An investigation into the continuing learning experiences of Borneo Evangelical Mission pastors in Miri, Sarawak, with particular reference to their use of heutagogy

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DECLARATION OF ORIGINALITY

I declare that this thesis 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 education institution.

Wong Siew Cheong

ABSTRACT

Heutagogy, defined as self-determined learning, was established by Hase and Kenyon at the turn of the millennium. Heutagogy is well established in higher educational institutions of developed countries in Europe, North America and Australasia, but it is a new concept in Malaysia and in particular the Christian faith communities in the state of Sarawak. Church pastors need to continue learning the truths in their relationship with God, self, church and those outside the church in order to enhance their personal spiritual development.

In order to investigate church pastors' continuing learning and the extent of their use of heutagogy for personal spiritual development, this research used hermeneutic phenomenology methodology to discover the phenomenon of the lived experiences of four Malaysia Bible Seminary graduates who were pastoring Borneo Evangelical Mission churches in Miri, Sarawak. The pastors were interviewed on how they continued their learning. The interviews were transcribed and analysed to explicate the essential themes of the participants' heutagogical learning.

The findings indicate that the participants learned through formal, non-formal and informal settings, and that they used heutagogy extensively. The participants learned heutagogically through their interactions with people when they received feedback and critiques. They also learned heutagogically when they made reflections on their reading of books, and when they filtered and analysed Website information. Other findings pertaining to the participants' use of heutagogy include topics such as: challenging system thinking, contextualising to local culture, evaluating from a Biblical perspective, depending on self-motivation, management of time, passion in learning, depending on God, and involvement in their everyday life matters. These essential themes will be discussed with reference to secular academic literature in order to infuse this literature with biblical and theological reflections. The implications of heutagogical learning for pastors will be considered at the end of the research.

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NOTES AND ABBREVIATIONS

1. Spelling will be in British English unless it is a direct quotation.

2. Bible quotations for this thesis are taken from the New International Version © 1973, 1978, 1984, 2011 by Biblica, Inc. at https://www.biblegateway.com.

3. The use of masculine pronouns includes the feminine gender.

4. The following abbreviations are used in this thesis:

Borneo Evangelical Mission	BEM	Miri Gospel Chapel	MGC
BEM's Headquarters	Pusat	Quadruple loop learning	QLL
Double loop learning	DLL	Single loop learning	SLL
Lifelong learning	LLL	Triple loop learning	TLL
Malaysia Bible Seminary	MBS	World Wide Web	WWW
Malaysia Evangelical College	MEC		

5. The abbreviation for books of the Bible are as follows:

Old Testament		Romans	Rom.
Genesis	Gn.	1, 2 Corinthians	1, 2 Cor.
Exodus	Ex.	Galatians	Gal.
Deuteronomy	Dt.	Ephesians	Eph.
Psalms	Ps.	Philippians	Phil.
Proverbs	Prv.	Colossians	Col.
Ecclesiastes	Eccl.	1, 2 Thessalonians	1, 2 Thes.
		1, 2 Timothy	1, 2 Tm.
New Testament		Hebrews	Heb.
Matthew	Mt.	James	Jas.
Mark	Mk.	1, 2 Peter	1, 2 Pt.
Luke	Lk.		
John	Jn.		

CHAPTER 1

INTRODUCTION AND RESEARCH CONCERN

1.1. BACKGROUND OF THE RESEARCH

As a graduate of Malaysia Bible Seminary (MBS) and former pastor of Miri Gospel Chapel (MGC), I endeavoured to discover the learning patterns of church leaders, in particular the church pastors. Pastors are shepherds of their church members. One of the primary duties of pastors is to teach and to preach the truth of God's Word. Interpreting Biblical truth encompasses what the pastor has constructed from his individual understanding of the world through his own analysis and background as well as from the Christian faith communities that he belongs to. Pastors should make attempts to view from different paradigms so that they can understand others better. As a pastor and educator, my learning is both as an individual and a member of the Christian faith communities from the evangelical tradition.

Evangelical churches place emphasis on The Great Commission given by Jesus in Matthew 28:19, that believers go and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit. The word "disciples" in the Bible refers to learners. Thus, the command to share the gospel starts with our personal decision to learn. Each individual has his personal experiences in learning. I have mine and I selected four of my former classmates at MBS who are now pastoring at Borneo Evangelical Mission (BEM) churches in Miri, Sarawak to do this hermeneutic phenomenology research to investigate how they have continued to learn and whether they have learned heutagogically.

1.2. PHENONMENON OF INTEREST FOR THE RESEARCH

Two motivations drove me to carry out this research. As a church leader since the time of my deaconship at The Life Chapel to being a pastor for fourteen years, I had been

interested in how church leaders continued their learning. Learning is a lifelong journey with self, others, and God. Learning can either be teacher-centric or learner centric.

The other motivation arose from the expectation that only church leaders decide what church members should learn and what should be avoided. This kind of teacher-centric learning tends to incline towards indoctrination. However, learning is more an individual responsibility as well as a communal one.

Learning cannot be imposed upon someone else, for there is freedom of choice to learn for one's spiritual growth. Ahonsi (2012) expresses it well when he explains that learning is "a universal and essential human activity over the world." Every individual has the power to choose what, where and how he desires to learn. Minter (2011) acknowledges that there is "The Learning Theory Jungle" in which where he addresses the two main learning approaches of pedagogy and andragogy. But at the turn of the millennium came a new approach to learning encompassing heutagogy which Hase and Kenyon (2001, 2013) define as "self-determined learning".

Thus, in this research, I investigated how church leaders and pastors continued to learn as they led and shepherded the congregational members. In this phenomenological research, four pastors from BEM were interviewed for their lived experiences of their continued learning, and whether they had used the new approach of heutagogy in their learning.

In the context of this research, learning is specifically defined as learning to be true disciples of Christ. LeBar (1989, 65) writes, "Christ Jesus was the Master Teacher par excellence because He Himself perfectly embodied the truth…He himself was 'the way, the truth and the life' (Jn. 14:6)". LeBar avers that Christian learning involves an inner, active, continuous and disciplined process (pp. 181-203). As a pastor and a Christian educator, my earnest desire is "to bring the Christian faith communities to bear on the learning process" (Dockery 2012, location 163). As such, a Christian's learning is a spiritual, holistic and lifelong journey to love the Lord with all our heart, soul, strength and mind, and to love our neighbours as ourselves (Mt. 22:37-39, Mk. 12:30-31 and Lk.

10:27). This journey encompasses the process of not only learning God's truths biblically and theologically, but also affirming that all truth is God's truth. As a pastor, educator and researcher, it is my contention that there is truth in the various theoretical approaches to learning which include heutagogy.

1.3. RESEARCH QUESTION

In order to investigate into the continuing learning experiences of BEM pastors in Miri, Sarawak, with particular reference to their use of heutagogy, the research question is "If the BEM pastors in Miri continue learning after graduating from MBS, then to what extent do they learn heutagogically?"

There are two components to this research question. The first component is to discover their continual learning through the question "Do the pastors continue to learn?" If the answer is affirmative, the sub-questions are:

- Do the participants learn - (a) from interaction with people, (b) through reading of books, and from Web resources?
- If yes, then how do they learn?

The second component of the research question is to establish whether the participants learn heutagogically. The question is, "Do they practise heutagogical learning?" If they do, then the sub-questions are:

- To what extent does their heutagogical learning come from (a) their interaction with people, (b) their reading of books, and (c) their use of Websites help the participants?
- To what extent do the participants use heutagogy for their personal learning in pursuit of spiritual growth and maturity?"

1.4. PURPOSE OF THE RESEARCH

This phenomenological research is to describe the participants' lived experiences of their continuing learning. From their revelations of their lived experiences, this research will strive to determine the essence of the participants' experiences in order to investigate the extent of their use of heutagogical learning.

1.5. SIGNIFICANCE OF THE RESEARCH

As heutagogy is about individual responsibility to learn, this research seeks to discover the individual pastor's learning in the setting of BEM. It is expected that as BEM pastors, learning is crucial to their spiritual growth. It was, it is and will continue to be their responsibility to learn the truths about their relationships with God, self, church and those outside the church. However, pastors might have the tendency to be bogged down with the internalising church dogmas, structures, regulations, rules, doctrinal interpretation and theological distinctives. Pastors' can now obtain content for their learning beyond classrooms, lectures, conferences and printed books as continuously new learning contents are available through computers, smart phones and tablets. Learning in today's globalized and borderless world through the World Wide Web (WWW) is beneficial to today's church as it encourages collaborative learning with Christian and even non-Christian scholars around the globe.

Beside learning through WWW and digital learning, an individual is also able to practise heutagogical learning through interaction with others. Even when one learns as individuals, as Bull explains, heutagogical learning is "the type of learning that takes place *in* individuals as they go about their lives at work, home, church, and the community" (Bull 2015, 587 quoted Hase and Kenyon) (emphasis mine). Heutagogical learning therefore is *in* the individual. But this must be through self-examination with in-depth personal reflection through interaction with those within the organisation or communities vide Argyris' (1982) Double Loop Learning or Flood and Romm's (1996)

Triple Loop Learning or even Loverde's (2005) Quadruple Loop Learning. Using all these loops of learning demands a high level of internal soul searching to reap the benefits that God bestows.

1.6. JUSTIFICATION FOR THE RESEARCH

A probing check on Malaysian universities' websites revealed that no research has been made on heutagogy.[1] In Singapore, Chia and Chia (2015) refer to heutagogy in their article entitled "A proposed framework on working with parents of children with special needs in Singapore."[2] The bulk of research and scholarships on heutagogy centred around Southern Cross University in Australia, where Hase was the adjunct professor. Hase and the advocates of heutagogy held two world conferences. As far as the state of Sarawak and the nation Malaysia are concerned, heutagogy is a new concept. Thus, the first rationale for this research is to evoke an understanding from the view of the pastors in Miri, Sarawak. Miri was chosen as the BEM headquarters (Pusat) and as the location of their centre for theological education, Malaysia Evangelical College (MEC).

The second reason is that this research can create awareness among pastors to use heutagogical learning which is flexible as one can learn anywhere, anytime and anyhow. Heutagogical learning is dependent on one's interest to learn. One needs to be willing to learn with an open mind because learning truth is paramount for pastors. For pastors, learning on an individual basis allows self-development through reflexive and transformative learning.

The third reason is that through heutagogical learning, connectivism (Downes 2012, Siemens 2005) will allow learners to broaden their minds as they connect and collaborate

[1] Malaysian Theses Online, accessed July 29, 2015, http://myto.upm.edu.my/myTO/myto/1/search.html.
[2] A search on National University of Singapore at http://scholarbank.nus.edu.sg/handle/10635/ (accessed July 29, 2015) has no result on any research on heutagogy. A search on the National Institute of Education, accessed August 19, 2015, shows this article at https://repository.nie.edu.sg/bitstream/10497/16617/1/IOSR-JHSS-20-2-Ver5-87_a.pdf.

with people all over the world. The world's connectivity includes social media like Facebook®, Twitter®, LinkedIn®, Pinterest®, Google Plus +® and Tmblr®. One could learn from lectures, talks, conferences and seminars uploaded on Youtube®, Zaption® and Viddler®. Siemens (2004) explained connectivism in the digital age as "the integration of principles explored by chaos, network, and complexity and self-organization theories."

Learning is to be carried out within community settings. This research will communicate the pastors' learning experiences within the settings of BEM as a church. It takes a courageous and insightful individual to bring transformation into churches. Church history provided records of individuals who chose to determine their own learning by challenging the status quo to information, knowledge and understanding. Martin Luther came up with the 95 theses to bring in the Protestant Reformation, John Wesley started Methodism as a reformation alternative to Anglicanism, while William Seymour brought about the charismatic movement at the Azusa Street Revival. God granted these individuals the gift to be self-determined in their learning. God can bring transformation to individuals as they process their learning and reflect on their personal experiences brought about by their background and situation. Attwell (2007) calls this the Personal Learning Environment which is "based on the idea that learning is on-going and seeks to provide tools to support learning…learning will take place in different contexts and situations and will not be provided by a single learning provider." In the context of the learning experiences of BEM pastors in Miri, it was inevitable that their Personal Learning Environment was not confined to just the city, state and nation, but even extended globally through personal interactions with the many visiting preachers and teachers from countries around the world.

This research will hopefully spearhead further research on heutagogical learning amongst academics in Malaysia, especially in theological colleges. The Malaysian public educational system is strongly based on the pedagogical approach. But for my fellow alumni who are presently pastoring BEM, andragogical learning was introduced to them at MBS. The term heutagogy was unheard of as I went around talking to pastors, church

leaders and MEC lecturers in Miri for almost a year. Upon checking the Web, it was discovered that heutagogy was primarily used in the business, engineering, nursing and secular education fields. I wrote to Hase to ask whether he was aware of any research on heutagogy for church leaders' learning. Hase replied on November 30, 2014, "As far as I know you are on new ground with your research - which is good."

Bull (2015) wrote an article on "Heutagogy" in the *Encyclopedia of Christian Education* where he commented that there was very little work being done to apply heutagogy into Christian education. This research was carried out to create awareness and promote heutagogical learning to the Christian faith communities in Malaysia, starting with the BEM pastors in Miri and hopefully to inspire further future research on self-determined learning for Christian educators.

1.7. LIMITATIONS

One limitation of this research is that it does not cover a broader range of people. With a larger sampling of participants, the research could have yielded more insightful findings. Another limitation is that using phenomenology for this research renders the data to subjectivity which leads to difficulties in establishing reliability and validity of approaches and information. Thirdly, there is the difficulty of detecting or preventing bias in my interpretation.

1.8. DEFINITION OF TERMS

Andragogy is a combination of the Greek word $\alpha\nu\delta\rho$ meaning "man" and $\alpha\gamma\omega$ meaning "to lead". This theory was posited by Malcom Knowles (1978, 1989) to differentiate between children's learning with that of adults'. Andragogy based on humanism is defined by Knowles as self-directed learning.

Blended learning is also called hybrid learning where formal education draws on the aspects of face-to-face and online instruction (Snart 2010, xi).

Double loop learning is the modification or rejection of a goal in the light of experience. Double-loop learning recognises that the way a problem is defined and solved can be a source of the problem. Double-loop learning is "a reflection of how they think - that is, the cognitive rules or reasoning they use to design and implement their actions" (Argyris 1991).

Electronic media learning (E-learning) is learning by using electronic online media on a computer.

Heutagogy is a combination of the Greek word $\eta\alpha\upsilon\tau\circ\varsigma$ meaning "self" and $\alpha\gamma\omega$ which means "lead". Heutagogy was coined by Stewart Hase and Chris Kenyon. Heutagogy is grounded on the foundation that the learner is at the centre of his learning. Heutagogy, defined by Hase and Kenyon as self-determined learning, is based on humanism, constructivism and neuro-science.

Lifelong learning is defined as "all learning activity undertaken throughout life, with the aim of improving knowledge, skills and competencies within a personal, civic, social and/or employment related perspectives" (Commission of the European Communities, 2001).

Mobile learning (M-learning) is learning involving "the use of mobile technology, either alone or in combination with other information and communication technology (ICT), to enable learning anytime and anywhere through the mobile smart phones."[3]

[3] UNESCO ICT in Education, accessed March 20, 2016, http://www.unesco.org/new/en/unesco/themes/icts/m4ed/.

Pedagogy is taken from the Greek word $\pi\alpha\iota\delta o\varsigma$ meaning "child" and $\alpha\gamma\omega$ meaning "to lead". Therefore, pedagogy is to lead a child in learning. Pedagogy is instructional teacher-directed to students' learning.

Quadruple loop learning is "more deeply reflective, so it is inherently philosophical...reflecting on foundations, justifying rationales, and discovering new paradigms to identify universal principles by which one can decide among various cultural views" (Loverde 2005, 34).

Single loop learning is like the work of a thermostat (Argyris and Schön 1978). A thermostat turns the heat on or off according to a predictable and familiar variable which is the room temperature. Single loop learning is used for correction of something that goes wrong and works within "the governing variables like goals, values, plans and rules under operation instead of asking questions" (Smith, 2013).

Transformative learning is the process of examining, questioning, and revising our experiences and changing our perceptions of our experiences (Taylor and Cranton 2012, location 548).

Triple loop learning is "about increasing the fullness and deepness of learning about the diversity of issues and dilemmas faced" (Flood and Romm 1996, xii). Triple loop learning is reflexive which encourages awareness of dilemmas when addressing issues.

CHAPTER 2

LITERATURE REVIEW

2.1. DEFINITION OF HEUTAGOGY

The term "heutagogy" is derived from the Greek word $\eta\alpha\upsilon\tau o\varsigma$ meaning "self" and $\alpha\gamma\omega$ which means "lead". Hase (2014, 5) translated "gogy" to mean "to study". In Greek, the verb word *logia* taken from the noun *logos* means "to study". The word "heutagogy" is defined as self-determined learning. Heutagogical approach to learning is self-sufficiency and reflexive. The essence of heutagogy is that in learning situations the focus should be on what and how the learner wants to learn, not on what is to be taught. Hase and Kenyon (2013, 7) explain:

> In heutagogy the education process changes from being one in which the learned person (teacher, tutor, lecturer) pours information into the heads of learners to one in which the learner chooses what is to be learned and even how they might learn it. Heutagogy includes the learner making his or her own decision on what, where and how to learn in the learning process.

2.2. BACKGROUND OF HEUTAGOGY

Hase and Kenyon's heutagogy is based on two philosophies – humanism and constructivism. They also used neuroscience to support their theory and were influenced by the reflective practice of Chris Argyris and Donald Schön.

On humanism and constructivism, Hase and Kenyon (2013, 21) write:

> Heutagogy is underpinned by the assumptions of two key philosophies: humanism and constructivism. As mentioned above, the idea of the learner being central to the educational process is a humanistic concept. Carl Rogers later adapted his client-centred approach to psychotherapy (1951) to education (1969) in what was termed student-centred learning. Similarly, constructivism places the learner at the heart of the educational experience (e.g. Bruner, 1960; Dewey, 1938; Friere, 1972, 1995; Piaget, 1973; Vygotsky, 1978). Constructivism is based on the notion that people construct their own version of reality using past experience and knowledge, and their current experience. Thus, the learner is creative, actively involved in their

> learning and there is a dynamic rather than passive relationship between the teacher and the learner.

Hase and Kenyon's heutagogy grew out of four decades of development on Knowles' andragogy (1975, 1978, 1989 and Knowles et al. 2011). Knowles' andragogy is based on the assumptions that the adult learner has an independent self-concept which could direct his own learning; that he possesses accumulated life experiences as a resource for learning; has learning needs which are related to changing social roles; is problem-centred with immediate application of knowledge; and has internal motivation. Knowles (1975, 18) defines andragogy as "self-directed learning" which, in his own words, is:

> … a process by which individuals take the initiative, with or without the assistance of others, in diagnosing their learning needs, formulating learning goals, identifying human and material resources for learning, choosing and implementing appropriate learning strategies, and evaluating learning outcomes.

Knowles shifted learning for adults from being teacher-centred towards learner-centred. Teachers take the role of facilitators rather than lecturers and instructors. This shift towards being learner-centred ran concurrently with global technological advancement of the digital age and Web connectivity. Obtaining information and acquiring knowledge by adults have become more independent and individualised. One area that has influenced heutagogy is in the education of the business and management sector which lays much emphasis on learner's intrinsic motivation and intentional learning. Hase and Kenyon (2013, 22) acknowledged the influence of Argyris and Schön's Double loop learning on heutagogy.

Argyris and Schön (Argyris 1982, Argyris and Schön 1978) used two models to look at organisational learning for problem solving: Single-loop learning (SLL) and Double-loop learning (DLL). SLL involves detection of errors which then leads to an outcome result arising from the correction process. Argyris and Schön illustrate SLL as the thermostat that turns the heat on and off according to a set room temperature. SLL answers the question, "Are we doing things right?" DLL, on the other hand, attempts to identify the underlying norms, policies and objectives by answering the question, "What are the assumptions prior to taking action for a solution?"

Beside humanism and constructivism as philosophical bases and the influence of reflective practices of Argyris and Schön for heutagogy, Hase and Kenyon also obtained support from neuroscience. Hase and Kenyon write:

> Clearly learning is a complex interaction of myriad influences including genes, neurophysiology, physical state, special experience and psychological factors. However, we suggest that understanding what is happening in the brain when we learn might provide important new insights into what is happening to the learner in the education or training experience. (2013, 22)

One more factor that has contributed to the concept of heutagogy is the technological advancement in computer technology and the influence of the Internet. WWW started with limited interaction between website and web users. Web 2.0 allows interactive data and interaction between users and websites, encouraging participation, collaboration and information sharing. Web 3.0 is the phase where the executable websites allow dynamic applications and interactive services. With the world's fast paced technological development of the Web, learning through Web 1.0 has fostered on memorisation habits in Education 1.0. Education 1.0 has since evolved to Education 3.0 and 4.0 where information sourcing, speed, and vastness bring forth new knowledge production and innovation through Web 2.0 and 3.0 (see Harkins 2008, Hussain 2012, Kundi and Nawaz 2014). Today's voluminous information on the Web has allowed anyone to choose what and how they wish to learn through connectivism. In other words, learning evolved through the inadvertent connectivity of the Web has permitted anyone to be self-determined in their learning.

