Crossing borders: Border pedagogy and the formation of emerging adults in
theological education

Mark Barnard

A Thesis submitted to Auckland University of Technology
in fulfillment for the requirements of the degree
Master of Philosophy (MPhil)

October 2020

School of Education

Abstract

Crossing borders: Border pedagogy and the formation of emerging adults in theological education

The intention of this thesis is to consider how the Border Pedagogy articulated by Henry Giroux (1992) might be applied to the formation of emerging adult education at St John's Theological College. The literature is explored in order to clearly articulate Giroux's articulation of border pedagogy, its philosophical basis and pedagogical implications. The applications of border pedagogy in contexts related to emerging adult (EA) education are discussed to identify points of potential practice application.

The literature relating to emerging adults (EAs) and their development is also considered. A number of potential connections with border pedagogy as a practice framework are identified for further discussion in the thesis. The concept of formation is also explored with the view of providing a guiding definition for considering the formation of EAs in a theological education context. The suitability and potential for St John's College as a site of border crossing formation is then explored.

For this pedagogical approach to be considered within a formational training programme at an Anglican theological college, it needs to be identified as a fit philosophically and theologically. A rationale is provided as to how this pedagogical theory connects. The border crossing motif is explored, identifying a strong philosophical resonance within the biblical story.

Finally, the thesis seeks to bring the key observations together by proposing a practice framework for border pedagogy with EA's. The insights and questions identified in the previous chapters are further explored, considering how they could potentially guide the application of border crossing formation.

Contents

Glossary of Māori Words

The following is a glossary of Māori words, names and titles used throughout the thesis.

Hui amorangi – Diocese
Kaiako – Teacher or Lecturer
Kāhui - Group
Manukura – Principal
Māori – The Indigenous People of Aotearoa New Zealand
Marae – Traditional meeting house
Mihimihi – Greetings or introductions
Mihingare – Missionary or term used for the Anglican church
Pākehā – New Zealander of European descent
Pihopa – Bishop
Pōwhiri – Welcome ceremony
Purākau – Traditional stories or narratives
Rangatahi – Youth
Tamariki – Children
Te Kaunihera – St John's College governance board
Te Kotahitanga – The governance board for education across the Anglican church in Aotearoa/New Zealand and Polynesia
Te Rautaki Mahere Minitatanga – Tikanga Māori ministry education strategic plan
Te Ruinga – A young adults programme run at St John's College over 2017 & 2019
Te Tiriti o Waitangi – The Treaty of Waitangi
Tangata whenua – People of the land or local people
Tikanga – Customs or approaches. Used in the specific Anglican context to refer to the three autonomous, self-governing Māori, Pākehā and Pasefika ecclesial bodies
Waiora o ngā Rangatahi ki Aotearoa – Wellbeing of Young people in New Zealand
Whakawhanaungatanga – The process of making connections with people
Whānau – Families

Attestation of Authorship

I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by any other person (except where explicitly defined in the acknowledgements), nor material which to a substantial extent has been submitted for the award of any other degree or diploma of any university or other institution of higher learning.

Mark Barnard
10 September 2020

Acknowledgments

Chapter One
Crossing borders: Border pedagogy and the formation of emerging adults in theological education

Understanding the roots of identity politics, and turning conventional perception on its head, has rarely seemed such an urgent task (Malik, 2019)

The current global socio cultural and political climate is beset by conflicts over power and identity. The question of who determines how we understand who we are and how we are to be in the world seems pressing and central. The last few years have seen global movements such as Black Lives Matter, #metoo, and LGBTQIA rights gaining significant momentum and energy globally. At the same time, counter movements have pushed back, trying to reassert established power and privileged positions. The United Kingdom's 'Brexit', Donald Trump's border wall, and the rise of right-wing populism across the world all testify to a geo-political landscape increasingly shaped by 'identity politics'. Fukuyama (2018) describes this shift:

> In the second decade of the twenty-first century, that [left-right political] spectrum appears to be giving way in many regions to one defined by *identity*. The left has focused less on broad economic equality and more on promoting the interests of a wide variety of groups perceived as being marginalized — blacks, immigrants, women, Hispanics, the LGBT community, refugees and the like. The right, meanwhile, is redefining itself as a collection of patriots who seek to protect traditional national identity, an identity that is often explicitly connected to race, ethnicity, or religion (para. 2, Emphasis in original).

This contest over power and identity is not restricted to the halls of government, or grassroots political movements, rather it can be seen affecting institutions at all levels of society. Educational institutions of course, are not neutral in this highly contested environment, rather they can be understood as a major front of the battle. How a society shapes the hearts and minds of its citizens is significantly determined by the educative spaces they inhabit for long hours of most of their formative years. Educational institutions have the ability and opportunity to reinforce or reimagine the constructions of power, knowledge and identity like no other social institution can. Students will encounter the boundary markers dictated by society daily and have these articulated in a myriad of ways throughout their educative journey. How might educational institutions consciously and deliberately enter such contested spaces in ways that promote critical engagement, justice and equity rather than blindly reinforce the existing status quo? How can these spaces best form critical citizens who carefully evaluate and critique the contesting social narratives they inherit?

Henry Giroux (1943-), standing in the tradition of Paulo Freire, has been a passionate advocate and theorist of critical education for over forty years, arguing for educational

institutions to act as sites of resistance, struggle, and democratic change. Rather than functioning as passive recipients of the hegemonic discourses of society, for Giroux, educational institutions have the responsibility to challenge and transform these in liberative democratic ways. He describes educators both as cultural workers and transformative intellectuals who would assist learners to traverse existing boundaries in the search for new horizons.

This emancipatory educative process was articulated by Giroux as 'Border Pedagogy' (1992) and seeks to name the social, cultural, political and epistemological borders demarcating otherness and categorising societies into 'us' and 'them'. Giroux suggested that these borders should be called into question and redefined through border pedagogy; that this pedagogical approach creates the conditions for 'border crossing', allowing new possibilities to be explored in the borderlands. Furthermore, this approach enables learners to critically assess the merits of inherited borders as they consider alternative futures.

Researcher positioning

I have approached this thesis as a 'teaching practitioner' at St John's Theological College. While a Lecturer/Kaiako at the College, I am also an ordained Anglican Minister in charge of St James Anglican Church in Māngere Bridge, South Auckland. This Church has a predominantly pākehā congregation but is under the governance of tikanga Māori (the māori diocesan structure exclusive to Aotearoa/New Zealand). This is a very unique situation for a pākehā church and pākehā minister. We exist across and within different cultural spaces and the dynamic this causes is both fascinating and challenging.

Prior to this I was an educator in youth development across a number of tertiary organisations along with being a faith-based, community work practitioner. This is where I first came across the concept of Giroux's border pedagogy, which had been applied as a practice framework in youth development. My initial engagements with the concept of border pedagogy piqued an interest in it as a potential practice framework given the various 'borders' I had become used to crossing.

Research question

The hypothesis of this thesis is that border pedagogy can provide a transformative practice framework for educators seeking to take up such a challenge. In particular this thesis will

focus on how to apply Giroux's border pedagogy within a specific educational context, with a specific developmental cohort. The framing question for this exploration is:

How can Giroux's border pedagogy contribute to the formation of emerging adults in the context of an Anglican training college?

Along with unpacking Giroux's articulation of border pedagogy, this thesis will explore the key terms, 'emerging adulthood' and 'formation', and seek to develop them considering their application within a specific theological education context, namely St John's Theological College. Given the specific theological character of such an institution, this particular philosophical orientation will be explored as it relates to border pedagogy.

Thesis organisation

In Chapter Two of the thesis, the literature is explored to clearly articulate Giroux's articulation of border pedagogy, its philosophical basis, and pedagogical implications. Other key ideas of Giroux will be considered in order to more clearly understand border pedagogy. The applications of border pedagogy in contexts related to EA education are discussed to identify points of potential practice application. Critique of Giroux's articulation is also assessed.

The literature relating to EA's and their development is also considered. Here, several potential connections with border pedagogy as a practice framework are identified for further discussion in the thesis. The concept of formation is also discussed with the view of providing a guiding definition for considering the formation of EAs in a theological education context.

In Chapter Three the methodological approach of the thesis is articulated. The necessity of such a chapter in a theoretical exploration of this nature is discussed concluding that in fact it is necessary, in order to clarify the philosophical framework and approach taken.

Over the course of Chapter Four, the suitability of St John's Theological College (St John's henceforth) as a context for the application of border pedagogy in the formation of EAs is explored. The chapter identifies that there has been an articulated desire for the formation of EA's to be an increasing focus of the College. This development, however, has been hindered by ongoing tensions identified in the governance of the College along with the strategic and pedagogical imprecision of the College. The potential for the application of border crossing formation with EAs remains, with several connection possibilities identified. A key to its success would be a clear strategic vision that clearly articulates such an approach.

Chapter Five turns the attention of the thesis to a theological articulation of border pedagogy. For this pedagogical approach to be considered within a formational training programme at an Anglican theological college, it needs to be identified as being a suitable philosophical and theological fit. A rationale needs to be provided as to how this pedagogical theory fits within Anglican ministry training. With this in mind, the border crossing motif is explored, identifying a strong philosophical resonance within the biblical story and its formative potential.

In the final chapter the thesis seeks to bring the key observations together by proposing a practice framework for border pedagogy with EAs. The insights and questions identified in the previous chapters are further explored, considering how they could potentially guide and inform the application of border crossing formation.

At the heart of the exploration of this thesis, are questions of power and identity, questions of what it means to flourish as humans, and questions of how to navigate such terrain with those at a pivotal and formative period of life. Giroux's concept of border crossing implies that this task is movement oriented. It is not fixed or resolved, but there are new spaces to be discovered whose limits have previously been restricted for one reason or another. And now these borders might be crossed. How educators can potentially understand and approach this is an exploratory journey in and of itself. It is to this task that the thesis now turns...

Chapter Two
Border Pedagogy and Emerging Adults

Introduction

The hypothesis of this thesis is that 'border pedagogy' as articulated by the critical education theorist, Henry Giroux, can provide a transformative practice framework to develop the formation of emerging adults in theological education contexts. The intention of this literature review is to investigate the scope of literature in two distinct, but related, areas. Firstly, it will explore the literature in relation to Henry Giroux's articulation of border pedagogy. This will cover the key aspects of the theory—how Giroux describes it and its key philosophical influences and subsequent trajectories. There will also be further considerations in light of critiques of the theory. Further, an exploration of how this pedagogy has been implemented in practice will be discussed.

Secondly, this review will discuss the literature in relation to the formation of EAs. This will initially focus on the developmental stage of emerging adulthood and how this has been characterised in the work of Jeffery Arnett and beyond. The discussion will then turn to the concept of formation—how it is understood, and how it might best be practiced with EAs.

Henry Giroux and border pedagogy

Henry Giroux's academic career has spanned over five decades and includes nearly seventy books, over 400 journal articles, more than 200 book chapters and nine edited works (Giroux, 2018). His contribution to the field of education has been immense to say the least. As a student of Paulo Freire, his critical education project beginning in the late 1970s, namely the promotion of a radical, inclusive, democracy (Giroux & Robbins, 2006) initially focused on the way that societal ideologies structure educational systems and practices and how these affect the educational outcomes of students. Giroux's second work, *Theory and Resistance in Education* (1983), provided the initial philosophical and theoretical framework to his project and hence gives context for considering how his pedagogical theory has developed over time. In this work Giroux attempted to connect the critical pedagogy of Freire with the critical theory of European intellectuals of the Frankfurt school (Kincheloe & Giroux, 2007).

Giroux argued that implicit in societal ideologies, are hegemonic systems which reinforce the dominant cultural narratives—the understandings of power, class, gender, race and how these should function 'correctly' in society. These understandings in turn inform the construction of

educational curricula. Following Freire, Giroux argued that pedagogy in this system is reduced to the transmission of 'received knowledge'. The role of critical pedagogy within such systems is to resist to this hegemony, and instead acknowledge the lived experiences of students and empower them to be imaginative, creative and critical citizens who create alternative futures within a radical democratic society. For Giroux, schools serve as sites of creative possibility and potential, and are not merely production lines for the marketplace of the dominant society. Although he is clear to highlight that while such creative educative possibilities exist, the dominant classes continue to hold power and shape institutional realities. To strengthen the theoretical gaps within reproduction theory, which posits the inevitable and mechanistic reality of educational institutions, Giroux offered 'resistance theory' which sought to highlight the role of human agency within the education system/s in order to bring about change (Giroux, 2001).

This pedagogical theoretical approach was further developed by Giroux in the early 1990s, drawing on the insights of modernism, postmodernism, feminism and critical race theory. This new turn in his work was first articulated in his 1991 article, "Border pedagogy and the politics of postmodernity" and was more fully developed in *Border crossings: Cultural Workers and the Politics of Education* (1992, revised and expanded in 2005). Roemer & Sharma (1993) highlighted border pedagogy as a new trajectory in Giroux's canon. His framing ideologies were expanded from Marxist/neo Marxist, to feminist, poststructuralist, and post modernist, with cultural studies and literary studies also taking a central role.

As an emancipatory educative process, border pedagogy seeks to name the social, cultural, political and epistemological borders demarcating otherness and categorising societies into 'us' and 'them'. Giroux argued that these borders can be called into question or 'interrogated' and redefined through border pedagogy. It is a process of both deconstruction and reconstruction. He commented, "border pedagogy decenters as it remaps" (2005, p.22). Giroux highlighted the integral relationship between power and knowledge and considered the reconfiguring of these as central to border pedagogy. For Giroux, it is not enough to create new knowledge but also to identify the inherent inequality and unjust structures of inherited cultural ways of operating.

This approach enables learners to critically assess the merits and limitations of inherited borders, to interrogate the accepted canon and take seriously their own location and cultural experiences as sites of knowledge. This pedagogical approach creates the conditions for 'border crossing', allowing new possibilities to be explored in the borderlands, "in which diverse cultural resources allow for the fashioning of new identities within existing configurations of

power." (2005, p. 20) Furthermore, educators are also challenged to assess their own borders. Giroux contended:

> By being able to listen critically to the voices of their students, teachers also become border-crossers through their ability to make different narratives available to themselves and to legitimate difference as a basic condition for understanding the limits of one's own knowledge. (2005, p.27)

Giroux resisted identifying metanarratives as providing an epistemological standing ground, instead arguing for emerging realities based on plural, localised experiences and radical democratic values. He highlighted postmodernism's critique of appeals to universal and objectively rational truth. He concurred with the postmodern notion that truth and tradition are particular and localised ways of constructing memory and as such function best in dialogical relationships that name specific and experienced realities, commenting, "…there is no tradition or story that can speak with authority and certainty for all of humanity" (Giroux & Robbins, 2006, p. 48).

He argued for the pedagogical practice of social memory in which history is not inherited but remembered in ways that see it as a dynamic process rather than a static pre-ordered reality. In this light, learners can engage with their storied pasts in ways that inform both the present and the future. Tradition has an important role for Giroux, however he is clear to limit this to narrating the ongoing quest for liberation and generating collective memory of the struggle for freedom. He stated, "tradition in postmodern terms is a form of counter-memory" (2006, p.48). This 'counter-memory' is articulated as a critical way of rereading tradition to enable its transformation of the present, rather than continuing to reinforce it in hegemonic terms.

Giroux builds on the work of Bruce James Smith (1985) describing democracy as existing in the tension between "remembrance and custom" (2006, p. 57). Custom sees tradition in terms of continuity and transmission. It reinforces knowledge and meaning as it is passed on and inherited, and views critique as a subversive threat to the present order. In contrast remembrance sees history as a site of struggle and "promotes an ongoing dialogue between the past, present, and future. It is a vision of optimism rooted in the need to bear witness to history, to reclaim that which must not be forgotten" (2006, pp. 57-58). Remembrance as 'counter-memory' can create the pedagogical conditions and spaces for students from diverse backgrounds (ethnicities, class, genders and sexualities) to name their realities and engage in a critical reading of these.

Giroux argued, however, that it is imperative for educators to understand the ways in which difference is both constructed and maintained in order to enable students to imagine possible

future alternatives. He contends that, "a theory of border pedagogy needs to address the important question of how representations and practices that name, marginalize, and define difference as the devalued Other are actively learned, interiorized, challenged, or transformed" (2006, p. 59). Student experiences need to be both brought to voice, but also critically reflected upon in ways that can engage new possible reconfigurations. For Giroux, it is this critical interrogation of how identities are culturally constructed, through the narration of personal stories and shared experiences, that can create the conditions for transformation.

Giroux's pedagogical project is not to be understood narrowly as educational theory or methodology. Rather border pedagogy is far more than teaching practice, but also crucially a liberating way of helping people understand their place in the world and how this might be transformed. He states, "…this is a pedagogy that links schooling to the imperatives of democracy, views teachers as engaged and transformative intellectuals, and makes the notion of democratic difference central to the organization of curriculum and the development of classroom practice." (2006, p. 50)

For Giroux, the reduction of critical pedagogy to methodological technique runs the risk of producing self-referential and uncritical constructions of knowledge. He points out that, "teaching collapses in this case into a banal notion of facilitation, and student experience becomes an unproblematic vehicle for self-affirmation and self-consciousness" (2006, p. 49). The goal of pedagogy must always be a radical and liberating democratic future realised in the present.

Modernism and post-modernism

In *Border Crossings* (2005) Giroux critiqued the thought of Habermas, exploring the limits and contributions of modernism through his understanding. He identified its positive contribution as the articulation of equality, justice and freedom which are evident in modernism. Elsewhere he similarly identified modernism's ability to foster the application of critical reason to engage with issues essential to radical democratic life (2006).

Postmodernism is evaluated predominantly through the work of Lyotard, and feminism with a discussion of bell hooks. In postmodernism and feminism, Giroux identified theoretical approaches that deconstruct hegemonic meta-narratives and identify the ideological blind spots that hinder the notions of equality and justice that modernism proclaims. Throughout, he seeks to disrupt the modernist propensity to define reality in terms exclusively via patriarchal and Eurocentric frames of meaning. The work also included a critique of the

modernist conceptualisation of race and highlights a critical postmodernist stance, mainly articulated through the work Afro-American feminists. Giroux conveys the contribution of post modernism:

> At its best, a critical postmodernism wants to redraw the map of modernism so as to effect a shift in power from the privileged and the powerful to those groups struggling to gain a measure of control over their lives in what is increasingly becoming a world marked by a logic of disintegration… (2006, p. 47)

For Giroux, postmodernism is not the promised land and he is wary of the cynicism it produces, without a radical democratic future in view. He resists constructing binary oppositions with the theoretical positions of modernism and postmodernism. Instead he seeks to explore "a borderland that serves to combine their best insights" (2005, p. 52). This is framed as, "a pedagogy that attempts to link an emancipatory notion of modernism with a postmodernism of resistance" (2006, p. 50). It seems here, that he is less concerned with ideological point scoring and more committed to "a broader project linked to the reconstruction of democratic public life" (2005, p. 74).

Giroux furthered his discussion of postmodernism in *Slacking Off: Border Youth and Postmodern Education* (1994). Here, he considered the varied responses to post-modern theory and how, despite significant and ongoing critique, it continues to provide a means of both understanding late twentieth century youth culture and a meaningful philosophical framework for pedagogical practice. He describes 'border youth' as cut adrift from the certainties and structured reality of modernity and faced with:

> … a world with few secure psychological, economic, or intellectual markers. This is a world in which one is condemned to wander across, within and between multiple borders and spaces marked by excess, otherness, difference, and a dislocating notion of meaning and attention. (1994, p. 355).

Rather than giving way to the cynicism of the age, in this context Giroux sees an opportunity for educators to assist these 'border youth' to construct meaningful futures and identities by engaging with the public spheres often overlooked by schooling. It is by engaging in these spaces that educators can help to shape an ethical framework for border youth to understand their place and potential contribution to a just and democratic life.

Neo-Liberalism, youth & education

The philosophical and political trajectory of border pedagogy is further evident in Giroux's work across the first two decades of the 21st century. His attention here focussed on the way in

which neo-liberalism undermines the construction of youth identity and the role of public education. In *Stealing Innocence* (2000), Giroux explored the pervasiveness of three dominant social myths that have arisen through the corporatisation of culture in late capitalist societies: The 'end of history', which posits that the success of the market is synonymous with the success of democracy; 'childhood innocence', characterising childhood as a natural, impassive state, not affected by power and politics; and 'disinterested scholarship', that sees teaching as not positively impacting the world (2000, p. 6).

He argued that combined, these myths deeply undermine and erode the legitimacy and safety of youth in America and challenges educators to take a pedagogical stance that resists these. Giroux reserves no place for isolated intellectuals, disconnected from public debate, rather educators have a responsibility to engage this challenge to democracy as an inseparable task of teaching. "Pedagogy, in this discourse is about linking the construction of knowledge to issues of ethics, politics and power" (2000, p. 25).

Giroux sees the tradition of American public education providing people the capability to be engaged citizens, as seriously undermined through an increasing corporatisation of the education system. The outcome of this project is the erosion of the role of education as a public good to a functional role of producing both consumers and a labour force for the "new global marketplace" (2000, p. 85). Within the context of higher education, the increasing corporatisation of education leads to the devaluing of subjects perceived to have lesser 'market value' and the prioritisation of those with business relevance. In turn, research is prioritised around market needs rather than knowledge production. Giroux states, "In specific terms this means emphasizing instrumental rather than substantive knowledge" (2000, p. 1 15).

He discusses the legacy of Freire within the context of corporatisation which is constantly eroding the role of education continuing as a public good within American society. In particular, he identifies Freire's emphasis on the emancipatory nature of education and the way in which it must function as a means of inspiring hope in an alternative future. The enduring influence of Paulo Freire upon Giroux is clear. He states: "Hope for Freire is a practice of witnessing, an act of moral imagination that encourages progressive educators to stand at the edge of society, to think beyond existing configurations of power in order to imagine the unthinkable in terms of how they might live with dignity, justice and freedom" (2000, p. 147). Giroux further argued for the renewal of educative projects that articulate an engaged and critical citizenship in a climate of educational corporatisation in *The Attack on Higher Education* (2009).

The theme of the erosion of democracy and education through a neo-liberal agenda is further discussed in *Dumbing Down Teachers* (2010). He offered his vision of public education where critical pedagogy moves beyond methodology and technique towards forming engaged learners who think critically and are active agents in society. He argues that education must not be reduced to test taking and the mastery of technical skills for the marketplace, rather schools "should be about creating spaces that disturb and inspire, make knowledge meaningful, and teach students to be informed and critical of the world around them" (2010, p. 355).

In *Education and the Crisis of Public Values* (2012) again similar themes are explored; the neo-liberal transformation of schooling from public good to marketplace, the loss of teacher creativity and passion in favour of technical skill and a curriculum obsession with standards and testing. Further Giroux both laments and warns, almost prophetically of the dangers of continuing down this track. He paints a bleak picture of the continuation of a white, wealthy, privileged and educated elite with an ever expanding, middle class, non-white, and poor majority consigned to an inadequate education preparing them for low paid service sector 'Mc-jobs'. Those who fail to fit within this system will end up joining the growing prison queue (2012, p. 10).

Within this bleak context of "a crisis of vision, power and pedagogy" (2012, p. 65), Giroux offers an agenda for educational reform, highlighting the need for a refocussing on forming students as critical citizens rather than primarily workers, adequate public education funding, valuing teachers as public intellectuals and remunerating them accordingly, and finally an emphasis on critical pedagogy as a key approach to education. He again articulates his vision of education that inspires a radical and inclusive democracy:

> Critical pedagogy begins with an understanding of students as individuals with enormous capacities to be critical, knowledgeable, imaginative, and informed citizens, workers, and social agents. Consequently, schools are viewed as a crucial resource in a developing democracy, and teachers are valued as the front line of academic labour responsible for educating young people in the ideals, goals, and practices of a sustainable democratic society (2012, p. 69).

Critical evaluation

A general survey of critical reviews of Giroux's work highlights the esteem with which he is held in certain sections of academia (Allard, 2010; Kincheloe, 1992; Vis, 2008; Wiens, 2016). He is described as an "elder statesman of American education" (Allard 2010, p. 827) and his contributions described in generally positive reviews. The impression is garnered that Giroux

speaks for and to a significant section of the American educational academy. Kincheloe (1992, p. 134) points out however, that he remains somewhat "incomprehensible to right-wing theorists". This view is captured perfectly in a review of Giroux by Zorn (2001), who comments, "Giroux's work is so tellingly wrong-headed as to make irresistible the urge to give it a sound public smacking" (p. 69). His work appears politically polarising and as such it is difficult to see how it would have a positive hearing beyond left oriented institutions and academics. Does this consign his work to being received in contexts already open to the types of reforms he suggests? Or does it intensify the urgent and prophetic tone of his social and cultural analysis? One cannot help but wonder how much his contribution is hampered by America's polarised cultural and political environment. Such questions help to further focus the exploration of his pedagogical theory and how it can be applied in diverse educational contexts.

Within the field of critical pedagogy, one particular critical evaluation of border pedagogy stands out as instructive. C. Alejandra Elenes' *Reclaiming the Borderlands* (1997) critically assesses the contribution of Borderland theory to critical pedagogy. Elenes comments that, "the conceptualization of Borderlands forms part of an oppositional discourse for Chicanas/os (and Mexicans in the U.S.), constructed from the condition of living in the margins of U.S. society and culture" (p. 363). As such, it has been an instrumental theory in the development of post-colonial and post-modern approaches in understanding and articulating marginality. Elenes suggests that the articulation of Borderlands within Chicanas/os studies can inform an understanding of identity formation within the social sciences.

