapes. *Human Relations,* 64, no. 1: 109-131.

Timmermans, Julie A. 2010. Changing our minds: the developmental potential of threshold concepts. *Threshold Concepts and Transformational Learning, Educational Futures: Rethinking Theory and Practice.* Edited by Jan H.F. Meyer, Ray Land, and Caroline Baillie. Rotterdam, the Netherlands: Sense Publishers.

Tomkins, Leah, and Virginia Eatough. 2010. Towards an integrative reflexivity in organizational research. *Qualitative Research in Organizations and Management: An International Journal* 5, no. 2: 162-189.

Tozer, Aiden Wilson. 1978. *God's Pursuit of Man: Tozer's Profound Prequel to the Pursuit of God.* Petaling Jaya, Malaysia: WingSpread Publishers, PVM Harvest Resources.

_____. 1990. *Faith Beyond Reason.* Camp Hill, PA: WingSpread Publishers.

_____. 2006. *The Pursuit of God: The Human Thirst For the Divine.* Camp Hill, PA: WingSpread Publishers.

Turner, Jennifer. 1987. "What is human?" *Zadok Perspectives* 18.

Tjosvold, Dean, Maureen M. L. Tang, Michael West. 2004. Reflexivity for team innovation in China: the contribution of goal interdependence. *Group & Organization Management* 29, no. 5 (October): 540-559.

Usher, Robin. 1993. From process to practice: research, reflexivity and writing in adult education, studies in continuing education. *European Journal for Research on the Education and Learning of Adults* 4, no. 1: 98-116.

Vickers, Margaret H. 2010. The value of reflexivity. *Employee Responsibilities and Rights Journal* 22: 275-277.

Vince, R. 2001. Power and emotion in organizational learning. *Human Relations* 54, no. 10: 1325-1351.

Waghid, Yusef. 2002. Knowledge production and higher education transformation in South Africa: Towards reflexivity in university teaching, research and community service. *Higher Education* 43**:** 457-488.

Warner, Charles. 2011. *Media Selling: Television, Print, Internet, Radio.* Hoboken, NJ: John Wiley & Sons Inc.

Webster, Joseph. 2008. Establishing the truth of the matter: confessional reflexivity as introspection and avowal. *Psychology & Society* 1, no. 1: 65-76.

Widmer, Pascale S., Michaéla C. Schippers, and Michael A. West. 2009. Recent developments in reflexivity research: a review. J*ournal Psychologie des Alltagshandelns / Psychology of Everyday Activity* 2, no. 2: 1-11.

Willard, Dallas. 1999. *Hearing God: Developing a Conversational Relationship With God.* Downers Grove, IL: InterVarsity Press.

_____. 2006. Spiritual formation in Christ: a perspective on what it is and how it might be done. *The Great Omission.* San Francisco: HarperCollins, 2006. http://www.dwillard.org/articles/artview.asp?artID=81. Accessed March 26, 2015.

Wright, Nick. 2012. Gestalt meets cognitive behavioural coaching. *www.training journal.com.* (January): 64-69.

Appendix A

Pre- Training Survey for FIRM students, 2015
East Asia School of Theology

Name _____

Practicum place/nature of ministry _____

Please answer the following:

Imagine you are presenting a talk or teaching the Bible in a small group setting of less than 20 persons.

1. Do you know if your hearers are actively processing your presentation (e.g., listening, following your discussion, finding what your teaching applicable and helpful).

   How do you know?

2. Do you know if your hearers are not actively processing your presentation?

   How do you know?

3. If you realize that your audience is actively processing your presentation, how do you feel?

Why?

4. If you realize that your audience is ***not*** actively processing your presentation how do you feel?

Why?

What do you usually do or change immediately? Or what would you do differently only at another time?

If you usually do not adjust your presentation immediately, why was that?

5. Do you think it is important to immediately make changes? Why or why not?

Thank you.

Appendix B

Post-Training Survey for FIRM students, 2015
East Asia School of Theology

Code number: _____

Please answer the following:

1. In the FIRM classes on reflexivity, what lessons stood out for you?

2. Has your instructor demonstrated reflexivity in her approach to teaching, and teaching methods? If so, please state how.

3. Imagine you are presenting a talk or teaching the Bible in a small group setting of less than 20 persons.

A. Do you know if your hearers are actively processing your presentation (e.g., listening, following your discussion, finding what you're teaching applicable and helpful).

Yes / No

How do you know that they are processing your presentation?

B. Do you know if your hearers are *not* actively processing your presentation?

Yes/No

How do you know that they are not processing your presentation?