2.3. CRITIQUE OF HEUTAGOGY

Hase and Kenyon (2013, 14-5) have listed the benefits of self-determined learning for individuals as well as for society. One benefit is that an individual learns the topic that he chooses. The learner is actively participating in the learning process and becomes more adept at learning for himself. One more advantage listed is that heutagogical learning is not time-bound. Heutagogy can be practised by anyone, anywhere and anyhow. It all depends on one's interest to learn. One needs to be willing to learn with an open mind

especially church leaders and pastors who must learn truths. There is truth in heutagogy for learning is personal. Each person has the right to choose what he wishes to learn. For church leaders and pastors, learning on an individual basis allows self-development through reflection and transformation if he is willing to be self-critical in the learning process.

Although there are benefits to heutagogy, learning cannot be absolutely self-determined in a formalised setting like a community of an established institution or in a church setting. Heutagogy could be encouraged and practised in educational institutions or in churches, but it has to be within the continuum of pedagogy, andragogy and heutagogy. If one desires to have absolute practice of self-determined learning, one has to disassociate oneself from the community in order to carry out the learning of new knowledge autonomously. Warchauer (2007) gives three paradoxes of digital learning:

> The what paradox: new versus traditional literacies.
> The how paradox: autonomous versus mentored learning
> The where paradox: out-of-school versus in-school learning

So, for one who resolutely desires to learn entirely using the heutagogical approach, one could choose to learn outside of the framework of that institution or organisation or church. If a person desires to stay within the traditions of an established institution or church, he has to abide by the community's rules. He cannot have absolute freedom. True autonomy gives real freedom when one decides not to adhere to the community's internal rules, regulations and guidelines. Although learning is within the control of an individual, that individual's learning will undoubtedly be influenced by those in the community.

Although a learner does not have absolute freedom to choose what, where and how he desires to learn within an established institution or church, he cannot be denied the right to self-learning as learning is a lifelong process. Not long after the establishment of heutagogy by Hase and Kenyon, one concept that grew alongside is the ubiquity of "Lifelong Learning" started by the European Commission.

2.4. DEVELOPMENT OF HEUTAGOGY IN LIFELONG LEARNING

At the European Commission's "Making the European Area of Lifelong Learning a Reality" (2001), Lifelong learning (LLL) was defined as,

> …all learning activity undertaken throughout life, with the aim of improving knowledge, skills and competencies within a personal, civic, social and/or employment-related perspective." LLL can be in *formal, non-formal* as well *informal learning* settings. Furthermore, the emphasis is made on the social inclusion and cohesion, personal fulfilment and individual needs, active citizenship and adaptability to the changing learning and work environments. (Italics mine)

Lifelong learning has now been the agenda of UNESCO for educating the world.[4] An institute for lifelong learning was established in Hamburg, Germany in 2007. The 2015 Incheon Declaration on World Education Forum ambitiously aspired to bring lifelong learning to the world with the theme "Education 2030: Towards inclusive and equitable quality education and lifelong learning for all." LLL involves the continuum of pedagogy, andragogy and heutagogy through formal, non-formal and informal settings.

2.4.1. Heutagogy and lifelong learning in formal setting

Formal learning involves institutions of learning which organise and guide students' learning with a formal curriculum. Formal learning will lead to the award of a diploma or a degree recognised by an accredited institution. Heutagogy in formal learning settings is encouraged and practised in the more developed nations.

Formal education is the communication of learning on subject matters between the learner and the teacher, instructor or lecturer. It can be traced all the way back to the era before the advent of computer and digital technologies. The computer and the digital era of the 1990s brought blended learning into formal education. Blended learning allows students to take courses for formal education through partial attendance at lectures and

[4] World Education Forum 2015, accessed February 24, 2016, http://en.unesco.org/world-education-forum-2015/incheon-declaration.

through learning from the Internet. Formal learning has become more learner centred in higher education through distance learning. One proponent of heutagogy through distance learning in higher education is Lisa Marie Blaschke.

Blaschke suggests that the practice of heutagogy among learners could exhibit capability when they are able to apply competencies in unique and different circumstances. Blaschke also looks at group collaboration and she recommends that teachers should be guides from the side. She shares:

> In one of my graduate courses, I ask students to develop a business case over the course of the semester on a topic of their choice, but related in some way to the business of distance education and their individual professional context. This usually throws many of them into a conundrum of angst – and completely outside of their comfort zone…by being given the opportunity to choose a topic that interests them, they are empowered with decision-making (learner centeredness), become motivated to learn, and gradually begin to develop a thirst for exploration. (2014, 51)

In the recent section of a newly published book, Blaschke and Hase (2016, 25) explain:

> Where theory has failed, the interface between technology and social need may well succeed, driven by globalization and complexity. The revolution is occurring in the way in which individuals, teachers, and institutions obtain information and communicate or network to use today's parlance. It is occurring despite a reluctance of these three groups to fully understand the implications for formal education and training as a system. We are in the age of knowledge and skill emancipation.

One other major development of heutagogy in higher education institutions was the research by Cochrane on using M-learning (see Cochrane 2012; Cochrane, Antonczak et al. 2012, Cochrane, Mulrennan et al. 2013). Cochrane (2011, 254) had managed and implemented M-learning projects using mobile phones within the learning contexts in nine undergraduate degree programmes covering the Bachelor of Performing Arts to the Bachelor of Civil Engineering. Cochrane and Narayan (2014, 151) writing on a holistic approach to education, say:

> Creative approaches are concerned with a holistic approach to education, focusing upon the learner becoming part of a professional community, involving the dimensions of knowledge, performance and of establishing and forming their individual identities.

Cochrane and Bateman's (2009) research establishes that M-learning supports collaboration, data and resource capturing and sharing, and reflective practice. Cochrane and Narayan (2014, 151) writing on today's mobile use for learning, commend:

> The rapid rise of mobile social media ecosystems such as the I-Tunes® App store for iOS and Google Play™ for Android devices provides a vast array of options for user-generated content production, sharing and collaboration directly from the device that virtually all of the students now open. Almost any social media platform now has a comparison mobile app, and many innovative social media platforms have a mobile-first focus (for example Instagram, Vine, Vyclone, WhatsApp, Tumblr, Ingress, Bambuser, and Twitter).

For formal education, establishing communities of practice allows collaborative partnership between educational technology experts and curriculum lecturers to explore the appropriate use of mobile social media to enhance a specific learning context. The use of computers for E-learning and smart mobile phones for M-learning for formal learning augments heutagogical learning in non-formal and informal learning settings through the social media like sharing on Facebook, Twitter and WhatsApp.

2.4.2. Heutagogy and lifelong learning in non-formal setting

Non-formal learning is also organised by a body or institution, which may or may not have a formal curriculum. Non-formal learning is usually led by someone qualified or someone who is a leader. Non-formal learning does not lead to an accredited diploma or degree being awarded. Heutagogy has a place in non-formal learning provided the learner is actively participating and reflecting through the learning process.

In the formal education setting, the collaborative partnership is between the students as learners and the teachers or lecturers as facilitators within the curriculum through the communities of practice. But in non-formal setting, heutagogy as mentioned earlier was traced to Argyris and Schön's reflective learning and DLL. However, through the past two decades DLL had expanded to Triple-loop learning (TLL) and Quadruple-loop learning (QLL). Tosey et al. (2012) traced the origins and conceptualisations of TLL back to Batesons's third level of learning in 1959. Flood and Romm (1996, xii) regard

TLL as the “interventionists’ consciousness” where “the fullness and deepness of learning about the diversity of issues and dilemmas faced.” TLL establishes the decision making process of learning how to learn. Barbat et al. (2011) explains that TLL refers to metacognitive skills. Moving into even deeper reflexivity, Loverde’s (2005, 34) QLL allows feedback to decide among systemic options and evaluate the foundational claims of each organisation. In a learning organisation, QLL feedback “is perfected through philosophically reflecting foundations, identification of universal principles and cultural considerations.” When one reflects through these loops of learning, he is already practising heutagogy.

Gerstein (2016), another proponent of heutagogy, brings in the metacognitive learning processes, iterative learning process and self-evaluative process. She looks at the need to provide a context for learning as well as being intentional with students about the metacognitive process. She emphasises the importance of reflection in the learning process. Quoting Kolb’s conceptualised learning as a cyclical model, Gerstein writes,

> Effective learning is seen when a person progresses through a cycle of four stages: of (1) having a concrete experience followed by (2) observation of and reflection on that experience which leads to (3) the formation of abstract concepts (analysis) and generalizations (conclusions) which are then (4) used to test hypothesis in future

Thus cyclical reflections for self-determined learning is continuous throughout one’s lifetime. Learning is for all persons as long as they are alive for self-determined learning applies to the informal setting as well.

2.4.3. Heutagogy and lifelong learning in informal setting

Informal learning can be done throughout one’s life. When someone passes by and guides and teaches a learner, the learner could reflect his learning heutagogically. Schuetz (2016) avers that everyone is born a learner. Not everyone can have formal education in an institution. Most could experience some sort of non-formal learning, but everyone

learns from informal settings. Humans could learn from anything – observation of nature and people, the world and history. Learning commences the moment a baby is born. Some (see Skwareckie 2013, Downs 2015) hold that the unborn foetus in the mother's womb has the ability to learn. Schuetz (2016) reflects his learning through the word "Empowerment" in his blog. He writes, "Knowing how to learn, specifically competencies and capabilities, is a fundamental skill associated with empowered learning." Humans as creative beings have the power to learn – in the arts and in the sciences.

One proponent of heutagogy in the arts is Garnett who analysed The Beatles' music making in the 1960s. He identified "the learning processes they went through and how those processes affected their music" (Garnett 2013, 117). He writes that the creative phase of learning is deeply rooted in building meaningful collaborations and that creativity is developmental and systematic. Garnett puts The Beatles' phase 1 from 1962 to 1964 as pedagogic, phase 2 for the years 1964 - 1966 as andragogic and phase 3 from 1966 to 1967 as heutagogic excellence. It is through three phases of human learning throughout one's life – the pedagogic where teachers instruct students, the learning through adult life experiences and to heutagogy as one becomes autonomous. Learning in informal settings is lifelong.

Jarvis (2010, 63), writing on LLL in informal settings, states: "There are two conditions essential for learning in everyday life: social interaction and disjuncture. Interaction is the basis of social living: we nearly all live in families, or members of organisations, and so forth." The practice of heutagogy in everyday life includes our learning through experience and reflection on conversations, family, friends, colleagues, employers, and in organisations. These interactions, problems and differences encountered allows one to learn through individual reflection whether it is within the purview of our private or public lives. Our private lives are filled with disjunctures. As Jarvis points out, "We can accept that in some aspects of human living, ignorance is an acceptable response to disjuncture (64)." He explains that "Disjuncture is a complex phenomenon and yet it is best described as the gap between what we expect to perceive when we have an

experience of the world as a result of our previous learning (and, therefore, our biography) and what we are actually confronted with (83).” Thus, our self-examination and self-evaluation are themselves our practice of heutagogy in action. To learn what, when and where we desire to learn is God’s gift to all humans and Christians, in particular, we should learn and practise heutagogical approach to learning to enhance their growth holistically.

2.5. HEUTAGOGY AND CHRISTIAN EDUCATION

Anthony (2001, 17) defines Christian education as “the process by which those who have experienced a personal spiritual rebirth in their relationship with God partner with the indwelling Holy Spirit to grow in the image of Christ.” So how has the concept of heutagogy influenced the Christian’s spiritual journey with God? Bull (2015, 587) gives two biblical pieces of support for heutagogy: (1) from Acts 17:11 when Paul visited the Bereans - “Now the Berean Jews were of more noble character than those in Thessalonica, for they received the message with great eagerness and examined the Scriptures every day to see if what Paul said was true”; (2) from Ps 1:2 where “our delight is in the law of the Lord, and who meditates on his law day and night.”

Bull’s biblical support for heutagogy could be enhanced with theological support as well. Heutagogy allows free will to the individual to decide on what and how he wishes to learn. The capacity to choose as a created being is the origin of true freedom (Hoekema, 1986). Hoekema (231) explains, “When human beings were created they possessed both the capacity for choice and true freedom…Human beings were created in a ‘state of integrity.’” Since the Fall of Adam, true freedom has been lost with the exception that they are to understand and to do God’s will.

Even as we endeavour to do God’s will, we look to the second Adam (1 Cor. 15:45) who is Jesus Christ. Even before the birth of Jesus, an angel of the Lord appeared to Joseph to declare that Mary would be conceived by the Holy Spirit. He would be named Jesus

because he would save his people from their sins (Mt. 1:21). From childhood to adulthood, Jesus learned obedience to do God's will. As an adult, he declared in Jn. 4:34 that "My food is to do the will of him who sent me and to finish his work." In Jn. 6:38, Jesus said, "For I have come down from heaven not to do my will but to do the will of him who sent me." As a child, Jesus learned both with people and from people. He also learned autonomously throughout his life. Jesus' learning was heutagogical for he chose what to learn and how to learn for himself. As a carpenter (Mt. 13:55, Mk. 6:3), Jesus chose to learn carpentry skills. As Jesus instructed his disciples to love God with all their hearts, minds, souls and strength, Jesus as God's perfect Son demonstrated absolute obedience by doing the will of the Father who sent him (Jn. 4:34, 6:38).

Besides the above, we do not have an actual record in the Bible of Jesus' learning. We have two summary verses of his life. The first is in Lk. 2:40 when Jesus was probably between the ages of eight days to twelve: "And the child grew and became strong; he was filled with wisdom, and the grace of God was on him." The second is stated in Lk. 2:52, when Jesus was aged twelve to thirty: "And Jesus grew in wisdom and stature, and in favor with God and man." In order to investigate Jesus' learning between these two points of time, I need to interpolate Jesus' learning both from cultural and historical aspects of a child's learning in the time of Jesus. In the Excursus below, I attempted to interpolate Jesus' learning who as a child received instruction-based learning (pedagogy), who as an adult learned andragogically, and who as an individual determined his learning for himself heutagogically. I titled the Excursus "Jesus' learning within the continuum of pedagogy, andragogy and heutagogy." Hence, I adhere that Jesus is the model learner for Christians today. Jesus is both the model learner as well as the master teacher when he affirmed to his disciples in Jn. 13:13, "You call me 'Teacher' and 'Lord,' and rightly so, for that is what I am."

EXCURSUS

Jesus' learning through the continuum of pedagogy, andragogy and heutagogy

Jesus came to do God's will (Jn. 6:38). Jesus' learning is within the continuum of pedagogical, andragogical and heutagogical learning.

Pedagogical learning of Jesus

The Bible does not record how Jesus learned. An examination of Scripture will show three life stages of Jesus. Matthew gave the narrative record of Jesus' birth (Mt. 1:18). Luke wrote about Jesus' circumcision in Lk. 2:21 when Jesus was eight days old. After the death of King Herod the Great (Mt. 2:3), Luke wrote, "When Joseph and Mary had done everything required by the Law of the Lord, they returned to Galilee to their own town of Nazareth (Lk. 2:39)." Luke then gave a summary of Jesus' growth in Lk. 2:40, "And the child grew and became strong; he was filled with wisdom, and the grace of God was on him." There is no record of Jesus' learning between the age of eight-days and twelve. One important verse of how Jesus learned can be read from Lk. 2:41, "Every year Jesus' parents went to Jerusalem for the Festival of the Passover."

In order to discover how Jesus most likely learned, we can explore how a child learned during the time of Jesus. In "Education in Ancient Israel" from the *American Bible Society*'s website, the following is written:

> Two great names are associated with Jewish education. First, Simon ben-Shetach, brother of Queen Alexandria (who reigned from 78-69 B.C.) was the one to declare elementary education compulsory. Second, Joshua ben-Gamala, who was High Priest from 63-65 A.D., established that teachers should for every district...
>
> ...Teaching methods were uniform, based on reading and oral learning, and conducted through repetition. A scholar needed to have a trained and retentive memory for the whole of Jewish education was built on patient repetition and diligent memorization. Rabbi Akba described it this way: "The teacher should strive to make the lesson agreeable to the pupil's reasons, as well as frequent repetitions, until they thoroughly understand the matter, and are able to recite it

> with great fluency." Teaching especially in rabbinic schools also included debate and practice.

Davis (1991) writes that the synagogues were places for learning of children during the New Testament time:

> Synagogue services made an important educational contribution to the religious life of the community. The elementary school system among the Jews developed in connection with the synagogue. Even before the days of Jesus, schools for the young were located in practically every important Jewish community.
>
> The teacher was generally the synagogue "attendant." An assistant was provided if there were more than twenty-five students. The primary aim of education at the synagogue school was religious. The Old Testament was the subject matter for this instruction. Reading, writing and arithmetic were also taught. Memorization, drill and review were used as approaches to teaching.
>
> Boys usually began formal schooling at the "house of the book" at age five. He would spend at least a half day, six days a week for about five years, studying at the synagogue. Parents brought their son at daybreak and came for him at midday. While not at school the boy was usually learning a trade, such as farming or carpentry.

The only available record of Jesus' childhood year is in *Apocrypha of the New Testament* in the *Ante-Nicene Fathers of the Third and Fourth Centuries (vol. 8): The Arabic Gospel of The Infancy of the Saviour*. It records the following:

> 26 – Joseph and Mary and Jesus stayed in Egypt for three years.
>
> 36 – Now, when the Lord Jesus had completed seven years from His birth, on a certain day He was occupied with boys of His own age. For they were playing among clay…
>
> 50 – Again the chief of the teachers said to Him: Hast thou read the books? Both the books, said the Lord Jesus, and the things contained in the books. And he explained the books, and the law, and the precepts, and the statutes, and the mysteries, which are contained in the books of the prophets – things which the understanding of no creature attains to.
>
> 51 – And a philosopher who was there present, a skilful astronomer, asked the Lord Jesus whether He had studied astronomy. And the Lord Jesus answered him, and explained the number of the spheres, and of the heavenly bodies, their natures and operations; their opposition; their aspect, triangular, square, and sextile; their course, direct and retrograde; the twenty-fourths, and sixtieths of twenty-fourths; and other things beyond the reach of reason.

> 52 – There was also among those philosophers one very skilled in treating the natural science, and he asked the Lord Jesus whether He had studied medicine. And He, in reply, explained to him physics and metaphysics, hyperphysics and hypophysics, the powers likewise and humours of the body, and the effects of the same; also the number of members and bones; of veins, arteries, and nerves; also the effect of heat and dryness, of cold and moisture, and what these give rise to; what was the operation of the soul upon the body, and its perceptions and powers; what was the operation of the faculty of speech, of anger, of desire; lastly, their conjunction and disjunction, and other things beyond the reach of any created intellect. Then that philosopher rose up, and adored the Lord Jesus, and said: O Lord, from this time I will be thy disciple and slave.

The canonized Scripture has no further record of Jesus' learning from age twelve to thirty except for the summary verse given in Lk. 2:52, "And Jesus grew in wisdom and stature, and in favor with God and man." Jesus grew in wisdom. The wisdom would include Jesus' comprehension of the Tanakh comprising the Law, the Prophets and the Writings.

There are two ways to study Jesus' learning – the internal evidence and the external evidence. There is one internal evidence in Lk. 4:16, "He went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom." Archaeological excavations in Nazareth located a "Jewish-Christian synagogue" (McRay 1991, 157-8). So, if there was a synagogue, Jesus would have obtained his learning there where He stood up to read," The existence of this synagogue was supported by archaeological evidence through Bagatti's work *The Church from the Circumcision* (1971, 126) where he calls it "a synagogue church."

Andragogical learning of Jesus

Jesus attended "formal" education in the synagogues. His informal learning would come from his interaction with people within the family and society. His learning from home would include learning from Mary and interaction with his half-siblings. In Mk. 6:3, we noted that Jesus learned carpentry skills. We also noted that he was Mary's son and the brother of James, Joseph, Judas and Simon and his unnamed sisters. Throughout the years within his home, Jesus would have interacted with his half-siblings. One such encounter

was recorded in Jn. 7:3-4 when his brothers said to him, “Leave Galilee and go to Judea, so that your disciples there may see the works you do. No one who wants to become a public figure acts in secret. Since you are doing these things, show yourself to the world.” Heb. 5:7-8 gives a description of the life of Jesus and his learning:

> During the days of Jesus’ life on earth, he offered up prayers and petitions with fervent cries and tears to the one who could save him from death, and he was heard because of his reverent submission. Son though he was, he learned obedience from what he suffered.

Sweetman and Ball (2002) analyse the extent of Jesus’ andragogical teaching by using Robert Radcliffe’s (1996) identification of 125 of Jesus’ teaching situations in the Gospels. But I would like to ask, “How andragogical was Jesus’ learning?” If Jesus taught andragogically, he also learned andragogically. I believe there is evidence in Jesus’ learning through the asking of questions addressed to the teachers in the Temple at age twelve.