She further identifies the similarities between border pedagogy and Chicana/o Borderlands via the ways in which the border concept is used as a central metaphor and the interdependent relationship of the theories. Elenes identifies however, the potential "problematic of appropriation and erasure of difference" through this relationship (p. 368). In particular she identifies the potential risk of 'difference' being inadequately addressed within the articulation of border pedagogy. She highlights, for example Giroux's use of 'student' as a universalising category that could have the unintended consequence of overlooking crucial aspects and variations of difference within specific student experiences. Elenes argues that 'difference' must be clearly articulated and theorised in order to delineate the distinct ways it is constructed across race, gender, class and sexuality. Central to this is the 'marking' of whiteness and privilege within discussions of difference. Elenes points out that Giroux does indeed 'mark' his whiteness and privilege but critiques a lack of further deconstructing this identity. In her understanding this needs to be more centrally addressed within critical pedagogy in order to identify the unequal power dynamics within constructions of difference.

Elenes' critique of Giroux's articulation of border pedagogy is a sophisticated and important corrective in its potential application. There exists a very real tendency to name otherness and difference in unconscious self-referential ways, even when one is committed to doing so in a fair and democratic manner. Further to this critique, a philosophical questioning of Giroux's positive appraisal of postmodernism is worth exploring. By arguing that metanarratives have no legitimacy in the construction of ethical norms, one wonders how the 'radical democratic vision' that Giroux proclaims, escapes being named as a metanarrative? Especially when this is constructed within a modernist understanding of universal norms. Is this the left or right's radical democratic vision that is being held up as the standard? Or is each person's radical democratic vision up for consideration? This produces a similar self-referential problematic that Elenes highlights in her critique of Giroux's discussion of difference. This is a potential theoretical blind spot worth further consideration. This critical observation will be taken up later in the practice framework chapter.

Giroux's resistance to methodologically describing his pedagogy also leaves it open to a criticism of theoretical abstraction. If one is not guided as to 'how' to apply border pedagogy, this runs the risk of it being both misunderstood and misapplied. Surely some sort of methodological guidance would be appropriate? Mack (2010), points out that this is a critique often levelled at the critical pedagogy tradition; it remains abstract and hence lacks a real-world application. With this in mind, a brief exploration of relevant practice examples will be now considered.

Border pedagogy as a transformational practice framework with adolescents

Giroux's pedagogy has been applied and developed in the context of Youth Development by Coburn (2010). She argues that youth work can be considered a "border crossing practice, where collaborations between young people and youth workers facilitate the creation of new knowledge and ideas" (p. 33). The types of borders crossed with young people could include professional, social, cultural and political, depending on the various youth work contexts encountered. Coburn highlights a variety of case studies from Scottish youth work settings which demonstrate these diverse border crossing activities and the responses of the young people involved in them.

Young people found the approach of youth workers beneficial to crossing social and cultural borders due to the challenging yet respectful way that they facilitated the processes. In youth work an 'informal education' approach is favoured, emphasising process and conversation over specific content and hence encouraging more porous outcomes. Furthermore, given the diverse range of contexts that youth workers function in, the likelihood of existing in

borderlands between professional, voluntary, formal and informal, social and cultural spaces is greatly increased. Both the practice frameworks and the practice contexts of youth work make it a key contextual space for the exploration and development of border pedagogy to be expressed.

Similarly, border pedagogy has been incorporated in various youth development and youth education programmes (both formal & informal) as a means of intentionally exploring social, cultural and political borderlands (Cervantes-Soon, & Carrillo, 2016; Kazanjian, 2011; Ramirez, Ross, & Jimenez-Silva, 2016; Thompson & Hardee, 2017). Through navigating these with students, educators can assist them to locate their realities, name differences and tensions, and consider their roles as agents in the construction of future possibilities. The recurrent themes of caring, conversational educator approaches, the recognition and appreciation of difference, the encouragement and development of personal narrative, critical thinking, and engagement in activism, feature strongly in these practice examples. No obvious methodological frameworks stood out, rather 'pedagogical practices' were discussed and reflected on.

Each of these examples focus broadly on engagement with adolescents, which are defined using different age ranges in different Western contexts. In Aotearoa/New Zealand, adolescents are defined as young people between the ages of 12-24 (MYD, 2002), whereas in the United Kingdom, the period is designated as ranging from 10-24, having been recently adjusted up from 19 (BBC, 2018). In Canada a paper exploring the age of transition to adulthood discusses the changing understanding of this in the literature from the late teens (18-19) to the mid-twenties, or late as the early thirties (Douchette, 2010).

These variations highlight the fluid and changing nature of the understanding and definition of adolescence in the West. This shows the evolving understanding of this developmental stage, but also signals a potential conflation within the ways this life stage may be approached by those engaged in educative programmes across it. What might be considered best practice with secondary school age adolescents may differ greatly from age appropriate practice with tertiary age young people. In light of this variance the focus of this literature review will now turn to the understanding of a distinct developmental life stage known as 'emerging adulthood'.

Emerging adulthood

In 2000, developmental psychologist Jeffery Arnett outlined his thesis for a new life stage named 'emerging adulthood' (Arnett, 2000). According to Arnett, recent cultural and social developments across highly industrialised countries in the last decades of the twentieth

century have significantly altered the developmental conditions for the transition from adolescence to adulthood. Amongst these changes, Arnett identified the postponement of marriage and longer durations in higher education as central to this development. These changes have resulted in a delay in transition into the attendant responsibilities of adulthood such as parenthood and full-time stable employment. Arnett comments on the various outcomes of these developments: "Postponing these transitions until at least the late twenties leaves the late teens and early twenties available for exploring various possible life directions" (pp. 470-1). Rather than being a stable, coherent and secure life stage, emerging adulthood (EA) is characterised by exploration, instability, transition and possibility.

Arnett is clear to point out that this development is not universal, highlighting that it is most likely to occur in industrialised countries in cultures where transitions to adulthood are more likely to be postponed well past the late teens. He also notes that especially in developing countries emerging adulthood is most likely to be a feature in urban rather than rural contexts (p. 478).

In *Emerging Adulthood: The Winding Road from the Late Teens Through the Twenties* (2004), Arnett developed his thesis more fully, identifying the five features of EA as:

1. It is the age of *identity explorations,* of trying out various possibilities in love and work.

2. It is the age of *instability.*

3. It is the most *self-focused stage of life.*

4. It is the age of *feeling in between*, in transition, neither adolescent nor adult.

5. It is the age of *possibilities*, when hopes flourish, when people have an unparalleled opportunity to transform their lives (p.8, emphasis in original).

Throughout the work Arnett elaborates on each of the features through the stories of four EAs, detailing how each stage manifests in their experiences. He concludes with the observation that:

> ...the road to young adulthood is long and winding, and the end of it usually does not come until the late twenties. They reach adulthood not because of a single event but as a consequence of the gradual process of becoming self-sufficient and learning to stand alone. As they learn to take responsibility for themselves, make independent decisions, and pay their own way through life, the feeling gradually grows in them that they have become adult. (p. 227)

Defining formation

Before discussing how EA can be understood in relation to formation, it is important to first consider the understanding and use of the term. In a study exploring the intersection of spiritual formation and adult education theory, Beard (2017), discusses that spiritual formation is a vast topic which has been studied across a wide range of disciplines and perspectives, hence it is important to narrow the focus and understanding of the terms for clarity. Drawing on philosopher Dallas Willard, Beard places the definition of spiritual formation within the broader context of, "the process by which the human spirit or will is given a definite 'form' or character" (Willard 2002, cited in Beard 2017, p. 248).

Further he builds on his own definition of 'missional discipleship' (2014) as "the experiential process of identity formation which results in a disciple who exhibits tangible evidence of mission, community and obedience in his or her life" (2017, p. 248). He also describes this as a "specific aspect of the spiritual formation field and can also be described by the interchangeable term missional spiritual formation" (2017, p. 248).

Within Beard's definition a number of terms are used from Christian spirituality that need clarification. The term 'disciple' is used to connote an intentional follower of Jesus via the Christian tradition. 'Mission' relates to an intentional participation in the redemptive activity of God in the world. 'Community' refers to active involvement in a community of fellow disciples and 'obedience' is understood as a voluntary submission and attendance to the life and teaching of Jesus. Beard sees the three components of mission, community, and obedience as the 'substance' of spiritual formation. Furthermore, Beard understands the central concepts within missional spiritual formation as identity, process, and experience. Formation involves intentional identity shaping through dynamic and relational engagement with the Divine and with the Other. It is not programmed, it occurs through processes, organic and structured, over time. Finally, formation is not merely information based, but requires an experiential engagement of the whole person in the whole of life.

Beard's attempt to connect his definition of missional spiritual formation with adult education theory, specifically Mezirow's 'transformative education' is instructive. While not wanting to oversimplify the similarities, Mezirow's theory does bear some resemblance to aspects of critical pedagogy through its emphasis on the central importance it places on the learner's experience and transformation. Hence Beard's exploration of the intersections of missional spiritual formation and adult education theory are suggestive of a similar approach being explored with border pedagogy and the missional spiritual formation with EAs.

While acknowledging that Beard's definition sits as one amongst many, with a specific focus within Christian spirituality, it provides a potential framework for understanding how it might be applied within a theological education context. How then might this connect with the formation of EAs?

Formation and emerging adulthood

Since its articulation by Arnett, EA has been widely taken up and discussed across a range of disciplines and relevant practice contexts (Barry & Abo-Zena, 2014; Bergler, 2017). With particular relevance to this thesis, literature that explores EA as it relates to the identity and spiritual formation of EAs has been reviewed. Some literature has also been considered which does not explicitly use the term EA, instead using terms such as 'generation Y', 'young adults' and 'young people' (Collins-Mayo et al., 2010; Johnstone, 2013). Some recurrent relevant themes across this literature highlighted include: the characteristics of the spirituality of EA, the openness and formative nature of EA in relation to identity and world view, the importance of community and relationships in the development of EA, and potential approaches to identity and spiritual formation of EAs. These will each be considered below.

The spirituality of EA

Across the literature exploring the features of EA, the spirituality of the group is often highlighted as significant. In particular it is noted that EA participation in formal religious institutions is considerably lower than that of adolescents or adults (Bergler, 2017; Dunn & Sundene, 2012; Setran & Kiesling 2013). For those writing within the context of spiritual engagement with this group this lack of participation is lamented and viewed with great concern as Dunn and Sundene comment: "An overall lack of heart connection between young adults and the church has reached the level of a spiritual global pandemic in the first generation of twenty-first-century adults." (2012, p. 20). One of the root causes of this identified is the strong inclination toward individualism and moral relativism amongst EAs, which leads to an erosion of confidence and trust in established institutional approaches to constructing authority and meaning (Collins-Mayo et al., 2010; Johnstone, 2013; Smith & Snell 2009).

A number of authors also point out the prevalence of the spirituality of EAs as being defined by 'Moralistic therapeutic deism' (Dunn & Sundene, 2012; Setran & Kiesling, 2013) a term coined by Christian Smith (2005). Root (2017) describes this as:

> 'moralistic' (God wants me to be a good person and not a jerk);
> 'therapeutic' (God or religion should help me feel good); and 'deism'
> (God is a concept to decorate our lives with but not an agent who really
> does anything). (p. xvi)

The overall picture is painted of the spirituality of EAs that is institutionally disconnected, self-referential and defined, and ethically vague. Rather than this leading to a disinterested posture toward institutional spirituality however, the literature identifies a trend within EA to placing a high value on forming identity and world view.

Formative openness of EA in relation to identity and world view

Arnett (2004) highlights EA as a crucial time for the shaping and forming of identity and world view. The restraints and boundaries of parental influence have been loosened and EAs are able to explore ideas and views more freely on their own terms. They often experience a wider range of views at this time through higher education and thus greater opportunities to explore these are created. Arnett comments on the formative nature of this experience: "Exposure to new ideas is part of the explanation for why religious beliefs often change by EA, but probably even more important is the responsibility EA feel to decide for themselves what they believe about religious questions" (2004, p. 177).

Further to this EAs possess a greater intellectual capacity to process and engage with new ideas due to neurological development. This allows the exploration of more abstract and divergent concepts, providing a wide terrain of understanding (Barry & Abo-Zena, 2014). Coupled with the tendency toward individualised decision making, EA is an ideal life stage for world view formation and consolidation. Barry & Abo-Zena conclude: "Emerging adults seek to create a set of values, beliefs and world views that are uniquely their own" (2014, p. 21).

Importance of community and relationships in the formation of EA

While emerging adulthood is described as a time of strong individualism and self-focus (Arnett, 2004) many point out the crucial role of formative relationships across the stage. The literature highlights the vital nature of family, peers, mentoring and community relationships for EAs to flourish (Barry & Christofferson, 2014; Collins-Mayo et al., 2010; Dunn & Sundene, 2012; Johnstone, 2013). Amongst the many benefits that social relationships provide across the stage, a number stand out as particularly significant to this project including: the importance of supportive mentoring relationships (Dunn & Sundene, 2012; Setran & Kiesling, 2013), peer relationships providing a counter balance to the individualism of the EA (Barry & Christofferson 2014), and formational communities that provide a context for identity and world view development (Collins-Mayo et al., 2010; Johnstone, 2013; Whitney & King, 2014).

Mentoring relationships provide a pivotal context for support and development across a stage characterised by both instability and possibility. Dunn and Sundene comment:

> …in every country and culture, the factor that determines whether young adults are thriving or simply surviving is always the same: the availability and accessibility of teachers, coaches, pastors, friends and mentors who are committed to investing in their spiritual vitality (2012, p. 20).

Peer relationships, as well as providing mutuality and friendship, also become a context to explore different ideas and world views in safe and supportive environments, especially if these relationships are with people of differing socio-cultural backgrounds.

Formational communities, whether they be formal or informal, religious or educational in focus, become contexts in which 'cultural memory' is both practiced and passed on. In particular, the work of Collins-Mayo et al., (2010), Johnstone (2013), and Root (2017), consider the vital role of religious communities in the formation of EAs. Collins-Mayo et al., and Johnstone draw on the work of sociologist, Hervieu-Leger, that considers 'communities of memory' as essential to countering the 'collapse of memory' and fragmenting nature of individualism. They each highlight the role that such communities of memory can play in both preserving collective stories and framing individual identity within the wider context of community. Whitney & King summarise this well:

> …[B]oth formal religious congregations and informal communities potentially provide an ecologically rich context for EA's on their quest for identity achievement. The ideological, social and transcendent resources available through congregations and communities are especially pertinent to the psychological endeavors of identity formation and meaning-making that characterize EA (2014, p. 148).

Approaches to identity and spiritual formation with EA

Essentially this theme builds on the insights of the preceding themes. As discussed above, the literature highlights the important role of mentoring relationships and participation in formational communities as key aspects of the formation of EAs. Some works go further and give specific frameworks and suggestions for how this might occur within these contexts. Setran & Kiesling (2013) offer a metaphor for leaders (religious or educational) working with EAs as 'tour guides' to assist them in exploring new possibilities and opportunities for learning and development. The tour guide does not take the trip for the traveller, rather with the traveller. They help to point out significant landmarks and moments along the way. Further, Setran & Kiesling identify four components for formational communities to incorporate; "relationships, rituals, rhetoric and roles" (p. 76). 'Relationships' as discussed above, provide mutuality, trust, and support; 'rituals' give the rhythm and shape to "script ways of being and belonging" (p. 77). 'Rhetoric' provides the language and content to shape the formative conversation, and 'roles' provide a context for development and service.

Setran & Kiesling (2013) also provide three postures for mentoring of EAs as a practice framework—remembering, attentiveness and envisioning. Through 'remembering', the mentor can assist EAs in a backward viewing that can help to identify that which is important to recall and retain from their traditions. Through 'attentiveness', mentors can assist EAs to notice and attend to those things they are currently discovering and are helpful to engage more purposefully with. Finally, through 'envisioning' the mentoring can help to point out and name future possibilities for growth, learning and change.

In *Lost in Transition* (2011) Christian Smith offers an appraisal of EA from the perspective of a "critical, public sociology" which is concerned with promoting the "common good" (pp. 5-6). Smith seeks to name the 'good' in evaluating EAs, rather than attempting to remain values neutral. In particular, he highlights the good of people being able to think clearly about morality, and to explain the reasons for their beliefs. Alongside this, Smith also names that, "it is good for people to understand and embrace values and purposes in life that transcend the mass-consumerist acquisition of material belongings" (p. 9). Further he articulates his belief in the responsible use of alcohol and the importance of respectful boundaries in sexual relationships, pointing out that both these aspects of human experience are subject to gross abuse. Finally, and perhaps most instructively to this project, Smith highlights that, "it is good for people to care about the larger social, cultural, institutional and political world around them… to understand oneself as part of a civic order that needs continual regeneration" (p. 10).

He describes the philosophical climate of Western society as morally inadequate and as a result, EAs fall prey to rampant individualism, moral relativism, and gross consumerism. He contends that those working with EAs both on macro and micro levels need to consider intentionally shaping learning that assists them to think well about such issues. He comments strongly, "…*all* schools certainly should be promoting the particular position that *it is good to learn how to think clearly and coherently about important issues, including moral issues*" (p. 63, emphasis in original). While he does not identify specifically how this should be done, he highlights it clearly as a key role for those responsible for educating EAs.

While Smith sits within a different philosophical tradition from Giroux and his conclusions would likely differ, there is a potential intersection in his approach to that of Giroux. Both seek to name and critique a political and ethical standpoint which prioritises profit and productivity over people (consumerism). Both see the common good as centrally important to civic society and both argue for the importance of education as contributing to the development of the critical conciousness of citizens.

Border crossing with EAs?

After exploring the literature in relation to both border pedagogy and the formation of EAs, a number of potential intersections have emerged that are worthy of further consideration. Just as Giroux stresses the educative importance of exploring and interrogating epistemological, social, cultural and political borders, the literature around EA demonstrates the developmental readiness of EAs to undertake this educative challenge at this age and stage. In fact, EA could be the most appropriate time in life to do so. This goes beyond an external, academic exploration of 'topics' but would include the formation of self-identity and world view as a part of the process, being a key aspect of both border pedagogy and EA. These learners are ready to cross borders.

The development of critical consciousness and active, engaged citizenship has been highlighted in the literature of both fields too. This endeavour stands out as an important pedagogical task associated with the development of border pedagogy with EAs. The importance of a critical appraisal of both consumerism and neoliberalism seems a key educative task to explore as an aspect of this. There exists also an opportunity to critique and change established borders with this developmental cohort.

The question of methodology presents itself, with Giroux's resistance here. The EA literature provides some useful practice frameworks worth exploring that seem highly applicable to border pedagogy, specifically the work of Setran and Kiesling. The importance of 'communities of memory' and the act of remembrance identified in both conversations will also be explored as potential points of connection of theory and practice. The role of mentors and educators as 'tour guides' for border crossing will be further considered. The observations from practice with adolescents, especially around more informal conversational approaches and the engagement with activism will also be discussed later in the study. Further to these, the observations of Beard regarding the overlap of adult education practice and missional spiritual formation provide a potential framework for constructing a border pedagogy for forming EAs.

These potential intersections will offer some ripe exploration in terms of pedagogical practice with EAs, however the critiques highlighted above will need to be explored further. The limitations of border pedagogy highlighted by Elenes, in Giroux's articulation of 'difference' will be considered as a potential hinderance to application. In particular, how educators might frame this when working across diverse socio economic and cultural grouping needs to be unpacked, especially with little methodological guidance offered. For example, it would not be enough to name one's whiteness and privilege without some careful navigation when working cross racially. Further to this, the impression is given from the literature around EA that socio-

economic factors do not feature strongly in its articulation. It does read as a largely middle and upper-class phenomenon. Whereas border pedagogy has a strong orientation toward an empowerment of those experiencing various aspects of marginality, be they social, cultural, racial or gender specific. These issues are worth further discussion as the study progresses.

Chapter Three

Methodology

Introduction

As stated in Chapter Two, this thesis explores the potential application of Henry Giroux's border pedagogy to the formation of emerging adults undertaking theological education at St John's College. This chapter outlines the methodological approach to the investigation of this thesis. Firstly, this will take into consideration the necessity of such a chapter, given the theoretical nature of this investigation. With this established, an ontological and epistemological standpoint is articulated within the scope of existing research paradigms. A discussion of the methodological approach follows, highlighting the key framing of this over the scope of the thesis along with the philosophical and analytical methods used. This has also taken into consideration any ethical issues encountered.

Why methodology?

A question that arises in relation to projects of a theoretical nature such as this, is whether a methodology chapter is actually necessary. Smith and Small (2017), approach this question, considering the arguments against. The nub of the objection to such a chapter is that it is seen as articulating something self-evident within the work. For instance, they quote Clingan (2008) who states:

> Textual or theoretical research does not require a methods section because it would be a rather ineffective process to write: "I read one hundred and three books, listened to six professionals in the field, read multitudes of current articles on the subject, thought about and weighed all of that, and came to the following theoretical conclusion". That method becomes obvious as the material is presented and therefore does not need to be described in a discrete methods section. (2017, p. 204)

They go on to highlight that such a critique equates 'methods' with 'technique'. By this they mean that such a view sees methodology and method as the same thing. Smith and Small argue however, that in fact they are conceptually different and need to be treated as such. In their view 'methodology' describes the "philosophical framing of the study" whereas 'method', "refers to the research instruments" (p. 202).

With this distinction established they argue for the validity of philosophical investigation as a methodological approach on the grounds that philosophy is viewed an 'activity'. They comment: "Philosophy must be viewed as an activity. One does philosophy; you do not have philosophy. This distinction here is one that sees the word 'philosophy' as a verb and not as a noun." (p. 206)

Following Sheffield (2004) they highlight the 'working definition' of Sherman (1995) outlining a philosophical methodology as: "the analysis, clarification, and criticism of the language, concepts, and logic of the ends and means of human experience" (p. 2, cited in Sheffield 2004, p. 763). This provides a helpful framework to understand philosophical methodology, and also identifies the tools to use in this approach (which will be discussed further below). It highlights the 'how to' of philosophical methodology in a succinct way that can guide a theoretical exploration.

The key point to be made here is rather than a superfluous exercise in stating the obvious, a methodology chapter in a theoretical project, provides the opportunity to clearly identify the framing, process, tools and end goal.

Ontology and epistemology: Between critical realism and critical pedagogy

In order to frame up this thesis, it has been important to identify the ontological and epistemological perspectives that have given it focus. Both ontology and epistemology act as lenses for viewing and interpreting the world. Daniel and Harland state: "…ontology is concerned with what there is to know and epistemology is about how we can come to know it." (2017, p. 3) By identifying and articulating one's understanding of 'what there is to know and how we can come to know it' a researcher can proceed with a philosophical clarity that will in turn shape and direct the methodological approach of the project.

This is not to say that in every case these are always explicitly stated in research. Daniel and Harland (2017) point out that often they are not, however in the case of post-graduate research it is an important discipline for the emerging researcher to articulate these perspectives. This acts as a philosophical reference point throughout the project to inform and guide the investigation.

Research paradigms

Ontology and epistemology are articulated according to research paradigms drawing on particular philosophical positions. These can be defined in a variety of ways, with at least three main paradigms often identified; Positivism/Post-Positivism, Interpretivism/Constructivism, Transformative/Critical (Daniel & Harland, 2017; Kawulich, 2012; Mack, 2010; Scotland, 2012). These paradigms are by no means clear cut and can be further delineated depending on the perspective of the author. For example, Daniel and Harland (2017) clearly separate critical realism from positivism, identifying it as a distinct paradigm, whereas Kawulich (2012)

describes post-positivism as a subset of positivism, with a philosophical influence from critical realism. Such distinction highlights the nuanced nature of the discussion in relation to these paradigms. It is important to note that while these three paradigms stand out as the most common, others such as post-colonial/indigenous and pragmatism are also identified (Daniel & Harland, 2017; Kawulich, 2012).

The positivist paradigm, as a product of the Enlightenment, is philosophically shaped by realism and posits that reality is independent of human knowledge and experience (Scotland, 2012). It is viewed as discoverable by scientific method via research, data collection and analysis. This process is seen to be objective and values free. Post positivism emerged in response to the absolutist claims of positivism during the twentieth century (Scotland, 2012). Ontologically and epistemologically it remained similar to positivism with its affirmation that reality is an independent discoverable actuality through a scientific approach. Post-positivism stated however that any observations and discoveries made about reality are only ever provisional. This prompted Karl Popper (1959) to declare: "…every scientific statement must remain tentative forever" (pg. 280 cited in Scotland 2012, p. 10). There is a greater degree of humility and uncertainty within post-positivism that tempers the absolutist nature of positivism.

Critical realism can be understood as a philosophical influence of post-positivism or a research paradigm in its own right. Similarly, it describes reality as objective and independent, though ultimately unknowable in any absolutist sense. Willig (2013) describes the critical realist approach as differing from a 'direct' or 'naïve' realism in that it understands conclusions drawn from data as potentially significant, while remaining limited and provisional. She comments:

> A critical realist approach does not assume that our data constitutes a direct reflection of what is going on in the world (like a mirror image); rather, it proposes that the data needs to be interpreted in order to further our understanding of the underlying structures which generate the phenomena we are trying to gain knowledge about. (p. 16)

Any discovery or observations made of this reality are therefore seen as fallible and subject to change. While such discovery can be made, the subjectivity and limitations of the researcher are acknowledged (Daniel & Harland, 2017; Kawulich, 2012).

In an interpretivist/constructivist paradigm reality is understood as a human construction, discovered and narrated in local spaces. It is informed by the philosophies of phenomenology and hermeneutics which emphasise the interpretive and subjective nature of human experience (Kawulich, 2012; Scotland, 2017). Truth is seen as an individual interpretation of communal stories and personal experience. In this paradigm research is seen as an attempt

to understand and articulate varying subjective perspectives rather than identifying any objective reality (Mack, 2010).