C. If you realize that your audience is actively processing your presentation, how do you feel?

Why?

D. If you realize that your audience is ***not*** actively processing your presentation how do you feel?

Why?

What would you do or change immediately? Or what would you do differently
only at another time?

If you feel you would not adjust your presentation immediately, why is that?

5. Do you think it is important to immediately make changes? Why or why not?

Appendix C

FIELD SUPERVISOR'S ASSESSMENT FORM SEMESTER #1 2015

Dear Field Supervisor

The goal of field education is to develop the hearts of our interns as they apply their head knowledge and hand skills on the field. Thank you for your input, love, and hospitality to your intern/s. Your contributions will bear fruit long after the practicum relationship is over. Please fill this up and send it to me at yingkheng@cru.org.sg by 8 April 2015. This is so that I could have a final briefing with them before graduation in May. Please do not pass it through the student intern but send to me directly. Thank you.

Ying Kheng

Name of Field Supervisor:

_____

Field (Church or organization):

_____

Name of student: _____

Ministry Responsibility: _____

Number of hours per week on the field:
_____

A Very Good; **B** Satisfactory; **C** Poor; **D** Very poor, need help and counselling; **NA** not applicable

I. Please rate the student in the following**:**

1.	Punctuality to ministry activities	[ ]
2.	Relating to authority	[ ]
3.	Relating to team mates/others	[ ]
4.	Attitude towards ministry practicum	[ ]
5.	Heart for the lost	[ ]
6.	Self-awareness (of strengths, weaknesses)	[ ]
7.	Leadership and vision	[ ]
8.	Self-led and takes initiative in ministry	[ ]
9.	Responsive and flexible to new situations	[ ]
10.	Growth in over the last few months	[ ]

II. What do you think are the student's greatest strength or spiritual gifts?

III. What are his or her weaknesses?

IV. Has there been an improvement – in character, ministry attitude, flexibility to assignments – since the beginning of his practicum with you? Please explain briefly.

V. When something sudden crops up in ministry, e.g., a change of plans, do you think the intern is quick to make adjustments and be flexible?

VI. When the audience is not engaged, do you feel the intern knows how to make changes in approach or methods to engage with them? Please explain briefly.

VII. Would you welcome this intern on your ministry team in future, if there is such an opportunity? Why or why not?

Thank you.

_____

Signature of Field Supervisor Date

Appendix D

FIELD PRACTICUM WEEKLY REFLECTION JOURNAL

Name: _____

Date: _____ Ministry:_____

Please answer the following in relation to your personal walk with God, and ministry.

1. Think of an event or conversation or situation this week that encouraged you. What was it (it doesn't have to be a "big" thing, may be a word from the Lord, answered prayer, or a conversation with someone)?

A. Why were you encouraged?

B. What did you learn about the Lord through this?

2. Was there something this week that discouraged/angered/ or caused you regret?

   A. If you had, what was it? How did you handle it? What did you learn from it?

   B. If you could change a decision, response, or action related to the above, what would it be?

4. What will help you become more effective in ministry – this could be anything, e.g., a specific training, relationship with team, clearer communication from field supervisor?

Appendix E

INVITATION TO PARTICIPATE IN A RESEARCH PROJECT

Dear FIRM class member,

As part of my EdD program with AGST Alliance, I am undertaking some research for my dissertation on "Can I teach reflexivity to seminary students for ministry?" I will explain more about reflexivity in the FIRM class during the first semester. Using the FIRM class for this research has been approved by Dr. Keith Shubert, Principal of EAST.

My research requires the views of FIRM students, and so I plan to conduct two surveys with class members, one at the beginning of this semester and one towards the end. It will take about 15 minutes to complete each survey, and you will be given time to do it after class.

Completing the surveys is voluntary, and you may choose not to fill them in. Whether or not you complete the surveys will not affect the outcome for you in the FIRM course for your EAST program.

Two weeks after the second survey, there may be an interview to clarify information and feedback in the surveys. The interview will take about 20 minutes at a time that is convenient to you.

The information you give will be kept confidential and anonymous. Your name and personal details will not be revealed in any of my research writing.

If you are interested to receive a summary of the results of my research, I will send it to you at the conclusion of my research. Please indicate on the attached consent form whether you would like to receive the summary.

If you would like more information before you make your decision whether to participate, or you have questions about this request, please contact me at tel. 96434420 or email me. If you would like to discuss your participation in this survey with someone not directly involved, please contact Dr. Allan Harkness (email: dean@agstalliance.org; tel. +65-6219-7855, chair of the AGST Alliance Education Programs Committee, which is responsible for reviewing and approving this study).