He displayed his understanding beyond that of the adult teachers. In Lk. 2:46, we have a reflection of Jesus’ intercourse with the teachers. He sat among adult teachers. He listened to them and asked questions. We do not have the exact questions asked by Jesus. Since it was in the Temple, I believe the matter discussed dealt with the Tanakh - its meaning, interpretation and how it was related to their lives. Jesus’ deep comprehension of the Tanakh brought forth new perspectives. The teachers in the Temple “were amazed at his understanding” (Lk. 2:47). This is evident in the teaching of the Sermon on the Mount in Mt. 5-7, and in his encounter with Nicodemus in Jn. 3.

One other possibility that Jesus learned andragogically is in his learning of the Tanakh which encompassed observation, thinking and reflection processes. It involved more than mere cognition; it involved meta-cognitive processes of learning. Metacognition is the awareness of one’s own thought processes. I posit that Jesus’ deep thoughts were always manifested through his actions, teachings and miracles. It is evident that Jesus spent time in solitude praying. Lk. 5:16 states, “Jesus often withdrew to lonely places and prayed.” What does his praying entail? We see Jesus’ life before and after the time of solitude. Before his calling of the Twelve, he prayed (Lk. 6:12-13). I opine that he thought

thoroughly whilst he prayed. Was his mind “blank”? I do not believe that Jesus was in a state of transcendental meditation. I believe he was praying for his Father’s will to be done through him (Jn. 6:38). As Jesus knew he was God’s son doing His will, he also determined his learning. This would mean he learned through heutagogy.

Heutagogical learning of Jesus

Jesus chose what and how he wanted to learn through God's Spirit that was in him. Thus, Jesus practised what we call heutagogy today. I believe this explains the word "wisdom" in Lk. 2:40, 52. The incident in Lk. 4:16ff. suggests that Jesus could learn by attending the Nazareth synagogue. Jesus was 30 years old when he started his ministry. So, how did he learn from age 12 years old to 30 years old?

In order to trace his heutagogical learning, the question to ask is how the Bible is studied. In order to investigate Jesus’ heutagogical learning, the method is to do deductive Bible study. Bluedorn (n.d.) gives a comparison of inductive and deductive Bible studies. Deductive reasoning is used in looking for heutagogical learning. This is my reasoning:

> Premise: All humans learn.
> Premise: Jesus was human (taking the doxological position that Jesus is the perfect God-Man.)
> Conclusion: Jesus did learn.

Bluedorn suggests an advanced level of deductive Bible study. He calls this *research* Bible study. Bluedorn also warns of the danger of *research* Bible study:

> The danger in research Bible study is that we may weave a web of interpretations which appears to support our own desires or expectations. In other words, we may deceive ourselves by impressing our own thinking into the Bible instead of allowing the Bible to impress its thinking upon us. For this we must always be on guard.

I deduce that the evidence of Jesus' use of heutagogy is seen in the parables. Jesus taught many parables in agricultural settings. Jesus was not a farmer, yet he was able to learn from observing nature in the agricultural setting. Some examples of these parables are:

The Sower (Mk. 4:1-20, Mt 13:3-23, Lk. 8:5-15)
The Seed Growing (Mk. 4:26-29)
The Mustard Seed (Mt. 13:31-32, Mk. 4:30-32, Lk. 13:18-19)
The Budding Fig Tree (Mt. 24:32-36, Mk. 13:28-32, Lk. 21:29-33)
The Wheat and the Tares (Mt.13:24-30).

From Jesus' learning in the commercial setting, these parables were taught:

The Faithful Servant (Mt. 24:42, Mk. 13:33-37, Lk. 12: 12:35-48)
The Two Debtors (Lk. 10:30-37)
The Labourer in The Vineyard (Mt. 20:1-60)
The Unmerciful Servant (Mt. 18:23-35)
The Unjust Steward (Lk. 16:1-8)

From learning through family contexts, these parables were taught:

The Two Sons (Mt. 21:28-31)
The Prodigal Son (Lk. 15:11-32)
The Wedding Feast (Mt. 22:1-14, Lk. 14:15-24).

Jesus' heutagogical learning involved engaging in everyday life matters at home or at synagogues, He observed as well as interacted with peoples' everyday life affairs through their commercial and agricultural intercourses and observations of nature. Jesus was in the carpentry or building sector, yet he was able to observe or relate with other settings. I posit that Jesus' self-determined learning is through his observation of nature, people and their behaviour and internal attitudes; his interaction with nature and people either within or outside of the family as he grew. He also learned through dialogues, questions, reflections and relationships as he interacted with people in the communities in Nazareth (Lk. 4:16) of Galillee (Lk. 4:14).

Beside Jesus' interaction with people in Nazareth, he met people when he visited the Jerusalem Temple three times a year. This was in fulfilment of Dt. 16:16, "Three times a year all your men must appear before the Lord your God at the place he will choose: at the Festival of Unleavened Bread, the Festival of Weeks and the Festival of

Tabernacles." I believed Jesus determined his learning as he interacted with people when he was travelling from Nazareth to Jerusalem as well when he was in the Jerusalem Temple.

In sum, Jesus instructed his disciples to love God with all their hearts, minds, souls and strength, Jesus as God's perfect Son demonstrated absolute obedience by doing the will of the Father who sent him (Jn. 4:34, 6:38). Jesus is the model learner for Christians today to learn through the continuum of pedagogy, andragogy and heutagogy. So, Jesus is both the model learner (Lk. 2:46) as well as the master teacher (Jn. 13:13).

END OF THE EXCURSUS

In the context of heutagogical learning for Sarawak pastors involved with teaching in the church, I acknowledge that there is a gap in the learning of theological matters between the Western and Eastern countries. Christian educators in the East, and in particular those in Sarawak, construct what they wish to learn according to their culture, language, technology, educational background and circumstances. On the matter of the cultural and philosophical aspects, learning in Eastern and that in Western countries differs. Li (2012) explains that the West focuses on being mind-oriented in the learning process whilst the East focuses on being virtue-oriented. With regard to language, English is the main medium for learning through WWW. In the context of Sarawak and Malaysia, the Malay language is the main language used for education, although there are many who are educated in English. Those who are literate in English have access to the vast resources on the Web. As an example, a check with Wikipedia on February 24, 2016 indicated that there were 5,087,394 articles in English whilst there were 281,364 articles in Malay and 375,049 articles in the Indonesian language. As such, creating awareness and promoting heutagogy to BEM pastors, who are MBS ED alumni, would allow them to reap the benefits through heutagogical learning.

2.6. HEUTAGOGY AND NEUROTHEOLOGY

One area that Christians could emulate Jesus' learning is to engage the society in all areas of learning. This includes the sciences. Since the 1990s Christians and the world have been interested in neuroscience. Hase and Kenyon suggest that recent advances in neuroscience could lead people to "reconceptualize learning (2013, 22)". They write, "Clearly learning is a complex interaction of myriad influences including genes, neurophysiology, physical state, social experience and psychological factors (22)." Holding the dictum that all truth is God's truth, Christians welcome scientific research on the brain and neuron to help humankind in psychological and psychiatrical aspects.

There is no record of the brain as a human organ in the Bible. However, the Bible uses the Greek word *νους* to mean "mind". In Lk. 24:45, Luke writes on *νους* as the mind that gives understanding, "Then he opened their minds so they could understand the Scriptures." In Rom. 12:2, Paul uses the word *νους* to refer to the way of thinking when he encourages the Roman Christians to "be transformed by the renewing of your mind." The *νους* used in the Bible refers to the human brain that constructs thoughts leading to emotions and actions as one is brought up in one's environment.

One neuroscientist, Newberg (2010, 1), brings in a relationship between the brain and theology, "'Neurotheology' is a unique field of scholarship and investigation that seeks to understand the relationship specifically between the brain and theology, and more broadly between the mind and religion." Jeeves (2014) writes that Christian mind-sets about neuroscience should be one of 'openness' and not just a grudging openness but an enthusiastic and critical openness. Jeeves advises:

1. Being enthusiastic about neuroscience does not mean that we have to embrace an uncritical reductionism.

2. We should avoid the trap of looking for bits of neuroscience to support our religious beliefs.

3. In matters of interpretation we need to recognize the diversity of views held by leaders in neuroscience.

4. We should emphasise repeatedly that the best understanding we have of humans is to see them as a psychobiological unity.

Each human being has a mind, body and spirit as we are created in God's image (Gn. 1:26). As spiritual beings, we learn every day. I concur with Loder (1998, 36) who writes, "When (the human spirit) testifies with the Holy Spirit, its transformations are themselves transformed so that all of its creativity in its many variations throughout the whole field of human action points toward the same origin and destiny as the Holy Spirit: God became human in Jesus Christ."

2.7. SUMMARY

Since the introduction of heutagogy, the European nations, North America and the Australasia have forged ahead. Much literature and research were carried out and heutagogy is widely practised in formal, non-formal and informal settings. There is little research done within the Christian faith communities and in Malaysia on the use of heutagogy. This research endeavours to study the use of heutagogy in Malaysia through a phenomenology study of four BEM pastors in Miri, Sarawak.

CHAPTER 3

RESEARCH METHODOLOGY

3.1. INTRODUCTION

This research used qualitative research methodology. Creswell (2013) lists narrative research, phenomenology, grounded theory, ethnography and case study as the five main approaches to qualitative research. I have chosen phenomenology research methodology. I shall commence this section by giving a brief explanation of hermeneutic phenomenology. Next, I shall give the rationale for using van Manen's (1990, 2014) research inquiry to discover the lived experience of the participants. Sampling and recruitment followed and the chapter ends with an elaboration of the research procedure.

3.2. HERMENEUTIC PHENOMENOLOGY

A phenomenological study focusses on describing the lived experience of the participants. The researcher obtains information of the personal experiences of the participants through interviews and with open-ended questions. These interviews will be transcribed to serve as the data for the research. The data will be analysed to obtain an understanding of their lived experience. The research includes the interpretation of the researcher as he describes what he and the participants have in common as they experience the phenomenon. The purpose of a phenomenology is to identify the essence of the human experience of the participants through the researcher's interpretation and reflection.

The on-line *Stanford Encyclopedia of Philosophy* presently lists seven types of phenomenology: transcendental constitutive phenomenology, naturalistic constructive phenomenology, existential phenomenology, generative historicist phenomenology, genetic phenomenology, hermeneutical phenomenology and realistic phenomenology (Smith 2013). From this list, I have selected hermeneutic phenomenology which is traced

to Heidegger and Gadamar. van Manen (1990, 180-1) gives a comprehensive explanation of the function of hermeneutic phenomenology:

> Hermeneutic phenomenology tries to be attentive to both terms of its methodology: it is a *descriptive* (phenomenological) methodology because it wants to be attentive to how things appear, it wants to let things speak for themselves; it is an *interpretive* (hermeneutic) methodology because it claims that there are no such things as uninterpreted phenomena. The implied contradiction may be resolved if one acknowledges that the (phenomenological) "facts" of lived experience are always already meaningful (hermeneutically) experienced. Moreover, even the "facts" of lived experience need to be captured in language (the human science text) and this is inevitably an interpretive process. (Italics original)

3.3. RATIONALE FOR HERMENEUTIC PHENOMENOLOGY

The rationale for using hermeneutic phenomenology is twofold – learning is a phenomenon for individuals within a group, and learning allows the researcher to interpret the participants' learning experience in the light of the researcher's personal experience.

Hermeneutical phenomenology is used for research in education, healthcare and social work research. Hermeneutic phenomenology is a research method to investigate the experience lived by the participants as pastors who continue to learn individually. This investigation determines how they learned relationally with people, space, time, things, and technology in a lived world within their own experiences. Thus, to investigate their learning experiences, particularly as the participants live, is to examine their structured learning through their consciousness. As this research focuses on the learning experiences of individuals, hermeneutic phenomenology is appropriate since learning is personal and rooted in the participants' social, background, language, and cultural factors. Learning, especially in our study of self-determined learning, is a subjective experience of each participant as individuals. But within their role as pastors from within the same church, I will be able to see not only the participant's experiential learning but also to reflect my personal and group learning experiences. My lived experience is a reflection of my learning process.

In order to illustrate the phenomenon of learning, I used the example of a pastor who was teaching a group of church members in a room. The pastor was teaching the same subject to everyone, in the same room, and at that moment in time. But each church member's learning may not be identical. Each church member sitting in the room perceived the subject, that was being taught, through his personal and individualized background. This background brings his consciousness to influence his learning. Laverty (2003, 8) explains, "Consciousness is not separated from the world in Heidegger's view but a form of historically lived experience." The participants and I have our own pre-understanding, perception, and background or situation. Thus, each one of us has a prior understanding which is part of that background as we live within our experience with people, society and material things within time and space. We are constructing our understanding of the world from our backgrounds and experiences. This is the interpretation of the participants. We can view the interpretation as the phenomenology method to investigate the lived experience process.

3.4. RESEARCH SAMPLE

The sampling size for this phenomenological research is relatively small when considering what Creswell (2013, 157) has written: "Dukes (1984) recommends studying 3 to 10 subjects, and one phenomenology**,** Riemen (1986), studied 10 individuals." A check with the Deputy President of Pusat, Pastor Stephen Rining, on July 21, 2015 indicated that there were 20 MBS alumni serving in BEM Miri and this figure was confirmed by MBS English Department's alumni list[5] available at that time. Of the 20, only 10 were my former classmates. As at time of this research, three were holding administrative posts in Pusat, one was a librarian in MEC, one an evangelist, another one a youth pastor, and the remaining four were pastoring congregations using either English or Malay or the native languages. As I resided in Miri at the time of my research, I was restricted to only these four church pastors as participants.

[5] Malaysia Bible Seminary, accessed July 15, 2015, http://en.mbs.org.my/main/admissions/alumni/.

3.5. PARTICIPANT RECRUITMENT

I obtained verbal approval from Pusat's Deputy President. After obtaining the approval, I obtained their contacts and enquired if they were willing to be involved in my research on learning. As these four were my former classmates while I was at MBS, we have similarity with regard to the content and context academically and theologically.

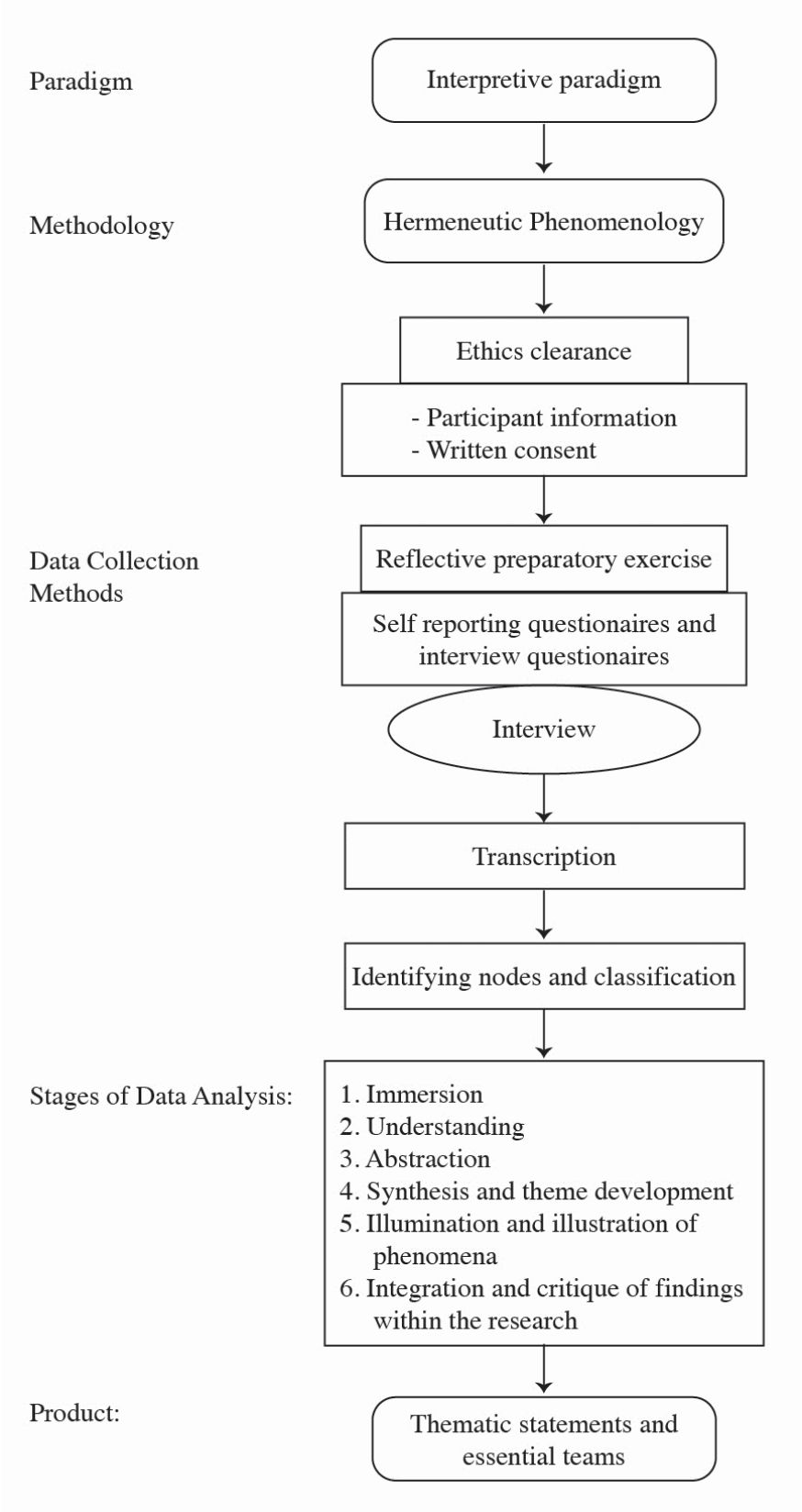
3.6. RESEARCH PROCEDURE

Margrini (2012) summarises van Manen's (1990) *Researching Lived Experience* method into three primary components with six research activities:

> (1) stage of gathering life experience material; (2) stage of analysis, which consists of focusing on identifying and elucidating essential themes within the descriptions gathered in stage one: (3) stage of practical application, or better, stage wherein phenomenological research suggests ways for inspiring improved praxis. van Manen names six (6) research activities comprising the methodological structure of the research: (1) Turning to the nature of lived experience; (2) Investigating experience as we live it; (3) Reflecting on essential themes; (4) The art of writing and re-writing; (5) Maintaining a strong and oriented relation to lived experience; (6) Balancing the research context by considering parts and whole.

Although the components given by van Manen were the core of this research, an overview of the research procedure adapted from Ajjawi and Higgs (2007, 615) is given below.

Figure 1 – Overview of research procedure



3.6.1. Ethics clearance and participant's consent

After obtaining the ethics clearance from AGST-Alliance, a letter requesting permission was sent to the President at BEM Pusat for permission to conduct interviews with the selected pastors in Miri (Appendix 1, p. 110). Prior to the interview, their consents (see Appendix 2, p. 111) and their personal profile (Appendix 3, p. 112) were obtained. An undertaking to ensure confidentiality and security of data was given to the participants (Appendix 4, p. 113). The participants gave their informed consent prior to the interview being made (Appendix 5, p. 114).

3.6.2. Reflective preparatory exercise, self-report and interview questions

In order to investigate the participants' continuing learning, I started from the three focus areas of MBS when I was a student. MBS categorised their programme disciplines into biblical, theological and practical. Thus, I followed up on the interest of the participants in these three focus areas. I believed that the participants might have individual preferences within the disciplines of biblical, theological, and practical.

Next, I noted down their methods of learning through courses, conferences or seminars to enhance their interests. I hope to discover what motivates the participants to learn a particular subject. If a person is interested in a particular subject, he has to look for resources. With regard to resources, I kept in mind that the research question is on their continuing learning. I personally used three primary resources for my learning namely people, books and Websites.

The primary duty of pastors is to teach and preach. In preparing lessons and sermons, pastors may have the tendency to source materials from Websites. I then asked the participants whether they read or listened on-line sermons and whether they had any favourites.

The data on the self-reports would allow corroboration with the data from the interviews. The interview questions follow the flow of the self-report i.e. from the point of their learning after their graduation at MBS to how they continued learning to enhance their personal spiritual growth. It is hoped that the self-report and interview questions will probe their personal consciousness of their learning as I looked at their intrinsic motivations and probable barriers to their learning.

With the above in mind, I prepared two templates which were sent to the participants to help them recollect and reflect on their learning as they prepared themselves for the interviews. The first template is the "Self-report on learning" (Appendix 6, pp.115-18) and the second template is "The interview questions" (Appendix 7, pp. 119-21). These were emailed to the participants about 3-4 days before the interviews. The participants were given codes P1-P4 to maintain anonymity.

3.6.3. Interviews and transcription

The interviews were recorded by using a digital voice recorder. The interviews were transcribed. There are two types of transcription – naturalised or denaturalised. Naturalised transcription includes every utterance and the idiosyncrasies of a speech like stutters, pauses, non-verbals, involuntary vocalizations (Oliver, Serovich and Mason 2005). Denaturalised transcription omits these utterances. Oliver, Serovich and Mason propose that naturalised transcription be used for phenomenological research and denaturalised transcription be used for ethnography, grounded theory and critical discourse analysis research. Although this is a phenomenological research, denaturalised transcription was used for I am interested in the informational content rather than the accents and involuntary vocalizations. Naturalised transcription would be relevant for phenomenological research on areas like AIDS or cancer. After the interviews were transcribed, a copy of the transcript was emailed to the participants for their vetting and final approval.