Finally, in the transformative/critical paradigm, reality is understood as socially constructed and any understanding of it must take into consideration the intrinsic connection between knowledge and power. In other words, the way reality is both constructed and narrated is determined by those who hold power and thus have the means to determine what is real and what is true. This paradigm is influenced by philosophies such as Marxism and critical theory which emphasise the power inequalities inherent within society, its structures and institutions. The goal of research in this paradigm is not merely to name these socially constructed realities, rather by identifying them and highlighting their inequalities and injustices, the option for change becomes a possibility. As Mack comments: "… this research has an agenda, to change the participants' lives or the structures of the institution." (2010, p. 9)

The philosophical frame that has held the ontological and epistemological lens for this project combined the orientations of both critical realism and transformative/critical paradigms. While initially these two perspectives may seem mutually exclusive, there is a complementary nature to their ontological and epistemological perspectives. This project has sought to combine the insights of both.

This project has accepted the ontological orientation of critical realism asserting that reality exists independently of individual and social experience as both valid and true. A meteorite that is on a collision path towards Earth may not be perceived or understood. This does not mean it will not collide. That this reality is layered with socially constructed meaning, as argued in the transformative/critical paradigm, is also understood as true and an important aspect of understanding the articulation of this phenomenon. That the meteor is a judgement from the gods for the wickedness of humankind is subject to interpretation and by no means self-evident.

Likewise, the epistemological standpoint of critical realism purporting that reality can be named, somewhat accurately, yet only provisionally, is also accepted as sound. The meteorite may be studied and stated as colliding, based on the data, yet still miss. Such is the tentative nature of any conclusions. The meteorite's presence as an omen of evil, may rightly be critiqued as a means of fearfully controlling the masses by the powers. Hence, the naming and challenging of such socially constructed hegemonic discourse may in turn prove to be a means of liberation from oppressive superstition as per a transformative/critical paradigm.

In summary, reality exists independently, but is heavily layered with social construction. Its narrations and formulations are always subject to the storytelling power of the privileged. There is a reality beyond human experience and awareness, but any articulations of this are only ever an approximation. Naming the power relations inherent in the construction and dissemination of knowledge is an essential aspect of further disclosing and uncovering truth in order for it to have liberative agency.

Modernism and postmodernism

Another central philosophical consideration in this thesis, is the relationship between modernism and post-modernism. These two philosophical perspectives play a major role in Giroux's articulation of border pedagogy and thus locating the orientation of this thesis in relation to them has been important.

As discussed in the literature review, Giroux does not dismiss modernism outright. While being strongly critical of the metanarratives propagated via modernism, in particular the framings of race, gender and class, he also highlights the positive articulation of equality, justice and freedom, and the tradition of critical reason (Giroux, 2005; 2006). At the same time Giroux holds a strong critical postmodern stance, viewing history as evaluating the past as a site of ongoing struggle for freedom, rather than the inevitable transmission of hegemonic narratives of power and control. There is for Giroux, no metanarrative that accurately names history in a universal sense (Giroux 2006). Postmodernism's most useful contribution is in 'redrawing the map' of modernism to affect a power redistribution from the center to the margins. Giroux is, however, wary of the nihilism that postmodernism tends towards and so in border pedagogy seeks to combine the best insights of modernism and postmodernism as (also quoted above), "a pedagogy that attempts to link an emancipatory notion of modernism with a postmodernism of resistance" (2006, p. 50).

In the analysis of this thesis Giroux appears to stand in the transformative/critical paradigm, especially in relation to his epistemological approach — which sees truth as revealed in the midst of struggle and resistance. His ontological framing seems to combine insights of both the transformative/critical paradigm and an interpretive/constructivist approach — reality is a locally narrated and constructed phenomena informed by the notions of equality, justice and freedom. His strong critique of metanarratives would suggest a clear rejection of modernist foundationalism (discussed below), however his appeal to the principles of equality, justice and freedom do seem to signal an acknowledgement of some form of self-evident universals. This does appear to be a contradiction in Giroux's logic or at least a tension worth naming in the analysis of this thesis. Is there a sense that Giroux, in fact is tipping his hat to a critical

realist stance on this point? Otherwise, where does this equality, justice and freedom come from? By what criteria is it judged to be a valid foundation?

With these questions in mind the approach of this thesis towards modernism and postmodernism from a critical realist and transformative/critical paradigm is twofold. Firstly, it affirms postmodernism's deconstruction of modernist foundationalism (defined below). Secondly, it questions postmodernism's ability to adequately reconstruct a sound philosophical standpoint. Here a 'soft' modernist approach would seem to be more useful. These two points are discussed below.

Deconstruction and reconstruction

Foundationalism describes the Enlightenment belief in unassailable rational truths that are the foundations for that which can be known as real. The seventeenth century philosopher Descartes contended that knowledge must be based on solid metaphysical foundations. These foundations are based upon "unshakable first principles, [and support] a superstructure of further propositions anchored to the foundation via unshakable inference" (Newman, 2019). Belcher (2009) also comments: "Foundationalism is the view that knowledge can be based on self-evident truths that don't need any backing from religion or any other external authority, that is, knowledge that has 'invincible certainty'" (p. 78). Belcher goes on to argue that classic foundationalism is untenable, as such certainty is an impossibility and that postmodernism rightly critiques this. Smith (2006) helpfully unpacks Lyotard's articulation and critique of modernist metanarratives. He argues, that too often those reacting negatively to Lyotard's 'incredulity toward metanarratives', are interpreting him as defining these as any grand or overarching story to explain reality. Smith highlights that Lyotard's understanding is more nuanced than this, stating that:

> …metanarratives are a distinctly modern phenomenon: they are stories that not only tell a grand story (since even premodern and tribal stories do this) but also claim to be able to legitimate or prove the story's claim by an appeal to universal reason (p. 65)

It is this appeal to 'universal reason' that is at the heart of Lyotard's critique. In his estimation, modernism has been infiltrated by the very narrative approach it sought to eliminate from a scientific universal reason. Modernism too is situated in a narrative, a grand story of reality. Therefore, such objective foundations are not possible given they are in fact situated in historical subjective narratives. This thesis agrees with the conclusions of Belcher (2009) and Smith (2006) in regards to the postmodern critique of modern foundationalism — it is a 'myth' insofar as it essentially sets up a notion of objective truth that in essence is not a possibility, given its own situatedness within a narrative (implying objective rational truth!).

For Belcher and Smith, this does not mean that the only logical option is social constructionism—that truth is only ever local and subjective. This runs the risk of a reductionist relativism which, as the opposite of foundationalist certainty, appeals to the impossibility of certainty. Knowledge then becomes an impossibility. Smith argues that in fact, this should be seen as 'quasi-postmodernism' (or 'hard' postmodernism according to Belcher) and that 'true' postmodernism makes way for narrative truth, not understood in an objective rational sense but in a confessional, provisional sense. It is to affirm the famous Augustinian proclamation: "I believe in order that I might understand" (cited in Belcher 2009, p. 84).

In line with a critical realist approach, the knowledge of external reality is possible. This knowledge is, however, always partial and subject to correction and change. Whether this is a 'soft' modernist or 'true' postmodern stance is a moot point, but along with Giroux, Belcher and Smith, this thesis will attempt to articulate a position in the borderlands, by seeking to find a third way between an 'either/or' polemic between modernism and postmodernism.

A theology of border crossing: On being an Anabaptist/Anglican

At this point of the methodology it could be argued that a certain philosophical fence-sitting stance has been employed. Why not embrace a particular research paradigm in toto and be done with it? This is a valid question, but could also be identified as thoroughly modernist in approach─ that there exists such a thing as an irreducible research paradigm. A 'third way' approach acknowledges the partiality inherent in articulating standpoints and as such sees the varied and even divergent perspectives of varying paradigms as a help rather than a hinderance. Belcher (2009) calls this approach "multiperspectivalism" and sees it as aiding an approach that, "reduces pride, making us cognitively modest" (p. 85).

It also reduces risk of the reductionist tendency associated with, what Smith names, "a correlationist model" (2006, p.123). Here a particular discipline is taken as scientifically sound and applied in full correlation to a particular thesis. Smith uses the example of liberation theology, which he argues takes a Marxist perspective as given and then frames its theological standpoint in light of it. This approach always favours and elevates the cultural context that gave rise to a particular philosophical view, subsequently limiting its ability to be genuinely self-critiquing.

As this thesis has also been informed by theological perspectives and literature, it is important to name this positioning in the methodology chapter. Furthermore, a later chapter explores a theology of border crossing, considering how this critical pedagogy approach might intersect

with a Christian theological framework. With this in mind, how might a theology of border crossing be approached?

It has already been stated that a critical realist, transformational/critical paradigm provides the philosophical frame for this thesis. What then, is the particular theological positioning? This question is potentially more challenging to answer than identifying the research paradigm of the thesis, given the multiplicity of theological traditions and trajectories available. At the risk of oversimplification and the acknowledgement that such an endeavour is indeed difficult, this project has been theologically framed by what B. McLaren (2004) labels an 'Anabaptist/Anglican' orientation. While arising within the reformation as products of an emerging modernity, these two theological traditions managed to retain some premodern (even post-foundationalist) characteristics, which have enabled them to remain distinct in the midst of a modernistic framework.

Anabaptism: Practicing the third way

Anabaptism arose within the reformation and has been often described as the "radical reformation" (Klaassen, 2001, p. 9). The instigators of this reform movement sought to go beyond the proposed reforms of Luther and Zwingli, wanting to completely distance and disentangle the church from the state. They argued that for the church to be enmeshed with the state was a serious compromise and that those who would make up the church proper should be re-baptised as adults—hence the name 'Anabaptist', meaning 're-baptisers' (B. McLaren, 2004).

This religious act was also seen as highly subversive and political and thus led to severe persecution of Anabaptists at the hands of Catholics and Protestants alike. Their distinct religio-political stance manifested in a variety of theological beliefs and practices that set them apart as, according to Klassen, "neither catholic nor protestant" (2001). B. McLaren (2004) outlines these distinctives, some of which are of particular relevance to this thesis. He describes the stance that Anabaptists have taken in relation to modernity as significantly different from the magisterial reformers, commenting:

> The Anabaptists have known all along … that modernity was a misdirected project, and although there are, to be sure, many downsides to their stance, they have represented a needed radical counter-culture, quietly proclaiming through their nonconformist ways that the land is important, community is important, the extended family is important, and that speed, style, technology, convenience, efficiency and mechanization are not all-important, *contra* modernity (p. 206, emphasis in original).

Alongside this radical stance in relation to modernity, B. McLaren highlights that Anabaptists have often been comfortable at the margins of society, partly of necessity (through persecution), partly out of conviction (through their eschewing of the trappings of power). These particular Anabaptist postures (amongst others) provide the grounds for a theological tradition that often offers a 'third way' perspective on theological issues.

Anglicanism: Practicing the via media

It may seem strange then, to connect this non-conformist tradition, with what could be described as a highly conformist and hierarchical tradition—the Anglican faith. The origins of this tradition could hardly be further from the noble and idealistic beginnings of Anabaptism— Henry VIII's desired annulment leading to the eventual establishment of an English state church in the mid sixteenth century. Despite its dubious beginnings however, Anglicanism forged another alternative path through the reformation and subsequent controversies known as the *via media*, or middle way. If Anabaptism can be described as neither Catholic nor Protestant, then it could be argued that Anglicanism is *both* Catholic *and* Protestant.

The *via media* enabled Anglicanism to draw on the strengths of its Catholic origins and integrate the relevant reforms and changes of the emerging Protestant movement. This middle road, though at times one marked by deep challenge, has meant that Anglicanism has learned to practice both dynamic tension and compromise. Again, B. McLaren articulates this helpfully:

> In the dynamic tension of Scripture, tradition, reason, and experience, Anglicans seek to discern God's authority, and when these four values agree, Anglicans move forward with confidence. When they don't agree, Anglicans seek to live with the tension and tolerance… (p. 210)

The attraction of this unlikely couple to this thesis is a theological framework that can exist in the borderlands. Similarly, to a critical realist and transformative/critical paradigm, an Anabaptist/Anglican approach seeks to combine the insights of perspectives which may initially seem at odds, but upon reflection and analysis provide another way of seeing. A particular theological guide in this endeavour has been Stanley Hauerwas (2000) who has described himself as a "high church Mennonite" (another way of saying Anabaptist/Anglican). His work also informs the chapter on a theology of border crossing.

A word on liberation theology

It would seem somewhat remiss not to also engage with liberation theology in this thesis, given the philosophical kinship of this theological tradition to that of critical pedagogy. As Stenberg comments: "while many are familiar with Freire's roots in Marxism, the fact that his vision relies as much on Catholicism and liberation theology, is often overlooked in critical pedagogy discourse" (2006, p. 271). Similarly, P. McLaren (2018), a student of Freire and colleague of Giroux, points out the importance of Christian faith for Freire (along with a strong sympathy for Marx) and the various points of connection between critical pedagogy and liberation theology. In particular, P. McLaren identifies the underlying foundation of 'critical consciousness' within both critical pedagogy and liberation theology. He comments:

> Critical consciousness is something that is central to the movement of liberation theology. In the sense that Christians come to recognize not only their preferential option for the poor but, as I would put it, their preferential obligation and commitment to the poor (2018, p. 253).

The idea of a 'preferential option for the poor' is a central tenet of liberation theology that emphasizes God's concrete action in history to liberate the poor from unjust and inhumane structures. The Exodus narrative in which the oppressed Children of Israel are emancipated from slavery in Egypt is seen as the archetypical story of divine liberation. The culmination of this liberative action of God is demonstrated in the ministry of Jesus who stood in solidarity and brought healing to the poor and marginalised as the ultimate sign of the coming of the rule of God (Stenberg, 2006). The tradition of liberation theology, which articulates a theological vision that sees justice and emancipation of the poor and oppressed as central has strong resonance with critical pedagogy and also plays a role in the theological articulation of this thesis. Stenberg emphasizes this point: "…it isn't difficult to find connections between Freire's prophetic tradition of liberation theology and critical pedagogy discourse, as articulated by scholars like Henry Giroux" (2006, p. 275).

The methods and tools of philosophical research

Philosophical method has been defined above as "the analysis, clarification, and criticism of the language, concepts, and logic of the ends and means of human experience". This thesis has proceeded with this as a framing methodology. This is a broad definition and provides a starting point, however it is helpful to further explore what is meant by this and how it is conducted. A key goal of philosophical method can be described as an attempt to determine precisely and clearly what is meant by the ideas or concepts under investigation. Reichling (1996) cautioned however, against similar precision in the description of philosophical method, arguing instead for the very fluid and imprecise nature of it. She stated: "Even in

analysis, one tool of philosophical method, writers' approaches to the analytical task may differ. Methods may be as numerous and as individual as are the philosophers who write" (p. 120). It could be argued then, that while the destination of philosophical method is precision and clarity, the road to get there is broad. A variety of tools and approaches may be used.

If a philosophical methodology is not merely described, however by 'reading a number of books and articles, talking with some people and then reflecting on all of this before writing it up…', but rather the 'philosophical framing', then how might this approach be ordered and undertaken? It is helpful here to consider the approaches of 'analytic philosophy'. Beaney (2013) describes analytic philosophy as, "the dominant philosophical tradition in the English-speaking world and has been so from at least the middle of the last century" (p. 1). Even though this approach is seen as the most common, Beaney highlights that rather than being a unified approach, there exists within analytic philosophy a diverse range of approaches to its use.

He discusses its development from its origins in the philosophical work of Frege, Russell, Moore and Wittgenstein in the late nineteenth and early twentieth centuries. Analytic philosophy is often described with reference to Russell's remark: "That all sound philosophy should begin with an analysis of propositions, is a truth too evident, perhaps, to demand a proof" (Russell, 1900, p. 8 cited in Beaney 2013, p. 6). Although given the broad approach to the application of analytic philosophy mentioned above, a precise definition is difficult to pinpoint, Beaney highlights the importance of "argumentation, clarity, and rigour" to its use (p. 17). Again, the need for clarity is identified: "If an idea is worth thinking, then it is worth saying clearly; and if it is said clearly, then it will crystallize thinking in others" (p. 17).

Reichling (1996) whilst remaining hesitant in naming an explicit philosophical method, does offer a list of potential tools:

> …asking questions, searching for meaning, clarifying, analysing, synthesizing (sic), evaluating, judging, identifying underlying assumptions, relating to other ideas or systems, distinguishing, framing, formulating, exposing, and more. This complex of techniques is generally reduced to two: analysis and synthesis. (p. 123)

Although the approaches to philosophical method are diverse, three recurring terms can also be identified as key tools, from the definition of Sherman (1995) cited above: analysis, clarification and criticism. As mentioned above, Sheffield (2004) does in fact identify these three terms as the appropriate tools. Through analysis, the researcher assesses complex concepts and ideas in order that these become more accessible and comparable to others. Clarification enables a further exploration of these ideas so that they can be more clearly

understood as the constituent constructs used to describe phenomena. Finally, through criticism, judgements are made as to the usefulness of these concepts in practice.

Reichling (1996) argued however, that analysis and criticism alone are not adequate. They helpfully assist the highlighting of inadequacies in ideas and concepts, but do not complete the task. A synthesis or 'construction' is also required. This can bring a sense of progression or strengthening to a concept which has weaknesses but also potential.

Analysis, (accompanied by clarification and criticism) is the tool most useful for deconstruction—pulling apart ideas and concepts to test for consistency and coherence. Synthesis, however, needs to be employed for reconstruction—putting these back together in a way that leads to an improvement in the theoretical foundations of the concepts and ideas under consideration. As methodological tools, analysis and synthesis, deconstruction and construction complement the stance taken by Giroux who seeks to both critique and enhance the philosophical potential of modernism and postmodernism. This is consistent with a critical realist/transformative posture and an Anabaptist/Anglican 'third way' approach that are employed in order to pull apart and put together.

Throughout this thesis these tools have been employed in an ongoing manner to key ideas, concepts and terms deemed to be central to the comprehension of the various theoretical frameworks in view. In sum, the goal of this philosophical methodology is to bring overall conceptual clarity to the thesis to assess the suitability of these for application in pedagogical practice with emerging adults at St John's College.

Document analysis as a method

Given that the majority of this thesis is theoretical research and thus be guided by a philosophical framing, it is important to highlight that one particular chapter has required a more practical method. The chapter on 'St John's College and the Formation of Emerging Adults' includes data collected via document analysis. Bowen (2009) highlights document analysis as a common research method in qualitative research. He also notes however, that while the practice is common there exists a number of gaps in the description of how this may be conducted well. Bowen goes on to define what document analysis is and how it can be conducted. He states: "document analysis requires that data be examined and interpreted in order to elicit meaning, gain understanding, and develop empirical knowledge" (p. 27).

Document analysis has been employed in this thesis in order to explore the articulation and approach of St John's College to the formation of emerging adults. The intention here has been to see if any stated or strategic vision has existed for the College to be a formational

space for EAs. If so, has this been articulated in strategic plans and education policies of the College? Or have the current developments of a 'Young Anglicans' Programme' (begun in 2017) been somewhat haphazard?

Some clear practical guidelines will be helpful as to an adequate and accurate process. Bowen is instructive here in his description of what can be included in document analysis, providing an extensive and comprehensive list:

> They include advertisements; agendas, attendance registers, and minutes of meetings; manuals; background papers; books and brochures; diaries and journals; event programs (i.e., printed outlines); letters and memoranda; maps and charts; newspapers (clippings/articles); press releases; program proposals, application forms, and summaries; radio and television program scripts; organisational or institutional reports; survey data; and various public records. Scrapbooks and photo albums can also furnish documentary material for research purposes. These types of documents are found in libraries, newspaper archives, historical society offices, and organisational or institutional files. (pp. 27-28)

With this broad scope of potential document sources in view, a process for identifying those documents most useful to the questions under consideration was identified (including any ethical issues, discussed below). This included conversations with key faculty for guidance and clarification. Once these documents were selected, a process for "appraising and synthesising" these was conducted (Bowen, p. 28). Once key themes were established, it was important to triangulate the data in order to establish that these emerged in a variety of institutional contexts.

The analysis of the documents included skimming, reading and interpreting of those selected, followed by a closer reading of those deemed relevant to the project. Once further refined, these more relevant documents were analysed. A critical analysis of the documents was a key aspect of this part of the investigation. The types of critical questions that were employed here included:

> What type of document is it? What is its content? Who is the author and how do they relate to the institution? What was the intended purpose of the document? Under what circumstances was it produced? Is it a complete document? (Duffy, 1999).

Furthermore, it was useful to ask questions of the particular author: Is anything known about the author's social background and particular views? Were they experienced or have expertise

in what was being commented on? Is there any exaggeration, distortion, or omission evident? How long after the actual event was the document produced? (Duffy, 1999).

Duffy highlights that these questions assist in ascertaining the extent to which the documents under consideration are based on 'fact or bias', and enable researchers to get the most out of the documents in question. As Duffy states: "The guiding principle in document analysis is nevertheless that everything should be questioned. Qualities of scepticism as well as empathy need to be developed" (p. 116).

Given that this thesis is framed by a transformative/critical paradigm, it was important to include some critical analysis of these documents from this perspective. Prunty (1985) highlighted some important statements to guide educational policy document analysis which are instructive here. He proposed that this be justice oriented—that it focusses on highlighting the importance of equality and freedom in the process; that it would expose inherent power inequity and exploitation of marginalised groups evident in policy; there would be a focus on identifying the particular constructs of curriculum, pedagogy and evaluation; attention would be given to the ways in which those oppressed in the system defer to those in power to continue to construct and determine the system; the process would lead to praxis—action informed by this reflection, that seeks to bring about necessary change within the institution, especially in terms of developing more just and equitable policy.

These guidance statements contain some lofty goals and articulate a strong commitment to institutional reform. Whether such change could emerge from the type of document analysis undertaken in this project seems somewhat ambitious. The possibility of highlighting some inherent power imbalances and equity blind spots within the current approach to EA formation at the College seems realistic, however.

Ethical considerations

The above point does, however, raised a number of ethical questions. For example, as an employee of the College, how safe and appropriate would it be to highlight institutional imbalance and inequality? Research ethics are a critical aspect to ensure that any research is conducted in ways deemed to be "good, right, or virtuous" (Punch, 2014, p. 36). Graham & Llewellyn (2018) identify the centrality of ethical practice in research and state that: "…the onus is on the researcher to behave ethically, from the project's inception through execution, analysis and dissemination" (p. 45). Therefore, an appropriate ethical procedure followed over the course of this process. Bell (1999) provided a useful checklist to guide to the development

of an ethical procedure which identifies the types of steps that are important to include, such as:

    1. Clear official channels by formally requesting permission to carry out your investigation
    2. Speak to the people who will be asked to cooperate.
    3. Maintain strict ethical standards at all times.
    4. Submit the project outline to the head/principal.
    5. Decide what you mean by anonymity and confidentiality.
    6. Decide whether participants will receive a copy of the report. (p. 45)

In light of these steps a formal approval from the College Principal was obtained which acknowledged my permission to access and use relevant documents. There were a number of relevant colleagues to consult and conversations with them were prioritised and conducted. Further, given that the College is a bicultural and multicultural space with a challenging and contested history, parameters were discussed with relevant faculty in this enquiry to keep it culturally safe and appropriate. A process of academic enquiry was considered and negotiated with senior leaders. This was across the three tikanga (Pākehā, Māori, and Pasifika) to ensure cultural and ethical appropriateness. It was useful to consider the ethical processes undertaken by previous faculty critically researching within the College environment. These were determined via conversations with the Manukura/Principal and Academic Director. Given that all the documents are in the public domain, no formal ethics approval was required.

As the analysis of these documents could potentially have highlighted institutional gaps that would reflect on certain members of faculty or governing boards, a copy of the findings was submitted to relevant members to consider before publishing. Those who may have wished to remain anonymous in the final thesis (even given the public nature of the documents) were given that choice, thereby honouring anonymity and confidentiality. Further, the ethics of this thesis were guided by the *New Zealand Association for Research in Education's Policy on Research Ethics* (2010).

Conclusion

Daniel & Harland (2017) identify five building blocks of research as: Ontology, epistemology, methodology, methods and sources. In this chapter, these five building blocks have been considered from the perspective of a philosophical research project. The ontology and epistemology of the thesis have been outlined as a third way between critical realism and the transformative/critical paradigms. This postulates that reality exists and is knowable, but only provisionally and such knowledge is fallible and subject to change. Further this reality requires

a critique that uncovers the constructed layers which cover and obscure it. A transformative/critical posture reckons that these layers have been constructed by the powerful and privileged and the naming, challenging, and transforming of them can be a liberative act for the oppressed and marginalised.

This thesis has followed the definition of methodology proposed by Smith and Small (2017) as the "philosophical framing of the study" (p. 202). This has been stated again as a 'third way' stance in relation to modernism and postmodernism, that along with Giroux, seeks to affirm and evaluate the positive insights of each philosophy, while critiquing those which seem less valid. Along with this philosophical framing, a theological standpoint has been articulated in yet another 'third way' space, namely an Anabaptist/Anglican orientation, which is used to shape the chapter on 'a theology of border pedagogy'. The insights of liberation theology are also drawn here.

A philosophical methodology was identified and utilised as an appropriate procedure for this research that was predominantly theoretical and and that incorporated the tools of analysis and synthesis. It has been discussed that a more practical method was incorporated into the chapter on 'St John's College and the formation of emerging adults'. Here the method of document analysis was incorporated to provide appropriate sources of data to be analysed and evaluated. Along with this more practical approach, some broader critical questions were considered to assist the analysis. Finally, some ethical challenges were reflected on and the plan and their mitigation was discussed. The focus will now turn to an exploration of the approach of St John's College to the formation of emerging adults.