I am grateful for your valuable time, and hope that you will agree to participate, but it is your choice.

Thank you.

Ying Kheng

INFORMED CONSENT FORM

For Lau Ying Kheng's EdD Dissertation research
AGST-Alliance

I agree to participate in the study on reflexivity by Lau Ying Kheng for her AGST Alliance EdD (Education) dissertation research.

The procedures required for the research and the time involved have been explained to me, and any questions I have about the research have been answered to my satisfaction.

I understand my participation is completely voluntary.
I understand that at any time during the surveys, I can decide to not continue. And after the surveys are completed, I can request that my data be withdrawn from the research, up until a month after the second survey is taken.

Two weeks after the second survey, there may be an interview to clarify information and feedback in the surveys. The interview will take about 20 minutes. I understand that I can decide not to participate in the interview.

I understand that the information and views I provide in the surveys and interviews will be kept confidential and anonymous: my name and personal details will not be revealed in any of the research writing.

Signature of participant _____ Name _____

NRIC/Passport: _____

Signature of researcher _____

Date _____

Please fill in if you are interested to receive a summary of the results of the research, when it is available.

Email address: _____

Tel. no.: _____

A copy of this informed consent is for you to keep.

Appendix F

AGST Alliance EdD
Ethical Clearance for Research
with Human Participants

Main research question
"Can you teach seminary students in Singapore radical and innovative reflexivity in order that they become more effective in their ministries?"

Participant:
Ms. Tan

• Description of participant
Ms. Tan, 40, is a Singaporean psychotherapist with nine years of therapy experience in North-east China. She is now a free-lance volunteer with a care center in Simei and a student at EAST. Ms. Tan has been chosen because when she first heard about the topic of this dissertation, she remarked, "It's similar to self-therapy, which I specialize in." The researcher has subsequently received a verbal permission from her to observe how she guides Ms. A, a mutual friend, in dealing with personal anxiety issues.

• Time needed by the participant for her involvement:
Two sessions of observation of the counseling (about an hour each).
One follow up interview with Ms. Tan, of one to two hours.

Participants: risk and consent

• How will consent for participation be obtained?
The researcher has received verbal agreement from both Ms. Tan and her client, Ms. A, and will write to each of them a note through email to explain again the purpose for the observations.

• What information will you give /what assent will you request from participants who are unable to give informed consent?
NA

• What unusual risks/vulnerability are likely to be present for the participants?
Ms. Tan is a personal friend of the researcher, and a student at EAST. The counselling situation is private but Ms. Tan and her client, Ms. A, are comfortable with the observation as the counselling situation is about normal work stress.

• What procedure will be put in place to deal with these risks/vulnerability?
In the invitation letter and consent form, both Ms. Tan and Ms. A will be informed about the research theme, need for personal consent, and that they can change their minds any time during the counselling, or up to one month after the counselling sessions are over.

In the consent form, they will also be informed that the observations will be kept confidential, and participation strictly voluntary. There will not be any recording or av used, just strictly the researcher's observations.

• What expense reimbursements/inducements do you intend to offer to participants?
None.

• What period will you allow for participants to change their mind about involvement and/or their data being used?
Both the therapist and the client will be given one month after the last session to change their mind.

• Will information on your research findings be made available to participant? If so, when/how? Yes, she will be shown the report after it is written, if she requests it. It will be to the researcher's interest to compare what is observed and perceived, and what the therapist intended in the self-therapy. A follow up interview will be conducted with the therapist.

Researcher wellbeing and reputation
• What safeguards will be in place during the research process to ensure your well-being and/or reputation?
The sessions will be conducted in Ms. Tan's home office where she usually conducts her counselling sessions.

• What safeguards will be in place during the research process to ensure the reputation of your institution(s)/AGST Alliance?
Ms. Tan will be informed in the invitation letter that her participation is voluntary. She will also be informed that the findings and conclusions of the dissertation are personal and do not necessarily represent AGST Alliance's viewpoint.

Data collection
• Proposed research methods:
The researcher will sit in and observe the therapy sessions, and make observations on her computer. Key concepts associated with reflexivity identified from prior literature research will be of particular interest to the researcher. There will not be video or audio recordings as agreed upon with Ms. Tan previously. In the report, Ms. A's name or identifying details will not be given.

• How do you propose to recruit and/or select participants? NA

• How/where/by whom will data be collected from the participant?
During the sessions Ms. Tan will have with Ms. A in her home office.