3.6.4. Stages of analysis

Ajjawi and Higgs (2007, 622) have suggested the stages of data analysis be as follows:

1. Immersion: - Organising the data-set into texts
   - Iterative reading of texts
   - Preliminary interpretation of texts to facilitate coding

2. Understanding: - Identifying first order (participant) constructs
   - Coding of data using NVivo software

3. Abstraction: - Identifying second order (researcher) constructs
   - Grouping second order constructs into sub-themes

4. Synthesis and theme development: - Grouping sub-themes into themes
   - Further elaboration of themes
   - Comparing themes across sub-discipline groups

5. Illumination and illustration of phenomena: - Linking the literature to the themes identified above
   - Reconstructing interpretations into stories

6. Integration and critique: - Critique of the themes by the researcher
   - Reporting final interpretation of the research findings

Throughout the stages of data analysis, a reading approach of the data was chosen. van Manen (2014, location 7868) gives three approaches to the reading of the text for discovering the themes – holistic reading approach, selective reading approach and detailed reading approach. This research used the selective reading approach. van Manen explains:

> In the selective reading approach we listen to or read a text several times and ask, "What statement(s) or phrase(s) seem particularly essential or revealing about the phenomenon or experience being described?" These statements we then circle, underline, or highlight. Next we may try to capture these phenomenological meanings in thematic expressions or through longer reflective descriptive-interpretive paragraphs. Some phrases that occur in the text may be particularly evocative, or possess a sense of punctum. These phrases should be copied and saved as possible rhetorical "gems" for developing and writing the phenomenological text.

The reason for using selective reading is that this research concentrates on looking at the participants' continuing learning with particular emphasis of their heutagogical learning.

3.6.5. Thematic statements and essential themes

The data was read for thematic statements to give the essential themes by using NVivo 11 software. van Manen (2014, location 7858) explains that thematic analysis "refers to the process of recovering structures of meanings that are embodied and dramatized in human experience represented in a text. In human science research, the notion of theme may best be understood by examining its methodological and philosophical character." From the literature review above, it is assumed that there will be three settings for the participants' continuing learning as formal, non-formal and informal learning. However, within these settings, this research will analyse the themes proposed by van Manen (2014, location 7496-652) as Relationality, Corporeality, Spatiality, Temporality, Materiality and Technology.

Relationality is the existential theme of lived relation of self in everyday experience with other people. Relationality involves the emotions and impressions as we live and reflect on that relationship experience. It explores lived relational aspects of a phenomenon by answering the question, "How do the phenomena connect to the people and community?"

Corporeality is the existential theme of "lived body". This refers to the experience of our own bodies. van Manen (1990, 103) explains, "In our physical or bodily presence we both reveal something about ourselves and we conceal something at the same time-not necessarily consciously or deliberately, but rather in spite of ourselves."

Spatiality is the existential theme of "lived space". This does not refer to measured space like the size of room or distance, but rather the lived experience of living in "two worlds: an inner and an outer world" (van Manen 2014, location 7539). The lived space and lived body are experienced through lived time as well.

Temporality is the existential theme of "lived time" which guides our reflection to ask how time is experienced with respect to the phenomenon that is being studied. This is also not the objective time in terms of measurement of time. van Manen (1990, 104) gives an illustration of lived times as the difference between "the time that appears to speed up when we enjoy ourselves, or slow down when we feel bored."

Materiality is the existential theme of 'lived things". Materiality guides our reflection to ask how things are experienced with respect to the phenomenon that is being studied. It would be difficult to overestimate the significance of "things" in our lives. The things are our world in its material thing like reality.

Technology is added to the above five existential themes by van Manen in 2014. Technology refers to "lived cyborg relations". van Manen (2014, location 7603-46) covers five ways of experiencing technology – (1) as taken-for granted, (2) ontically, (3) ontotheologically, (4) as technics, and (5) aesthetically.

3.7. PHENOMENOLOGICAL WRITING PROCESS

In writing of this phenomenology, there are hermeneutic processes where the researcher endeavours to hold to the participants' intent through the language and linguistic style. van Manen (2014, location 8926-7) explains, "Anyone who has been engaged in writing a paper that involves descriptive or interpretive insight may be aware of the phenomenon of inner speech. Inner speech is what goes on when we seem to be thinking aloud in our head, so to speak." There is a possible interpretation of the researcher who could know too much on the research topic that he wittingly or unwittingly introduces his personal prejudices, presuppositions and assumptions in the writing. As such, there will be the reflecting and re-writing process through going back to the data in order to analyse thematic statements and obtaining the essential themes.

3.8. STANDARDS OF VALIDATION AND EVALUATION

Creswell (2013, 244-5) presents a table listing the various perspectives and terms used in qualitative validation. To ensure the data received in this research was reliable and accurate, the transcribed interviews were emailed to the participants for their vetting and affirmation. The research supervisor, Dr. Phillips Koh, had access to the recorded interviews, transcripts and the NVivo nodes and classifications. van Manen (2014, location 8684) cautions on bias in hermeneutic phenomenology research in terms of possible “misinterpretation or over-interpretation.” The researcher will also have an interpretative influence on the research topic in the analysis of the phenomenon.

CHAPTER 4

FINDINGS

4.1. INTRODUCTION

The previous chapter outlines the approach to the research on the participants' learning through their lived experiences. This chapter covers two sections. The first section is on the presentation of findings on the setting and the participants' characteristics, and the participants' experience of continuing learning in four contexts, namely formal, non-formal, informal and possibly self-determined learning. The second section is on the analysis of the findings regarding the essential themes through van Manen's relational (lived self-others), corporeality (lived body), temporality (lived time), spatiality (lived space), materiality (lived things) and technology (lived cyborg).

4.2. PRESENTATION OF FINDINGS

4.2.1. Interview setting

Interviews with P1, P2 and P3 were conducted in their church offices. I was able to observe the library and environment from where they were located. P1 had his room at the back of the worship hall. There was a shelf of books. I noticed a computer printer and I assumed he used a laptop. P2 had his room, but within the office, there were other rooms for other pastors and staffs. P2 also had a shelf of books for his use. When I requested for the self-report, he printed it immediately from his laptop which was in front of him. P3 shared his office with another pastor, but at the time of the interview, his fellow pastor was not in the office. I noticed P3 had a personal computer on his table. The interview with P4 was held in my office. But I had earlier visited his office and was informed that most of his library books were kept in his house. I noted that he used a laptop in his office. He shared his office with a fellow pastor.

4.2.2. Participants' profile

The participants' names had been omitted for the sake of anonymity. The participants' profiles are as follows:

Table 1 – Participants' profile

Participant	Age	Sex	Graduate at MBS	Length of pastoral ministry
P1	53	Male	B. Th.	9 years
P2	50	Male	M. Min.	2 years (also 6 years as a Bible School teacher)
P3	49	Male	B. Th.	9 years
P4	50	Male	M. Min.	9 years

4.2.3. Participants' stories

P1 graduated from MBS with B. Th. in 2006. After graduating from MBS, he pastored an English congregation on the outskirts of Miri from 2007 to 2011. He pastored a Kayan church from 2012 to 2014. He later moved to a Bahasa Malaysia congregation with about 200 church members. When asked to describe his continuing learning, he stated:

> Personally, after I graduated from MBS, the areas of interest especially more to practical ministry that involves evangelism and also preaching Christ to win the lost. Because the duty of the church, the duty of Christ[ians] is to win souls and to make Christ known and also to equip the believers and bring them to be grounded in the Word of God and then they [are] to train them to be equipped and to be witnesses for the service in the kingdom of God. Practically, more to practical ministry after graduating from MBS.

P2 graduated from MBS with M. Min. in 2007. He taught at a Bible college located north of Sarawak from 2010 to 2011. He then pursued formal learning at a seminary where he graduated with an M. Div. in 2013. After this, he pastored BEM Bahasa Malaysia church in Miri. His story of continuing learning was as follows:

> Well, with regard to the question and how I can continue my learning, so after graduating from MBS, I keep on upgrading myself and keep on learning from [the]

> resources that I have all this while (pointing to personal library from where he picked up his M. Div. thesis). So that really helps me to be [an] informed pastor in pastoring a 1000+ Bahasa Malaysia church. So to me, learning will never stop. There is no end to learning. So that is why as [a] pastor, I see myself in reading books, articles so as to get new information, to have new materials.

P3 taught at a theological school located north of Sarawak until 2001. He graduated from MBS with B. Th. in 2006. After graduation, he went on to pastor the Bahasa Malaysia congregation that had about 500 members. Below he tells about his continuing learning after graduating from MBS:

> I continue to learn through self-determined approach because it helps me a lot [as] I have to decide what to learn…With years of ministry experience, I do realise that as I grow spiritually and holistically there [are] a lot of things I do not know. I'm lacking in many areas of spiritual life. I am limited to apply. Knowing so, I decide what to learn and how to learn. I develop self-determination in my inner beings to hold on a motto [that] says, "Learning process only stops when we die." That is, that is my motto. So, besides, I realise that everyone is needed and could be regarded as volunteers, lecturers to enhance our lives spiritually and holistically. And everyone is gifted and talented. I see there are potentials to be friends where I can learn and tap what is needed from them.

P4 graduated with an M. Min. from MBS in 2006. After graduating, he pastored an English congregation for four years. He was then appointed as a supervisor from 2011-2013. He is presently pastoring a Bahasa Malaysia congregation of about 300 members. His sharing about his continuing learning is as follows:

> After a number of years after I left MBS, I think in a few incidences, of which I have gone through the process of learning after graduating from MBS in particularly attending conferences and seminars organised by my church or other organisations which is related to our ministry in the church for example like evangelism, pastoral responsibilities and etc. So these conferences and seminars, does help me a lot to enhance my pastoral responsibility especially on preaching and more to leadership, more to leadership, Christian leadership.

The above initial statements of the participants' continuing learning are from their self-reports on learning and the interview transcripts were analysed for the essential themes.

4.3. ANALYSIS OF THE FINDINGS

4.3.1. Compilation of the participants' self-report on learning

The areas of the participants' learning are as follows:

Table 2 – Summary of the participants' area of interest for their learning

Participant	Biblical	Theological	Practical
P1			Evangelism equipping believers
P2	Old Testament studies	Christology	Christian education
P3			Evangelism
P4			Christian leadership

The participants' resources for their learning are as follows:

Table 3 – Summary of how the participants learned

Participant	Books	Websites	Conference & seminars	Interaction with people	Observation
P1	Yes	Yes	Yes		
P2	Yes	Yes			
P3	Yes	Yes		Yes	Yes
P4	Yes	Yes			

The participants' usage of the Internet to listen/read sermons is as follows:

Table 4 – Summary of the participants' use of Internet sermons

Participant	Listen/read on-line sermons	Participant's qualifying statements
P1	Sometimes	- I only checked it, and screen it with the Bible. - I don't use the sermon. - Only on some relational application, do I mention the points which have been screened with the Bible.
P2	Yes	- Admittedly, most of the contents I read/listen books/sermons are written/communicated from a western viewpoint.

		- No doubt, some of the contents are not only irrelevant, but harmful if directly quoted/used. - The way they wrote/presented their ideas through writings/sermons are of good help in preparing sermons/lessons for the audiences/listeners
P3	Yes	The contents that I usually obtained from the Internet is the biblical truth and some thought that is relevant to our context and how its suit to the local church environment.
P4	Yes	Articles and messages in the Internet are abundant but not all are suitable for preaching and teaching to our local church. Therefore, we have to be biblically and theologically equipped to understand whatever we read and hear.

The responses of the participants' learning through their interaction with Christian people are as follows:

Table 5 – Comments on the participant's learning through interaction with Christians

Participant	Christian		
	Lecturers/Senior pastors	Peers	Church members/children
P1	The in-depth of biblical knowledge and practical ministry experiences	Similar challenges in ministry	Trust, obedience, humility
P2	- Some of my lecturers challenge/encourage me to keep on learning, especially in the areas [that] interest me most. - The challenge made by the speakers or facilitator during the conference/seminar.	- The encouragement by fellow pastors spur me to keep on learning. - Some pastors just never stop learning, some dare to [take] the challenge through self-development and so I was challenged too to keep learning.	- Congregations and children are well-informed and more knowledgeable. - Questions asked by children need answers and clarifications.
P3	Senior pastor, lecturers [and] renown international speakers are experience.	Pastors regardless of their gender and seniority in terms of ages and years of ministry.	Sometimes I learn from my children, relatives and church members in every ministry assigned and entrusted to them

P4	Treatment of my top leadership (negative and positive) to be taken as lesson for spiritual growth	Treatment of pastor to pastor (negative or positive) to be taken as a learning process to improve interpersonal skills.	Their responses (negative or positive) to my ministries among them to be seen as learning process to improve my ministry

The responses of the participants' learning through their interaction with non-Christians people are as follows:

Table 6 – Comments on the participants' learning through their interaction with non-Christians

Participant	From secular exponents (e.g. national, international, social commentators, etc.)
P1	- Their needs of Christ - Self-centred - Optimistic in their field
P2	- The challenges posed by Islamisation; - The challenges posed by secular people need to be addressed biblically with confident; - The needs to further equip myself with general knowledge so as to be able to provide an answer when needed.
P3	- From the non-Christians I observe and learn from renown commentator who is of different faith. - Influencing leaders in the community who integrity and dignity is proven at large.
P4	Driven to bring the Kingdom of God to the society at large

4.3.2. Essential themes and thematic statements of the participants' continuing learning

Using NVivo 11 programme, I determined 204 thematic statements (see Table 7 below). From these thematic statements, I was able to categorise four essential themes as formal, non-formal, informal and self-determined learning. The data were analysed by lived relations with people, body, time, space, things and technology before the nodes were created to obtain the essential themes.

Table 7 – Essential themes and thematic statements

Essential Themes	Thematic statements	Number of cases	Total No. of Cases
Continuing learning through formal setting			**2**
	Completed programmed at seminary	1	
	Previously pursued, but was unable to complete the programme	1	
Continuing learning through non-formal setting			**7**
	Participating in conferences and seminars	7	
Continuing learning through informal setting			**67**
	Interacting with family members	12	
	Interacting with mentors (senior pastors, officers at Pusat)	12	
	Interacting with church members	12	
	Interacting with peers (fellow pastors and elders)	11	
	Interacting with friends	10	
	Interacting with people from the secular world	10	
Continuing self-determined learning			**128**
	Self-determined learning through filtering and evaluating Website information	26	
	Self-determined learning by reflection resulting in evaluating, verifying, and analyzing from a biblical perspective	26	

	Self-determined learning through dependence on God	17	
	Self-determined learning through reading and interacting with books	13	
	Self-determination learning requires self-motivation	13	
	Self-determined learning requires time management	11	
	Self-determination learning is driven by the passion to learn	10	
	Self-determined learning through system thinking	7	
	Self-determined learning within the context of location (City: Church/City of Miri/State of Sarawak)	5	

From the above table, it can be seen that the participants continued to learn after graduating from MBS in their lived experiences of learning through four possible settings: formal, non-formal, informal and self-determined learning.

4.3.3. Participants' continuing learning through formal setting

Only two of the four participants continued to learn in formal settings after graduating from MBS. P2 pursued formal learning at a seminary where he graduated with a Master of Divinity. P4 attempted to pursue formal learning. He said:

> I did [pursue] distance[6] learning with OUM (Open University Malaysia). That time it was still class setting. So I did a short course - I should say short course, because I did not complete it, psychology, is more to [the] classroom setting. That is why I cannot pursue it further because the class was held on Saturday afternoon and Sunday, the whole Sunday from 8 a.m. to evening. But weekends are busy times, as a pastor.

[6] P4 meant "blended learning in a formal setting" for he had to attend classes on Saturdays and Sundays. He mentioned "That time it was still class setting." The classes in Miri were held at OUM Learning Centre located at Lot 993 & 994, King's Commercial Centre Blk 10, Jln Miri – Bintulu. Open University Malaysia, accessed April 28, 2016, http://iradio.oum.edu.my/oumbeta/study_oum/studyOUM002aSabahSarawak002cStudent.html.

P4's pursuit of formal learning was restricted due to family and ministry commitments.

4.3.4. Participants' continuing learning through non-formal setting

Even after graduating with M. Div., P2 continued to learn non-formally and informally. He said, "I keep on upgrading myself and keep on learning...So to me, learning will never stop. There is no end to learning." One of the ways for non-formal learning is for the participants, as pastors of BEM, to attend conferences and seminars[7] For personal development as well as for training and exposure, BEM or other organisations do organise conferences and seminars on evangelism, leadership and pastoral responsibilities "to enhance my pastoral responsibility, especially for preaching and more to leadership, more to leadership, Christian leadership" (P4). P3 expressed the "pursuit of holistic, spiritual growth and maturity there is needs to actively explore new learning opportunities through attending seminars, workshops, conferences organised by Christian organisations locally and internationally to help me gain new knowledge or input in my self-learning."

From a collation of the participants' self-reports, the list below shows the conferences and seminars attended by the participants.

[7] In the context of this research on BEM pastors, conferences and seminars organised either by the church or Christian organisations, conferences and seminars are categorised as non-formal learning. Tight (2002, 71) suggested that non-formal education is about "acknowledging the importance of education, learning and training which takes place outside recognized educational institutions."

Table 8 – Conferences and seminars attended by the participants

Purpose	Name of organizations	Participant
Evangelism	Kairos Haggai	P1 P1, P4
Evangelism & Leadership	Impact Asia Pacific Damansara Utama Methodist Church Cell Church Conference	P1 P1, P3
Leadership	Kingdom Leadership Conference Million Leaders Mandate	P1 P1, P4
Discipleship	SPK@SMY (Saya Pengikut Yesus/Saya Murid Yesus) AbbaLove Church Breakthrough Retreat	P3 P3
Missions	International Mission Conference in Myanmar	P3
Theological studies	Sabah Theological Seminary	P2

P1 stated his learning experience on the relationality (lived self-others) with other pastors at conferences as follows:

> There are those who are not really open in sharing. But or else, we learn from one another. We learn from the same struggles, challenges that we have. Even we went to Semenanjung [Malay term for West Malaysia] pastors' conference. So it is sharing with fellow pastors. There are many similarities in the challenges that we have in the ministry. Of course, everywhere there are people who give challenges. Church members, they are also not entirely different from the East Malaysian from the other side. So, as pastors, we do share common challenges in pastoral ministry.

4.3.5. Participants' continuing learning through informal setting

The participants' informal learning was through interaction with people – family members, fellow pastors and congregation members. P1 said he learned from family members' struggles and what they wanted. He emphasised, "They made it known and [are] very transparent. And you find they are really very sincere and genuine in their quests and challenges." P3 indicated he learned through intercourse with family members. He said,

> Through my personal reflection as I converse and discuss with this group of people especially, first, is from the family aspects or family members. I find that they are good encouragers, supporters to me. Sometimes, to me, they are good comforters especially my father as a pastor and he really helps me through.

P4 said that "The real life journey we encounter is our spiritual walk with God, personally as a pastor or as God's servant, family members are very important to us because they are the first group of people whom you need full support when you are in the ministry." P2 also shared his informal learning as follows:

> I learn something new and I apply into my life and I share it with my family [and] with my children and the need to keep on learning, the need to keep on growing, the need [to] keep on maturing in our Christian faith. So learning is unavoidable. It is mandatory. I share [with] them to grow in our Christian faith, it is mandatory for us to learn.

Besides family members, the next group of people whom the participants meet was those from within the pastoral group. They were either fellow pastors or mentors who were senior pastors and other church leaders of BEM. P1 shared his view of learning from his senior pastor:

> And I learn from him (senior pastor) also. Because we make time to have sharing also. So, I learn from him one thing - he is passionate in evangelism. Also, I learn from him that apart from evangelism, he is also passionate about moving on with the things of God.

The senior pastor guided the participants. P3 described him as one who gave "directive and also set a life experience and commitment to the ministry. What he had gone through is a kind of life testimony." P2 shared that there was mutual learning between the senior pastor and him on their function as partners in ministry:

> So in ministry, senior pastor or associate pastor, is a matter of how we function. But in the ministry we are all on the same level. So, I used it to encourage my senior pastor as well. The senior pastor, as I look at, is in terms of functional, functionality how to run the church.

The participants also learned from interaction with fellow pastors. As pastors, they faced challenges, but mutually encouraged one another. P1 shared his learning, acknowledging that he was not the only one who faced burdens and challenges. He explained:

> We thought that ours might be a little bit more, the burden or the challenges…You are not alone in the pastoral experience in the challenges. There are those who part

> of the world in the ministry they also have the kind of challenges. And also, the joy of it and how to overcome.

P3 looked positively when fellow pastors provided critiques, “I see that they are good servants and they are faithful critics. I mean they can critique you and give you very constructive comment[s].” He affirmed that even if the comments “are destructive, but we will take it positive[ly].”

The participants learned not only from those who are pastors, but they also learned from interacting with the church members. P1 commented on this:

> I learn from them (congregation members) in many areas, in many aspects, especially with regard to real life issues like family challenges. And, you know, in life, family challenges are always there in our members.