Chapter Four
St John's College and the Formation of Emerging Adults

Introduction

The thesis has so far explored Giroux's articulation of border pedagogy, considering its key theoretical and philosophical features, practice examples and critiques. The developmental stage of emerging adulthood has also been discussed, attending to the main aspects of this life stage and the formational opportunities this affords in educational contexts. In particular, the concept of spiritual formation has been considered and how this could potentially be enhanced via border pedagogy. Some initial possibilities and challenges for the application of border pedagogy with EAs have been suggested and will now be further explored in greater depth below. The methodological framework for the thesis has also been established and described, outlining the philosophical and practical approach of the investigation. Over the next three chapters the thesis will consider a potential educational context, a theological articulation, and pedagogical practices appropriate for the border crossing formation of EAs. In this chapter of the thesis, the focus now shifts to the way in which formation of EAs is (or might be) conceived of and conducted in a particular theological education context; namely St John's College.

St John's College: Site of transmission or site of struggle?

St John's College was established in 1843 by the first Anglican Bishop of Aotearoa New Zealand, George Augustus Selwyn, originally at Te Waimate in Northland. It was subsequently relocated to east Auckland and developed on land purchased by Selwyn where it continues to the present (St John's Theological College, n.d.) Its 175-year history has had a highly significant role in shaping the Anglican landscape in Aotearoa and how this continues into the future will be an important development. Furthermore, the history of the College emerged alongside the developing nationhood of Aotearoa/New Zealand with significant overlap and interaction between key players in the Christian Mission Society, such as Henry and William Williams in Northland (who played a central role in the treaty negotiations and signing) and Bishop Selwyn. The story of the College is connected to the story of the nation. While this cannot be a focus of the thesis, it is an important point to highlight in terms of the role of the College in the forming of various social, cultural, political and epistemological borders that may now require crossing. As the border pedagogical approach to history is considered—'custom transmission or counter-memory', will the

College be a site of the transmission of a particular hegemonic story or will it be a site of ongoing struggle?

The theological education context of St John's has historically been focussed on the vocational training needs of those seeking ordination or lay service roles within the Anglican church in Aotearoa and Polynesia. More recently there has been the desire to develop a programme specifically for EAs. It seems, however that this has not necessarily been based on much more than good intentions and a hope for wider relevance with young people across the church. Therefore, the analysis of key policy documents of the College will be explored to consider the strategic alignment of this recent development. For a pedagogical trajectory to be useful, it needs to fit within the articulated strategic framework of the institution along with its philosophical and theological orientation.

In this chapter, the analysis of these College documents will be detailed and discussed to discern what the College's approach to the formation of EAs is, and how it has recently been expressed, how this has emerged, where it sits in the strategic framework of the College, a consideration of any barriers to this approach, and what opportunities might exist for further development over the coming years.

Document analysis

This chapter of the thesis analyses key documents that shape the strategic priorities of the College. These include: College reports and programme rationales, strategic plans of the College and associated stakeholders and funding bodies (discussed in detail below), College polices and Government Acts. The documents were chosen based on conversations and guidance from the Manukura/Principal of the College and a number of other colleagues with knowledge of various facets of the College's life and operation. Once collated, the documents were scanned and read to discern key aspects relevant to the formation of EAs at the College. These documents were then critically analysed in order to discuss how they assist or hinder the formation of EAs at St John's College.

Te Ruinga: Young Anglicans' Programme history and development

The most recent and obvious attempt to form EAs at St John's has been the Young Anglicans' or Te Ruinga Programme. Over 2019, the second official iteration of St John's Young Anglicans' Programme was facilitated. This programme emerged from the vision of Tony Gerritsen (Manukura/Principal of the College from 2013 – 2019) to engage and train "young Anglican talent and form them for mission and ministry within the Church either as lay or future

ordained." (Gerritsen, 2016). The programme idea had developed from a Wellington Diocese scholarship offered to two young adults over 2013 with it first formal iteration running over 2017 with six young adults from across the Anglican province of Aotearoa New Zealand & Polynesia (Barnard & Gerritsen, 2018).

The programme was also influenced by an Anglican initiative from England called *The Community of St Anselm* which was begun in 2015 by the Archbishop of Canterbury—Most Reverend Justin Welby (The Community of St Anselm, 2019). Welby described the community and the purpose behind it, stating:

> I started the Community of St. Anselm to give young people a profound experience of prayer, service and living in community. It has been a transformative experience for those who've taken part – and for those of us praying, living and working alongside the community (Community of St Anselm, 2019).

The community has formed a monastic rhythm of life, patterned around praying, studying and serving. They comment: "Each year, young adults from different countries and Christian backgrounds commit to serve, study and pray together for one year in a transformative shared life." (The Community of St Anselm, n.d.)

Similarly, with the Young Anglicans' Programme, Gerritsen planned to pattern it around this three-fold rhythm including praying, living, and working. He stated:

> I am working with the Deans to envision the possibility of a proposal of advertising six contestable places each year for younger Anglicans (18-25) to come to the College to:
> a. Study Theology – via the new Diploma in Christian studies
> b. Pray together and build a small community within the community, probably with an 'abbot-like' person to mentor/disciple/oversee them.
> c. Ensure they are engaged in some service within the wider community
> This is similar to a programme being offered through Lambeth Palace in the UK. (Gerritsen, 2016)

It appears evident that Gerritsen had been influenced by trends in the worldwide Anglican communion, such as the Community of Anslem, which are seeking to reinvigorate the life and mission of the Church through a semi monastic model of formation which engages EAs. Rather than being a one-off example of this type of initiative, the Community of Anselm represents a development in the Western protestant church described by Sine (2008) as the 'monastic stream'. He states: "These Protestant monastic streams draw most directly from monastic traditions like the Franciscans, the Benedictines, and the Celts" (p. 49). It is also significant to note that this monastic approach explored at St John's and elsewhere has strong

resonances with Beard's (2017) definition of missional spiritual formation discussed in Chapter Two highlighting obedience, community and mission as central aspects.

Gerritsen's thinking then has seemingly been shaped by this model of engagement, and can be seen as fitting within the historic shape and model of training at St John's College, which over its history had also at times been patterned on a semi-monastic model (St John's College, n.d.). The first iteration of the programme was deemed a success by Gerritsen, noting:

> …that all of the six completed the Diploma in Christian Studies. Two have continued on to be involved in specific missional projects (one in Tonga and one in Whanganui). One has continued on at St John's as an ordinand and another is continuing his theological training with Laidlaw in the Christchurch diocese (Barnard & Gerritsen, 2018).

This was seen as a pleasing confirmation of the developing vision of the programme which was restated in the rationale as, "preparing and nurturing a new generation of diverse and dynamic leaders for the three tikanga church. Central to this, is the identification and formation of emerging young Anglican leaders" (Barnard & Gerritsen, 2018). With this success in view, the programme resumed with its second iteration in 2019 with five EA students from across the three tikanga. This second iteration was overseen by a member of faculty, Mark Barnard (the author) and Daniel & Maire Lander (a student and his spouse) who acted as the mentors of the group. This iteration was initially reviewed in November 2019, with a report written by Daniel Lander identifying key challenges and highlights from the year (Lander, 2019).

The programme was put on hold for 2020, as the College had appointed a new Manukura/Principal, and a suitable Student Mentor (Abbot or Abbess in Monastic terminology) was not appointed in sufficient time. Therefore, it was deemed that 2020 would be a year to review the programme and decide about the appropriateness of future iterations.

Forming emerging adults at St John's College

While it has been seen that the Young Anglicans' Programme emerged from the initial vision of Gerritsen to engage and equip future leaders within the Church, it seems important to discern if there is a wider strategic view and approach toward this. Does a mandate exist that focusses on the deliberate training and formation of this demographic? Or does the College have a different emphasis for its training?

The College's *Strategic Plan 2017-2022* (developed in 2016 by Te Kaunihera – the board of governors for the College, faculty and administrative staff), lays out the commitment, vision,

mission, core values and priorities, and challenges for the five-year period. The vision is stated as: "To prepare and nurture a new generation of diverse and dynamic leaders for the Three Tikanga Church" (St John's College, 2016, p. 1). This vision has had a role in the articulation and rationale for the Young Anglicans' Programme. In this light the programme can be understood as being broadly informed by this strategic vision. Nowhere in the strategic plan, however, does it identify a particular demographic that will be targeted to make up this 'new generation of diverse and dynamic leaders'. 'New generation' might be taken to imply EAs, however it is not explicitly stated in the plan and could be interpreted in a variety of ways. Further on in the plan, the Priorities and Challenges of the College are identified:

> ...to meet the challenges of our vision:

- College identity
- Worship, common life and building of community
- Curriculum development and academic delivery
- Pastoral and spiritual care
- Governance and management
- Taonga, property and resources
- Communication and promotion (n.d., p.2)

Each of these is unpacked via strategic objectives and subsequent strategies. None of these identify a particular strategy of who the student body is comprised of or what particular demographic they might be made up from. It would seem with such a clear focus on preparing a 'new generation of diverse and dynamic leaders' within the strategic plan, a strategy would be developed as to just who these might be.

Taking a wider view, further consideration of the strategic plans of the three tikanga (Māori, Pākehā, and Pasefika cultural and institutional bodies within the Anglican church of Aotearoa New Zealand and Polynesia) might give an indication of the particular training priorities of these groups and how they might influence those of the College, given these are the contexts from which students are sent and represent the key stakeholder groups of the College.

Tikanga Māori: Te Rautaki Mahere Minitatanga ministry education strategic plan

The vision of this plan is: "Kia tae ki te Kaumatuatanga i roto i a te Karaiti – to achieve full maturity in Christ" (Te Pihopatanga o Aotearoa, n.d., p. 347). This is to be achieved through twelve strategic priorities. Of the twelve, two in particular identify strategies for engaging target demographics. Strategy Two highlights: "Identifying and nurturing a new generation of leaders including nga Kahui" and Strategy Five identifies: "Creating and delivery excellent Mihingare education for tamariki, rangatahi and whanau" (p. 348).

These stragies are given more detail in terms of their intended delivery further on in the document. Strategy Two gives a focus of "Young leaders and whanau (16-40)" (p. 350) clearly identifying a demographic for the strategy. "Measures of Successful Growth" are also provided, the most relevant being to: "Identify leaders for mission and ministry." Within tikanga Māori it can be evidenced that a particular demographic has been idenfied for the 'new generation of leaders', namely those 16-40.

Tikanga Pākehā strategic plan

In the *Tikanga Pākehā Ministry Council Priorities for Theological Education 2014-2019* (n.d.) the 'mission priorities' for tikanga pākehā are identified as: "Formation for mission & ministry, spirituality, equipping Leaders" (p. 3). Each of these are further strengthened by with the inclusion of four 'global priorities', one of which is stated as:

> Ministry to, with and for those under 40 including youth and children and their families. To develop competence in ministry with these groups, to enable the mission of this Church. All of our Mission must occur in the context of being aware of those who Christ is calling to follow us in the work of the Kingdom (p. 3).

There is a clear emphasis here on developing the under 40s demographic across tikanga Pākehā. Further to this TPMC articulates the important role that St John's College plays in fulfilling this task:

> While TPMC recognises that quality bi-cultural theological education occurs within a variety of locations and institutions across Aotearoa New Zealand and Polynesia, TPMC still feels the need to articulate its desires for St John's Theological College.
>
> a. Formation for Mission – Being equipped for Christ-centred mission
> b. Three Tikanga Christian Community – Residential Quality Bicultural Theological Education
> c. Theological Excellence – In an Anglican, Three Tikanga Context
> d. Foundational - Developing robust theological and biblical tools
> e. Spiritual Formation – Personal formation in Christ
> f. Leadership - Training for cross-cultural, servant leadership (Appendix 1)

There is a clear mandate in this strategic plan for a specific training focus on EAs from across tikanga Pākehā. Furthermore, given the 'articulated desires' of TPMC for the College a specific programme that focusses on spiritual formation, community, and mission with EAs would seem a strong strategic alignment.

Tikanga Pasefika: Diocese of Polynesia strategic plan

The vision of the *Diocese of Polynesia Strategic Plan* (2014) is, "In Christ we move together" (p. 3). This is elaborated upon through the mission statement and a series of ten strategic objectives. Within these objectives, six and eight focus on leadership training and development. However neither specify the target demographic of who these leaders are. Strategic objective nine does, however, identify the training of children's ministry enablers and youth leaders, workers, and chaplains. This demonstrates a focus on children and youth, but does not identify a training trajectory or plan beyond this. It is worth noting that strategic objective one identifies "Strengthening St John the Baptist College [Suva] as an institute of excellency in theological education" (p. 5). St John's Suva, as well as St John's Auckland functions as an Anglican institution for training emerging Anglican leaders across Polynesia. St John's Auckland potentially serves a different strategic role for tikanga Pasefika, such as upskilling those already leading in the Polynesian church.

In summary, the St John's College *Strategic Plan 2017-2022* (2016) clearly identifies the preparation of "a new generation of diverse and dynamic leaders for the Three Tikanga Church" as its vision and has developed its strategic priorities in line with this. There is no clear sense, however, of a focus demographic for this, although the designation 'new generation' could be taken to mean this. It is significant that two of the three tikanga partners identify the under forties as a key focus demographic for ministry and training, while tikanga Pasefika identifies the training of those working with children and youth as a key priority. This does contribute to a case being made for a more clearly articulated strategic priority to be given to the training and formation of EAs at St John's College. What then might be the barriers to such a development?

A key barrier to development: Funding structure and priorities

One of the key issues determining who studies at St John's, is the way in which funding is allocated to potential students. Unlike other theological colleges in Aotearoa New Zealand, students coming to St John's are not primarily self selecting. Instead they are sent to the College by their Bishops (in dialogue with the student) who identify candidates in their diocese/hui amorangi for training. Students will spend between one to four years at the College as residents. While this training is predominantly in theology, Bishops may from time to time, prioritise other vocational training for their students. Further to this, St John's does not deliver a full Bachelors degree, rather a Level Five Diploma in Christian Studies is offered with students completing their degrees through other theological providers or relevant tertiary institutes. Students also participate in a ministry formation programme (tikanga specific) that

runs concurrently with the academic year, while at the College. The students' training and expenses are fully funded through a scholarship which is administered through the St John's College Trust.

The recipients of the these scholarships are prioritised, based on the *Residential Scholarships* policy and determined by Te Kaunihera (St John's Governance Board) on an annual basis. The policy prioritises the scholarship recipients in the following order:

> 2.0   Priority order for Residential Scholarships
> Priority 1 (a) Ordinands, usually doing a College Diploma, leading to a Bachelor of Theology through an external provider.
> (b) Ordinands who may come to be post-graduates, already holding a Bachelor of Theology or similar theological qualification.
> (c)Those already ordained but needing core theological training and formation – probably as per 1 (a).
> Priority 2 Lay or ordained to become 'tent makers'.
> *There may also be a need to assist with some Level 3 preparatory work in the dioceses/hui amorangi as requested by bishops/pihopa.*
> Priority 3 Applicants for Level 4 Leadership Programme offered in the middle of each year as preparation for Level 5 study.
> Priority 4 Te Ruinga/Young Anglicans.
> Priority 5 Post-graduate students who intend to pursue a field of study directly related to mission. An essential requirement is that they would gain from the experience of living on the College site and engage fully in the ministry formation programme(s) of their Tikanga, including theological reflection related to their study.
> *[The College accepts it has some responsibility for the development of post-graduates, some of whom may later take up responsible positions in the Church.]* (St John's College, 2018, p. 1 emphasis in original)

Further to this policy and process, the St John's College Trust fund is administered by the Trust Board who take their funding determinations "governed by two principal documents, the St John's College Trusts Act 1972… and Title E, Canon II of the Anglican Church in Aotearoa, New Zealand and Polynesia…" (St John's College Trust Board, 2019, p. 3). The Trust Board also works in conjunction with Te Kotahitanga, a Standing Commission of the General Synod of the Anglican Church of Aotearoa New Zealand & Polynesia who are responsible for: *"…exercising oversight of theological education, ministry training and formation, and other education and training relevant to advancing the mission and ministry of the Church, whether residential, regional or distance, and for facilitating the resourcing of such education and training"* (Canon II, section 3.11, cited in St John's College Trust Funding Manual, 2019, p. 4, italics in original).

In summary, this rather complex funding process is subject to the deliberation of a number of parties: The Bishops, the Manukura and the Deans of the three tikanga, Te Kaunihera, Te

Kotahitanga (the governing body responsible for theological education across the province of Aotearoa/New Zealand and Polynesia) and finally the St John's College Trust Board. There are a number of bureaucratic processes for this funding to go through before it is finally approved. Each of these governing bodies will have their funding decisions determined by their internal governing policies, along with the St John's College Trust Act 1972 and Canon II.

This makes for a potentially challenging process of determination. This has played out over the last few years in an ongoing dispute between Te Kaunihera and the St John's College Trust Board over the rightful scholarship recipients. The Trust Board has argued that the St John's College Trust Act provides only for the training of ordinands, as stated in 3b of the Act, whereas Te Kaunihera takes a broader interpretation, that both ordinands and lay people are covered by section 3c and 7(2) of the Act:

> 3 St John's College trusts
> (1) The College funds shall hereafter be held upon the following trusts:
> (a) for or towards the maintenance and support of the College:
> (b)for the education in the College of candidates for ordination:
> (c) for the costs of the education of students of all races in such manner and in such places as the General Synod shall from time to time direct so long as such education includes instruction in the principles of the Christian faith.
>
> 7 Trust of scholarship funds
> (2) Notwithstanding the provisions of subsection (1), it shall be lawful for the Trustees, with the prior authority of the General Synod, from time to time to apply the whole or such portion or portions of the income of the scholarship funds as they think fit in or towards the maintenance and support of candidates for ordination or persons who have been ordained (and their dependents respectively) while taking a course of study for a degree or diploma at any university or university college or any other course of study within New Zealand or elsewhere. (St John's College Trust Act, 1972, section 3 & 7)

This dispute has been the subject of legal arbitration, with the determination in mid-2019 given that this should be resolved without legal intervention between the two parties.

The reality of this funding process is that there are large number of voices determining just who the student body at St John's should comprise of. The College itself does not have the final say as to who comes. This makes the application of strategic priorities highly complex. To have all these interested parties and stakeholders on the same page in determining the target demographic is a fraught task. A major difference for St John's students from those of other theological colleges, is that they are there based on a benevolent scholarship

endowment, rather than as fee paying students. The power dynamic that this creates is significant. The students come as beneficiaries rather than investors. There is a significant amount of agency that students can exercise when they are paying thousands of dollars for their education, however when students are the beneficiaries of large scholarships, they become recipients and a different power dynamic is at play.

What ideological influence does this economic power dynamic exert over the student body? How would the various governing bodies be seen and understood by the students? These, and many other questions arise from this funding reality which are beyond the immediate scope of this thesis, however it is worth noting that the make-up, culture and experience of the student body is strongly influenced by the current funding system and structure. As discussed above, Prunty (1985) highlights the importance of identifying these types of power inequities and how they play out in the student experience. It is important to notice and critique the way in which such power dynamics cause students to defer to existing power structures rather than challenging and transforming them. The existing funding structure means that both the College and students currently remain in the position of being beneficiaries of the benevolence of the Trust Board. Hence, it makes critiquing this structure both problematic and potentially risky, given that the final funding decisions lie with the Trust Board. This is a structure that surely requires some degree of reimagining.

Furthermore, if the St John's College Trust Board and the College have a significant difference of viewpoint about their key target demographic then this will have ongoing consequences about the make-up of the student body. A positive working relationship between the two parties is in everyone's best interests. In fact, such an intention is stated and implied in the strategic plan of the St John's College Trust Board:

> 6.4.4 The Trust will take a keen interest in the development of the College strategic plan and will seek the opportunity to meet regularly with the Te Kaunihera and Te Manukura/Principal of the College in order to get an update on College life and activities (St John's College Trust Board, n.d., p. 9)

The same can be noted about the relationship between the Trust Board and Te Kotahitanga, again from the Board's strategic plan:

> 6.3.2 Trustees acknowledge that the stronger the relationship between the Trust and Te Kotahitanga the better both organisations can serve the Church and the better Trustees' will be able to discharge their governance and fiduciary responsibilities.

A key to determining the focus of the student demographic heading into the future will be a coherent strategic alignment of the various stakeholders and governing bodies of the College relating to who is funded and for what purpose. Without this alignment, it is difficult to envision how this can be a consistent focus of the training offered by the College.

Maintaining a hegemonic status quo

In Giroux's analysis (discussed in Chapter One, in particular from *Theory and Resistance in Education,* 2001), educational Institutions are often shaped by dominant hegemonic discourses which in turn, dictate their operation and in turn their curriculum. Giroux (2005) makes the point clear, knowledge and power are intimately connected. These discourses are often enshrined in law and governed by its application. In relation to the funding allocation process of St John's College, it has been noted that in fact it is specifically governed by law – namely an act of Parliament, *The St John's College Trust Act 1972.* This is applied in accordance with the *St John's College Trust Board Funding Manual* (2019). As discussed, the St John's College Trust Board interprets the act as providing for the training of ordinands, which initially, seems straight forward enough.

The Anglican church in Aotearoa/New Zealand, has in past times enjoyed a privileged social standing and relationship with civic responsibilities being a key function. For example, Sir Paul Reeves, an esteemed ordained Anglican minister, served both as faculty at St John's College (1994-5) and as the Governor General of Aotearoa/New Zealand (1985-1990). In the last few decades, however it has become increasingly apparent that the privileged position of the Anglican church has begun to weaken. Those identifying as Anglican have decreased from 584,793 people in 2001 to 314,913 people in 2018 (Stats NZ, 2013, 2018), a loss of nearly 270,000 adherents in less than twenty years.

The implications of this downward trend are highly significant. At this rate of decline, in another twenty years, the Anglican church in Aotearoa/New Zealand could be facing near extinction. Reflecting on these trends, Ward (2006) discussed the need for new paradigms of organisational life for the church for it to survive. He comments:

> …by 2015 a considerable number of existing parishes will not have sufficient numbers to continue to maintain any form of meaningful life as faith communities. It will also lead to the necessity for considerable reorganisation of the parish structure of those churches, as well as their forms of regional and national organisation, which goes considerably beyond the current tinkering taking place. (Ward, 2006, p. 22)

In light of these trends, it is important to consider the role of the College in the life and future of the Anglican church of Aotearoa New Zealand and Polynesia. Is it to be a faithful bastion of what has been, perpetuating a training model which reflects the cultural situation of a bygone era? This would seem to be, as articulated by Giroux (2006), history as the transmission of custom—passing down the tradition, doing things the 'correct' way that they have always been. Or does the College need to be at the forefront of innovative approaches to training and formation?

The strategic plan pushes in this direction—the language of 'missionary, mihingare, missional' features strongly acknowledging the rapidly changing socio-cultural landscape of Aoteaora/New Zealand. Will the College continue to serve the 'settler' reality – focussing on the needs of the settler society that formed in Aotearoa/New Zealand post treaty, marginalising and disenfranchising the tangata whēnua? Or will it remember its connection to the border crossing 'mihingare' story in which both the Church Missionary Society missioners and tangata whēnua worked together in forming the nation's story?

While training ordinands will continue to be an important focus, other modes and models will require development to address the social and cultural realities the Church is facing. Exclusively training Priests and Deacons to oversee fewer and fewer congregations would seem to be an exercise in futility. Surely then, the College's focus should include innovative training and resourcing of lay leaders, with an emphasis on engaging those in the EA demographic. For this group, a call to ordination may simply be too early to contemplate or discern given the developmental realities of the life stage. As discussed earlier in the thesis, EAs are often still exploring identity and vocation into their late twenties and early thirties (Arnett, 2004). For the training of the College to be held to a strict application of the *St John's College Trust Act 1972* does not take into consideration the socio-cultural realities facing both the Anglican church in the province and those of the formational needs of EAs.

The vision of the College needs to envision a bold and courageous future that seriously engages this present socio-cultural situation. Furthermore, any sense of a courageous curriculum being developed, which prioritises creativity and experimentation, would surely be hindered if a 'business as usual' traditional training model is maintained.

Further opportunities for development: borders to be crossed

Crossing tikanga borders

While there are significant challenges to envisioning of the future of St John's, it is important to acknowledge the gifts and strengths of its unique environment, especially in relation to the potential application of a 'border pedagogy' as articulated by Giroux (1991; 2005; 2006). In border pedagogy, learners are challenged to cross social, cultural, political and epistemological borders, in order to assess, critique, challenge and change these. How might St John's College, a traditional and mainstream Anglican institution, function as a border crossing context?

While not immediately obvious, these border crossing opportunities are in fact ripe at the College. In particular, the three tikanga make-up of the student body is a unique aspect of the life of the College which could have profound implications for transformative training into the future. Currently students are drawn from the three tikanga; Pākeha, Māori and Pasefika and are comprised of a diverse number of ethnicities across these contexts.

This diversity makes for a unique 'border crossing' environment and affords rich opportunities for students to have meaningful exchange and interaction with people from significanlty different social, and cultural backgrounds than themselves. While this cultural diversity currently adds depth and richness to the life of the College, it remains a largely untapped resource in terms of pedagogical application. The three tikanga currently have their formation programmes run separately which offers a high degree of autonomy and flexiblity in terms of the specific culturally contextual needs of each. While this is important, there exists an opportunity to have more explicit formal and informal learning opportunities across tikanga.

This could facilitate rich and challenging transformational learning spaces that, if managed safely and approriately could be a significant context for border pedagogy. For example, offering tikanga exchanges where students spent a specified time engaging within another tikanga ministry context could prove highly formative. Furthermore, the 'mihingare' roots of the College contain a potent story of both bi-cultural partnership and missional mistakes that could be drawn on more explicitly as formative stories. The hosting of ongoing and regular conversations across tikanga relating to current socio-cultural issues (gender, sexuality, ethics etc) could provide a rich variety of learning opportunities. These and many other socio-cultural issues could be further explored. Various initiatives considering inter-tikanga 'border

crossing' would be useful to explore especially for EAs whose identity and world view formation is at such a significantly maleable stage (Arnett, 2004; Barry & Abo-Zena, 2014).