• Who needs to be informed about your research data collection?
None as Ms. Tan is a free-lance psychotherapist.

Data analysis & reporting
• How do you propose to analyse the data?

This is not extensive research, but one that purposes to help the researcher observe in action what self–therapy looks like, and whether there are principles of reflexivity applied here. The focus is not on Ms. Tan's effectiveness or Ms. A's responsiveness, but on self-therapy as a practice, and how it relates to reflexivity. After the two sessions, I will interview Ms. Tan to clarify details of how self-therapy works.

• **To what extent will data be kept secure and/or confidential and/or anonymised**? Ms. A's "condition" is fairly "normal", about work stress and self-esteem, and already known to the researcher. Nonetheless, her name or specifics relating to her condition, e.g., name of employer, will not be mentioned. The focus is on self-therapy. No name or event or issue will be mentioned in the report.

The information will be type written. All notes will be typed on the researcher's personal laptop, and password protected. Everything related to the dissertation will be copied onto an external disk.

• **How will you ensure security of data and/or confidentiality and/or anonymisation?**
Refer to above.

Lau Ying Kheng (student) 6 May 2015

Name/signature (supervisor): Jennifer G. Turner Date 8 May 2015

[When completed email/send to the Education Programs Director]

Office Use

Assessment: Program Director Approval: AGH
Assessor: Date: Date: 18-05-2015

Sample of email letter

Dear Ms. Tan,

You may remember that three months ago we discussed my observing several of your self-therapy sessions with Ms. A. As mentioned then, the focus is not on how effective self-therapy is for this client, but on how self-therapy works in practice, and whether there are similarities to principles in reflexivity. This is for my dissertation on "Can I teach reflexivity to seminary students for ministry" as part of the requirements for my EdD with AGST Alliance.

May I please schedule the interview with you? I will follow up this letter with a phone call to set up a date that is convenient to you. All observations are strictly personal, based on my perception and understanding, and are not representative of the viewpoints of AGST-Alliance.

Your participation in my research is completely voluntary. The information you give will be kept confidential and anonymous; and your name and personal details (as well as Ms. A, your client) will not be revealed in any of my research writing.
If you are interested to receive a summary of the results of my research, I will send it to you at the conclusion of my research. Please indicate on the attached consent form whether you would like to receive the summary. If you would like more information before you make your decision whether to participate, or you have questions about this request, please contact me at tel. 96434420 or email me.

If you would like to discuss your participation in this survey with someone not directly involved, please contact Dr. Allan Harkness (email: dean@agstalliance.org; tel. +65-6219-7855, chair of the AGST Alliance Education Programs Committee which is responsible for reviewing and approving this study).

I am grateful for your valuable time, and hope that you will agree to participate.

Thank you.

Ying Kheng

Appendix G

AGST Alliance EdD
Ethical Clearance for Research
with Human Participants

Main research question
"Can I teach Singaporean ministry students radical and innovative reflexivity praxis to use in their ministry contexts?"

Participant:
Ms. A

• Description of participants
Ms. A, 29, is a friend whom the researcher mentored for two years, and introduced to Ms. Tan, the therapist, when we agreed that some of her anxiety issues would be better helped by a therapist. The researcher sat in two of the initial sessions two years ago, as requested by both Ms. Tan and Ms. A. So when recently it was suggested by Ms. Tan that again, I sit in the therapy sessions, but with intention of observing the use of self-therapy, there was no objection by Ms. A.

• Time needed by participant for her involvement:
2 counseling sessions, of an hour each.

Participants: risk and consent

• How will consent for participation be obtained?
The researcher has received verbal agreement from both Ms. A, and will be writing a note through email to explain again the purpose for the observations, as soon as the ethical clearance is approved. Ms A will be given a consent form to sign to formalize her willingness to participate in the research.

• What information will you give /what assent will you request from participants who are unable to give informed consent? NA

• What unusual risks/vulnerability are likely to be present for the participants?
Ms. A is a personal friend of the researcher. It is all the more important to explain clearly the research theme, get her consent, and inform her of the time frame in which she can change her mind about participation after the interview is done.

• What procedure will be put in place to deal with these risks/vulnerability?
In the consent form, the purpose of the research will be explained clearly, that the opportunity for the researcher to observe the therapy process is highly valued and will be kept confidential, and the participation of both Ms. A and Ms. Tan are strictly voluntary.

There will not be any recording or av used, as requested by her therapist, Ms. Tan; it will be strictly just the researcher's observations

• What expense reimbursements/inducements do you intend to offer to participants?
None.