On the broader horizon of interaction with friends and those outside the Christian faith communities, the participants also learned through dialogues and building relationship with others. P3 learned from their struggles and weaknesses. P1 looked at his learning as building relationships with people as he explained that as a pastor, he would have to “relate to people”. He explained:

> Wherever you are, you can relate to people. So that you can get to know them and whatever the needs or whatever are the challenges in life, so you are there to help them. And be relational. And the objective is also to win them to the Lord…Because I believe we have to make impact. Jesus says we are to be light and salt meaning that we are not secluded but have to be in the world but not of the world. So, we have to make an impact as a living witness to others. And in everyday life, you are the disciple of Christ.

As for experts in the secular fields, P3 looked at their contributions, whether they were in politics, working for the government or private sectors or even doing their own businesses. He shared his experience and learning:

> Sometimes they can bring us to a certain point where they will enable us how to connect with this kind of people and they encourage us to grow and to develop. We can go to what we call it ‘to par’ – to be on par with them.

From the research findings, two participants interacted with their Christian faith communities through the social media. P2 stated that the WhatsApp group was “very

helpful when our friends share something which encourage and provide answers in our quest for ongoing learning." On the use of learning through the social media, P4 shared,

> WhatsApp [group sharing] actually [helps me] because [it] is in your hand, in your palm. The moment people send messages to you, you can read them straight away. Whether [the] messages [are] spiritual or secular, you can read them straight away. A lot of time I was motivated by the messages sent to me. It does help me in my learning process.

4.3.6. Participants' continuing learning through self-determination

Self-determined learning is *through reflection and interaction with people.* The participants saw that the primary duty of a pastor was to build relationships with people. Even when the participants pastored the church, they came into contact with people inside and outside the church. P1 explained that he had to "be led by the Holy Spirit, has to hunger and thirst for the things of God, in power within everyday life and stay of the way, and *be relational to people*…wherever you are, you can relate to people. So that you can get to know them and whatever the needs or whatever are the challenges in life, so you are there to help them."

The participants' learning from interaction with peoples requires *deeper personal reflection* on their learning through relationship with family members, P4 mentioned that learning in the "real life journey we encounter in our spiritual walk with God" through *interaction and reflection* with fellow pastors. P4 replied:

> I learn a lot, as human beings, they have their strong points, they have their weak points. I learned from these people because I have I been pastoring three churches up to now…So, different leaders from different churches I have met have a different way of leading the church their personalities are so much different. Some really shows their weaknesses as human being."

On learning through *interaction and reflection* with mentors, P1 was opinionated in his *interaction* with his senior pastor. He "openly sincerely share my point of view." P1 explained:

> If I do not agree with his point, I can say what I mean, and he is humble enough to also consider it. I say what I think about the situation, how it should be. I notice

> that he also gives and takes. His view is not always right, but we say [out of] respect [for] each other."

The participants learned through *interaction and reflection* with church members. P2 remarked that he learned from his congregation members, "When congregation members asked questions…I told them to give me enough time for me to look for answers. And I learn from them. In fact, their questions spur me to keep on researching and learning." P3 learned from the experiences of his church members for they were "very eager to know a lot from what we (pastors) have experienced in life and also they are always waiting for us (pastors) [to do] something in the ministry." He also remarked that as church members are reliant on the pastor to teach, the pastor had "to convey to them" knowledge which "they are ready to accept." He stated, "I see most of them rely on the pastor."

In order to interact with church members, P1 had to determine his learning as he had to "stay focused and be grounded in the Word of God" in his *interaction and relation* with people. P4 reflected his learning through members' strength and weaknesses. He commented:

> So I learn from their weakness, from their strong points. I think it is very enriching learning through the life of others. So we learn from our members so the members learn from us. So I learn from their weakness, from their strong points. I think it is very enriching learning through the life of others.

Self-determined learning is done upon *receiving feedback and critiques.* The participants did *receive feedback* from various groups of people they interacted with. Upon *receiving feedback and critiques*, the participants had to determine for themselves and to reflect how and where they could improve themselves to serve better. P3 looked positively at *critiques received,* whether they were favourable or not. To him, even "destructive" comments were taken positively for he needed to be willing, ready and humble. He took this process as personal learning.

Self-determined learning is *done through filtering and evaluating Website information.* The list below of the Websites visited by the participants was collated from their self-report on learning.

Table 9 – List of Websites visited by the participants

Participant	Name of Websites	Websites
P1	Benny Hinn Ministries	https://www.bennyhinn.org/
	Derek Prince Ministries	http://www.derekprince.com/
	Kenneth Hagin Ministries	http://www.rhema.org/
	Pastor Chris Online	http://www.pastorchrisonline.org/
P2	Christian Post	http://www.christianpost.com/topics/john-stott/
	Christianity Today	http://www.christianitytoday.com/
	Christianity's Hardest Questions Solved	http://christianityshardestquestionssolved.com/
	Farewell to Rapture by N. T. Wright	http://ntwrightpage.com/Wright_BR_Farewell_Rapture.htm
	Apologetics	www.apologeticsindex.org/_international-ministries
	Let My People Think with Ravi Zacharias	www.oneplace.com/ministries/let-my-people-think
P3	SABDA	http://www.sabda.org/
P4	Christianity Today	http://www.christianitytoday.com/
	Wikipedia	http://en.wikipedia.org/wiki/

The participants were not instructed by anyone to visit the above Websites to share through Facebook or WhatsApp. They determined for themselves what information to read or not to read. P3 indicated that he referred to only one Website. As he was pastoring the Bahasa Malaysia congregation, he used the Indonesian Website resources SABDA. The Website states, "SABDA.org adalah salah satu wujud pelayanan media internet yang akan menjadi salah satu sumber informasi kekristenan bagi masyarakat Kristen Indonesia di dunia internet." (English translation "SABDA.org is an internet

media service which contributes to Christian resources for the Indonesian Christian community in the internet world.")[8] P3 shared his *filtering and evaluating of information* for correctness and truth. He said that "a lot from them [people] used Websites, Facebook and WhatsApp group sharing] because this group of people, they are gifted and they are talented." P2 also looked at the helpfulness of information available from the Internet. However, he insisted, "It is a matter of how we need to digest it and scrutinize it for our local context use and how it can come into our cultures. P4 reflected his *evaluation of* Website information whether it is "biblically and theologically sound." P4 shared that he needed to analyse the Calvinistic and Arminian position as well as to guard against the cultic teachings of The Church of God, Mormons and the Jehovah Witnesses. He shared:

> So, to me, as pastors, we have to be biblically and theologically sound. We know the Bible, then only we can interact with false doctrine. And then from there we analyse their teaching. Then only we know whether they are correct or they are doing the right thing. So, we have to know the Bible.

Self-determined learning is evident in *evaluating teachings from a Biblical perspective.* The participants who had received theological training at MBS were able to discern and examine false doctrines. P1 placed priority in the Word of God. He shared,

> "I have to really chew the Word of God…the Bible is the one that I use to study in depth and how to apply in real life…I normally use the Word of God and I have to really study and to reflect on it and because the scriptures interpret itself. There are many ways it can be applied in fact the Word of God is very rich in interpretation."

P1 examined the historical and geographical contents of Scripture and he determined for himself how to apply them as he had to discover "how to make it relevant during this time." To him, "the crème or the message [is] in the Word of God." P2 also placed priority of the truth of God's Word in his learning. P2 shared:

> Learning through the internet on matters pertaining to my Christian faith is no doubt challenging. This is because there are thousands of information, materials, journals, writings that were produced in relation to biblical and theological issues by different scholars, theologians, writers with different views, understandings, opinions that could affect or be harmful to one's faith, thinking, daily walking with God. Again, there is a need to scrutinize every information, materials, journals, writings that contained views, understandings, opinions in light of the Bible.

[8] SABDA, accessed April 28, 2016, http://sabda.org//tentang/#sabdaorg.

Self-determined learning is *dependent on God.* P1 shared, "I have to pray and I choose the Word of God and study. P3 determined his learning through his *dependence on God* as he sought "to love and fear God with humility" and "to have a teachable heart and a receptive mind" as he sought to obey God. To him, these "two profound things [are] needed in everyday life." P4 looked at learning as "a life journey with God." He shared,

> Being a Christian we also should be growing spiritually. What more to say that being a pastor, a servant of God, we need to grow deeper [in] relationship with God. We need to grow closer with God. So, the way I look at it, the closer we are with God, the more we spend time with God in prayer and reading the Bible.

The participants, as pastors, had positive personal attitude to self-determined learning through their *self-motivation*. P1 responded as follows, "There are many things for you to learn more and more and there are many things you have yet to know." He elaborated on "the need to '*motivate yourself'* to keep on learning." P2's *self-motivation* was "to stand on par with his church members which is "to even go beyond [being on] par standing." He shared that he "needed to keep on updating himself and to keep on becoming a well-informed and successful pastor." P3 acknowledged that "there are a lot of things I do not know. I'm lacking in many areas of spiritual life…Knowing so, I decide what to learn and how to learn." P3 determined his learning that "helps and develops strength in the existing knowledge that I have. So I don't feel satisfied with what [I] have so it is developed from within." P4 expressed his self-motivation, "I feel that I need to educate myself [further] on Christian leadership because I want to contribute to BEM." He added, "So, I think God have put inside my heart the burden that my passion to see BEM move another level in our leadership."

The participants had *passion for their learning* as they determined their own learning. P1 said, "So self-learning is a way to upgrade to another level because there are many things you have yet to know…the *passion* in your heart to keep on learning. That kind of attitude [is] to keep on learning. You have to be *passionate* in your heart to keep on learning." P2 said, "I try to motivate myself and I have a philosophy that to grow I need self-development. So how I can develop myself in learning so I have to determine myself to learn, to keep on learning. P3 stated, "All these years I try to calm myself, to be

passionate to learn and be zealous to upgrade oneself meet with the needs of the congregation and community." P4's stated his passion "to educate myself further on Christian leadership because I want to contribute to BEM. So, I think God has put inside my heart the burden that *my passion* to see BEM move another level in our leadership"

The participants shared their busyness in their pastoral ministry. In the midst of their busy schedules as pastor, they needed to practise effective *time-management*. P1 shared, "the heavy schedule of the business of the ministry, family life ministry, *time management* has to be there because you are given 24 hours per day. So, I have to *manage time*." He illustrated,

> You have *time* on your own, *time* for family, for ministry and for learning have to be with *time management*. *Time management* is [a] fact - but you are the one who manage your time. When you *manage your time*, you can overcome the barriers. You can also say no sometime to ministry appointment. You have to learn to say "No", and not only "Yes, Yes". You have [to] say "No" and postpone and all that to divide your time well, *manage your time* well. Be true to yourself and to others. Don't promise "Okay, Okay" but you don't go also. I mean just be frank and say this time I am busy. People will be disappointed, tell them frankly. Because you are so limited in a sense that you cannot do everything in one go. So *time management* is one of the ways that you have to *manage your time*.

P2 also said about his busyness, "As I mentioned earlier, I can say that I am quite busy. [I am a] busy pastor. Much of my *time* dealing with by managing spiritual needs of my congregation. *Time* factor is one of the many barriers that hinders me to self-determine learning. Beside *time*, family commitment also could become a barrier in my pursuit of self-determined learning." P4 emphasised, "So, the way I look at it, the closer we are with God, the more we spend *time* with God in prayer and reading the Bible."

The participants practised self-determined learning *through reflecting on the books read.* P1 invested in books as resources for learning. He shared, "I used to buy books and I love to *read books*." As for P4, he used *books* in his library, like "commentaries, concordance [and] dictionaries", for the preparation of sermons. He also possessed *books* on counselling, pastoral, leadership, evangelism and other relevant *books.* The participants chose for themselves what *books to refer and read*. No one directed them to do so. In their *reading of books* for their learning, the participants exhibited self-determined

learning as they verified the truth and correctness of the books just like they did to articles on the Websites. P1 shared that he "*dig[s] more into books* or materials, resources that [I] can learn and practise." P2 updated his knowledge through his reading. He shared,

> I keep on upgrading myself and keep on learning from the resources (pointing to his personal library in the office) that I have all this while. So to me, learning will never stop. There is no end to learning. So that is why as a pastor, I see myself in *reading books*, articles so as to get new information, to have new materials.

Self-determined learning has to be done through the *system thinking* in the context of BEM as a learning organisation. The participants chose to adhere within the *system thinking* of BEM. P3 mentioned of his father who is also a pastor of BEM. He said, "My father as a pastor and he really helps me through." P2 is also supportive of BEM's *system* through his excitement when he shared that there would be six or seven of my church members who would enroll to be students with MEC. P1 contrasted BEM's *system* with that of the Roman Catholic church. He mentioned, "There are those who are coming the other side like the Catholics." The participants as BEM pastors learned within the dynamics of BEM's structure, doctrines, and practices. P4 considered the *system thinking* of BEM when he shared his desire to do deeper studies on Christian leadership because he noted that "other pastors are doing theology or biblical studies." He stated that "another pastor [is] doing transformational leadership." He expressed his respect for the leaders at Pusat and his submission to their decisions. He shared:

> Basically, I guess I feel that I need to educate myself [further] on Christian leadership because I want to contribute to BEM. So, I think God has put inside my heart the burden that my passion to see BEM move another level in our leadership.

Self-determined learning is done through *the contextualisation of localised culture.* The participants checked the knowledge obtained from the Internet to the *local cultural context*. P2 looked at the usefulness of "millions of materials that we can get from [the Internet]" but he insisted that "It is a matter of how we need to digest it and scrutinise it for our *local context* use and how it can come into our cultures." Even within Sarawak, P4 shard his experiences of different culture. He had pastored an English congregation in another town about 160 km south of Miri and then pastored one English congregation in Miri town. He commented, "The setup is different." Within the English speaking church

in Miri, there was "a mixed congregation – Chinese and natives." He shared his experiences, "So personality wise and then culture wise [there is] a lot of differences." He is presently pastoring a congregation of mostly Ibans. He has to determine his learning in the *context of the various cultural settings*. He commented, "To me as a pastor, [there] is a very, very big gap."

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Self-determined learning is through *involvement in everyday life matters.* P1 shared his self-determination in their learning through *everyday life issues* for he had to think as he kept learning and being involved in "*everyday life and life issues*." He shared that he was "willing to learn in *all aspects of life*." He held that was the way to "help you to be getting on progressively to upgrade yourself and to learn more and more." He continued,

> And in *everyday life*, you are the disciple of Christ. They don't see Jesus, but they see you – the person who represents Christ… you are also there expectedly to be the light and salt…in *all aspects of life* - spiritual and also secular and physical…You are there to make an impact to be influence and not to be influenced by them, to be transformers for Christ - not to be conformed [to] the world so that is the way we have to *live everyday life* as a Christian witness.

P2 expressed his approach to learning as he shared there are new opportunities every day, "*Everyday life* is a learning. Learning by experience, learning through mistakes. So keep on learning, that is how I enhance my learning and experience." P3 expressed the two profound things in his learning from *everyday life* as follows:

> There are two things that I have [chosen]. The way where I determine learning is to love and fear God with humility, [to have a] teachable heart [and a] receptive mind, [and to have] obedience. And second is through fervent prayer in *everyday life*. That is the two profound things where I choose to be needed in *everyday life*.

4.4. HERMENEUTIC SUMMARY OF THE ESSENTIAL THEMES

The participants could learn by pursuing formal learning in a seminary which offers a set curriculum and programme. Formal learning for the participants would involve drastic changes to the participants like relocation, time away from ministry, family and financial commitments. Only one participant managed to complete a programmed study. All the participants learned non-formally by attending conferences and seminars. All participants learned through informal learning by interacting with people and their struggles in life. The findings indicate that the participants practised heutagogy extensively. The essential themes for the participants' use of heutagogy for their personal spiritual development were through interaction with people, the reading of books and surfing the Websites. The list of the essential themes is given below.

Table 10 – Summary list of the essential themes for the participants' use of heutagogy

People	Books	Websites
1. Interacting with people *2. Receiving feedback and critiques*	*3. Reflecting on the books read*	*4. Filtering and analysing Website information*
Personal spiritual development		
5. Challenging system thinking *6. Contextualising to local culture* *7. Evaluating teachings from a Biblical perspective* *8. Dependent on self-motivation* *9. Dependent on the management of time* *10. Dependent on passion in learning* *11. Dependent on God* *12. Involving in everyday life matters*		

CHAPTER 5

DISCUSSION OF FINDINGS

5.1. OVERVIEW OF THE ESSENTIAL THEMES

I have chosen phenomenology research methodology to describe the four participants continuing learning as pastors of BEM in Miri, Sarawak. To the first component of the research question on whether the participants continued their learning after graduating from MBS, their lived experiences affirmed that they learned from formal, non-formal, informal and from their own self-determination. Only one participant completed formal theological education after graduating from MBS. The findings established that:

- the participants' learning was mainly through non-formal and informal settings
- they learned through their interaction with people, from their readings of books and Websites resources.

To the second component of the research question on whether the participants practised heutagogy extensively in their pastoral ministries, the findings attested to their practice of heutagogy. After the extensive use of heutagogy had been established, this investigative research then focused on how to determine the essences of the participants' heutagogical learning experiences.

This chapter discusses the essences of their heutagogy practice through three sections. The first is that as pastors, they have to learn through their *interaction with people* and have to have a positive attitude when they *receive feedback and critiques*.

The second section deals with the participants' essences of their heutagogical learning through their *reflection from their readings of books,* and from *filtering and analysing Website information*.

The third section deals with the participants' essences of their use of heutagogy to enhance their spiritual growth, which is dependent upon their personal learning by

challenging system thinking, and *contextualising to local culture*. They have to be dependent upon their *self-motivation, passion for learning*, and *management of time,* and *depending on God* when they are *involved with everyday life issues.*

Throughout the discussion of the essences in this chapter, two matters have to be taken into account. First, I will integrate each essence with secular academics, the Bible and theology before ending the chapter with the implications of heutagogical learning for church pastors. Second, as this is hermeneutic phenomenology, I will be using both the first person singular pronoun "I" to refer to my subjective knowledge and the second person plural pronoun "we" to refer to intersubjective knowledge of me, as a pastor, and thus, identifying myself with the participants in the fraternity of church pastors (see Friesen 2012, 39-54).

5.2.PASTOR'S HEUTAGOGICAL LEARNING THROUGH INTERACTION WITH PEOPLE

5.2.1. Interacting with people

Interacting with people involves good communication either verbal or non-verbal modes. Conversations with people entail using languages, gestures, facial expressions and tones. Norris (2004, 4) writes, "A part of conscious experience, namely interactional awareness, can be analysed not only the messages that an individual in interaction sends, but also how other individuals in the interaction react to these messages." Pastors need to communicate effectively by building relationships and enhancing our listening skills. In our *interaction with people*, we learn from the struggles and challenges of the people within their society they live in. Carpendale and Müller (2004, 112) who look at social interactions of individuals, write,

> A significant reason for this adaptation to adaptability is likely to be the evolution via positive feedback of social complexity in the origins of the species. As social groups became more complex, the threshold for individuals being able to participate sufficiently to be able to reproduce was increased accordingly.

The participants learned from personal reflection through *interacting with people* from within the Christian faith communities as well as those who have yet to accept Jesus as their personal saviour.

As we thirst and hunger after the things of God, we have the desire to impact people whom we meet every day. Through these interactions, we converse, observe human behaviours, think through our responses as we analyse our own struggles and challenges. At every struggle and challenge, we determine our paradigms of thoughts which allow us to engage in self-critique. Our presuppositions and assumptions need to go beyond the boundaries of our own upbringing, education, culture and society that we live in.

Jesus' interacted with all levels of society. In Mt. 9:10, "While Jesus was having dinner at Matthew's house, many tax collectors and sinners came and ate with him and his disciples." The Pharisees were challenged to re-consider their views on tax collectors and sinners. Jesus replied that he did not come to call the righteous, but the sinners. He called upon the Pharisees to re-examine their presuppositions and assumptions on how to interact with tax collectors and sinners. In Mt. 26:6-7, Jesus stayed in the home of Simon the Leper in Bethany. In Jn. 3:1-2, Jesus interacted with a Pharisee named Nicodemus who was a member of the ruling council. Jesus interacted with the family of Mary and Martha (Lk. 10:38-42) and attended a wedding at Cana (Jn. 2). Jesus also interacted with little children (Mt. 19:14, Mk. 10:13-16, Lk. 18:16).

5.2.2. Receiving feedback and critiques

As a pastor, I welcome *feedback and critiques.* At the beginning of my ministry as a pastor, I received a written *feedback and critique* for my preaching. At that point, although I took it positively, I was disturbed. It took some time for me to "digest" the *feedback and critique*. We need to realise that there is a process from the time of receiving the *feedback and critiques* to the time when we take corrective action. This process involves self-reflection either by measuring our self-monitored standards so that

we could raise that standard or by looking at causal attributions of errors to uncontrollable sources (see Zimmerman and Schunk 2002, 342).