Epistemological borders

The three tikanga context coupled with EAs openness to exploring new ideas and world views also affords the ongoing opportunity to offer diverse cultural and philosophical epistemological frameworks. Along with the theological and philosophical traditions of the West, Māori and Pasefika traditions should continue to be explored and developed, and be taught concurrently. This is beginning to happen in some courses. For example, the Old Testament diploma course includes significant Māori biblical hermeneutic approaches (Moffat, 2019), however this is happening in an organic, ad hoc manner, rather than an intentionally scaffolded one. For example, it could become a requirement that each course incorporates theological and philosophical concepts from across the tikanga. This would not be without challenges, but again would facilitate conversations which encourage students (and educators), to cross epistemological borders that they previously have not considered. Furthermore, this could be a focus for professional development—providing the tools to safely and meaningfully guide students across challenging epistemogical borders in ways that are pedagogically and culturally appropriate.

Political borders

The Anglican Church is often described as a 'broad Church', accomodating a wide array of philosophical, theological and political positions. Again this provides a training context that gives EAs the opportunity to be exposed to political perspectives divergent from their own, further broadening their horizons. In any given year the spectrum from conservative to progressive is represented across the student body at St John's. This provides border crossing opportunities that would not be readily available if the College were more partisan, leaning heavily toward one perspective. Students could be intentionally encouraged to engage this political spectrum, as an opportuntity to learn across borders.

The College also has a rich history of activism that provides a story of courageous political involvement. The current training being offered has yet to explore how to meaningfully engage in this story, in ways that inspire action in the present. Giroux's understanding of tradition as 'counter-memory' (2006) is instructive here, with its articulation of a critical reading of history that transforms the present. How can the history and rememerance of this political engagement of the College inspire an ongoing transformative engagement with the pressing issues of the day?

There is potential here for the non-formal contexts of learning to be viewed as rich sites of formation rather than extra curricular activities that fill up already busy schedules. For example, how might engagement in activism (such as the participation of students in 2019 in the climate action marches) be incorporated explicitly into the wider curriculum and valued as essential learning and formation? Smith (2009) similarly reflects on what he describes as "liturgically informed pedagogy" characterised by both 'embodiment' and 'thinking', stating that: "(it) will also seek ways to extend and improvise on Christian practices in order to create a learning environment that is animated by intentional practices that form the imagination and shape character." (p. 228)

Building on the foundation: Reaching back to move forward

As highlighted above, St John's College currently has a number of facets of its life which make it conducive to a context for border pedagogy and the formation of EAs. One such facet yet to be discussed it the unique Anglican spirituality of the College, along with its residential nature. These two aspects combined make it uniquely suited for a semi-monastic rhythm of life and practice. While this might seem antiquated and even quaint, it provides the foundation for the development of formational communities of memory and practice (to be discussed in the following chapters). The monastic tradtion has, mentioned above, undergone a rediscovery and reimagining in the protestant church in the West over the last fifteen years resulting in a movement known as the 'new monsticism' (Wilson-Hartgrove, 2008). The characteristics of this movement are a return to ancient liturgical and contemplative spiritual practice, living in intentional community, and a commitment to serving poor and marginalised communities.

St John's has for much of its history, practiced a two-three daily rhythm of prayer in its chapel, using a variety of Anglican prayer books and liturgies. Along with this it has remained as a Residential College with a number of aspects of common life, such as shared meals and community gatherings. Along with this its activist history, although waxing and waning, is a key part of its identity and historic Christian commitment to justice. Combined, these factors provide the foundation for new monastic inspired formational community. While these practices provide a solid rhythm of life and community, their pedagogical potential could be further enhanced and explicitly connected to the formational experience of students. Smith comments:

> ...the role of the chapel is not to stir our emotions or merely fuel our
> "spiritual" needs; rather it is the space in which the ecclesial university

> community gathers to practice (for) the kingdom by engaging in the liturgical practices that form the imagination (p. 224)

The College is in the early stages of exploring this formational potential, with a working group set aside at the end of 2019 to more explicitly shape the student experience along the lines of a new monastic rhythm of life. The initial recommendations for implementation were put into place for the start of the 2020 academic year and were showing signs of early promise before taking a backseat to an altered life due to the Covid 19 pandemic. The main thrust of these recommendations was the reconfiguring of an existing student group structure for common worship to a more expansive group structure (named Tārai waka) seeking to foster a common life. This common life attempts to be a more holistic rhythm including the three aspects of communion (worshipping life), community (shared life) and commission (missional life) (based on Woodward & White, 2016). Again this approach sits well within the definition of missional spiritual formation discussed by Beard (2017) emphasising obedience, community, and mission.

Crossing borders with Te Ruinga

The Te Ruinga Programme, a formational programme offered over 2017 (as the Young Anglicans' Programme) and 2019 discussed above, is currently on hold and under review. There is significant potential to reshape it in line with the recent developments and instituting of the Tārai Waka. Rather than being a stand alone initiative within the College that EAs attend for a year, the programme could better be served as a formational strand within the current College formation structure that takes into consideration the specific developmental needs of EAs. This could potentially last two to four years for participants as does the formational and academic training for 'regular' students. For this to be sustainable and successful the formation of EAs needs to be an articulated strategic priority of the College. There needs to be a clear developmental pathway and programme for Te Ruinga students to structure the programme beyond it being just another 'good idea'. The potential pedagogical shape of a programme of this nature, informed by border pedagogy and best practice in the formation of EAs will be the focus of Chapter Six.

Embracing future developments

St John's Theological College is an abundant resource for the Anglican church in the province of Aotearoa/New Zealand and Polynesia. Rich border pedagogical opportunities abound in this context. If a strategic alignment can be reached across the various stakeholders and governing bodies an opportunity exists to put significant energy and resource into the formation of those under forty, training for both lay and ordained ministry

in the church. This would not exclude those outside this demographic, however it could sharpen the focus of training to the social, cultural and pedagogical needs of this group. This will require strategic investment and relationships with Anglican institutions, diocese, and organisations where this demographic currently populates and thrives, across the three tikanga. This will also necessitate asking hard questions about why this demographic is in decline in the church and what resources need to be invested to turn this around.

This will involve a degree of imagination, risk taking, and change, but as Hirsch (2016) points out the current Western church leadership often resists such change. He states: "It always astounds me that many leaders seem to think that simply repeating and optimizing the inherited habits of church will eventually deliver paradigm-shifting results" (cited in in Woodward & White, 2016, p. 11). Whether or not such a coordinated and creative approach can be achieved remains to be seen.

While a clear strategic vision is key to the future of training at the College, as a theological college, surely a strong and robust theological vision must also feature? If all the decisions of the College are shaped around strategic implementation—who should be trained and who shouldn't, then the larger philosophical questions may go unanswered such as 'who is the College and why does it is exist?' As this thesis continues to explore how border pedagogy might be applied in a theological context, it seems a convergence of the philosophical and the theological would be useful, to avoid reducing the discussion to strategy and method. Giroux's disdain for pedagogy as methodology has been pointed out in Chapter One, so in order to strengthen the theoretical foundation of the thesis, a theology of border crossing will be explored. This will serve two purposes: firstly, it will attempt to identify the points of philosophical connection between theology and critical pedagogy and secondly it hopes to provide a theological rationale for the implementation of such a pedagogical framework at St John's. It is to this task the thesis now turns.

Chapter Five
Towards a Theology of Border Crossing

Introduction

The focus of the thesis will now turn to the articulation of a theology of border crossing. Giroux's border pedagogy has so far been explored in relation to its potential application amongst emerging adults, particularly in the area of spiritual formation. Rather than proceeding directly to how this application might take place, the thesis will step back and consider how border pedagogy can be understood and articulated theologically.

Throughout this chapter the concept of border crossing will be further explored as a potential theological motif. Is there any sense that Giroux's articulation of this pedagogical theory and its application could be understood to have a theological resonance? With this in mind, some of the key features of border pedagogy will be kept in view throughout this exploration, namely: inviting learners on a journey across epistemological, social, cultural and political borders; identifying, naming and interrogating these borders; and proposing alternative emancipatory futures in light of this learning journey. Three border crossing movements can be identified in this pedagogy: border crossing, border critiquing, and border changing. These three movements will guide this discussion of a theology of border crossing.

Border crossing: A pilgrim people

Border crossing as a motif can be seen to have a strong biblical and theological precedent. One of the early and central formative journeys in the biblical narrative is that of the patriarch Abraham. In Genesis Chapter Twelve, Abraham is called by God to leave the land of his Father in Babylon and go to a land yet to be revealed. The purpose of this undisclosed adventure is for the future blessing of all humanity. C. Wright (2006) describes this story as "a pivotal text not only in the book of Genesis but indeed in the whole Bible" (p. 194). It functions as a central reference point to the biblical story that subsequently unfolds. From here the narrative moves from the unravelling of God's good intentions in creation over chapters three to eleven of Genesis, with its crescendo of human rebellion in the construction of the tower Babel. In particular, Abraham's journey signifies a movement from Babylon which becomes the archetype of the empires of the world which organise and operate against the just rule of God. C. Wright highlights the importance of this journey:

> Only Abraham's leaving releases the nations' blessing. In spite of all
> that we have witnessed of the fallen world in the primeval history, there

> can yet be blessing for that world. But it will not come from within that world itself. Abraham must relinquish all that ties him to the land of Babylon before he can be the vehicle of blessing to the whole earth.
> (2006, p. 202)

The rest of the Genesis narrative details the journey of Abraham and his descendants, how they behave, where and how they settle, for good or for ill, and how this eventually becomes the story of his descendants (the Children of Israel) in bondage in Egypt. From within this place of enslavement, the Children of Israel cried out to God and "their cry for help rose up to God. God heard their groaning, and God remembered his covenant with Abraham…" (New Revised Standard Version Bible, 1989, Exodus 2: 23b-24a). This hearing by God leads to another calling – of Moses, and subsequently to another journey across borders, the great Exodus of the Children of Israel, which becomes another central narrative in the Biblical story. Goldingay (2003) discusses the way that the Exodus narrative initiates the understanding of God as deliverer, as expressed in the scripture, "You will acknowledge that I am Yhwh your God, your bringer out from under the burdens of Egypt" (Ex 6:7, as cited in Goldingay 2003, p. 362). He further highlights the ongoing importance of this throughout the Biblical story. God is the One who will continue to take his people across borders, delivering them from oppressive regimes. Goldingay comments: "It will always be significant that Yhwh is Israel's bringer out from the overlordship of a foreign power" (p. 362).

Of particular significance to a theology of border crossing is the central place that the Exodus narrative plays in the understanding of liberation theology (L & C Boff, 1987, Gutierrez, 1988). As a story of emancipation, it narrates the movement of an enslaved people from the oppression of Egypt to the freedom of the promised land. This emancipatory movement not only frees the people but in essence recreates them as a new people. Thus, it is not merely a liberative act, but also creative (a key pedagogical movement within border pedagogy). Gutierrez asserts:

> Yahweh will be remembered throughout the history of Israel by this act which inaugurates its history, a history which is a recreation. The God who makes the cosmos from chaos is the same God who leads Israel from alienation to liberation. (1988: p. 89)

The story of the Children of Israel continues in this border crossing vein throughout the Hebrew scriptures. From entering the promised land via conquest, to eventual exile in foreign lands, to foreign powers (Babylonian, Assyrian), and then back to the promised land. The entire narrative is developed in the shadow of empire, as an alternative story to the hegemonic discourse of the oppressors. It seems probable that it was the experience of the Babylonian exile which led to the formation of the Hebrew cannon, and why Babylon comes to symbolically

represent all powers that are systematically organised in opposition to Israel's God (Brueggemann, 1991; Goldingay, 2010).

It is against this narrative backdrop that the New Testament story emerges. Jesus' proclamation of the Kingdom of God is delivered in the midst of Roman occupation. The empire had ruthlessly crossed multiple borders in the ancient near east and the ministry of Jesus took place within this socio-political context. Hauerwas (1984) identified the central principle of the message of Jesus as the Kingdom of God as evidenced in his proclamation: "the Kingdom of God has come near; repent, and believe in the good news." (NRSV Bible, 1989, Mark 1:15) While such language may conjure up strong pietistic and religious overtones for contemporary readers, Gorman (2004) points out that this language in fact would have been understood in highly political ways. The term 'good news' used by the New Testament to describe the message of Jesus was also used to announce reign of Caesar (Gorman, 2004). Jesus' proclamation of the Kingdom of God provided an alternative view of reality to the dominant hegemonic discourses of the Roman empire. Liberation theologian, Sobrino, further highlights this central emphasis in the ministry of Jesus:

> Out of that same tradition came Jesus. He announced the imminent arrival of that kingdom, and gave signs of its presence: healings, expulsion of demons, welcome of sinners and outcasts, meals with them… He was the good news of God, *eu-angelion* – especially for the poor. He placed himself at their service and defended them from their oppressors until his death on the cross. (2007, p79, italics in orignal)

The message and ministry of Jesus can be helpfully seen as border crossing in the sense that it provides a complete counter narrative and praxis to the dominant narratives of Empire, which in turn requires a relocation. Further, the invitation of Jesus in his Kingdom announcement to 'repent' from the Greek – *metanoein* "changing one's mind, coming to a new way of thinking" (Achtemeier, 1985, p. 861), was a call to have one's understanding of the world and way of living completely reoriented toward the liberating rule of God. A change of mind, a change of story, and a change of place.

This would shape the identity of the early Christians described by the Apostolic writers, Paul as 'citizens of heaven' (NRSV Bible, 1989, Philippians 3:20) and Peter as 'aliens and exiles' (1 Peter 2:11) further reiterating the necessity of relocating one's primary belonging from the 'kingdoms of this world' to the Kingdom of God. A movement 'from—to'. This was border crossing work undertaken by a pilgrim people.

How then might this biblical motif of God's border crossing pilgrim people relate to those in the twenty-first century West? While the socio-cultural distance may seem too great, a number of theologians have argued for the importance of such a 'pilgrim' identity for the Church in the contemporary West, due to its complicity with Empire. In particular, Hauerwas (1986) commented on the cultural captivity of the American church to 'Constantinianism'. By this he meant that rather than remaining a distinct people marked by fidelity to the Kingdom of God, the church had been co-opted by a hegemonic narrative formed by the ideology of Empire. He stated: "Constantine is the symbol of the decisive shift in the logic of moral argument when Christians ceased being a minority and accepted Caesar as a member of the church" (p. 474). This acceptance of Caesar in the fourth century, led in turn to an eventual equating of the way of Jesus with the way of Empire. There had been a return to 'Babylon'. This Constantinianism, according to Hauerwas, "must be given up" (p. 476). Gutierrez (1988) also described this way of operating as the 'Christendom mentality' and points out that rather than being a blip on the life of the Church it had been its dominant modus operandi across the medieval period and persisting to present time in what he calls the 'New Christendom'. He stated: "Christendom is not primarily a mental construct. It is above all a fact, indeed the longest historical experience the Church has had" (p. 34).

Similarly, Anabaptist theologian Murray-Williams (2004) highlights the cultural captivity of the European church over the Middle Ages to Constantinianism, where the church went from a marginal, counter cultural community living out an alternative liberative vision, to the dominant social institution which shaped the very social fabric of medieval Europe. Murray-Williams highlights that from the Enlightenment on, this dominance has been diminishing to the present cultural situation, which sees the European church again in a place of marginality. Murray-Williams uses the term 'Post-Christendom', referring to the shift beyond the socio-cultural dominance of the European Church over the Middle Ages. Along with Hauerwas, Murray-Williams does not see this movement in a negative light but argues that in fact it is an opportunity for the church to regain its true identity. He identifies seven key movements that have occurred which could help the church reimagine its post-Christendom identity:

- *From the centre to margins:* in Christendom the Christian story and the churches were central, but in post-Christendom these are marginal.
- *From majority to minority*: in Christendom Christians comprised the (often overwhelming) majority, but in post-Christendom we are a minority.
- *From settlers to sojourners*: in Christendom Christians felt at home in a culture shaped by their story, but in post-Christendom we are

> aliens, exiles and pilgrims in a culture where we no longer feel at home.
> - *From privilege to plurality*: in Christendom Christians enjoyed many privileges, but in post-Christendom we are one community among many in a plural society.
> - *From control to witness*: in Christendom churches could exert control over society, but in post-Christendom we exercise influence only through witnessing to our story and its implications.
> - *From maintenance to mission*: in Christendom the emphasis was on maintaining a supposedly Christian status quo, but in post-Christendom it is on mission within a contested environment.
> - *From institution to movement*: in Christendom churches operated mainly in institutional mode, but in post-Christendom we must become again a Christian movement (2004, p. 20).

Murray-Williams argues that it is essential for the church to make these post-Christendom shifts to recapture its distinctiveness and effectiveness in the current cultural situation. The old borders must be crossed. The church must again embrace its identity as a pilgrim people.

There is resonance in Hauerwas and Murray-William's critique of Constantinian Christianity with Giroux (2001, 2009, 2013). His critique of the captivity of contemporary American culture, society and education to the hegemonic forces of Neoliberalism and corporatisation likewise carries with it the looming shadow of hegemonic Empire. The picture Giroux paints of Neoliberalism is that of an all-consuming force that leaves no room for marginal, imaginative, democratic and critical voices. He laments: "American society has … become hardened since the 1980s under neoliberalism. We celebrate militarism, hyper-masculinity, extreme competition, and a survival of the fittest ethic while exhibiting disdain for any form of shared bonds, dependency, and compassion for others" (2013, p. 466). For Giroux, border pedagogy provides both educators and students the means by which this can be critiqued, reimagined and reconfigured. The educator as a 'public intellectual' stands as something of a prophetic figure offering hope to those in the Empires' vice grip to leave the oppression of Babylon and return to the liberation of the promised land. He states: "Hope offers the possibility of thinking beyond the given—and lays open a pedagogical terrain in which teachers and students can engage in critique, dialogue, and an open-ended struggle for justice" (p. 464). It is to this prophetic and critical role the discussion now turns.

Border critiquing: Prophetic proclamation

The motif of a 'pilgrim people' crossing the borders of Empire has been highlighted as a recurrent theme of the biblical narrative. This enables a theological continuity with the Western church's present identity in the current post Christendom cultural situation. Another central

biblical theme often associated with this pilgrim identity is that of the Prophetic tradition. In his classic work, *The Prophetic Imagination* (1978), Walter Brueggemann discussed the enculturation of the American church to the hegemonic narrative of Empire and argued that a vital way of disrupting this narrative is through what he described as the 'prophetic ministry'. The goal of this ministry is to provide an alternative imagination formed by the counter-memory of the faith tradition to that which has been constructed by the Empire and its hegemonic narrative. He commented: "The task of prophetic ministry is to nurture, nourish, and evoke a consciousness and perception alternative to the consciousness and perception of the dominant culture around us" (1978, p. 13).

Brueggemann demonstrated how this prophetic tradition had its roots in the Exodus narrative, with the central prophetic figure of Moses, who confronted Pharaoh's oppressive regime, demanding that the captive Israelites be set free. This confrontation and eventual freedom led to the emergence of a new radical community whose identity would be shaped by Israel's God rather than Empire. As the nation formed, conquered and settled into the 'promised land' their identity continually lapsed into ways of being shaped by Empire. The eventual request of the nation to the prophet Samuel to, "…appoint a king to lead us, such as all the other nations have" (NRSV Bible, 1989, 1 Samuel 8:5) led to the formation of an imperial monarchy, in spite of his clear warnings of the risks of establishing such a rule.

In light of this development, and the subsequent tragic consequences of imperial rule; war, tyranny, oppression, taxes, and slave labour, the prophetic tradition continued to critique and denounce this as a departure from the ways of God to that of Empire. As discussed earlier the imperial trajectory of Israel led eventually to further exile to greater Empires, Babylon and Assyria, and in their shadow, a canon of prophetic literature emerged that critiqued the oppressive 'royal consciousness' that had embedded itself in the life of Israel. The prophets called instead for a radical return to faithfulness to God that would be expressed in a new reality of equality and justice lived in the light of God. This is expressed in the prophetic poetry of Isaiah:

> Is not this the fast that I choose: to loose the bonds of injustice, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke? Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover them and not to hide yourself from your own kin? Then your light shall break forth like the dawn, and your healing shall spring up quickly; your vindicator shall go before you, the glory of the LORD shall be your rear guard. Then you shall call, and the LORD will answer; you shall cry for help, and he will say, Here I am. (NRSV Bible, 1989, Isaiah 58: 6-9)

Brueggemann highlighted that it is the 'newness' of God proclaimed as a counter narrative in the prophetic poetry that created the impetus for change. He stated: "The newness from God is the only serious source of energy. And that energy for which people yearn, is precisely what the royal consciousness, either of Solomon or Nebuchadnezzar cannot give" (1978, p. 79).

The ministry of Jesus is also understood as following in this prophetic tradition (Croatto, 2005; Wright 1996). As a prophet, Jesus' proclamation of the Kingdom of God as discussed above stood in stark contrast to the kingdoms of this world. His own 'Kingdom manifesto', delivered to his home synagogue in Chapter Four of Luke's Gospel was a direct quote from the book of the prophet Isaiah (61:1-2), thus aligning himself clearly within this tradition:

> The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favor. (NRSV Bible, 1989, Luke 4:18-19)

His piercing critique of his own national and religious leaders continued in the vein of the Hebrew prophets who identified their worship as further adding to the oppression of the poor and the marginalised rather than honouring God. His message would have been delivered and received as politically and spiritually subversive, seen to undermine both Israel and Rome. His ministry of compassionate engagement and healing amongst the poor and oppressed would further have been understood as a prophetic critique of the powers and their complicity in the situations of the oppressed. These actions subsequently led to his execution as the hands of the Empire. Boff & Boff made this point:

> The kingdom is not presented simply as something to be hoped for in the future; it is already being made concrete in Jesus' actions. His miracles and healings, besides demonstrating his divinity, are designed to show that his liberating proclamation is already being made history among the oppressed, the special recipients of his teaching and first beneficiaries of his actions… The liberation wrought by Jesus outside the law and customs of the time, and his radical requirements for a change of behaviour…led him into serious conflict with all the authorities of his age…His capture, torture, judicial condemnation, and crucifixion can be understood only as a consequence of his activity and his life. (1987, p. 54)

Jesus' privileging of the poor and marginalised (as described in Luke 4:18-19 above) can be understood as an embodiment of his Kingdom proclamation. His prophetic critique of the social, cultural, and political borders of his world was delivered in both word and in deed. Of the four New Testament gospels, this is most strongly highlighted in Luke, which clearly demonstrates Jesus' preferential option for the poor. A key theme in Luke has been described

by scholars as the 'great reversal' (González, 2015). Throughout his gospel, Luke uses Jesus' teaching and interactions to demonstrate God's Kingdom as a complete reversal of the way that the kingdoms of the world are organised. Repeatedly, Luke holds up societies despised and deprived as exemplary citizens of the Kingdom of God: those suffering from leprosy and other afflictions, prostitutes, tax collectors, women, children, foreigners—all become the heroes of his narrative. Mary's song, also known as the Magnificat, captures this theme and serves as a key shaping text in Luke:

> My soul magnifies the Lord, and my spirit rejoices in God my Saviour, *for he has looked with favour on the lowliness of his servant. Surely, from now on all generations will call me blessed;* for the Mighty One has done great things for me, and holy is his name. His mercy is for those who fear him from generation to generation. *He has shown strength with his arm; he has scattered the proud in the thoughts of their hearts. He has brought down the powerful from their thrones, and lifted up the lowly; he has filled the hungry with good things, and sent the rich away empty.* He has helped his servant Israel, in remembrance of his mercy, according to the promise he made to our ancestors, to Abraham and to his descendants forever. (NRSV Bible, 1989, Luke 1:46-55, italics added)

Mayfield (2018) points out that the song has been considered so subversive that at times it has been banned from use in public worship in countries such as India, Guatemala and Argentina. Gutierrez highlighted its significance as a central Biblical text in liberation theology, stating:

> The Magnificat expresses well this spirituality of liberation… it is one of the New Testament texts which contains great implications both as regards liberation and the political sphere. This thanksgiving and joy are closely linked to the God who liberates the oppressed and humbles the powerful. (1988, p. 120)

The theme of the 'great reversal' continues on in the sequel to Luke's gospel, the Acts of the Apostles which further highlights this prophetic counter narrative being proclaimed in the ministry of Jesus' early followers. While Jesus demonstrates the engagement of the marginalised and outsider in Luke, in Acts, the Apostles and the early Church now also proclaim and embody this radical alternative Kingdom. This is seen by this new community, not as a departure from the Hebrew faith tradition, rather, as a true fulfillment of and continuity with it. The Apostle Peter proclaimed on the day of Pentecost:

> …this is what was spoken through the prophet Joel: In the last days it will be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. Even upon my slaves, both men and women, in those days I will pour out my Spirit; and they shall prophesy… (NRSV Bible, 1989, Acts 2:16-18)

In a similar way that the Magnificat sets the tone for Luke's gospel, Peter's sermon lays out what is to come throughout the rest of the story—border crossing journeys that traverse long established boundaries of gender, ethnicity, religion and social class. This movement, resulting in the redrawing of the ethnic and socio-cultural make-up of the emerging Church community, is understood as the ongoing ministry of Jesus enacted by his followers through the energy of God's Spirit. Peter himself in one significant episode, receives a vision that includes all the foods a faithful Jew should never touch, with the command from a heavenly voice to kill and eat. A horrified Peter, recoils, explaining that he would never eat such profane things. The voice replies, "What God has made clean, you must not call profane." (Acts 10:15) After this has occurred three times, Peter ponders the meaning of such an offensive and shocking vision, upon which a knock at his door reveals a request from the household of a Roman centurion to come and visit. This signals the initial transformation of the Christian community from exclusively Jewish to an extraordinarily diverse socio-cultural community. González (2015) comments: "…this word of Jesus begins to be fulfilled in the narrative of Acts, in which it becomes clear that the Gentiles are progressively and rapidly joining the people of God. Quite a reversal—both religious and ethnic!" (p. 34)

These new developments cause no end of trouble throughout the narrative: persecution, imprisonment, execution and deep disagreement all result as these long-cherished boundaries are critiqued and transgressed. Even within the Christian community this radical reimagining causes friction, with an urgent council called (in Acts Chapter Fifteen) to address what requirements were necessary for non-Jewish converts to the faith. The Apostle Paul went on to address such issues in his epistles to the early Christian communities, with a number of them addressing the implications of communities of Jewish and Gentile believers existing together.