• What period will you allow for participants to change their mind about involvement and/or their data being used?
Both the therapist and the client will be given one month after the second counselling session to change their mind.

• Will information on your research findings be made available to participants? If so, when/how? Yes, she will be shown the report after it is written, if she requests it.

Researcher wellbeing and reputation
• What safeguards will be in place during the research process to ensure your well-being and/or reputation?
The sessions will be conducted in Ms. Tan's home office where she usually conducts her counselling sessions. Ms. A will be informed in the consent form that her participation is voluntary.

• What safeguards will be in place during the research process to ensure the reputation of your institution(s)/AGST Alliance?
The counselling situation is private but Ms. Tan and her client, Ms. A, are comfortable with the observation process as the counselling situation is about normal work stress.

• What procedure will be put in place to deal with these risks/vulnerability?
In the invitation letter and consent form, both Ms. A will be informed about the research theme, need for personal consent, and that they can change their minds any time during the counselling, or up to one month after the counselling sessions are completed.

In the consent form, she will both be informed that the observations will be kept confidential, and participation is strictly voluntary.

The consent form will acknowledge that Ms. A's involvement is voluntary and also that the findings and conclusions of the dissertation are personal and do not represent AGST Alliance's viewpoint.

Data collection
• Proposed research methods:
The researcher will sit in and observe the therapy sessions, making observations on her computer. Key concepts associated with reflexivity identified from prior literature research will be of particular interest to the researcher. The researcher will meet with the therapist at the conclusion of the sessions to clarify ambiguities or practices. There will not be video or audio recordings as agreed with Ms. Tan previously. In the report, Ms. A's name or identifying details will not be given.

• How do you propose to recruit and/or select participants?
NA

• How/where/by whom will data be collected from the participants?
During the sessions Ms. Tan will have with Ms. A in her home office.

• Who needs to be informed about your research data collection?
None as both Ms. A and Ms. Tan are undertaking this process on a personal basis, and as a favour to the researcher their friend.

Data analysis & reporting
• How do you propose to analyse the data?
This is not extensive research, but one designed to help the researcher observe in action what self–therapy looks like, and whether there are principles of reflexivity applied here. The focus is not Ms. Tan's effectiveness or Ms. A's responsiveness, but self-therapy as a practice. After the sessions, the researcher will interview Ms. Tan to clarify details of how self-therapy works.

• To what extent will data be kept secure and/or confidential and/or anonymised?
Ms. A's "condition" is fairly "normal", about work stress and self-esteem, and already known to the researcher. Nonetheless, her name will not be mentioned or specifics relating to her condition, e.g., employer. The focus is on self-therapy. No name or event or issue will be mentioned in the report.

The information will be type-written. All notes will be typed on the researcher's personal laptop, and password protected. Everything related to the dissertation will be copied onto an external disk.

• How will you ensure security of data and/or confidentiality and/or anonymisation?
Refer to above.

Lau Ying Kheng (student) Date: 6 May 2015

Name/signature (supervisor): Jennifer G. Turner Date 8 May 2015

[When completed email/send to the Education Programs Director]

Office Use

Assessment:	Program Director Approval: AGH
Assessor: Date:	Date: 18-05-2015

Sample of email letter
Dear A (I will address her by name in the actual email)

You will remember that three months ago we discussed about my observing several of your self-therapy sessions. As mentioned, the focus is not on how effective self-therapy is for this client, but on how self-therapy works in practice, and whether there are similarities to principles applying to reflexivity. This is for my dissertation writing on "Can I teach reflexivity to seminary students for ministry" as part of the graduation requirement for a EdD with AGST-Alliance.

May I please schedule the interview between you and Fang Fang? I will follow up this letter with a phone call to set up a date that is convenient to you and Fang Fang. All observations are strictly personal, based on my perception and understanding, and are not representative of the viewpoints of AGST-Alliance.

Your participation in my research is completely voluntary. The information you give will be kept confidential and anonymous; and your name and personal details will not be revealed in any of my research writing. If you are interested to receive a summary of the results of this research, I will send it to you at the conclusion of my research. Please indicate on the attached consent form whether you would like to receive the summary. If you would like more information before you make your decision whether to participate, or you have questions about this request, please contact me at tel. 96434420 or email me.

If you would like to discuss your participation in this interview with someone not directly involved, please contact Dr. Allan Harkness (email: dean@agstalliance.org; tel. +65-6219-7855, chair of the AGST Alliance Education Programs Committee, which is responsible for reviewing and approving this study).

I am grateful for your valuable time, and hope that you will agree to participate.

Thank you.

Ying Kheng