Sometimes, we could react to the *feedback and critiques* immediately. As humans, pastors do have issues with ego. We need to acknowledge that we are imperfect beings. We need to improve ourselves. Self-improvement motivation is defined as "the desire to improve the self-concept" (Elliot and Mapes 2005, 184). Self-improvement motivation allows us to have personal growth. As part of our growth process, we should attempt to list out our Strengths-Weaknesses-Threats-Opportunities (Humphrey, 2005). Humphey's SWOT analysis is in the business enterprise context. However, if a pastor wishes to do a personal SWOT analysis, the template can be downloaded from MindTools.[9]

Receiving feedback and critique is actually good for pastors. However, in the Asian context, it is normal to give high respect for pastors. This is mainly due to the "face-saving" culture. As such, in the Asian context in general and Sarawak in particular, it is a rarity that church members would give *feedback and critiques.* However, peers and co-workers may give *feedback and critiques*. In my personal experience as a pastor, I recalled only a couple of occasions when church members provided *feedback and critiques.* Most of the time, the *feedback* was positive in nature. However, I appreciated negative *critiques* given as they moots or moves me to examine self and to realise my own follies and shortcomings. It takes someone from outside to give *feedback and critiques* so that we can see where we have gone wrong and change our thinking and our ways. Thus, self-examination is essential for self-improvement. Paul reminds us in 2 Cor. 13:5 that we have to "examine yourselves to see whether you are in the faith; test yourselves. Do you not realize that Christ Jesus is in you - unless, of course, you fail the test?" I consider these occasional *feedback and critiques* as putting me in the "refiner's fire" (1 Pt. 1:7).

[9]MindTools, accessed April 12, 2016, https://www.mindtools.com/pages/article/newTMC_05_1.htm.

We need to acknowledge the fact that we have fallen short of God's glory (Rom. 3:23) and that we need to learn from every echelon of society. Learning in interaction with people is primarily building relationships. God created the universe and people for the purpose of relationship. Genesis 3 records the fall of humankind which saw the relationship between humankind and God broken as a result of Adam's sin. To reconcile that broken relationship, God sent his Son, Jesus Christ, so that we could be reconciled to Him by faith through his Son.

5.3. PASTOR'S HEUTAGOGICAL LEARNING THROUGH READING OF BOOKS

Pastors need to *reflect on books read*. The process of reflection encompasses critical reflection. Merizow (2011, 1) writes, "Critical reflection involves a critique of the presuppositions on which our beliefs have been built." Merizow (1990, 1) explains, "Reflection enables us to correct distortions in our beliefs and errors in problem solving." In the past I had all the while been reading the Bible from an evangelical perspective. Reading Foster's (2001) *Streams of Living Water* allows me to reflect my assumptions of my evangelical tradition. I reflected on my assumptions and realised that the other five traditions – Incarnational, Contemplative, Holiness, Spirit-filled, and Social Justice have their source from the Bible. I am no longer critical of my fellow brothers and sisters from other denominations. Once I held that women should remain silent during worship until I read the positions of the complementarians and the egalitarians. I shifted my position on the role of women in church. Thus, pastors need to have critical self-reflection on their assumptions. Taylor and Cranton (2012, 73) examine the importance of "contextual understanding, critical reflection on assumptions, and validation of meaning by assessing reasons." Critical reflective practice is a start towards the process of transformative learning. Taylor and Cranton (76) explain,

> Transformative learning refers to the process by which we transform our taken-for-granted frames of reference (meaning perspectives, habits of mind, mind-sets) to make them more inclusive, discriminating, open, emotionally capable of change, and reflective so that they may generate beliefs and opinions that will prove more true or justified to guide action.

One major source for self-determined learning is to *reflect on the books read*. The pastors need to be able to give a reflection of their learning. In Lk. 4:16-19, Jesus stood up in the Nazareth synagogue to read from the book of Isaiah. Those who had heard him responded differently. Some accepted what was taught, but some rejected his teaching. I opine that there would be some who were uncertain. In v. 22, Luke reported that "All spoke well of him and were amazed at the gracious words that came from his lips." However, as the discourse continued, Luke recorded a different reaction of the listeners in v. 28, "All the people in the synagogue were furious when they heard this." In order to reflect on the books read, we bring along our past learning, personal backgrounds and experiences. Taking the example of the Benedictine traditional practice of reading the Bible, reading of books includes meditating on its contents together with Scripture leading to *lectio divina* (divine reading). *Lectio divina* has four practice components - *lectio* (reading), *contemplatio* (contemplation), *meditatio* (meditation) and *oratio* (pray). In our reflection of books read, we do not normally treat books as "divine". As we read, we contemplate, meditate and pray for God's message to be revealed to us from the contents of the books read. Thus, learning to reflect on books read enables us to grow in our spiritual journey with the Lord. As an example, I enjoyed reading books by Roman Catholic authors like Henri Nouwen and Joyce Rupp, which have helped me to realise how much more I can do in my pastoral ministry.

Pastors' reflection allows them to examine their experiences and traditions in their ministries. We need to admit that we are continually on a journey of faith and we need to reflect theologically. To reflect theologically is to be involved in the process of examining and being aware, reflexive, corrective, and willing to act upon it as an individual through personal experiences. Wanak (2004, 53) explains the reflection of pastors' personal experience of God in our lives,

> For the Christian, reflection is a spiritual, psychological and intellectual process that integrates faith and experience, theory and practice. Reflection is a process that is to result in holistic change, not just the individuals, but also in corporate and cultural patterns and values.

Reading books on spiritual formation should not be for mere knowledge but for self-examination, for knowledge puffs up, but love builds up (1 Cor. 8:1). To reflect on our

journey with God is to reflect theologically. There are two views for theological reflection. Pastors could view theological reflection as a mystical experience or as a method (Graham, Walton and Ward 2005). I accept that there is a place for mystical experiences of the 14th and 16th century Catholics like Teresa of Avila and Catherine of Siena. On the other hand, if one treats it as method Graham, Walton, & Ward (2005) suggest seven possible theological reflection approaches:

- theology of the heart (e.g. the writing of personal spiritual journals)
- constructive narrative theology (e.g. constructing meaningful stories of our lives)
- canonical narrative theology (e.g. telling stories from scripture)
- corporate theology (e.g. relate to the life of the church)
- speaking of God in public (e.g. engage in philosophy or apologetics)
- theology in action – praxis (e.g. social justice)
- local theology (e.g. contextualise to the local culture).

5.4. PASTOR'S HEUTAGOGICAL LEARNING THROUGH WEBSITES

As much as it is important to reflect when one reads books, as much too it is for one to reflect on readings from Websites. However, there is so much misinformation on the Internet. Pastors' self-determined learning entails *filtering and analysing of Website information* for it is mandatory for them to ensure correctness, accuracy, validity, truthfulness and to discern whether the information is beneficial. I suggest checking with the Georgetown University Library's (2006-2016) *Evaluating Internet Content* [10] where there is a list of questions to answer when assessing Websites. The list includes the credibility of the author/s, specific purpose/s, objectivity and accuracy of the article/s. The articles have to be verified for accuracy, reliability and credibility and link/s should be made available if clarification is desired.

[10] "Evaluating Internet Content," *Georgetown University Library*, accessed April 13, 2016, http://www.library.georgetown.edu/tutorials/research-guides/evaluating-internet-content.

The participants, as pastors, will have to ensure that they fulfil their responsibility to uphold God's truth. We have to think and live theologically adhering to the teachings of the Bible. Thus, they are required to *filter and analyse all Website information*. Self-determined learning helps them to be inquisitive and thus to question everything that they have read. We need to have discernment and wisdom in order to *filter and analyse Website information*. In 1 Tim. 4:16, Paul writes, "Watch your life and doctrine closely. Persevere in them, because if you do, you will save both yourself and your hearers." Paul reminds us in Rom. 12:3, "For by the grace given me I say to every one of you: Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in accordance with the faith God has distributed to each of you."

If pastors have to hold to their faith in Christ, they have to hold to God's truth. The question is "What is truth?" In Jn. 18:37-38, Jesus answered, "You say that I am a king. In fact, the reason I was born and came into the world is to testify to the truth. Everyone on the side of truth listens to me." Pilate replied, "What is truth?" With this Pilate went out again to the Jews gathered there and said, "I find no basis for a charge against him." Jesus had proclaimed earlier in Jn. 14:6, "I am the way, the truth and the life." Although there is a need for pastors to listen to others' perspective, the question that they have to ask is, "What is truth?" In today's worldview, truth has many facets. To me, theological truth has to be lived out. Living theologically is not being idealistic. Living it out in God's ways has to be real and authentic. The reality is that theological living encompasses genuineness, mindfulness and love which are manifested in the life of a person. Truth is attributed to the Triune God. Jn. 1:14 states, "The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth." Jn. 16:13 tells us about the Holy Spirit of truth coming to guide us into all truth. Human truth is limited, but the Holy Spirit will inspire us, God's people, to continually learn His truth we grow in spirituality maturity.

5.5. PASTOR'S HEUTAGOGICAL LEARNING FOR SPIRITUAL GROWTH AND MATURITY

5.5.1. Challenging system thinking

From the findings, I discover that churches are learning organisations. In reflecting on the body as an organism, the church needs to grow and to learn as well. There is also "corporate" culture in churches. Although I hold that a local church is not an organisation per se, but as a body of Christ, a local church's learning is within the *system thinking* of its denominational history, doctrinal positions, theological credence, and organisational structures. Self-determined learning has to consider this *system thinking* of the local church. For a church pastor, it is expected that learning as an individual comes within the church as a learning organisation. Senge (2006, 3) explains learning organisations as:

> …organizations where people continually expand their capacity to create the results they truly desire, where new and expansive patterns of thinking are nurtured, where collective aspiration is set free, and where people are continually learning to see the whole together.

To be set free from the rigidness of *system thinking*, church pastors have also to consider "the politics of fit" in the churches they are pastoring. They will have to deal with the dynamics behind who fits and who does not fit (Tooms et al. 2009). At times, the church pastor has to "challenge the process" (Kouzes & Posner 2012, 156) of organisations' *system thinking* and practices. We will have to process the dynamics of decision making on changes to policies (Rondinelli 1995). We will also need to examine our intrapersonal communication which resides within us (Stacks and Sellers 1994), learn some aspects of thinking (Nickerson and Perkins 1985), and consider using lateral thinking to generate new ideas (de Bono 1968).

Learning can be *within* or *outside of* or *in an ambiguity* of the *system thinking* of the church. The boundaries are set by our church doctrines, distinctive, dogmas, structure, theology and practice. There are *challenges* to the church's *system thinking*. In Lk. 4:28-29, those in the synagogue who heard Jesus' teaching wanted to kill him by throwing him off the cliff. He *challenged the system thinking* of those present in the synagogue. In the

Sermon on the Mount, Jesus *challenged the system thinking* of the understanding of Moses law on murder (Mt. 5:21-26), adultery (Mt. 5:27-30), prayer (Mt. 7:5-14) and fasting (Mt. 7:16-18). There might be possible threats as other church leaders may become upset when the pastor *challenges the system thinking* of the church. My experience with church leaders indicate that they frequently commented that the church must cling on to established decisions and practices. Such rigid and accepted decisions and practices could become enshrined as law. Paul himself *challenged the system thinking* when he sought the Jerusalem Council's acceptance of Gentile believers. One of the requirements was that circumcision was compulsory for Gentiles. In Rom. 2:25-29, Paul *challenged the system thinking* on circumcision by arguing for a spiritual meaning rather than the physical act of circumcision.

In the churches today, church pastors have to abide by the systems of the church. System thinking of the church could be within the church's theological position of Calvinism, Arminianism or Molinism. Churches could be within the denomination system like Methodism, Anglicanism, Baptist-ism, Pentecostal-ism, Roman Catholicism or Charismatic-ism. Church structure and governance either of Presbyterianism, Episcopalism, Congregationalism, or the *ism* of a single "Chief Executive Officer" is also a system within the church. All the above depend on the pastor's or the church's interpretation of the Bible and their understanding of systematic theology. However, there is also the "system" within a liberalist or a fundamentalist. Taking the position that people continue to learn, I hold to the dynamics of learning Christian theology. I am not referring to process theology, but that our learning of theology is a process and is dynamic. Within my understanding of theology as being progressive and dynamic I concur with Helmer's (2004) "open systems". She based her "open systems" on the thought of Friedrich Schleiermacher to provide an epistemological account of systems that draws from both empirical and conceptual reasons. Helmer concluded the paper with a discussion of "open systems" in theology that appeals to the Bible for its empirical and historical determination. She writes in the *Society of Biblical Literature Forum,*

> The field of systematic theology is currently experiencing a make-over. Gone are the days when system is nonchalantly evoked as a meaningful term for a meaningful enterprise. Gone are the days of system's being weighed down by its

> own importance, unhampered by empirical reality in its weightless flight above the fray. Development over the last thirty years in the theological, historical, and philosophical disciplines has discredited system as the royal genre of thought. System's totalizing hegemony over the other is an idea relegated to the past. These are now the days to celebrate difference, the irreducible individuality of the other who eludes the clutches of the I by voicing its distinctive located particularity.

5.5.2. Contextualising to local culture

There is the "I" voice in the pastors' self-determined learning through the culture of the individual. As an example, I am a Chinese born in Malaysia but educated in English. Through my education in English, I am influenced by "westernized" thinking. Bronfenbrenner's (1979) *Ecological Systems Theory* gives the inter-relatedness of five systems in a person's life – the microsystem, the mesosystem, the macrosystem and the chronosystem. I was brought into the microsystem the moment I was born into the Chinese family. The interaction between me as an individual and the environment in the immediate setting formed who I am today. As I grew up, I would have to relate among the various settings like the individual's society and environment. This is true for the participants as well. In their local culture within Sarawak, the pastors had to contextualise what they had read in theology and make it relevant to those in their churches. I had the privilege of joining short term mission trips to remote areas of Sarawak. Coming from Peninsular Malaysia, I had to adjust as I interacted with the natives. I had benefited from the simplicity of the natives' minds and lifestyles. In order to practise self-determined learning, I had to *contextualise to their local culture*.

The participants had to determine for themselves through *the contextualisation of the local Sarawak culture* of the Ibans, Kelabits, Kenyahs, Penans and Lun Bawangs. Most books and Websites on biblical and theological subjects are in English. If the contents of these materials were to be quickly disseminated to the Sarawak native congregations, the pastors would have to translate into their native languages immediately. Even as the pastors translate from English to the native dialects, they have to consider the relevance of the contents to the local congregation. They have to *contextualise* the meanings *to the*

local culture. In 1 Cor. 9:22-23, Paul writes, “To the weak I became weak, to win the weak. I have become all things to all people so that by all possible means I might save some. I do all this for the sake of the gospel, that I may share in its blessings.” In Acts 17:16-17, Paul reasoned with both Jews and God-fearing Greeks in the synagogue as in the marketplace day after day. Having understood the Greek culture, Paul contextualised what he was sharing so that the listeners in Athens could comprehend him (Acts 17:22-34).

Nicholls (2003) gives three levels of understanding cultures – the culture of Scripture, the culture of the pastor, and thirdly, the culture of the people to whom the pastor wishes to share the Gospel. Hiebert (1987) suggested that contextualisation can either be critical or uncritical. Critical contextualisation takes the Bible as divine revelation, not simply as humanly constructed beliefs. Uncritical contextualisation tends to prioritise culture over the Gospel which minimizes the eternal truths found in Scripture in order to emphasise cultural convictions and practices.

5.5.3. Evaluating teachings from a Biblical perspective

As a pastor, I have to evaluate competing truth claims from a Biblical perspective. Trained at MBS, I had to exegete the biblical text accurately as I am aware of the many possible perspectives to biblical interpretation. However, I had to do my own investigation and to come up with my analysis after much in-depth study.

In order to *evaluate teachings from a Biblical perspective,* the participants had to discern all learning. Discernment is taught throughout scripture. Psalm 1 calls for discernment so as when choosing the way of the righteous instead of the way of the wicked. The book of Proverbs guides us in life so that we make wise decisions. In Phil 1:10, Paul instructs, “that you may be able to discern what is best and may be pure and blameless for the day of Christ.” In 2 Thes. 2:15, Paul writes, “So then, brothers, stand firm and hold to the teachings we passed on to you whether by word of mouth or by letter.” Paul gives us the

challenge in Eph. 4:23-24 to "be renewed in the spirit of your mind, and put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth."

The question on how pastors interpret scripture is more sophisticated today. With the advent of Descartes' *cogito ergo sum* (I think, therefore I am), interpretation of the Bible has become more complex. Much research on the Bible has led to various theologies. Undoubtedly, science and philosophy have impacted biblical interpretation since the Enlightenment era with the advent of philosophers like Francis Bacon, John Locke, and Benedict de Spinoza. Sarisky (2015) looks at twenty possible approaches to biblical interpretation ranging from 17th Century de Spinoza's *Theological-Political Treatise* to 20th Century systematic theologian John Webster's *Holy Scripture: A Dogmatic Sketch*. Sarisky writes,

> Of course the Bible makes theological claims. It speaks about God, about Jesus Christ, and about the Holy Spirit; in addition, it speaks about human beings and the world they inhabit in light of their relation to God. There is also no doubt that the Bible originated from a complex set of past historical contexts. The latest texts in the Christian Bible were written over a millennium and a half ago and were collected together to form the two-fold canon of Scripture. So, in this sense, the Bible is both a theological and a historical text. This reader concentrates, not just on different views of the text per se— though that issue is important— but on the question of which *factors drive the process of reading*, and specifically how theological and historical coefficients combine harmoniously or jostle with one another in determining the framework for understanding biblical texts. (Italics mine). (Location 109)

The *factors that drive the process of reading* the Bible come within the two theological positions of either liberalism or fundamentalism. There is the phenomenology of scripture (see Flood 2006, Hart 2014). If one takes a liberal approach to interpretation, one accepts the role of biblical scholarship on textual criticism, source criticism, form criticism and other forms of biblical criticisms. Flood (2006, 503) writes, "In today's context through the phenomenology of scripture, a hermeneutical phenomenology raises profoundly interesting questions about the nature of scripture across traditions and contributes to a semiotically informed understanding that takes seriously both external, text-historical scholarship and internal theological concerns." Helmer and Higbe (2006) claim that there

is the multivalence of biblical texts which gives different theological meanings. Therefore, each pastor has freedom and yet has to be faithful and responsible when they interpret the Bible through their practice of heutagogy.

5.5.4. Dependence on self-motivation

The findings indicate that *self-motivation* is needed for pastors' self-determined learning. Self-determined learning allows the pastors to determine for themselves what to learn and how to learn in the fulfilment of their responsibility bestowed by God on them as individuals. But learning that starts from within oneself will eventually be manifested to others through their teaching and pastoral ministry. Pastors need to be humble even as they motivate themselves to learn. If we are not humble, s*elf-motivation* can be seen by others that we are narcissistic. As such, we should avoid enlarging our egos, carnal nature, self-glorification, pride and personal gain. The pastor's self-motivation should be driven by Jesus' teaching as elicited Mt. 23:11-12, "The greatest among you will be your servant. For those who exalt themselves will be humbled, and those who humble themselves will be exalted." Pastors as Christ's disciples are "to deny ourselves, take up our cross, and follow Jesus" (Mt. 16:24). Our *self-motivation* is focused on the love of God and others.

As pastors, we should be motivated. But the question to answer is whether we are dependent on external factors to motivate us or on internal factors coming from within us. After years of research in learning and motivation, Dembo (2000, 4) finds that "students can learn how to become more successful learners by using appropriate strategies to manage their motivation, behavior, and learning." Motivation for a person includes "the internal processes of setting goals, beliefs, perceptions, and expectations (9)." McLeod (2014) explains Carl Rogers' three components of self-concept as self-worth (or self-esteem), self-image (how we see ourselves), and the ideal self (the person who we would like to be with our goals and ambitions in life). Rogers agreed with Maslow's (1943) hierarchy of needs comprising basic physiological needs, security, love/belonging, self-

esteem and self-actualisation. According to Maslow, self-actualisation epitomises the fulfilment of the highest needs in the meaning of life. *Self-motivation* is intrinsic in nature. It starts from our thinking and then moved towards putting our efforts into place. Provitera (2012, xiv-xv) suggests if we are to be successful in *self-motivation*, we need to create a vision and mission for ourselves, and then to just get up and do it, to stay positive, to have clear logical improvements for people and to control, lead, organise and plan and to take care of ourselves.

Self-motivation is an internal attitude that drives me, but from within this comes the manifestation of love to others. Thus, in order to be Christ's disciple, I have to die to myself. However, I need to concurrently address the need for self-care (being the temple of the Holy Spirit as mentioned in 1 Cor. 19-20) and self-love (which will come into play when we have to love our neighbours as ourselves as exhorted in Mt. 22:39). The self-care and self-love are taken as a responsibility rather than in a narcissistic sense. We are to love Christ and others. Stobel (2016) who shares about Jonathan Edwards understanding of the human person's self -love writes,

> In Edwards's understanding of the human person, there are two kinds of self-love. First, what we might call neutral self-love, is simply a person willing what she wills. In Edwards's words, "Self-love, I think, is generally defined: a man's love of his own happiness" (Works of Jonathan Edwards 8:575). This is nothing other than willing. When we will something, we are simply loving what we love—we are inclining toward what we find beautiful. This is just a form of self-love, and is necessary in order to will something.