This broad survey of the biblical Prophetic tradition and its outworking in the ministry of Jesus, the Apostles and early Church, serves to demonstrate the 'border critiquing' foundations and potential of the Christian faith tradition. It can be argued, and often rightly has, that this tradition, rather than critiquing Empire, has for significant times in history participated in and reinforced it. This is precisely the point that Hauerwas, Gutierrez, and Murray-Williams make with their critique of Constantinian Christendom. The prophetic tradition within the Biblical narrative shows how this 'royal consciousness' is essentially an aberration and that radical faithfulness is an embodied critique of, and alternative to Empire, ultimately fulfilled in the ministry of Jesus and mission of the Church.

This is a point, not lost entirely in the critical pedagogy tradition. While not taken up by Giroux, his comrade, McLaren (2018) explores the connections between critical pedagogy and

liberation theology highlighting the points of similarity in both method and message. In particular, he notes the critique in liberation theology of the Churches' failure to effect transformative action over history on behalf of the poor and oppressed. He further describes the emphasis in the movement on the potential for the Church be a critical alternative community, commenting:

> Liberation theology…attempted to establish the potential for a return of the role of the Church to the people (similar to the conditions that existed in earliest Christian communities) by nurturing critical-autonomous 'protagonistic agency' among the popular sectors, creating the conditions of possibility for consciousness-raising among peasants and proletarianised multitudes". (p. 254)

McLaren goes on to identify the overlap of ideas and approaches between Jesus and Freire, noting the focus of their work amongst the poor and peasant classes to liberate and conscientise, the cultural location of their ministries within a context of colonisation, and finally their experience of hostility and punishment at the hands of the powers. While not reducing these connections to a simplistic 'this is like that' analysis, they serve to highlight the importance of Freire's Christian consciousness in line with the biblical Prophetic tradition and how this has been informed by Liberation theology. The subsequent impact on critical pedagogy is significant and the links between the traditions are not coincidental, rather essential. Kyrilo describes this connection somewhat elegantly:

> To be sure, the operative concept that links critical pedagogy and liberation theology is love, a type of love that transcends, lives in hope, acts in hope, and lives among us. It is a type of love that denounces division, intolerance and hate; and it is a type of love that announces collaboration, construction, the building up of bridges, that works to connect the human family in meaningful transformative ways. (2017, pp. 596-597).

The embodied prophetic proclamation that has been discussed has demonstrated the border critiquing nature of the Biblical tradition. This has been explored with an awareness of the cultural captivity to the 'royal consciousness' of Constantinianism for significant periods of Church history. Despite this, or even because of it, the significance the prophetic tradition should be emphasised as a central, though frequently overlooked theme in the Christian story. This has also been demonstrated to have some significant thematic connections within critical pedagogy. If this tradition is such a significant critical alternative narrative in the biblical story, how then might its embodied critique be translated into sustained and transformative change? This, then is the next consideration.

Border changing: practices of memory and counter-memory

For the changes enacted through the alternative prophetic vision to be sustained, certain liturgical practices were required by God's people throughout the Biblical narrative. The practice of 'remembering' is seen as a central rhythm of the ritual life of both the Children of Israel and the Church. The Exodus event would go on to become a central narrative for the nation and was to be remembered annually through the observance of the Passover. In the midst of this act of deliverance, Moses proclaimed: "This day shall be a day of remembrance for you. You shall celebrate it as a festival to the LORD; throughout your generations you shall observe it as a perpetual ordinance" (NRSV Bible, 1989, Exodus 12:14). This deliverance, that would lead to a new reality was not to be forgotten, lest the people fall back into a false narrative about their liberty and identity. This was to be forever inscribed in their cultural memory as a liberative act of God. Their obedience and ethical framework were to reflect this reality. As Moses delivered the ten commandments to the nation he again reminded them: "Remember that you were a slave in the land of Egypt, and the LORD your God brought you out from there with a mighty hand and an outstretched arm" (Deuteronomy 5:15). Finally, as the nation crossed the physical and symbolic border of the Jordan river, in preparation to enter the Promised Land, Moses once more implored them:

> Take care that you do not forget the LORD your God, by failing to keep his commandments, his ordinances, and his statutes, which I am commanding you today. When you have eaten your fill and have built fine houses and live in them, and when your herds and flocks have multiplied, and your silver and gold is multiplied, and all that you have is multiplied, then do not exalt yourself, forgetting the LORD your God, who brought you out of the land of Egypt, out of the house of slavery…
> (Deuteronomy 8:11-14)

Ralston (2000) highlights the centrality of remembering as a theme in the Hebrew scriptures, pointing out the way it emphasises the nature of God's covenant relationship with Israel. He states: "Looking to the past… recalls the covenant's inauguration, keeping in mind the nature of the relationship, its promises, and stipulations. In the present, it asks if the covenant responsibilities are being fulfilled and demands integrity of both parties" (p. 80). The act of remembering would continue to be enacted through sustaining rituals designed to ensure that the life of the community remained consistent with their story and their covenant relationship with God. The central and most significant of these being the Passover festival. Horner (2018) describes such rituals as "*practices of memory*—intentional, deliberate patterns of behavior that remind them of their story. Building these activities into the rhythms of their life gives them regular opportunities to stop and remember" (para. 8, italics in original).

These 'practices of memory' would form a central aspect of the both the worshipping life of the Jewish community as well as an ongoing marker of their unique identity and covenant relationship with God. In this light, worship could never be reduced to ritual alone, but would always necessitate and reflect the ethical conduct required by such cultural memory. Here the prophetic tradition acted as an ongoing warning of the futility of hollow observance. The prophet Amos decried such dead religion:

> I hate, I despise your festivals, and I take no delight in your solemn assemblies. Even though you offer me your burnt offerings and grain offerings, I will not accept them; and the offerings of well-being of your fatted animals I will not look upon. Take away from me the noise of your songs; I will not listen to the melody of your harps. But let justice roll down like waters, and righteousness like an ever-flowing stream. (NRSV Bible, 1989, Amos 5:21-24)

Ritual remembering was required to coincide with just and equitable ethical conduct. Worship and justice were to be inseparable, as the liturgical observance constantly served as a reminder that they had been delivered from oppression, so too must they remember the poor and oppressed, the alien and the stranger in their midst:

> Do not take advantage of foreigners who live among you in your land. Treat them like native-born Israelites, and love them as you love yourself. Remember that you were once foreigners living in the land of Egypt. I am the LORD your God. (Holy Bible, New Living Translation, 1996/2013, Leviticus 19:33-34)

Central to the worshipping life of the Children of Israel, were the book of Psalms (Drane, 2000). These hymns and liturgies were used within the regular worshipping ceremonies of the community and gave language and shape to their experience with God. Again, the theme of remembrance features strongly in these songs, calling to mind the ongoing actions of God in the story of the nation. Psalm 105 calls worshippers to: "Remember the wonderful works he has done, his miracles, and the judgements he has uttered…" Such calls punctuate the Psalms, serving as constant prompts to the worshippers to recall the faithfulness of God to his covenant. God's remembering is also reiterated, demonstrating to the nation that they would continue to be on his mind and heart: "For their sake he remembered his covenant, and showed compassion according to the abundance of his steadfast love" (NRSV Bible, 1989, Psalm 106:45).

This practice of remembrance would continue on within the Christian community, most explicitly through the observance of the Eucharistic meal instituted by Jesus during Passover, on the night of his betrayal. This ritual meal became the centre of Christian liturgical observance, replacing the Jewish Passover festival. This simple meal of bread and wine

served as a memorial to the sacrifice of Jesus on the cross would become the central shaping memory of the Christian community. Just as the Exodus narrative functioned as the formative story for the Children of Israel, Jesus' sacrificial death on the cross remembered in the Eucharist became Christianity's central narrative. Likewise, its observance was to inspire an ethical life of service and sacrifice in the world.

González (2015) highlights the frequency with which Luke's gospel highlights Jesus eating meals with people. In particular, when Jesus is eating with someone it often turns out that the social conventions of hospitality are prophetically challenged. He is criticised by the religious rulers of Israel for the company he keeps: "The Pharisees and their scribes were complaining to his disciples, saying, 'Why do you eat and drink with tax collectors and sinners?'" (NRSV Bible, 1989, Luke 5:29-39). Jesus' practice of including the poor and marginalised in his meals (at times as their guest) signified the radical boundary crossing inherent in his ministry. This would be called to mind every time bread was broken in memory of Jesus. His love and mercy extended beyond the boundaries of the religious to the despised and rejected of society. His reply to the Pharisees captures this: "Those who are well have no need of a physician, but those who are sick; I have come to call not the righteous but sinners to repentance." (Luke 5:31-32).

The language of 'breaking bread' continues to act as an evocative phrase in Luke's gospel and its sequel the Acts of the Apostles. González points out that each time it is used something of the memory of Jesus is encountered in the present. In particular, he recounts the story in Acts when the Apostle Paul 'breaks bread' before the crew of an imperilled ship. He declares that none on the ship will be lost and then: "After he had said this, he took bread; and giving thanks to God in the presence of all, he broke it and began to eat" (Acts 27:35). González notes the explicit connection of the language used in Luke's narrating of the Eucharistic meal. Thus, the story (and others similar) functions as hopeful enactment of the memory of Jesus that gives hope to the imperilled. He comments:

> Paul took bread, blessed it, broke it, and ate. But in that very action he also invited the soldiers and sailors to eat, and thus to regain hope. In Luke's theology, worship is also an announcement to all of humanity— an announcement of love, justice, peace, and hope. (p. 72)

The Apostle Paul would go on to address the link between Eucharistic observance and ethical conduct in his letter to the Corinthians. In this epistle he chastised the community of believers for eating the meal in a reckless and self-centred way, elevating the needs of some, while ignoring others:

> Now in the following instructions I do not commend you, because when you come together it is not for the better but for the worse. For, to begin with, when you come together as a church, I hear that there are

> divisions among you; and to some extent I believe it… When you come together, it is not really to eat the Lord's supper. For when the time comes to eat, each of you goes ahead with your own supper, and one goes hungry and another becomes drunk. What! Do you not have homes to eat and drink in? Or do you show contempt for the church of God and humiliate those who have nothing? What should I say to you? Should I commend you? In this matter I do not commend you! (NRSV Bible, 1989, 1 Corinthians 11:17-22 abridged)

In a similar manner to the Hebrew scriptures, the New Testament here makes a strong link between ritual remembrance and ethical conduct which reflects the new social order that has been initiated through the death and resurrection of Jesus. The social, gender and ethnic distinctions of society had been erased and this should be expressed in the life and worship of the community. As Paul proclaimed: "There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus" (Galatians 3:28).

It has so far been demonstrated that ritual practices of 'remembering' served to reinforce the identity and practice of alternative social realities initiated in the nascent Jewish and Christian communities. These ritual practices were not to uncritically enshrine cultural narratives, rather they served to keep the ethical requirements of life within these communities at front and centre. Old, oppressive hegemonic regimes had been replaced by new social realities of mutuality, justice and equity characterised by the faithful self-giving love of God. Ritual acts of public worship would serve as ongoing formative actions to ensure that these liberative realities continued to shape the community. Further, Hauerwas (1993) points out that these narratives and rituals (in particular, the Eucharist) continue to shape the Christian understanding of God and subsequent engagement within the world, as his people. He comments:

> In this meal we learn of God's unfailing hospitality, of God's unrelenting character to be reconciled to us, thus making it possible to be a community of peace in a violent world…So as we again and again are welcomed by this host at his meal of the kingdom of peace, we become people of peace and reconciliation. (pp. 264-5)

These practices of memory link the Christian community back to its story in ways that are formative and regenerative. The community does not simply exist in a disconnected 'now' which is somehow ahistorical and has no responsibility to the past or the future. Rituals of memory call the storied past into the present and invite a response which in turn can shape the future. Smith (2009) comments: "In contrast to secular liturgies that are fixated on the new…, which are trying their best to get us to forget what happened five minutes ago, Christian worship constitutes us as a people of memory" (p. 191).

Such a dynamic reading of tradition and practice of memory (or counter-memory) sits well alongside Giroux's understanding and articulation (2006). History is a site of struggle that is

generative, not static. It inspires the ongoing quest for liberation and a democratic future capable of transforming the present. Remembrance then acts as a form of counter-memory that refuses to read history as told by the powerful (imagine a Roman historical account of the crucifixion of Jesus), which casts the powerless as mere pawns. Border crossing memory retells the story differently, recasts the characters otherwise and assigns markedly diverse roles to those previously forgotten and oppressed. The officially received hegemonic wisdom is not simply passed down in customary fashion, rather a hopeful story of alternative possibilities is offered that rescripts the present and reimagines the future.

Reimagining border crossing communities

A theology of border crossing has been articulated as evident in a recurrent theme of the biblical story: God's border crossing people are liberated and taken from the harsh realities of oppression and ushered into the promised land. This is re-enacted and fulfilled the ministry of Jesus and mission of the Church. When God's people lapse and live again from the 'royal consciousness' that privileges imperialism, prophets emerge and bring counter narratives to shock the nation from its complicity and complacency.

Jesus is cast as the embodiment of the prophetic tradition, who in word and action demonstrates the reign of God and its transformative preferencing of the poor and oppressed. A new world is envisioned. Again, the Church is called to be a microcosm of this bold new order. Tragically though, it too has bowed the knee to Emperors and Kings, as the transformed reality is forgotten. The ritual practice of remembrance serves as an antidote to such lapses in memory. Firstly, in Israel's Passover meal, celebrating the liberation from Egypt and then in the Christian practice of Eucharist, recalling the new creation initiated through the sacrificial death of Jesus. These remembrances continued to act as ongoing stories of struggle and ultimate triumph.

A pattern of border crossing, critiquing, and changing emerges from the Biblical drama that is consistent with the tradition of Critical Pedagogy as articulated by Friere, Giroux, and McLaren. While at points the narratives may part (and do so considerably) on this matter it seems clear: the hope for a liberative future for the poor, oppressed and marginalised articulated in border pedagogy is also at the very heart of the Biblical drama.

In light of this theology of border crossing, how might Christian faith communities then, be formed more by the stories and memories of courageous border crossings rather than the hegemonic discourses of Empire? This is a key practical theological question of this thesis. If indeed the Church is to look more a 'pilgrim people' than a 'colonial community' how might

such an identity be formed? Further, what sort of pedagogical practice would foster such of a way of being in the world?

Formational communities of memory and practice

The concept of formational communities of memory and practice has already been briefly explored in the chapter discussing the potential developments of border crossing formation with emerging adults at St John's College. In light of a theology of border crossing, the concept will now be explored further. As discussed in Chapter Two, formational communities are described as potent sites for the development of EAs. The notion of 'communities of memory' as articulated by Hervieu-Leger, has been explored by both Collins-Mayo, Mayo, Nash, & Cocksworth (2010), and Johnstone (2013), and highlighted as a significant way of understanding the role of such communities in countering the 'collapse of memory' in the highly globalised, yet individualistic cultural milieu of late modernity.

Hauerwas (1976) described the sin 'forgetfulness' and the importance of constantly being called back to "our sustaining story and the moral skills it provides" (p. 583), in the context of community. Beard (2015) further argues for the necessity of community within formation stating: "The reality of identity formation, and therefore spiritual formation, is that the communities we participate in play a paramount role in that formation" (p. 184). Such formational communities of memory and practice can be seen as developmentally appropriate for EAs. They are theologically and formationally resonant and have philosophical and pedagogical connection to Giroux's discussion of 'counter-memory'. How might such formational communities fit within the construction of Anglican theological education?

Formational communities as an expression of Anglican theology and practice

A border crossing theology has been articulated above drawing on liberation theology and neo-Anabaptist constructions (via Hauerwas and Murray-Williams). Given the Anglican character and identity of St John's, consideration to how this theological articulation might connect is important. The basis of Anglican theological method has traditionally been described as a 'three-stranded chord' comprised of 'scripture, reason and tradition' (Bartlett, 2007). There is a primacy given in this to the scriptural story, which is held in balance with the faculty of reason and the historical story and traditions of the Church. Anglican theology is held in a dynamic balance between these three and is further expressed in the 'Lambeth Quadrilateral' comprising of the Scriptures, the Creeds, the Sacraments, and the Historic Episcopate which "…commits Anglicans to a 'series of normative practices: scripture is *read,*

tradition is *received,* sacramental worship is practised and the historic character of apostolic leadership is retained" (from the *Windsor Report* cited in Bartlett 2007, p. 26, italics in original).

Anglican spirituality flows from these emphases and in particular, the two practices of the Eucharist, and Common Prayer have developed as key features. The Eucharist has already been discussed above as a potential practice of counter-memory and thus the Anglican spiritual practice is a significant point of connection. The Eucharist serves as the central re-enacted memory of the Christian community and is the very interpretive heart of the biblical story. As the Anglican philosopher and theologian, Rowan Williams states:

> …the celebration of the Eucharist and the reading of the Bible are the most universal ways in which the Church 'represents' what it is; and both sow the Church as a community committed to listening afresh to its foundational call. (Williams 2017, p. 44)

The practice of Common Prayer is rooted in the Benedictine monastic tradition which was a central component in the development of Thomas Cranmer's first Anglican Prayer Book of 1549. This connection to the monastic tradition is important as an enduring aspect of Anglican spirituality and has been also discussed in Chapter Four as a central formative practice. These two practices together rhythmically recall and retell the formative stories of the Christian counter-memory, reminding participants that this is the story of a radical community formed around the sacrificial life and death of Jesus. These are the traditions, prayed and sung daily and weekly to form and shape the memory and muscle of a pilgrim people. While the reality is that often this counter-memory has lapsed and been shaped instead by the 'royal consciousness', this Anglican semi-monastic spirituality holds life-giving formative practices that can centre and shape those on border crossing journeys.

In order then for counter-memory to be nurtured, retold, remembered and practiced, participation in formational communities must be prioritised. Such communities would be a central context for the ongoing praxis required with border crossing. They would serve as a place of mutual support, self-identity discovery, challenge and nurture, and exploration of the new vistas of borders crossed. Most importantly they would serve as a space of ongoing ritual remembrance where the liberative and formative biblical memory was re-enacted. Without such communities, border crossers would be left to the tyranny of individualism so rampant in late modern Western society. In a sense, such communities would serve as another border to be crossed. As the barrier of self-sufficiency was critiqued and traversed, ancient possibilities of interdependence, shared experience and mutual flourishing would be remembered and revived. These communities of memory and practice would be a powerful pedagogical space

for the border crossing formation of EAs. Just how this might be practiced is the focus of the next (and final) chapter of the thesis.

Chapter Six
Crossing Borders with Emerging Adults—Towards a Practice Framework

Introduction

Over the course of this thesis, Giroux's border pedagogy has been assessed and explored on a variety of fronts. Its philosophical and theoretical merits have been considered, practice examples in education and youth development fields discussed, and the potential intersection with the formation of emerging adults has been highlighted. St John's Theological College has been considered as a site for the practice of border pedagogy with EAs and both the challenges and possibilities have been identified and discussed. The theory has been considered theologically and seen as a resonant motif through the biblical narrative that holds rich possibility for practical application and connection. Pulling these threads together, what could a border pedagogy for the formation of EAs in a theological College look like in practice? This question will be explored in this final chapter of the thesis.

Postcards from the borders

Before a potential practice framework for border crossing with EAs is explored, some 'post cards' from previous journeys will be considered, that might hold some evocative memories to inspire future practice. As an adult educator for nearly twenty years, often with EAs, many pedagogical experiences have provided rich grounds for reflection on practice. Some of these are especially relevant to consider in light of border pedagogy. Could any be described as such? If so, are there any discernible practices that might inform future border crossing practice? Three practice 'post cards' will briefly be considered.

Te Tiriti o Waitangi training workshops: Praxis youth development

For over ten years I have co-facilitated Te Tiriti o Waitangi workshops annually with groups of up to 30 EAs training on a certificate and diploma level Youth Work programme. These groups are always comprised of an ethnically diverse student body of mainly Pākehā, Māori and Pasefika. The training is always delivered on a marae. The first act of the workshop is the pōwhiri, followed by whakawhanaungatanga and mihimihi (welcome and introductions). Connection and conversation set the tone for the learning process. Tangata whēnua welcome the learners into the space. The story of the locality is interwoven with the story of the treaty. Every workshop has been co-facilitiated by Pākehā and Māori educators, attempting to model a bicultural partnership.

The workshop incorporates a wide variety of media: story, discussion, interactive activities, game, video, karakia and waiata, all designed to engage the senses and keep the students engaged on a learning journey that can be be confronting, painful and disorienting. Emotion is always present: tears, anger, guilt and dismay are common responses during the training. The space has to be kept safe by setting guidelines for the conversation, regular check-ins, and debriefings throughout the day. The two-day workshop always concludes with poroporoaki (farewell reflection), giving each learner an opportunity to express their key learning moment and how they might take an initial next step.

There is an intention in this workshop to take learners across pre-established borders, whether they have been constructed by family, society, the government or the media. Learners are invited to reflect on their previous borders before they begin this exploration of the treaty. Their prior knowledge is acknowledged before any attempt to go beyond it is undertaken. An uncomfortable borderland develops over the training, with different ethnicities responding in quite different ways. The sessions do not end in these borderlands, but some possible alternative futures are explored to give hope and guard against cynicism. Leaving learners with a positive challenge is an important aspect of the workshop.

Waiora o ngā rangatahi: Courageous conversations about race

Waiora o ngā rangatahi ki Aotearoa was a level seven course I taught in the Bachelor of Health and Social Development at Unitec from 2016-2018. The course was an exploration of race and youth development, and how the well-being of rangatahi (youth) might be positively informed through drawing on indigenous youth development frameworks. In some respects it was a very ambitious course, that covered broad and steep conceptual terrain. In spite of this however, the course afforded many opportunities to cross borders and explore alternative theory and practice possibilities. The student demographic of Unitec is highly diverse and the various iterations of the course represented this diversity.

Hosting conversations about race in this context was a significant challenge and needed to be set up well to keep the learning process safe. Karakia (prayer) was an element of this, acknowledging the importance of a spiritual component gave a regular ritual that helped frame the conversations. A framing tool called the 'Four agreements of courageous conversations' (Singleton & Linton, 2006) was utilised to create some guidelines for having these challenging conversations. One assessment of the course incorporated two/three video logs to reflect on the learning and challenges arising in the course. These 'Vlogs' were very helpful in assisting

the students articulate their own understandings of race. Personal experiences of racism were often a prominant feature of their stories. Some challenging borderlands were encountered through these.

As the course moved from an exploration of race to the consideration of the possibilites of indigenous youth development frameworks and models, the potential for alternative constructions was considered. Questions included, 'how might youth development be different if rangatahi had access to their own stories and traditions within youth services?'. Assessments required students to design programmes drawing on these narratives. This gave students the opportunity to think beyond existing borders to consider alternatives ways of working with rangatahi.

Crossing multiple borders in Kolkata

The final example of a possible border pedagogy in practice comes from a recent cross-cultural immersion trip to Kolkata with four EA students from St John's College in 2019. Unlike the two previous examples, this immersion trip was not part of a formal study programme *per se*, rather it was considered an informal learning experience to enhance the missional formation of the students. The twelve-day trip included a variety of cultural experiences across the city including visiting a number of social enterprise 'freedom' businesses, employing women exiting the sex trade. It also took in a visit to Mother Theresa's Home of Compassion along with a morning of volunteering with her Sisters.

Along with these visits were the incidental experiences of taking public transport, crossing the chaotic roads, eating at roadside stalls, observing people bathe in the streets, being approached by beggars and street children; all disorienting experiences that removed these EAs from their comfort zones and invited them to examine their own understanding and experience of the world. Each day began and ended with prayer, briefed and debriefed to process the experience, reflecting on the challenges, frustrations, and moments of inspiration. Each member of the group was required to further debrief with one of the trip leaders a few weeks after returning home to Aotearoa, along with sharing their reflections on the trip with a wider group of students from the College. This kind of immersion experience takes participants across multiple borders, both literal and conceptual and creates the opportunity for a crash course in their re-evaluation.

While none of these formal and informal learning experiences described above were framed with border pedagogy in mind, each of them contains elements helpful in considering the

construction of a border pedagogical practice. The significance of exploring personal stories and experiences and how these intersected with communal, and cultural narratives, were significant features of each of these examples. Helping learners to process these and then reframe them in light of new knowledge and insights was also crucial. According to Giroux (2005), border pedagogy is a process of naming existing borders, evaluating them in light of one's own experiences and understanding, especially when the experience is that of marginality or 'otherness', critiquing these and then proposing alternative future democratic posibilites. The 'postcards' above all had space for these pedagogical movements to occur. How then might these be configured in the formation of EAs in future practice?

The telos of border crossing missional formation with EAs: The importance of knowing where you are going

Before this chapter turns to the question of praxis above, it will first address a further philosophical question. Up until this point of the thesis there has been little or no discussion as to 'why' border pedagogy might be employed in the formation of EAs in the first place. As the thesis begins to draw closer to a conclusion it would seem important to articulate the 'why' behind the 'what'. Reflecting on the importance of education to enable learners to connect theory with practice, Garber (2007) comments insightfully on the intimate relationship between *telos* and *praxis:*

> The question of *telos* is a question of one's "end." The Westminster Catechism asks, "what is the chief end of man?" In our own time it might sound more like this: what is the purpose of life? What is human existence all about, anyway? Or as I ask my students, Why do you get up in the morning? Telos takes that beyond the trivial and asks one to have a reason for getting up, a reason for being, that can be sustained over the course of life and can meaningfully direct one's personal and public responsibilities. Do you have a *telos* sufficient, personally and politically, to orient your *praxis* over the course of life? (p. 59)

Does border pedagogy have such a *telos*—a vision or end goal in sight—to guide its *praxis*? Throughout his articulation of the theory, Giroux talks with a sense of passion and urgency about the need for education to promote a radical and liberating democratic vision (Giroux, 2005, 2006, 2012). For Giroux, education must never be reduced to a mechanism simply to provide workers for the Capitalist market driven economy. In the tradition of critical pedagogy the Capitalistic telos is anathema, as McLaren (2014) starkly describes: "Capitalism turns living and breathing bodies into things, ensepulchuring humanity in a vault of silence, engulfing it in a bright darkness, and transforming it into the living dead through the occult process of commodity production" (p. 58).

In contrast, a radical liberative democracy is the *telos* of border pedagogy, where engaged, critical citizens have a sense of agency over the future they are attempting to create in the present. Hegemonic borders are not crossed merely for contrarian purposes. They are not deconstructed for deconstruction's sake. A more just and humane future is envisioned. There is a strong positive ethical praxis that this inspires, presenting an irresistible vision. Is this noble democratic vision, however, enough to philosophically and practically inform, sustain, and guide a pedagogical practice within a *theological college*?

The strategic plan of St John's College (2016) is guided by a vision that states its intent: "To prepare and nurture a new generation of diverse and dynamic leaders for the Three Tikanga Church." (p. 1). This would certainly be within the realms of the type of task that theological training colleges would be expected to do. But to what end? What are these leaders hoping to lead? Where are they planning to take anyone? They may well be diverse and dynamic, but for what ultimate purpose? Such a strategic vision is ultimately hindered by a limited horizon – the preparation of leaders for the Church *as it is.* But where is this Church *going*?

The telos of border pedagogy seeks to take learners beyond the present, limited, and often deeply oppressive present reality to a liberative future. Such a goal embeds a deep sense of hope in the process of education, especially for those who are oppressed—the future can be different, and we can participate in enacting it. Such a vision would surely resonate with a theological college which espouses a just and democratic society. But a democratic society, as desirable and potentially good as it is (as Winston Churchill (1947, cited in International Churchill Society, 2020) wryly commented, "democracy is the worst form of Government except for all those other forms that have been tried from time to time" (2020, quotes section, p. 2), it cannot be the *ultimate* telos of a theological college, rather it would only serve as a picture of a greater reality.

In Chapter Five, Jesus' proclamation of the Kingdom of God was identified as the central focus of his ministry. His acts of healing, liberation, mercy and forgiveness were all performed as signs of the Kingdom of God breaking into the present, transforming the unjust and oppressive kingdoms of this world. His life, death and resurrection all speak to this inbreaking of the Kingdom of God. His acts of border transgressing and crossing set up the modus operandi for his followers. They serve as a 'pedagogy of hope' (to borrow a term from Freire). It is this hope of the Kingdom of God that transforms the present, dismantling and redrawing oppressive borders in light of a renewed creation. Moltmann (a German theologian and prisoner during the Second World War) articulated this hope eloquently:

> The Christian hope is directed towards a *novum ultimatum,* towards a new creation of all things by the God of the resurrection of Jesus Christ. It thereby opens a future outlook that embraces all things, including also death, and into this it can and must also take the limited hopes of a renewal of life, stimulating them, relativizing them, giving them direction. (Moltmann, 1968, cited in McGrath 1994, p. 550)

It is this Christian hope in the ultimate renewal of all things that must serve as the telos of a theological college, including its pedagogical orientation. A border pedagogy then is appropriate and applicable insofar as it promotes this future hope transforming the present. As discussed in Chapter Five, a border crossing theological vision envisions such a future. Unjust borders are not crossed arbitrarily, rather their crossing points to the ultimate goal of a renewed creation fashioned by the Kingdom of God.

It is this telos that should guide the praxis of theological education. Returning to the intent of this chapter, however, begs the question, what does this have to do with a border pedagogy practice framework? The praxis of pedagogy needs to be deeply rooted in such a way that it does not, as Giroux comments, "collapse… into a banal notion of facilitation" (2006, p. 49). A teleological orientation will assist the educator to keep this hopeful horizon in view. A final cluster of border crossing formational practices will be offered with this clearly in view.

Missional formation in the way of Jesus

The definition of formation used in this thesis is taken from Beard (2015) who describes it as "the experiential process of identity formation which results in a disciple [from the Greek *mathetes* trans. 'learner'] who exhibits tangible evidence of mission, community, and obedience in his or her life" (p. 192) The terms 'disciple' and 'obedience' here, describe intentional followers of Jesus whose lives are shaped in an ongoing manner by fidelity to his way. In one sense this shapes the 'micro telos' for the individual engaged in this missional formation.

As discussed in Chapter Five, Jesus demonstrates through his life and ministry, a host of border crossing practices that seek to inaugurate the Kingdom of God in the present—his ultimate telos. How might an educator even begin to identify and emulate such faith-filled and hopeful formational practices towards such ends?

The border pedagogy of Jesus

What might it look like to consider Jesus as a practitioner of border crossing formation? What practice postures might be gleaned from such an exercise? It has been argued above that Jesus embodies the teleological vision of the Kingdom of God. He achieved this by reframing the present in light of both his storied tradition and the future he proclaimed as breaking into the present. It would seem fitting then to consider an example of how Jesus practiced his pedagogy. McLaren (2016) goes as far as arguing that the stories of Jesus and the biblical tradition provide a praxis for critical pedagogy stating: "Critical pedagogy is the lubrication of a whole philosophy of praxis that predates Marx and can be found in biblical texts" (p. 55). A biblical example from Luke's gospel (discussed in Chapter Five as a key repository of border crossing examples), will be useful here. Consider the following story from Luke 7:36-50 (NRSV Bible, 1989):

> One of the Pharisees asked Jesus to eat with him, and he went into the Pharisee's house and took his place at the table. And a woman in the city, who was a sinner, having learned that he was eating in the Pharisee's house, brought an alabaster jar of ointment. She stood behind him at his feet, weeping, and began to bathe his feet with her tears and to dry them with her hair. Then she continued kissing his feet and anointing them with the ointment. Now when the Pharisee who had invited him saw it, he said to himself, "If this man were a prophet, he would have known who and what kind of woman this is who is touching him—that she is a sinner." Jesus spoke up and said to him, "Simon, I have something to say to you." "Teacher," he replied, "speak." "A certain creditor had two debtors; one owed five hundred denarii, and the other fifty. When they could not pay, he cancelled the debts for both of them. Now which of them will love him more?" Simon answered, "I suppose the one for whom he cancelled the greater debt." And Jesus said to him, "You have judged rightly." Then turning toward the woman, he said to Simon, "Do you see this woman? I entered your house; you gave me no water for my feet, but she has bathed my feet with her tears and dried them with her hair. You gave me no kiss, but from the time I came in she has not stopped kissing my feet. You did not anoint my head with oil, but she has anointed my feet with ointment. Therefore, I tell you, her sins, which were many, have been forgiven; hence she has shown great love. But the one to whom little is forgiven, loves little." Then he said to her, "Your sins are forgiven." But those who were at the table with him began to say among themselves, "Who is this who even forgives sins?" And he said to the woman, "Your faith has saved you; go in peace."

A number of border crossing practices occur in this rather provocative encounter that are worth noting. Firstly, in this encounter, Jesus is seen having a meal at the home of a community, social and religious leader. The Pharisee represented and upheld the socio-cultural and religious norms of Jewish society at the time. They were practitioners of the Hebrew law *par excellence.* They were the epitome of the appropriate social way of being for faithful Jews.

Jesus would have been expected to follow a variety of practices in accordance with Hebrew law when dining at the home of such an important figure. As the story unfolds it is seen that Jesus transgresses these in a number of ways; he allows a woman to touch him (a 'sinful' woman no less—which is code for prostitute), thus becoming ceremonially unclean according to the Jewish law. Not only does he allow her to touch him, but also, does not stop her as she continues to do so in an overtly sensual manner. As she does, he points out the exemplary way in which she has shown care for him, while his host has not. Further, he proclaims forgiveness upon the woman, which was the role of the temple Priest, not a wandering prophet teacher. This shocking encounter would be seen as a severe critique of the Pharisee's hospitality, which was a fundamental moral practice of the ancient near eastern world (Pohl, 1999). González (2015) highlights the episode as yet another example of the theme of the great reversal in Luke/Acts (discussed in Chapter Five):

> As we have seen, in this case also, the meal becomes an opportunity
> to announce the great reversal one more time. This reversal is not only
> social and economic, but also religious and spiritual: the sinful woman
> is praised, while the religious Pharisee is criticized. (p. 59)

In Chapter Five, the three movements of border crossing, border critiquing, and border changing were discussed as framing a theology of border crossing. Here in this story, these three movements are enacted by Jesus and thus are demonstrated as central to his pedagogical practice. He crosses social, cultural and religious borders with abandon, he offers a sharp critique of a religious leader's practice of hospitality (and by default its socio-cultural practice) and then offers a changed future for this marginalised woman. All the while his disciples were observing this confronting and transformative teaching moment. Time and again, these encounters occur throughout the teaching ministry of Jesus, causing his opponents to consider ways to remove him and his subversive influence:

> Every day he was teaching in the Temple. The chief priests, the
> scribes, and the leaders of the people kept looking for a way to kill him.
> But they did not find anything they could do, for all the people were
> spellbound by what they heard. (NRSV Bible, 1989, Luke 19:47-48)

Border crossing, critiquing and changing are modelled in the practice of Jesus. They thus provide a practical theological and pedagogical hinge for border crossing missional formation with EAs. This is in sync with Beard's definition of missional formation above which envisions a process of active formation and change occurring in a disciple's life as they seek to model their life on the liberating vision of Jesus. This is not a solitary process, but rather, occurs in formational communities.

Border crossing, critiquing and changing practices within formational communities of EAs

The concept of communities of memory has been developed and discussed throughout the thesis. The formational importance of such communities as a context has been described and proposed as a central aspect of this task amongst EAs. Rather than proposing a 'how to' for educators working with these formational communities some framing concepts and potential practices will be considered for education seeking to incorporate border crossing, critiquing, and changing practices within such formational communities.

Border crossing

Educators as 'Tour guides': Crossing 'with', not 'for'

The role of the educator in such communities of memory is important to identify. The 'front of the room expert' will clearly not be a sufficient pedagogical fit, nor any understanding that sees the educator as a dispenser of correct knowledge and information. Border crossing is an active and dynamic process which implies there is still much to discover, both for learners and educators alike. As Freire states:

> When I enter a classroom I should be someone who is open to new ideas, open to questions, and open to the curiosities of the students as well as their inhibitions. In other words, I ought to be aware of being a critical and inquiring subject in regard to the task entrusted to me, the task of teaching and not that of transferring knowledge. (1998, p. 43)

How then, might the border crossing educators role be understood? Setran & Kiesling (2013) describe those working with EAs as 'Tour Guides' who can assist and support along the journey. The metaphor of Tour Guide seems especially fitting given the border crossing intentions of this educative approach. The Tour Guide travels with the community, knows the terrain and the dangers ahead, and can assist in navigating these safely. Tour Guides know the places that will inspire awe and wonder, they can also lead to sites that hold troubling and challenging stories. They know where the best food places are and where and when to stop for nourishment. While they possess a knowledge and familiarity, the Tour Guide will constantly find new discoveries and see in new light, as each journey holds differing experiences and stories. This evocative metaphor helps to frame some potential practices for border crossing educators working with formational communities of memory. Importantly tour guides go with the travelling community, they do not take the trip and report back. They are fellow travellers.

Storytelling

The Tour Guide cannot be the narrator of each traveller's experiences, rather these must personally be told. As borders are crossed, it is important for educators to hear, consider and propose these counter narratives to hegemonic discourses. Privileging the stories of learners as sites of valid experience and contribution can prioritise their knowledge and world views. They are considered as a central rather than a marginal component of the learning journey. Cervantes-Soon, & Carrillo (2016) discuss the border pedagogical practice of '*testimonio*'. They state: "The personal narrative becomes the means for agency through which the testifier not only has the opportunity to expose injustice and pain, but also to resist and counter dominant narratives" (p. 292). Border crossing would prioritise shared storytelling which creates a learning culture of mutuality and respect for the varied life experiences of learners. Formational communities would become spaces of listening and sharing as the diverse traditions of each learner are narrated. These stories may provide the seeds of future possibilities for challenge and change.

Cultural narratives

Personal stories sit within broader cultural traditions that form and inform these life experiences. Along with these personal narratives, the wider cultural narratives which shape them are a potent site of pedagogical exploration. Lee (2009) describes how in academic writing, Māori pūrākau (traditional narratives) are generally understood as 'myths and legends', hence relegating their epistemological significance. She contends, however, that pūrākau are an essential element of Māori epistemology that, "contains philosophical thought, epistemological constructs, cultural codes, and world views that are fundamental to our identity as Māori" (p. 1). In this light, Keelan (2015) offers the Maui tradition found amongst the peoples of Polynesia as an essential collection of pūrākau that can be incorporated within Youth Development programmes with rangatahi. Cultural narratives, such as pūrākau and those varied traditions that hold the life stories of learners in formational communities would be held as sacred containers of alternative horizons. Bringing these stories into the learning journey would enable EA learners to see their own traditions as valid spaces of exploration that can shine light on the limitations of inherited hegemonic borders. Sharing these stories within formational communities would further enhance the richness and diversity of the learning journey for EAs as they seek to form their identities.

Our stories and the biblical story

The significance of the biblical narrative and its connection and resonance with border crossing as a theological motif has been discussed in Chapter Five. It follows that it would constitute a central source of border crossing stories to explore and read in light of personal and cultural stories. Furthermore, it would provide the main counter narrative of the Christian tradition to hegemonic discourses. As highlighted in Chapter Four the Christian tradition has often fallen prey to the temptation of an 'imperial consciousness' that reinforces dominant cultural narratives. A major challenge would be learning to read and interpret the biblical text in ways that draw on critical hermeneutical traditions that seek to counter hegemonic readings. Diverse cultural voices, feminist scholars, and socio-political commentators would be important conversation partners in this task. EA learners would be encouraged to frame their own stories, both personal and cultural in relation to the wider biblical story. A communal hermeneutic (Murray, 2001) in which the text is read together in community would further enhance the diversity of perspectives and lessen the risk of an individual and pietistic interpretation often evident in Western biblical interpretation.

Changing spaces

Along with exploring stories; personal, cultural and biblical, the actual process of changing physical spaces would be an important border crossing practice. While an annual trip to Kolkata may not be viable, visiting sites and spaces where learners encounter the storied reality of the other would provide rich opportunities to cross borders. Learning about Te Tiriti o Waitangi in a controlled classroom environment is a very different experience to doing so on a marae and being exposed to the lived experiences of tangata whenua. In border crossing formation consideration would be given to the types of physical spaces where learners would literally cross borders and be confronted by what reality looks like from different vantage points.

Border critiquing

Exploring world view: The importance of self-critique

Before beginning a tour of another land, before critiquing the places of others, it is essential to identify how one understands their own way of seeing and what difference that makes. As Garber comments: "'Ideas have legs'; there [is] always a connection between world views and ways of life" (2007, p. 42). Within formational communities of memory an important early task is to invite learners to explore their own world view, how it frames their way of understanding

reality and acting in the world. Wright (2006) offers four questions as a way of exploring this: where are we? who are we? what's gone wrong? what's the solution? (p. 55). Exploring how individuals understand these or similar world view questions can assist them to begin (or continue) the process of developing a critical consciousness.

For example, within the Tiriti o Waitangi workshops discussed above, one of the early facilitated conversations is around what knowledge the student already brings to the workshop, where this knowledge came from, what they think about it and how it has shaped their attitudes. This type of self-reflective and evaluative process can provide learners the opportunity to become more self-critical and aware before entering into conversations more fully. Understanding the way in which learners see the world can enable them to have a greater awareness of and appreciation for difference, rather than taking untested assumptions into dialogue with others.

Naming difference: A critical critique

One important critique of emerging adulthood as a developmental stage is that Arnett describes it as more of a universal phenomena in industrial societies than is likely the case. Hendry & Kloep (2010) argue that the articulation of EA is an oversimplification of the reality. From their own study, they argue that Arnett's characterisation of EAs, suits predominantly middle class young adults accessing higher education in Western contexts. Hence the theory tends to normalise young adults in this social category. Hendry & Kloep attest that there are many routes into adulthood that vary from that described by Arnett. This variance in experience needs to be named and identified by educators working with EAs, so that a particular social trajectory of one group is not seen as normative to the exclusion of other experiences and realities.

While border pedagogy has a strong orientation towards empowering those at the margins to locate and name their lived realities, Giroux has been critiqued (Elenes, 1997) for not taking enough care in naming difference, especially around acknowledging and deconstructing the priviledged status of 'whiteness'. In light of such critiques it is important to consider the critical role for educators working to establish formational communities of memory to prioritise the naming of difference. If difference is not articulated and named then the risk of forming a community of a particular version of memory is very real—especially given the chance of that memory being the officially accepted version from the dominant culture.

For educators working in this space such as Te Tiriti trainers and race educators, practices of exploring and naming difference vary from utilising separate ethnic groupings for some conversations through to clearly articulating conversation protocols within education programmes (Considine & Considine, 2013; Singleton & Linton, 2006). Whatever approach is used in border crossing formational communities, spaces of safety and respect need to be ensured in order to honour and protect the varied life experiences within the community. Once spaces are established as being sufficiently safe, opportunity would be provided to critique the varied ways in which difference is constructed and provide spaces to explore alternative constructions.

Framing key concepts

The idea of 'threshold concepts' (Meyer & Land, 2003) is instructive in its potential to assist learners to identify the central conceptual terrain covered in border crossing journeys. These are "defined as concepts that bind a subject together, being fundamental to ways of thinking and practicing in that discipline" (Land et al., 2005). Threshold concepts act as a portal for the development of further subject knowledge in a particular discipline. These, however, are not necessarily easily crossed and may involve 'troublesome knowledge' (Cousins, 2006), which must be wrestled with and often seem counter-intuitive to the learner. Further, these thresholds can often lead learners into 'liminal spaces' that are neither here nor there, "in which the learner may oscillate between old and emergent understandings, just as adolescents move between adult-like and child-like responses to their transitional status" (Cousins, 2006 p. 4).

Border pedagogy requires the crossing of such conceptual thresholds which will destabilise the learner and lead into similar liminal spaces or borderlands. Hence, by being clear about what these threshold concepts are within learning journeys, provides a clearer way to navigate the terrain safely. For example, Singleton and Linton (2006) discuss the centrality of a clearly agreed upon definition of race, when embarking upon a discussion and exploration of the topic. Race is such a challenging and potentially volatile subject that this creates clarity and provides a degree of stability to the conversation. 'Race' can be seen as a threshold concept in 'Courageous Conversations about Race' workshops as it is a central idea to be understood, it is challenging to engage and understand and takes the learner into a liminal space. Border crossing educators would assist learners to navigate challenging conceptual terrain by engaging them in vigorous and robust conversations around such threshold concepts.

The practice & process of change

Remembering, attentiveness and envisioning

Setran & Kiesling (2013) already referenced in this chapter, further offer some formational practices for educators working with EAs that again strengthen a potential practice framework. They describe the mentoring practices of 'remembering, attentiveness and envisioning'. These three activities can function as reflective practices that assist learners to look back (where have I/we been?), look around and within (Where am/are I/we presently?), and look forward (where am/are I/we going?). Further, they may also assist to connect the ritual of Eucharist—a key formational ritual practice discussed above—to the lived experience of the learner. As the Eucharist is participated in, those partaking are reminded that: "as often as you eat this bread and drink the cup [attentiveness], you proclaim the Lord's death [remembering] until he comes [envisioning]" (NRSV Bible, 1989, 1 Corinthians 11:26). In this light, the personal story of the learner is reconnected in an ongoing way with a central formational practice of the Christian tradition.

Practices of remembering, attentiveness, and envisioning

The potent role of memory and its place in border pedagogy has been discussed throughout the thesis and is seen as a central aspect of it. The practice of remembering in border pedagogy, understands history as a site of struggle, and inspires action in the present and into the future. Personal storytelling has also been discussed above as a rich means of validating and including the lived experiences of learners in pedagogical practice. Storytelling can further function as way of helping students to connect ideas being explored with their own lives. For example, within the Courageous Conversations about Race protocols (Singleton & Linton, 2006), an emphasis is placed on participants focussing on the 'personal, local, and immediate' when discussing race and racism.

This enables learners to understand and engage with the ways in which racism affects them and others in the room in very personal ways. It is not an abstract idea 'out there' but is a lived experience that must is encountered within the stories of those in the room. Personal histories are a 'site of struggle' and have meaning and significance within the learning journey. A key role for border crossing educators would be to assist learners to understand where ideas and concepts explored connect with their own stories and the communal stories they are situated within. How these are shaped, distorted and hindered by hegemonic borders is also a vital part of this exploration.

Practicing attentiveness can enable learners to consider how they find themselves reacting and responding as their own stories and the stories of others are considered in view of dominant cultural stories and borders. In Courageous Conversations workshops, a reflective tool called the 'Compass' with the four poles of 'believing, acting, feeling, and thinking', is used at regular intervals during the training to assist learners to locate how they are responding to the learning. This functions as a useful meta-learning process enabling learners to think about their learning and responses to it. This takes learning far beyond a process of information transfer into the spaces of formation and transformation. It is a whole person experience. This is the goal of missional formation—the development of the whole person. As Beard (2017) highlights: "The holistic view of formation and the focus on identity in missional discipleship is consistent with a philosophy of adult education concerned with the development of the entire person, rather than just the transmission of information" (p. 252). Border crossing educators would seek to find ways to assist learners to understand and identify where they are on the journey and how this affects them holistically, rather than just considering how they might successfully pass assessments.

Teaching 'hope' could appear to be an ambitious and abstract goal. Through envisioning educators would seek to assist students begin the process of exploring the possibilities of change. How might the potentially lofty ideals begin to be enacted? The film *Freedom Writers* (2007) tells the true story of educator Erin Gruwell's border crossing journey with a mixed-race class of high school students in mid 1990s Los Angeles, during the height of the race riots. Many of the students are from backgrounds of poverty and gang violence and Gruwell (a white middle-class woman), is forced to engage a creative educational approach in order to connect with the group. A key part of this is the incorporation of their own stories within the learning journey. Throughout the story, however, Gruwell seeks to direct the students beyond the challenges of their present life experiences towards hope in both small and large ways. In one scene, Gruwell invites each student to come forward, take their books for the term and at the same time make a 'toast for change' (with a glass of sparkling grape juice), to acknowledge the change that they hope to see take place in their life situations during the course of the year. It is a simple and creative act which inspires possibility for the students. Similarly border crossing educators would seek to assist learners to cultivate hope through practices of envisioning that empower them in practical ways to bring about change. Merely taking them across borders and identifying the limiting and oppressive structures that define and determine the way things are, runs the risk of producing a profound cynicism amongst learners. Alternatively, enabling learners to envision inspiring possibilities that can transform the present produces hope. It is worth quoting Giroux again here, reflecting on the legacy of Freire:

> Hope for Freire is a practice of witnessing, an act of moral imagination that encourages progressive educators to stand at the edge of society, to think beyond existing configurations of power in order to imagine the unthinkable in terms of how they might live with dignity, justice and freedom". (2001, p. 147)

The practices of remembering, attentiveness and envisioning (framed around the questions, 'Where have I/we been? Where am/are I/we presently? Where am/are I/we going?) provide a concrete way to reflectively guide learners through their border crossing journeys. These would be regularly revisited by educators and learners as they track and plot their journey.

Conclusion

This chapter has explored some potential practices for educators embarking on border crossing formation with EAs. Some postcards of such journeys have been considered and reflected on as potential examples of evocative memory. The telos of border pedagogy in a theological college has also been articulated noting that pedagogical praxis must be guided by an ultimate end or it runs the risk of becoming the end itself. As such these formational practices function best when their purpose is articulated, where the end is envisioned. Jesus has been considered as an exemplar of border pedagogy and the three movements of border crossing theology—crossing, critiquing and changing have been discussed as an appropriate and applicable practice framework.

While practices do not guarantee success or outcomes, they can provide some framing and guidance that enables a potential trajectory to be set. Border crossing journeys will not necessarily follow predictable paths, they will traverse difficult and narrow roads that will test and try the learners. They will not simply be information dumps engaging purely cognitive processes, but rather transformational encounters that engage the whole person. Educators who attempt to take their learners on such journeys must consider with intelligence, empathy and skill, how they are to navigate these. Educational excursions in this mode are both a challenge and an adventure. There is much that may not go to plan, including surprising twists that might be encountered. But with the possibility of freedom and change at the end, they are borders worth crossing.

Chapter Seven
Conclusion

This thesis began with a reflection on the urgency of the hour, confronted with the clamour of identity politics and the resulting contest of power and ideology. It has explored a particular theoretical construct, namely Henry Giroux's border pedagogy that seeks to reimagine boundaries and border lands based on the vision of a radical, liberative democracy. The thesis has aimed to assess Giroux's articulation of this pedagogy as a potential framework for the formation of emerging adults at St John's Theological College. In particular, Giroux's theory has been encountered as one that opens up a dynamic theoretical borderland. Here it has been possible to explore the philosophical merits of modernism and postmodernism without reducing the discussion to an 'either/or' binary. This has been consistent with the philosophical position of this thesis that has sought a 'third way' posture combining the perspectives of both critical realism and critical pedagogy. The theological position that has ensued, an Anabaptist/Anglican perspective, has likewise provided a 'third way' framework.