Davidson (2008, 92) describes Jonathan's divine self-love in four modes of human self-love: (1) Natural "simple" self-love; (2) "Compounded" self-love, which is the social face of self-love; (3) Fallen, restricted self-love; and (4) Sanctified self-love, which is also called "godly self-respect."

5.5.5. Dependence on passion in learning

To motivate ourselves, we need to have *passion in learning*. Passion in self-determined learning allows us to be autodidactic which is taken from the Greek word $\eta\alpha\upsilon\tau\varsigma$ (self)

and *διδάσκω* (to teach). However, I concur with Solomon (2003, 3) who writes, "None of us could possibly be anywhere near to being *completely* self-taught (emphasis mine)." Paulo Freire (1970) argues that education needed to be both individually liberating and socially and politically emancipatory. Law and Derek (2000, 161) aver that "People with a high level of personal mastery live in a continual learning mode. They never 'arrive'. People with a high level of personal mastery are acutely aware of their ignorance, their incompetence, their growth areas." There are times when pastors realise they make mistakes. There were times when I asked, "Why am I so foolish?" or "What an idiot am I?" I should not be discouraged from situations like these. Instead, these should make me realise my personal follies in order to drive me to have the *passion to learn*. Questioning ourselves is one way to foster in pastors a *passion to learn*.

Driven by *passion in learning,* we need to hold beyond the declaration that we have mere information and head knowledge. Paul instructed us in 1 Cor. 16:13 to "be on (our) guard, stand firm in the faith; be men of courage; be strong. Do everything in love." *Passion in learning* drives pastors to glorify God and love people. However, we are warned by Paul in 1 Cor. 8:1 that knowledge puffs up but love builds up. R.C. Sproul (2009) admonishes pastors who pursue knowledge, "Even the pursuit of the knowledge of God can become a snare of arrogance. Theology can become a game, a power game to see who can display the most erudition. When it is such a game it proceeds from an unholy passion."

A holy passion is a passion fanned by godly motive. We, pastors, have to pursue the knowledge of God to further our understanding of Him and deepen our love for Him as we embark on a quest that delights Him. Jesus encourages such a pursuit of knowledge which is apparent when he says that if we hold on "to my teaching, you are really my disciples. Then you will know the truth, and the truth will set you free" (Jn. 8:31-32). Jesus links knowledge not with power but with freedom. This freedom is not to dominate nor to impress, but to love God and people.

Pastors' *passion to learn* must come from having a passion for Christ in glorifying God. Paul writes in Phil. 3:7-8, "But whatever were gains to me I now consider loss for the sake of Christ. What is more, I consider everything a loss because of the surpassing worth of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them garbage, that I may gain Christ." The passion for Christ drives many scholars throughout history to *learn with passion*. There were many famous scholars who had dedicated their lives to the "surpassing worth of knowing Christ" and to the goal that "the world may gain Christ. Today, the evidence is seen in the works of people like Thomas Aquinas who wrote *Summa Theologica* and Karl Barth who wrote *Church Dogmatics*. The prerequisite for pastors' *passion to learn* is to enter into an intimate relationship with God and people. Ultimately, pastors should desire to will God's purpose on earth so that He will be given all glory and honour. Boa (2015) explains,

> God's eternal purposes reflect his perfect and eternal wisdom, and he had designed the world in such a way that we are most happy when God is glorified in our lives. For reasons that are incomprehensible to us, God has a passion for intimacy with his people, and we participate in his eternal purposes when we pursue him with an undivided heart.

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5.5.6. Dependence on the management of time

The participants mentioned that they needed to *manage time*. But I would prefer to use the phrase "manage oneself" because a person really cannot *manage time* per se. Thus, I would prefer the phrase to prioritise the things we have to do within the time. We merely set aside our time for the task through organising the things we have to do. We can only control with what we use the time that we have but we cannot really control time itself. The writer of Ecclesiastes reminds us that there is a time to be born and a time to die (Eccl. 3:2). We are the ones who have to decide what we wish to do *with* and *within* the time as efficiently as we can possibly plan. We live within time and would really not be able to see what is ahead of us. It is up to us to decide on when, how, and what to do. We need to manage ourselves since we live within time. Time is an "object" was created by God and it belongs to Him as the Creator. Jesus came to dwell at the appointed time in the form of a man to save the world (Gal. 4:4). We lived in the framework of time, but we

do our utmost to glorify God with the time that we have been entrusted. Thus, I concur with Witney (2013) who writes that a disciplined person has to acknowledge that we cannot *manage time*, but we can manage ourselves. One of the greatest challenges for pastors is the area of managing self in self-discipline. Pastors have many auxiliary functions besides preaching, teaching and prayer. We have to change our attitude to avoid procrastination. We also have to learn how to prioritise. We have to discipline ourselves to adhere to deadlines. Tracy (2010, 9) covers the role of self-discipline for personal success, businesses and the good life:

> Discipline has been defined as self-denial. This requires that you deny yourself the easy pleasures, the temptations that lead so many people astray, and instead discipline yourself to do only those things that you know are right for the long term and appropriate for the moment.

I concur that the participants as pastors, had to be disciplined in their lives. Self-discipline is crucial for self-determined learning. In 1 Tm. 4:7, Paul reminded Timothy to "discipline (himself) for the purpose of godliness." As a pastor, I realised that there are many things that pastors need to do – preaching, teaching, counselling, planning, administering, budgeting and sometimes even overseeing church building maintenance. Even though these functions are necessary, one of the primary duties of pastors is to teach and preach. Continual learning involves holistic learning to keep oneself updated with current affairs and engaging the challenges both in the real world as well as the spiritual and theological aspects. Pastors must have a high level of personal self-discipline for self-determined learning in any areas of their interest. In 1 Cor. 9:25-27, Paul reminds us that "Everyone who competes in games exercises self-control in all things…Therefore I run in such a way, as not without aim; I box in such a way, as not beating the air…" Paul reminds us in Phil. 3:12-14 that we have not attained perfection, for we have to "press on so that I may lay hold of that for which also I was laid hold of by Christ Jesus…but one thing I do: forgetting what lies behind and reaching forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus."

5.5.7. Dependence on God

The participants shared that they looked to divine help. As a pastor, there were times I experienced difficulties. I had to turn to God for help. Pastors turn to God in prayer and seek divine inspiration from the Bible. Below is Leclercq (1982, 11-2) talks about St. Benedict's learning and his dependence on God:

> St. Gregory recounts that the young Benedict left Rome and school to go and lead in solitude a life entirely consecrated to God…Benedict leaves everything and escapes from school. Why? Not because he was doing poorly in his studies—that is not implied at all—but because student life, school life, is full of danger to morals. All the rest of St. Benedict's life was to be subordinated to the search for God, and lived out under the best conditions for reaching that goal—that is to say, in separation from this dangerous world. Thus in the life of St. Benedict we find in germ the two components of monastic culture: studies undertaken, and then, not precisely scorned, but renounced and transcended, for the sake of the kingdom of God. Benedict's conduct is no exception: it is typical of the monks of antiquity.

There were times when I had much contradictions within myself. There were times I felt that I was in "a dangerous world" of opinions and theories amidst the politicking and suppressions of other views or perspectives. In my self-determined learning, I depended on God for wisdom for spiritual discernment and guidance.

Pastors are not perfect beings and it is impossible for them to know all things. We are merely entrusted to do our utmost. We need to depend on God. Prayer is an indispensable part of a pastor's life for we depend on God for direction and wisdom. To supplicate for inspiration or illumination is to seek the empowerment of the Holy Spirit. When we need help, we shout to The Lord with the words of Ps. 121:1-2, "1 I lift up my eyes to the mountains - where does my help come from? My help comes from the Lord, the Maker of heaven and earth." In Phil. 4:6, Paul advised us not to "be anxious about anything, but in every situation, by prayer and petition, with thanksgiving, present (our) requests to God." 1 Pt. 5:6-7 is a reminder to "humble yourselves, therefore, under God's mighty hand, that he may lift you up in due time. Cast all your anxiety on him because he cares for you."

If pastors were truly humble, they would be able to acknowledge their need to be dependent on God. In the Asian context, when pastors say "I don't know" to questions from church members, they fear losing face. From the church members view, pastors are supposed to know biblical and theological matters. There was an occasion when a teenager asked me for an explanation on the Roman Catholic's belief of incorruptibility. The Catholics hold that divine intervention allowed some human bodies to avoid the normal process of decomposition after their deaths. I had to acknowledge that I do not know. I had to pray and research to give her an explanation. But the lesson I learned is that I learned from questions that I cannot answer. Pastors have to have the courage to admit they are not all-knowing. They have to depend on God as they search for answers.

5.5.8. Involvement in everyday life matters.

We depend on God who created us in His image. However, there are choices given to each of us. There *were* and *are* and *will be* two ways to look at life – either our life is based on cause and effect or through the mysteries of life. In our decision to determine for ourselves what and how to learn, we would have to face the consequences of our learning. Learning through *everyday life matters* cannot be dichotomised into spiritual and secular. I acknowledge the truth of the secular self-determined theory of Deci and Ryan's (1985) where they posit three innate psychological needs for motivation - competence, autonomy and relatedness. We feel competent when our performance is effective. Autonomy refers to our ability to express ourselves where our inner self is the source of our actions. Relatedness refers to our being connected with others in a social group. The objective of being competent, autonomous and relatedness is that we can have a blessed life or eudaimonia (a good happy life). Ryan, Huta, & Deci (2008) suggested four motivational concepts for eudaimonia:

- to pursue intrinsic goals and values for their own sake,
- to be autonomous,
- to be mindful and act with a sense of awareness, and

- to behave in ways that satisfy basic psychological needs for competence, autonomy and relatedness.

However, Christians have to view eudaimonia cautiously as the pursuit of happiness cannot be at the expense of doing what is right. Eudaimonia can be hedonistic when one is in pursuit of pleasure. Even *summum bonum* (the highest good) is not the intent of the Gospel of Jesus. Jones (2013, 15) writes that biblical ethics of *summum bonum* glorify God, but the *summum bonum* of secular ethics such as ethical egoism glorifies man.

Learning is a lifelong process. Our lifelong learning includes getting *involved in everyday matters*. Pastors are challenged to be spiritual, academic, reflective, engaging, feeling and doing. As pastors continue in ministry and live to please God, we seek to be continually transformed. In Eph. 4:22-24, Paul reminds us to "put off (our) old self, which is being corrupted by its deceitful desires; to be made new in the attitude of (our) minds; and to put on the new self, created to be like God in true righteousness and holiness." In our *everyday life matters*, we should be guided by God's Word as we apply our learning. Jas. 1:22 teaches us that we "do not merely listen to the word, and so deceive (ourselves). Do what it says."

Firet (1986, 114) writes, "To be a Christian is to be in the making." Pastors are also in the making. There is no perfect pastor except for Jesus Christ. Pastors are to emulate Jesus' learning. During the time of Jesus, there was no Internet, but there was dissemination of information (e.g. Lk. 4:37, 5:15, 7:17). Jesus learned from his interaction with people in everyday life matters. Today, pastors learn from *everyday life matters* as well. Everyday life encompasses learning from nature, observation, experiences of our own through the van Manen's six essential themes - corporeality, relationship with people, handling materiality, time, space and technology. Pastors learn from each other and from direct personal contacts with church members as well as non-church members.

Pastors can also learn from the reading of books. Books can be bought or borrowed from the libraries. In Miri, I used the Miri public and Curtin University libraries for academic

books. These libraries have interlibrary services where the librarian can arrange for books to be couriered from other libraries for a fee. There are so many resources available on Websites for anyone who wishes to pursue further learning. I have subscribed to online Questia Library to access academic books and journals.

We learn from those who are still alive. We also learn from those who have gone into God's glory and have left us legacies of their writings. Many have contributed books and articles in sciences, arts, philosophy, history, business, economics and sports. However, there are three important reminders for us in our pursuit of knowledge.

Firstly, we are reminded to be obedient to God and His Word throughout our lives. In Jn. 14:21, Jesus says, "Anyone who loves me will obey my teaching. My Father will love them, and we will come to them and make our home with them." In Jn. 14:23, Jesus says, "If you fully obey the Lord your God and carefully follow all his commands I give you today, the Lord your God will set you high above all the nations on earth.

Secondly, we are reminded to think theologically to ensure we know the will of God. We have to acknowledge our shortcomings. We need to realise that we have embedded theology. Stone (2013, 15) writes, "Embedded theology is the implicit theology that Christians live out their everyday lives." He adds, "Christians learn what their faith is all about from their endless encounters with their Christianity - formal and informal, planned and unplanned in what is called embedded theology."

Thirdly, pastors are to acknowledge the presence of God in the learning of *everyday life issues*. In all that we do, we experience *coram Deo* (the presence of God). Sproul (2015) explains,

> This phrase literally refers to something that takes place in the presence of, or before the face of, God. To live c*oram Deo* is to live one's entire life in the presence of God, under the authority of God, to the glory of God.
> To live in the presence of God is to understand that whatever we are doing and wherever we are doing it, we are acting under the gaze of God. God is omnipresent. There is no place so remote that we can escape His penetrating gaze.

Brother Lawrence sensed God's presence in his work in the kitchen in Discalced Carmelite Prior in Paris,

> That, when he began his business, he said to GOD, with a filial trust in Him, "O my GOD, since Thou art with me, and I must now, in obedience to Thy commands, apply my mind to these outward things, I beseech Thee to grant me the grace to continue in Thy Presence; and to this end do Thou prosper me with Thy assistance, receive all my works, and possess all my affections. (*The Presence of God*, Fourth Conversation)

God is with us as we learn. God is with us in all that we do. So, acknowledging the presence of God is dwelling in His presence. In Jn. 17:21-23 is found the following prayer of Jesus:

> Father, just as you are in me and I am in you…I have given them the glory that you gave me, that they may be one as we are one - I in them and you in me - so that they may be brought to complete unity. Then the world will know that you sent me and have loved them even as you have loved me.

5.6. IMPLICATIONS FOR THE USE OF HEUTAGOGY FOR CHURCH PASTORS

As a pastor, my ultimate aim is to glorify God while loving and serving fellow humankind. I acknowledge that my learning is lifelong and that my spiritual well-being as well as my physical well-being is fully dependent on Him. I learn from those in the Christian faith communities and those in the secular world. We stop learning when we die. As long as we have breath in us, we continue to learn every moment in life. As human beings, we, the pastors, are made in God's image. As Christians, we, the pastors, have the perfect model learner in the person of Jesus Christ. If Jesus determined his learning for himself, we too could determine our learning for ourselves.

Before pastors can even practise heutagogical learning, we have to be convinced of three considerations. Firstly, we must not be afraid of accepting Hase and Kenyon's heutagogy based on humanism which is:

> a doctrine, attitude, or way of life centered on human interests or values; especially: a philosophy that usually rejects supernaturalism and stresses an individual's dignity and worth and capacity for self-realization through reason.[11]

From the above definition, it appears that in Christianity, there is no place for studies on topics based on humanism. I hold that Christians should not be afraid to engage academically or scholastically in humanism. Christians have engaged in science and will continue to do so in the future. In *Science and Hermeneutics*, Poythress (1996, 465) writes, "Humanistic interpretation introduced a new disciplinary matrix for the study of Greek classics and the Bible." Christians should not be afraid to engage in philosophy or human science. Worley (2012, location 2622-36) challenges Christians to study philosophy:

> Such a pursuit can never be too far away from the interests of Christians - people who claim to have encountered not only the Truth but the Way and the Life as well. Therefore, when such pursuits of truth find a place in a Christian liberal arts education, the discipline of philosophy represents immense possibilities for the future of faith and learning. In this way, I wish to demonstrate that philosophy always has and hopefully will continue to be an invaluable aid to the intellectual life of Christianity and the faith of the church.

The second consideration is that church pastors need to learn to accept that all learning is personal. As a pastor, I have taken up this challenge to use phenomenology which is a subject of human science. Some pastors may not agree with my human science approach, but I testify that I have learned much from the readings on phenomenology.

It is a challenge for pastors not to indoctrinate church members with the church's paradigm of knowledge. Pastors need to acknowledge that there is a phenomenology of knowledge even among Christians. Church members should be given the autonomy to learn and to differ in opinion from that of the pastor. As such, church pastors have to learn to allow congregation members much leeway to be personal. It is impossible to "block" the learning mind of every church member. They learn in their personal capacity

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[11] "Humanism," *Merriam Webster Dictionary*, accessed May 19, 2016, http://www.merriam-webster.com/dictionary/humanism.

and determine what they wish to learn. The pastor can only give learning guidelines. Couros (2016) gives three reasons why all learning is personal:

- Each individual has their own experiences and acquired knowledge. (Past)
- Each person creates their own connections to content based on the reason mentioned above. (Present)
- What interests each person biases what they are interested in learning to move forward. (Future)

Church pastors accept that church members need to have a high level of continual learning. Senge (2006, 340) writes,

> People with a high level of personal mastery live in a continual learning mode. They never 'arrive'. People with a high level of personal mastery are acutely aware of their ignorance, their incompetence, their growth areas. And they are deeply self-confident. Paradoxical? Only for those who do not see that 'the journey' is the reward.

The third consideration is that church pastors have to accept that heutagogy is within the continuum of PAH. Garnett and O'Beirne (2013, 139) chart the continuum of PAH.

Table 11 – The continuum of pedagogy, andragogy and heutagogy

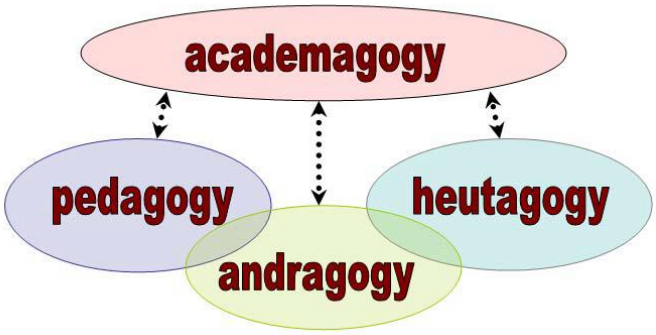
The continuum of PAH as follows:	Pedagogy	Andragogy	Heutagogy
Locus of control	Teacher	Teacher/learner	Learner
Education sector	School	Adult	Research
Cognition level	Cognition	Meta-cognition	Epistemic cognition
Knowledge production context	Subject understanding	Process negotiation	Context shaping

As mentioned in the Excursus, I strongly believe that Jesus practised heutagogical learning within the continuum of PAH. Jesus learned within a community in the family setting, at synagogues, and in the Temple at Jerusalem. However, a much more detailed research is required on the topic of heutagogy in the Bible. Within the continuum of PAH, one realises that learning could not exclusively be using heutagogy. The PAH continuum indicates the dependence on our relationship with others. Thus, although heutagogy allows one to grow in spirituality, one's learning enhances through community

learning as well. Pastors learn from the community within the church he pastors, the community of the pastoral group, the community of leaders from other organisations like National Evangelical Christian Fellowship and Christian Federation of Malaysia, or interdenominational mission organisations like Overseas Missionary Fellowship, Serving In Missions and Wycliffe Bible Translators. Pastors need to be exposed to a broader learning environment.

Pastors could be challenged to be more academic to think out of the box by learning within the continuum of PAH. Pastors are encouraged to engage with scholars and academics through academagogy which means "academics (scholars) lead" (Winter et al 2008, 2-3). Academagogy is diagrammatically given below:

Figure 2 – Pedagogy, andragogy and heutagogy interaction with academagogy



If pastors desire to pursue academagogy, they have to look into connecting with academics around the world. Kamenetz (2010) suggested pursuit of further higher education through DIY U (Do-It-Yourself University). Pastors who desire to take the academic challenge to upgrade their continuing learning can do so through Massive Open Online Course (MOOC). MOOCs provide online courses on a large-scale basis given through open free access via the internet. Tracy (2014) reported in *Christianity Today* of the largest MOOC by Harvard through edX:

> More than 22,000 students from 180 countries are currently studying Paul's New Testament letters, thanks to Harvard University and edX, which offers massive open online courses (MOOCs) for free.
> Professor Laura Nasrallah is teaching "Early Christianity: The Letters of Paul," which "explores the context of these letters in the Roman Empire and the impact of these powerful texts today.

On April 5, 2016 Harvard University Department of Humanities offered MOOC courses through edX on April 5, 2016 entitled "Christianity Through Its Scriptures."[12] Regent University launched a Christian MOOC platform called LUXVERA™ at luxvera.regent.edu featuring free courses on religion. LUXVERA® provides courses entitled "Who is Jesus? (MOOC J001) What did Jesus teach? (MOOC J002) and Why did Jesus live? (MOOC J003)" conducted by Corne' Bekker at http://luxvera.regent.edu/disciplines/2.[13] Gordon Conwell Theological Seminary provided many biblical courses through their iTunes U for Macs and PCs MOOC courses.[14] Patheos provides lots of learning opportunities through MOOC Divinity School.[15]

To study MOOC courses requires discipline and a high level of commitment to self-determined learning on areas of their interest. But for pastors who just wish to practise heutagogy for personal spiritual development, there are tons of resources on the Web that they could look up. Likewise, pastors wishing to learn biblical Hebrew or Greek, could start with self-determined learning of these biblical languages by visiting some Websites.

Pastors, who prefer to learn through audio-visual, could learn through YouTube. A list of YouTube Websites is suggested below.

Table 12 – Suggested list of YouTube Website for pastors' heutagogical learning

Subjects	Website links[16]
Biblical Hebrew	Basics of Biblical Hebrew by Miles V. Van Pelt at https://www.youtube.com/watch?v=uIfLf_ffDyw
Biblical Greek	Basics of Biblical Greek Video Lectures by Bill Mounce https://billmounce.com/basicsofbiblicalgreek/lectures
New Testament Studies	New Testament History and Literature by Dale B. Martin "Introduction: Why Study the New Testament? (Yale University)" at https://www.youtube.com/watch?v=dtQ2TS1CiDY
Systematic Theology and	1. Wayne Grudem: Professor of Theology and Biblical Studies website at http://www.waynegrudem.com/category/media/videos/ 2. N. T. Wright's "Lecture - N.T. Wright - How Paul Invented Christian

[12] MOOC List, accessed April 19, 2016, https://www.mooc-list.com/tags/christian-scriptures?static=true.
[13] LUXVERA, accessed April 24, 2016, http://luxvera.regent.edu/disciplines/2.
[14] Gordon Cornwell Theological Seminary, accessed April 23, 2016, http://www.gordonconwell.edu/resources/iTunes-U.cfm.
[15] Patheos, accessed April 19, 2016, http://www.patheos.com/blogs/jesuscreed/2013/01/18/mooc-divinity-school/.
[16] Websites links were accessed on April 24, 2016.

Biblical Studies	Theology" at https://www.youtube.com/watch?v=WkcjFHYIugY
Christology	Bruce Ware of Southern Baptist Theological Seminary at http://www.sbts.edu/resources/alumni-academy/christology-lecture-1/
Church History	1. Church History by David Guzik at https://www.youtube.com/watch?v=HgwjwZi3858 2. Church History by John Stevenson at https://www.youtube.com/watch?v=0qWaBnPPRVs
Christian Apologetics	1. Norman Geisler videos at https://www.youtube.com/playlist?list=PL6C80E2C3A5503F8D 2. Ravi Zacharias International Ministries at https://www.youtube.com/playlist?list=PL6C80E2C3A5503F8D
Christian Ethics	John Feinberg of The Master's Seminary at https://www.youtube.com/watch?v=TCVOyb79lWE

For pastors who would like to listen to lectures instead of watching YouTube, below is a list of Podcasts they could listen to.

Table 13 – Suggested list of Podcasts for pastors' heutagogical learning

Subject	Website links[17]
Philosophy of Religion	T. J. Mawson of the University of Oxford at https://podcasts.ox.ac.uk/series/philosophy-religion
Biblical Interpretation	Principles for Biblical Interpretation by James Voelz at https://itunes.apple.com/us/itunes-u/principles-for-biblical-interpretation/id426800662?mt=10
Gospel of Matthew	Gospel of Matthew by Jeffrey Gibbs at https://itunes.apple.com/us/itunes-u/gospel-of-matthew/id426809187?mt=10
Church Leadership	Church Leaders at http://www.churchleaders.com/podcast

A list of Christian publishers is available at http://www.westbowpress.com/Christian-Publishing-Companies-List-Directory.aspx.[18] For readers of books or digital books, the following Websites of Christian book publishers should enable them to come across newly released book.

[17] Website links were accessed on April 24, 2016.
[18] Accessed April 24, 2016.

Table 14 – Suggested list of Christian book publishers

Publisher	Website links[19]
Baker Academics	http://bakerpublishinggroup.com/bakeracademic
InterVarsity Press	https://www.ivpress.com/cgi-ivpress/newreleases.pl
Zondervan	http://zondervanacademic.com/products

One other way to view books is for us to read excerpts of books from eBook sellers like Amazon.com. We could read the content page and the preface of the eBook. For pastors, heutagogy has opened the door to vast and expanded learning as long as they are willing to learn and to acknowledge the need for continual learning in order to shepherd the congregational members.

If desired, pastors could trace the book author's contact and write to them directly. The authors may or may not reply. But my experience is that they normally do. We can also find out the author's blogs and communicate directly with them. After I had chosen my interest in the heutagogical learning approach, I emailed Stewart Hase. I also wrote to Lisa Marie Blaschke and Bernard Bull who replied and gave me some suggestions. I have been receiving uploads of Blaschke's and Cochrane's papers and other academics through Academia at https://www.academia.edu/. I received weekly updates from Stephen Downes' *OL Daily* at http://www.downes.ca/index.html. If I wish to, I could trace other scholars' email addresses or Facebook accounts so that I could write to them on matters pertaining to heutagogy.

There are so many possibilities for one to practise heutagogy. However, we have to be selective for our time and resources are limited. We need wisdom and spiritual discernment. For pastors learning has to be dependent on God and the enablement of the Holy Spirit. For our holistic spiritual development, there is need for us to see how we can impact the Christian faith communities through discussion, conversation, dialogues,

[19] Website links were assessed on April 24, 2016.

attending conferences according to God's timing. We have to look out for various programmes either locally or overseas.

CHAPTER 6

CONCLUSION

Through this research, I have discovered that pastors can learn through formal, non-formal and informal settings. The objective of this phenomenological research is to study the use of heutagogy for pastors' learning whereby I had selected four pastors from BEM Miri, Sarawak to study their consciousness in their self-determined learning. The literature review has noted increasing recognition on the use of heutagogy in secular higher education institutions of developed countries in the West and Australasia. In this conclusion, I will: (1) review the limitations of this research, (2) suggest additional possible areas where future researches could be pursued, and (3) provide a personal reflection of three challenges facing my attempt to publicise and promote heutagogical learning among Christians in Malaysia.

6.1. REVIEWING THE LIMITATIONS OF THIS RESEARCH

I have chosen hermeneutic phenomenology methodology for this study. Although there are phenomenological researches with larger samplings, this study has a small sampling of four participants. All four are male within a very narrow age band of 49 to 53. All the participants are from the same church. This study could be considerably enhanced if there were a broader range of male and female pastors, administrators and elders as well as evangelists and missionaries.

One limitation mentioned earlier was the difficulty to establish the reliability and validity of the data. This research uses two ways to collect data – the self-report and the interview. I could not conduct close observation of the participants as suggested by van Manen (1990, 68). The reason is that I did not have the benefit of observing them in their offices or in their homes. I also did not utilise research instruments like survey questionnaires. Thus, I was not able to triangulate for better reliability and validity of data.

The third above-mentioned limitation of this research is the difficulty to detect or to prevent bias in my interpretation. To further reduce such a bias, the discussion of the findings could be re-visited through a "hermeneutic cycle" (Holroyd 2007, 4). Also I could re-visit the essential themes to expand my theological and biblical reflections.

6.2. SUGGESTIONS FOR FURTHER RESEARCHES

One suggestion for future research is to use a different methodology. I could use grounded theory or case study research methodology (see Cresswell 2013). In particular, I hope to research deeper into the impact of heutagogy on the spiritual development of the Christian faith communities.

As to other research topics, one possibility here is to investigate academically Jesus' use of heutagogy for his own learning. Another possibility is to explore whether Jesus's twelve disciples were exposed to heutagogical learning, especially in the area of learning by doing. However, I have to take extreme care to avoid being speculative as I search for evidence from the Bible. I need to exegete the biblical texts correctly with linguistic tools and examine the cultural practices in biblical times. There may be a need to consider even the extra biblical resources like the writings of the Apostolic Fathers, rabbinic literature and other ancient documents. Archaeological findings could also provide additional evidence for the research as well. I could also explore the use of heutagogy by historical figures like Martin Luther, John Calvin, John Wesley and others.

Dr. Bernard Bull, examiner of this thesis, has suggested,

> Another perspective that would be interesting to explore is learning by doing, which is typically a significant part of heutagogy. In other words, one learns amid preparation of sermons and lessons, and by creating feedback loops about what is working and what is not working, or how it is being heard or received by other people. Similarly, there is [sic] often an emergence of problem-based learning, appearing as real and significant challenges arise in one's ministry, calling for new learning and insights to move forward.

I concur with the above suggestion by seeking to interact with David Kolb's approach to experiential learning in the future. According to Kolb, experiential learning theory defines learning as "the process whereby knowledge is created through the transformation of experience. Knowledge results from the combination of grasping and transforming experience"(Kolb 1984, p. 41). However, it ought to be noted that getting feedback from congregation members for pastors' sermon and/or Bible studies is not a common cultural practice for Malay speaking congregations (comprising of Sarawakian natives). Feedback from church members on preaching is more likely in the city setting like Kuala Lumpur where there are more professionals and academics in the English speaking churches. So this is another area which could be further explored.

6.3. PERSONAL REFLECTION

6.3.1. Heutagogy for theological education in Malaysia

Since the end of 2014, I have been discussing about heutagogy with lecturers at MEC and church leaders in Miri, Sarawak. I shared this with MGC's pastors' fellowship group. All of them had not heard of Hase and Kenyon's heutagogy. Upon my return to Petaling Jaya, I talked to a few church leaders about heutagogy. On February 27, 2016, at the ordination service of the pastor of Assembly of Christians, Petaling Jaya, I met several lecturers from MBS and one from Seminari Theoloji Malaysia. Through casual conversations after the ordination service, I talked about my research on heutagogy. All of them had not heard of this word, nor the concept involved in heutagogical learning. However, after I had explained the term, all could somewhat identify with the concept. One responded that I was referring to self-disciplined learning. In this research, we discover that self-discipline is essential to heutagogical learning and there is a need to reconceptualise learning for "learning is a complex interaction of myriad influences including genes, neurophysiology, physical state, social experience and psychological factors" (Hase and Kenyon, 2013, 22).

One lecturer from Seminari Theoloji Malaysia asked where biblical support for heutagogy could be obtained. He commented that I had used mirror reading. Mirror reading is to read the Bible in reaction to the situation and the people. An illustration is Paul's first letter to the Corinthian church in which he penned his reactions to the problems of the Corinthian church. Although there is truth in mirror reading, Stein (2011) warns that we should not take every command or prohibition as a reaction to problems in the church nor should we think that every teaching needs to react to a doctrinal issue.

I also had the opportunity to meet one former lecturer from Bible College of Malaysia. She commented that the college had to adhere to the accreditation guidelines with regard to the curriculum. I agreed with her but explained that there could be some form of self-determined learning, especially if the choices for assignments were given. However, for the undergraduate programmes, the consideration is more towards the content base. It is expected that the weightage for examination is more than that of programmes for Master of Divinity, Master of Ministry and Master of Christian Studies. I believe seminaries in Malaysia should promote heutagogy for higher theological education programmes for it allows the learning process to be more autonomous, competent and enables the creation of new knowledge through connectivism and collaboration.

6.3.2. Heutagogy for Christian education of church leaders

I had conversations with some church leaders in Petaling Jaya after my return from Miri. They are mainly from the evangelical tradition. Most of the leaders I met had no formal theological education. They had plenty of non-formal learning through participation in conferences and seminars. Their educational experience is mainly confined to learning within their own denominational settings. This begs one question as to whether their learning allows them to examine their presuppositions and assumptions. To facilitate this scrutiny, they need to undergo a process of un-learning what they have learned through such a narrow perspective. I believe that church leaders should strive for lifelong learning

through heutagogy to enable them to broaden their theological outlook and also embrace a more holistic understanding of Biblical truths.

As far as I know, there is not much research done within the Christian faith communities in the use of heutagogy. Thus there are real challenges ahead for further research into heutagogical learning of church leaders and every disciple of Christ. As I examined the lived experiences of the participants, I have reflected my learning journey. I have become ecumenical in thought and learned so much on biblical interpretation through the writing of this thesis. To me, my lived experience of heutagogical learning elevates me to new learning as I meet people and read the updates of literature whether in print or digital. I have actually used heutagogy throughout my ministry as a pastor of the church even before I heard of the word.

Having experienced how the use of heutagogy has helped me to grow, I hope to publicise and promote heutagogy among church leaders beyond the borders of Sarawak.

6.3.3. Heutagogy for personal spiritual growth journey

I am practising heutagogical learning even in doing this research study. I had to learn about the various types of phenomenology methodology. Reading through all the various forms of phenomenology, I determined for myself that van Manen's *Researching Lived Experience* is best suited for this research for his method and practice of hermeneutic phenomenology allows my interpretation. I took up the challenge to trace Jesus' learning from Scripture as well as other available resources. I made use of deductive analysis of the Bible for interpolative studies. I am intrigued by the thoughts of a challenge to investigate how Jesus determined his learning for himself.

Even as I pursue further into heutagogical learning, I acknowledge that there is the "self" *in* and *through* my self-determined learning. As I have accepted the constructivism and

the humanism theory of Hase and Kenyon's heutagogy, I have "a postmodern self." (Blevin 2002, 8). But more importantly in all that I think and do, I have to cling on to "the liturgical self of diversity in harmony – the doxological self, the sacrificial self and the epicletic self" (8-13). My doxological self is to worship God and to pray as ways of proclaiming God's presence on earth as in heaven. My sacrificial self is to imitate Jesus Christ's sacrificial love for fellow humankind as the deepest level of love between the "I" in me and the "You" in the people I meet. My epicletic self is to invoke the Holy Spirit in transforming my personal being to higher spiritual maturity. This phenomenology has been a personal learning journey for me to acquire "redemptive value" as I had to be dependent on God and to fellowship with the community of believers comprising fellow pastors, church leaders, seminary lecturers and fellow church members. God also allowed me to connect with a few academics on heutagogy from around the world.

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APPENDIX 1

Letter requesting Borneo Evangelical Mission President's official permission to conduct interviews on Miri pastors

Dicky Wong Siew Cheong,
Miri Gospel Chapel (English Service),
Lot 427, Jalan Cosmos,
Pelita,
98000 Miri.

Date: _____

Rev. Dr. Justin Wan,
The President,
Borneo Evangelical Mission,
Jalan Cosmos,
98000 Miri.

Dear Rev. Dr. Justin Wan,

Re: Permission to research on Borneo Evangelical Church pastors in Miri

Greetings in the name of our Lord and Saviour Jesus Christ.

This is a follow up on my verbal request to the Deputy President, Pastor Stephen Rining, whom I met on July 21, 2015.

I am pursuing a M.Th. (Ed) with Asia Graduate School of Theology – Alliance. The final part of this program requires a writing of a thesis which involves a field research component.

My research is entitled "An investigation into the continuing learning experiences of Borneo Evangelical Mission pastors in Miri, Sarawak, with particular reference to their use of heutagogy." I will be using a phenomenological research method where I will interview BEM Miri English speaking pastors who are alumni of Malaysia Bible Seminary.

I propose to carry out this research in October 2015.

I appreciate if you could give me the necessary permission to conduct this research with four selected Miri pastors.

If you would like to discuss my research 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 research.

Yours gratefully in Christ,

(Dicky Wong)

APPENDIX 2

Letter requesting for a personal interview

Dear _____

Greetings in the name of our Lord and Saviour Jesus Christ.

May I invite you to take part of this interview for my MTh(Ed) thesis field research, which I am completing with Asia Graduate School of Theology – Alliance.

In general, my research is on how pastors continue to learn. Before the actual interview, I will send you the format for self-reporting of your learning and the interview questionnaires for you to prepare for the interview.

The interview will be recorded through a digital voice recorder and a handphone. The interview will be transcribed and a copy of the transcription will be emailed to you for your approval.

The whole process will take about 2 hours of your time. You have a choice of either two sessions of 1 hour or a break for a one 2 hour session.

Please be assured that your name will not appear in the final report. It will be coded as P1, P2, P3, and P4. For verification purposes and academic diligence, the digital voice record and the transcription may be perused by my thesis supervisor and the thesis examiners. However, your names will never be revealed.

I thank you if you are willing to participate. It is my hope that this research will contribute to the church leaders in Sarawak and Malaysia as pastors and leaders continue to fulfil the command to make disciples of all nations (Matthew 28:19).

If you would like to discuss your participation in this research 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 research study.

Yours sincerely,

(Dicky Wong)

APPENDIX 3

Respondent's personal profile

Please fill in the blanks.

1. Name: _____

2. Age: _____

3. Sex: _____

4. Graduated at Malaysia Bible Seminary: _____
(Dip.Th./B.Min./B.Th./M.C.S./M.Div./M.Min.)

5. Year graduated: _____

6. Presently pastoring which branch: _____

7. Previously pastoring which branches: _____

_____

8. Contact no: HP_____ Office _____ Home _____

9. Home address: _____

_____

Email address: _____

APPENDIX 4

An undertaking to confidentiality and security of data

Dicky Wong Siew Cheong,
c/o Miri Gospel Chapel,
Lot 427, Jalan Cosmos,
Pelita Garden,
98000 Miri.

To: Pastor _____
(Address)

Date: _____

Dear _____

Re: Undertaking to confidentiality and security of data

I undertake to write in the report and thesis to ensure that your identity will not be revealed. I will undertake to keep all data confidential and that I will keep all data and the sound recordings in s safe place under lock and that I am the only person who have access to it. If the thesis supervisor or the thesis examiners require the data as evidence, they are the only authorised people who are entitled to the data.

I also give an undertaking that all the data and sound recordings will be destroyed and erased permanently after the thesis is completed.

In Christ's fellowship,

(Dicky Wong Siew Cheong)

APPENDIX 5

Research title: An investigation into the continuing learning experiences of Borneo Evangelical Mission pastors in Miri, Sarawak, with particular reference to their use of heutagogy.

Informed Consent

I agree to participate in the study by Dicky Wong Siew Cheong for his AGST Alliance MTh (Education) thesis 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, and I can withdraw from the research at any time up until October 15, 2015.

I consent to audio taping of the interview. I understand that I can stop the interview at any time if I do not wish to continue, the audio recording will be erased and the information provided will not be included in the study.

I understand that I can stop my participation in the focus group at any time if I do not wish to continue, however, as it is a focus group discussion, it will not be possible to erase my participation in the discussion to that point.

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

Signature _____

Name _____ NRIC: _____

Date _____

Researcher's signature _____ Date _____

I am interested to receive a summary of the results of the research, when it is available.

Email address: _____

Tel. no.: _____

APPENDIX 6

Self-reporting on learning

1. After graduating from MBS, which specific areas interest you most?

Biblical	Theological	Practical
e.g. Biblical language/ Old or New Testament/etc.	e.g. Christology/ Pneumatology/ Eschatology/etc.	e.g. Christian Education/ Missiology/Evangelism/ World, social and ethical issues/etc.

2. What are the courses/seminars/etc. that you have attended in order to learn more about the above interest?

Date	Name of institution or organisation	Description of what you have learned

3. After returning from these courses/seminars, etc., describe what you have done to continue seeking more about your area of interest?

4. What are your resources for your learning?

Where do you obtain resources for learning the above?

5. In your pastoral duty in preparing sermons/lessons, do you read or listen to sermons/materials from the Internet?

Yes/No

If yes, please answer the below questions:

Describe the contents you obtained from the Internet when you prepare sermons/lessons?

How do you critique what you are reading or listening to from the Internet?

List of free/paid subscribed website you learn from.

Focus	Website address	Free/Paid	Frequency (Daily /Weekly/Monthly

6. Learning from these three groups of people

From Christians			From non-Christians
From higher level (e.g. senior pastor, lecturer, conference/seminar speakers, etc.)	From the same level (e.g. fellow pastors)	From lower level (e.g. your children, congregation members)	From secular exponents (e.g. national, international, social commentators, etc.)

APPENDIX 7

The interview questions

1. After graduating from Malaysia Bible Seminary, how do you continue to learn on topics that interest you?

2.What are your preferred learning styles – pedagogy, andragogy or heutagogy?

Note:

- Pedagogy is teacher-directed learning.
- Andragogy, which is self-directed learning, was introduced to us when we were taking Christian Education when we were at Malaysia Bible Seminary.
- Heutagogy, which is self-determined learning, is a new concept introduced at the turn of this millennium. It refers to your learning what, how and where as solely determined by you alone.

3. Describe your experiences in learning as you grow in spirituality holistically:

a) Learning from someone else who decides what you learn

b) Learning as self-directed through your personal lives and interaction with others

c) Learning as you decide for yourself on what and how to learn

d) Learning through browsing, reading, interacting with others on Websites, Facebook sharing, and WhatsApp group sharing.

4. Share your spiritual development through your personal reflection as you converse or discuss with:

a) family members

b) friends

c) peers

d) senior pastors

e) fellow congregation members.

5. To what extent do you heutagogical learning approach be enhanced?

6. Where do you get your resources for preparing your sermons or lessons?

7. What intrinsic or extrinsic motivation/s would there be for your self-determined learning?

8. What are the major barriers that hinder you to be self-determined in your learning?

9. How do you overcome these barriers?

10. What further learning activities can you undertake in order to become more self-determined in your learning?

11. How can you be supported to be more self-determined in your learning?

12. What additional self-learning activities can you undertake in pursuit of holistic spiritual growth and maturity?

13. What are your views of learning biblical and theological matters through the Internet?

14. How do you discern your learning through the Internet on matters pertaining to your Christian faith?

15. In what ways would you determine your personal learning as you grow spiritually for a deeper relationship with God, one another and the world?