This philosophical, theoretical and theological framing has enabled an approach for potentially inconsistent viewpoints, to be held in tension and their insights integrated. This has both flowed from, and flowed in, to the exploration of border pedagogy. A genuine theoretical borderland has been discovered and explored. Hence, border pedagogy has been assessed as a potent and evocative theoretical landscape to navigate with emerging adults as articulated by Arnett (2000), whose own developmental horizons are ripe for broadening. The philosophical landscape that EAs inhabit may again, seem somewhat contradictory. Here, an articulated desire for meaning, purpose and community often runs parallel with radical individualism, consumerism and moral relativism. With world views under construction and identities still very much emerging, however, this is a developmental cohort well worth journeying with into new territory. As proposed in this thesis, the existential tensions experienced by EAs provide opportunities to encounter new possibilities and hope beyond the false certainty of modernism and the bleak cynicism of post-modernity. There is a borderland encountered in this liminal space that invites a discovery of new epistemological, cultural, political and social horizons.

The concept of spiritual formation has been considered, given the importance of this concept to Christian spiritual development. Beard's definition (2014) of 'missional spiritual formation' has been adopted throughout the discussion, given its emphasis on identity, community and mission—aspects that are relevant to the border crossing development of EAs. This is a

developing cohort asking who they are, who they are with, and where they going—questions of meaning, belonging and purpose.

The context of St John's Theological College has also been discussed via document analysis, evaluating the challenges and possibilities of its unique environment. This analysis has highlighted a lack of overall strategic precision and alignment at the College across the various stakeholder groups. Coupled with this, a challenging funding reality is at play which further places stakeholders at odds, creating challenging power dynamics between them. This funding reality also creates tensions for the student body to navigate. While this lack of strategic clarity and various challenging power dynamics remain, the College, however, is a highly suitable context for border crossing pedagogy given its multi-ethnic, political, ecclesial, and theological diversity. There are many borderlands to be explored in this space. For the College to be a significant site for the formation of EAs, a key challenge is to more clearly identify its target student demographic, sharpen its strategic alignment and work towards greater stakeholder cooperation.

Border crossing as a theological motif has been discussed as an appropriate and fitting way to describe key themes in the biblical narrative and hence understood as theologically resonant. The border crossing nature of the people of God as described throughout the biblical story is a recurrent theme. They are a people on the move. This stands in contrast to the situations of compromise and conflict that the people of God experience when they choose (or suffer) the hegemonic royal consciousness.

The prophetic tradition speaks against this hegemony and calls the people back to faithfulness, liberation and new possibilities. In the New Testament, Jesus stands in this prophetic tradition, heralding the liberative reign of God, that elevates the poor and brings down the powerful, envisioning a new social reality. The ministry of Jesus exemplifies three border crossing movements: border crossing, critiquing and changing. These movements have been highlighted as both a theological framing of border crossing, but also offered as potential border crossing practices for educators seeking to embark on such journeys.

As 'tour guides', educators can assist EA learners on border crossing journeys where they might locate their understanding of the self in a wider engagement with the world around them. A cluster of border crossing, critiquing and changing practices have been offered to give guidance to the development of border pedagogical formation with EAs. In a Christian understanding, the ultimate goal of such journeys goes beyond self-discovery, and even the construction of a just and democratic society, as right and good as that is. The goal of these

journeys is the inauguration of the Kingdom of God, the renewal and recreation of all things, proclaimed in the ministry of Jesus of Nazareth.

Limitations of the study

As the reality of challenging power dynamics and stakeholder tension was highlighted through the data analysis, it became apparent that this is a significant issue for the future development of St John's. This issue stood out as one that needs addressing, however given the focus of this thesis on pedagogy and formation it was judged that a fuller exploration of it was beyond the immediate scope of enquiry. Furthermore, my status as an employee of the College, gave me pause to consider the challenge of how to appropriately raise questions of these institutional structures. These are further ethical questions worth pursuing before embarking on a fuller investigation of this nature.

Another area of enquiry that emerged during the course of the thesis was the work of James K.A. Smith in relation to Christian formational practices. His work opened a vista of possibility to explore in the space of the nature of spiritual formation and how this might best be articulated and shaped in a Christian education context. These ideas resonated with aspects of the thesis, but to follow them too far would have moved in more detail towards the nature of formational practices and further away from the discussion of border crossing formation in particular.

Further research

As this thesis developed, ideas around the shaping and development of an intentional missional/practice-based training programme emerged. The potential of border pedagogy for training that considers forming Church leaders as border crossing practitioners seems a logical next step. Once EAs have participated in a border crossing formational programme that attends to their identity, community and vocational development, more specific practice could be explored in situ which considers the missional Church leader as a border crossing practitioner. What would it look like for these leaders to be trained as 'cultural workers' or 'transformative intellectuals' in context? There is an exciting possible exploration worth considering here.

Final remarks

As this thesis draws to a close, I reflect on having taken a journey of my own, exploring new borders and crossing new conceptual terrain. The borderland between personal learning and development has intersected with that of research and academic enquiry. New insights have arisen, while previous assumptions have been questioned. Giroux's border pedagogy has been instilled as a guiding theoretical trajectory to be pondered and practiced. And new educative possibilities have emerged to be explored with others. The potential of hope, transformation and change shimmers on the horizon as the world is made new.

References

Achtemeier, P. J. (1985). *Harper's Bible dictionary*. Harper & Row.

Allard, A.C. (2010). Youth in a suspect society. *British Journal of Sociology of Education*, *31*(6), 827-834. http://doi:10.1080/01425692.2010.515118

Arnett, J.J. (2000). Emerging adulthood: A theory of development from the late teens through the twenties. *American Psychologist, 55*(5), 469-480. http://doi:10.1037//0003-066x.55.5.469

Arnett, J.J. (2004). *Emerging adulthood: The winding road from the late teens through the twenties*. Oxford University Press.

Barnard, M. & Gerritsen, T. (2018) *Young Anglican Programme Rationale.* [Internal SJC document]. Unpublished.

Barry, C.M. & Abo-Zena, M.M. (Eds.). (2014). *Emerging adults religiousness and spirituality: Meaning-making in an age of transition*. Oxford University Press.

Barry, C.M. & Christofferson J.L. (2014). The role of peer relationships in emerging adults' religiousness and spirituality. In Barry, C.M. & Abo-Zena M.M. (Ed.), *Emerging adults religiousness and spirituality: Meaning-making in an age of transition* (pp 76-92). Oxford University Press.

Bartlett, A. (2007). *A passionate balance: the Anglican tradition*. Darton Longman Todd.

Beaney, M. (2013). *The Oxford handbook of the history of analytic philosophy*. Oxford University Press.

Beard, C.B. (2014). Missional discipleship: Discerning spiritual-formation practices and goals within the missional movement. *Missiology: An international review, 43*(2), 175-194. https://doi.org/10.1177/0091829614563059

Beard, C.B. (2017). Connecting spiritual formation and adult learning theory: An examination of common principles. *Christian education journal: Research on educational ministry, 14*(2), 247-269. https://doi:10.1177/073989131701400202

Belcher, J. (2009). *Deep church: a third way beyond emerging and traditional*. IVP Books.

Bell, J. (1999). *Doing your research project: a guide for first-time researchers in education and social science*. Open University Press.

Bergler, T.E. (2017) Mapping the missional landscape of emerging adulthood. *Journal of Youth Ministry, 15*(2), 64-96.

Bowen, G.A. (2009). Document analysis as a qualitative research method, *Qualitative research journal*, 9(2), 27-40. http://doi:10.3316/QRJ0902027

Boff, L., & Boff, C.M. (1987). *Introducing liberation theology*. Orbis Books.

Brueggemann, W. (1989). *The prophetic imagination*. Fortress Press.

Brueggemann, W. (1991). At the Mercy of Babylon: A Subversive Rereading of the Empire. *Journal of Biblical Literature*, *110*(1), 3-22.

Cervantes-Soon, C., & Carrillo, J. (2016). Toward a pedagogy of border thinking: Building on latin@ students' subaltern knowledge. *The High School Journal, 99*(4), 282-301.

Churchill, W.S. (1947, November 11). *The worst form of government*. International Churchill Society. Retrieved August 20, 2020 from, https://winstonchurchill.org/resources/quotes/the-worst-form-of-government/#:~:text='Many%20forms%20of%20Government%20have,'

Coburn, A. (2010). *Youth work as border pedagogy.* In Batsleer, J. & Davies, B. (Eds.), *What is youthwork*: *Empowering youth and community work practice* (pp. 33-46). Learning Matters.

Collins-Mayo, S., Mayo, B., Nash, S., & Cocksworth, C. J. (2010). *The faith of Generation Y*. Church House Publishing.

Consedine, B., & Consedine, J. (2013). *Healing our history: The challenge of the Treaty of Waitangi*. Penguin Books.

Croatto, J. (2005). Jesus, Prophet like Elijah, and Prophet-Teacher like Moses in Luke-Acts. *Journal of Biblical Literature, 124*(3), 451-465. http://doi:10.2307/30041034

Daniel, B.K, & Harland, T. (2017) *Higher education research methodology: A step-by-step guide to the research process.* Routledge.

Diocese of Polynesia (2014). *Diocese of Polynesia Strategic Plan: Working Document towards Diocesan Synod 2015.* Internal Diocesan report. Unpublished.

Douchette, K. (2010). Environmental scan: Extended age definition for youth 15-24 http://www.youthpolicy.org/library/documents/environmental-scan-extended-age-definition-for-youth-15-24/

Duffy, B. (1999). The analysis of documentary evidence. In Bell, J. *Doing your research project: a guide for first-time researchers in education and social science* (pp. 106-116). Open University Press.

Dunn, R. & Sundene, J. (2012). *Shaping the journey of emerging adults.* InterVarsity Press.

Drane, J. (2000). *Introducing the Old Testament.* Lion Publishing.

Elenes, C.A. (1997). Reclaiming the borderlands: Chicana/o identity, difference, and critical pedagogy. *Educational Theory*, *47*(3), 359-375. https://doi.org/10.1111/j.1741-5446.1997.00359.x

Fukuyama, F. (2018, Nov 27) *In an age of identity politics, inclusive national identity matters more than ever.* ABC Religion and Ethics. https://www.abc.net.au/religion/why-national-identity-matters/10559382

Freire, P. (1998) *Pedagogy of freedom: Ethics, democracy, and civic courage*. Rowman & Littlefield Publishers.

Garber, S. (2007) *The fabric of faithfulness: Weaving together belief and behaviour.* Intervarsity Press.

Gerritsen, T. (2016) *Board Report.* [Internal SJC report]. Unpublished.

Giroux, H.A. (1991). Border pedagogy and the politics of postmodernism. *Social text*, *28*, 51-67. http://doi:10.2307/466376

Giroux, H.A. (1994). Slacking Off: Border Youth and Postmodern Education *Journal of Advanced Composition*, *14*(2), 347-366.

Giroux, H. A. (2000). *Stealing innocence: Corporate culture's war on children.* Palgrave.

Giroux, H.A. (2001). *Theory and resistance in education: Toward a pedagogy for the opposition* (revised and expanded edition). Bergin and Garvey.

Giroux, H.A. (2005). *Border crossings: Cultural workers and the politics of education*. Routledge.

Giroux, H.A., & Robbins, C.G. (2006). *The Giroux Reader*, Routledge.

Giroux, H.A. (2009). The attack on higher education. In S. Macrine (Ed.), *Critical pedagogy in uncertain times: Hope and possibilities*. (pp. 11–26). Palgrave Macmillan.

Giroux, H.A. (2010) Dumbing down teachers: Rethinking the crisis of public education and the demise of the social state, *The review of education, pedagogy, and cultural studies,* 32(4-5), 339-381. http://doi:10.1080/10714413.2010.510346

Giroux, H.A. (2012) *Education and the crisis of public values: Challenging the assault on teachers, students, & public education.* Peter Lang.

Giroux, H. A. (2013). Neoliberalism's War Against Teachers in Dark Times. Cultural Studies ↔ Critical Methodologies, 13(6), 458–468. https://doi.org/10.1177/1532708613503769

Giroux, H.A. (2018) Henry A. Giroux. Retrieved November 29, 2018, from https://www.henryagiroux.com/about

Giroux, H.A. & Kincheloe, J.L. (2007, December 7). *Henry Giroux: Figures in critical pedagogy* [video]. Youtube. https://www.youtube.com/watch?v=UvCs6XkT3-o

Giroux, H. A., & Robbins, C. G. (2016). *The Giroux reader*. Routledge.

Goldingay, J. (2003). *Israel's Gospel: Old Testament Theology*. InterVarsity Press.

González, J. L. (2015). *The story Luke tells: Luke's unique witness to the gospel*. William B. Eerdmans Publishing Company.

Gorman, M. J. (2004). *Apostle of the crucified Lord: a theological introduction to Paul & his letters*. William B. Eerdmans Publishing Company.

Gutierrez, G. (1988). *A theology of liberation*. Orbis Books.

Hauerwas, S. (2000, December 5). *Confessions of a mennonite camp follower*, *Goshen College* https://www.goshen.edu/mqr/2000/12/october-2000-hauerwas/

Hauerwas, S. (1976). Memory, community, and the reasons for living: Reflections on suicide with Richard Bondi. In Hauerwas, S., Berkman, J., & Cartwright, M. (Eds.), (2001). *The Hauerwas Reader.* (pp. 577-595). Duke University Press.

Hauerwas, S. (1986). A Christian critique of Christian America. In Hauerwas, S., Berkman, J., & Cartwright, M. (Eds.), (2001). *The Hauerwas Reader.* (pp 459-480). Duke University Press.

Hauerwas, S. (1993). The interpretation of scripture: Why discipleship is required. In Hauerwas, S., Berkman, J., & Cartwright, M. (Eds.), (2001). *The Hauerwas Reader.* (pp 255-256). Duke University Press.

Hendry, L., & Kloep, M. (2010) How universal is emerging adulthood? An empirical example. Journal of Youth Studies, 13(2), 169-179. http://doiorg.ezproxy.aut.ac.nz/10.1080/1367626090325067

Holy Bible, New Living Translation (1996/2013) Tyndale House Foundation.

Horner, D. (2018, September 26) *Remembering to remember: The stories of God's people.* Biblica. https://www.biblica.com/articles/remembering-to-remember-the-stories-of-gods-people/

Johnstone, C. (2013). *Embedded Faith: the faith journeys of young adults within church communities.* Wipf & Stock.

Kawulich, B. (2012). Selecting a research approach: Paradigm, methodology and methods. In Wagner, C. Kawulich, B. & Garner, M. (Ed.). *Doing social research: A global context* (pp.51-61). McGraw-Hill Higher Education.

Kaye, C. (1998). *Comparative Education Review, 42*(3), 370-372.

Kincheloe, J. (1992). *The Journal of Education, 174*(1), 130-135.

Kirylo, J. D. (2017). Hate won, but love will have the final word: Critical pedagogy, liberation theology, and the moral imperative of resistance. Policy Futures in Education, 15(5), 590–601. https://doi.org/10.1177/1478210317707454

Kazanjian, C. (2011). The border pedagogy revisited, *Intercultural Education*, *22*(5), 371-380. http://doi:10.1080/14675986.2011.643135

Klaassen, W. (2001). *Anabaptism: Neither catholic nor protestant*. Pandora Press.

Land, R., Cousin, G., Meyer, J., & Davies, P. (2005). Threshold concepts and troublesome knowledge: Implications for course design and evaluation. In C. Rust (Ed.), *Improving student learning diversity and inclusivity* (pp. 53-64). Oxford Centre for Staff and learning Development.

Lander, D. (2019) *Missional Initiative Report.* [Student Assignment]. Unpublished.

Lee, J. (2009), Decolonising Māori Narratives: Pūrākau as a Method. *MAI Review, 2,* http://www.review.mai.ac.nz/mrindex/MR/article/view/242.html

Mack, L. (2010). The philosophical underpinnings of educational research. *Polyglossia,* 19, 5-10.

Malik, K. (2019, April 7). If Identity Politics is a force for good, how does white nationalism fit in? *The Guardian*. https://www.theguardian.com/commentisfree/2019/apr/07/if-identity-politics-is-a-force-for-good-how-does-white-nationalism-fit-in

Mayfield, D. L. (2018, December 21st) *Mary's Magnificat in the Bible is revolutionary. Some evangelicals silence her.* The Washington Post. https://www.washingtonpost.com/religion/2018/12/20/marys-magnificat-bible-is-revolutionary-so-evangelicals-silence-it/

McGrath, A.E. (1994). *Christian theology: An introduction*. Blackwell.

McLaren, B.D. (2006). *A generous orthodoxy: why I am a missional, evangelical, post/Protestant, liberal/conservative, mystical/poetic, biblical, charismatic/contemplative, fundamentalist/Calvinist, Anabaptist/Anglican, Methodist, Catholic, green, incarnational, depressed-yet-hopeful, emergent, unfinished Christian*. Youth Specialties.

McLaren, P. (2014). Comrade Jesus: An epistolic manifesto. *Knowledge Cultures, 2*(6), 55-114.

McLaren, P. (2016). *Pedagogy of insurrection: From resurrection to revolution*. Peter Lang.

McLaren, P. & Jandric, P. (2018). Paulo Freire and Liberation Theology: The Christian Consciousness of Critical Pedagogy. *Vierteljahrsschrift für wissenschaftliche Pädagogik*, 94, 246-64. http://doi:10.30965/25890581-09402006

Ministry of Youth Development (2002) *Youth Development Strategy Aotearoa.* MYD.

Moffat, D. (2019) *The Bible's Story: Old testament Course Outline.* [Internal SJC Document]. Unpublished.

Murray, S. (2001). *Biblical interpretation in the Anabaptist tradition*. Pandora Press.

Murray-Williams, S. (2018) *Post-Christendom: Church and mission in a strange new world*. Cascade.

Newman, L. (2019, February 15) *Descartes' Epistemology*. *The Stanford Encyclopedia of Philosophy Archive.* https://plato.stanford.edu/archives/spr2019/entries/descartes-epistemology/

New Zealand Association for Research in Education. (2010) *NZARE Ethical guidelines 2010.* http://www.nzare.org.nz/portals/306/images/Files/NZARE%20EthicalGuidelines2010.pdf

New Zealand Government. (2014). *St John's College Trust Act*. http://www.legislation.govt.nz/act/private/1972/0006/latest/DLM107588.html

New Revised Standard Version Bible (1989) Division of Christian Education of the National Council of Churches of Christ in the USA. HarperOne.

Punch, K. (2014). *Introduction to social research: quantitative & qualitative approaches*. SAGE.

Prunty, J. J. (1985). Signposts for a critical educational policy analysis. *Australian journal of education, 29*(2), 133-140. http://doi:10.1177/000494418502900205

Pohl, C. D. (1999). *Making room: Recovering hospitality as a Christian tradition*. W.B. Eerdmans.

Ralston, T. (2000). "Remember" and worship: The mandate and the means. *Reformation and Renewal,* 9(3). 77-89.

Ramirez, P., Ross, L., & Jimenez-Silva, M. (2016). The Intersectionality of Border Pedagogy and Latino/a Youth: Enacting Border Pedagogy in Multiple Spaces. *The High School Journal,99*(4), 302-321.

Reichling, M. (1996). On the Question of Method in Philosophical Research. *Philosophy of Music Education Review, 4*(2), 117-127.

Roemer, M., & Sharma, V. (1993). *The journal of the midwest modern language association, 26*(1), 82-85. http://doi:10.2307/1315448

Root, A. (2017). *Faith formation in a secular age: Responding to the church's obsession with youthfulness*. Baker Academic.

Setran, D. & Kiesling, C. (2013). *Spiritual formation in emerging adulthood: A practical theology for college and young adult ministry*. Baker Academic.

Scotland, J. (2012). Exploring the philosophical underpinnings of research: Relating ontology and epistemology to the methodology and methods of the scientific, interpretive, and critical research paradigms. *English Language Teaching,5*(9), 9-16. http://dx.doi.org/10.5539/elt.v5n9p9

Sheffield, E. (2004). Beyond abstraction: Philosophy as a practical qualitative research method. *The qualitative report*, *9*(4), 760-769.

Silver, K, (2018, January 19). *Adolescence now lasts from 10 to 24*. https://www.bbc.com/news/health-42732442

Sine, T. (2008) *The New Conspirators: Creating the Future One Mustard Seed at a Time.* IVP.

Smith, C., & Denton, M. L. (2005). *Soul searching: The religious and spiritual lives of American teenagers*. Oxford University Press.

Smith, C. & Snell, P. (2009). *Souls in transition: The religious and spiritual lives of emerging adults.* Oxford University Press.

Smith, C. et al. (2011). *Lost in transition: The dark Side of emerging adulthood*. Oxford University Press

Smith, J. K. (2006). *Who's afraid of postmodernism?: Taking Derrida, Lyotard, and Foucault to church*. Baker Academic.

Smith, J. K. A. (2009). *Desiring the kingdom: worship, worldview, and cultural formation*. Baker Academic.

Smith, J. & Small, R. Is it necessary to articulate a research methodology when reporting on theoretical research? (2017) In Popov, N., Wolhuter, C., Kalin, J., Hilton, G., Ogunleye,

J., Niemczyk, E., & Chigisheva, O. *Current Business and Economics Driven Discourse and Education: Perspectives from around the World. BCES Conference Books, Volume 15*. 202-208. BCES

Statistics New Zealand (2014). *2013 Census QuickStats about culture and identity.* http://archive.stats.govt.nz/Census/2013-census/profile-and-summary-reports/quickstats-culture-identity.aspx

Statistics New Zealand (2019, October 3). *Losing Our Religion.* https://www.stats.govt.nz/news/losing-our-religion

Stenberg, S. (2006). Liberation theology and liberatory pedagogies: Renewing the dialogue. *College english, 68*(3), 271-290. http://doi:10.2307/25472152

St John's College Trust Board (2016) *Strategic Plan: St John's College Trust Board 2017-2019.* [Internal SJCTB document]. Unpublished.

St John's College Trust Board (2019) *St John's College Trust Board Funding Manual*. [Internal SJCTB document].Unpublished.

St John's Theological College (2018) *CSP2 Residential Scholarships.* [Internal SJC policy]. Unpublished.

St John's Theological College (2016) *Strategic Plan 2017-22.* [Internal SJC report]. Unpublished.

St John's Theological College (2019, December 4) *The History of St John's Theological College.* https://www.stjohnscollege.ac.nz/#/new-page-1/

Sine, T. (2008) *The New Conspirators: Creating the Future One Mustard Seed at a Time.* IVP.

Singleton, G.E. & Linton, C. (2006). *Courageous conversations about race: A field guide for achieving equity in schools.* Corwin.
Sobrino, J. (2008). *No salvation outside the poor: prophetic-utopian essays*. Orbis Books.

Te Pihopatanga o Aotearoa (2015) 'Te Rautaki Mahere Minitatanga Ministry Education Strategic Plan 2016-2025'. In *Te Runanganui o te Pihopatanga o Aotearoa* pp. 346-55. [Internal Tikanga Māori report]. Unpublished.

The Community of St Anselm (2019, December 4) *Background*. https://www.stanselm.org.uk/about

The Community of St Anselm (2019, December 4) *Immersive*. https://www.stanselm.org.uk/immersive-membership

Tikanga Pākehā Ministry Council (n.d.) Tikanga Pākehā Strategic Plan: TPMC Priorities for Theological Education 2014-2019. [Internal Tikanga Pākehā report]. Unpublished.

Vis, F. (2008). *Media, War & Conflict, 1*(2), 240-241.

Whitney, W.B. & King, P.E. (2014) Religious congregations and communities. In Barry, C.M. & Abo-Zena M.M. (Ed.). *Emerging adults religiousness and spirituality: Meaning-making in an age of transition*. (pp 133-151). Oxford University Press.

Wiens, J. (2014). Review [Untitled] *Labour / Le Travail, 73*, 388-390.

Willig, C. (2013). *Introducing qualitative research in psychology.* McGraw-Hill Education

Williams, R.W. (2017) *Holy living: The Christian tradition for today.* Bloomsbury.

Wilson-Hartgrove, J. (2008). *New monasticism: what it has to say to today's church*. Brazos Press.

Woodward, J.R. & White, D. (2016) *The Church as Movement: Starting and Sustaining Missional-Incarnational Communities.* IVP.

Wright, C.J.H. (2006). *The mission of God: unlocking the Bible's grand narrative*. Intervarsity Press.

Wright, N. T. (1996). *Jesus and the victory of God*. Society for Promoting Christian Knowledge.

Zorn, J. (2001). Henry Giroux's pedagogy of the oppressed. *Academic Questions*. 14, 69-81. https://doi.org/10.1007/s12129-001-1041-4
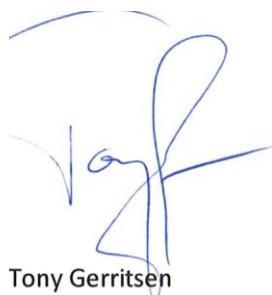
Appendix 1

24 October 2019

TO WHOM IT MAY CONCERN

This is to give Rev Mark Barnard approval to access and use college documents for the purpose of his Master's dissertation.

Yours faithfully

Tony Gerritsen

PRINCIPAL/MANUKURA

St John's Theological College
202 – 210 St John's Road, St Johns, Auckland 1072, New Zealand
Private Bag 28 907, Remuera, Auckland 1541, New Zealand

www.stjohnscollege.ac.nz | Phone 09 521 2725 | Fax 09 521 2420