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Lighthouse as a transdisciplinary boundary-crossing learning innovation

Steve Taylor, Christine Woods, Mark Johnston

Abstract

The Lighthouse was a learning activity that offered entrepreneurship pedagogy outside the academic structures of higher education, in a religious context, and among grassroots practitioners. Over three years, participants passionate about their local communities were gathered nationally from across Aotearoa New Zealand. A weekend workshop introduced two artifacts: an Idea to Mission Opportunity Canvas and a Next Steps template. These were process-facilitation structures that through contextualised approaches, empowered participants to embed entrepreneurship processes in their local context. Pedagogical concepts of boundary-crossing and collaborative spirals of learning provides ways to understand the Lighthouse as a transdisciplinary learning innovation. Boundary-crossing learning mechanisms, including identification, coordination, perspective-making and transformation, inform analysis of the weekend. The mechanisms of identification and coordination provided ways to subvert traditional clergy structures. A collaborative spiral of learning provided a way to weave together religious resources with entrepreneurial processes. Participants felt empowered by the perspective-making of the Apostle Paul as an innovator. Participant feedback pointed to the need for a fifth boundary crossing learning mechanism, life-long learning.

Keywords

Boundary-crossing, entrepreneurship, innovation, Jesus Christ, opportunity evaluation, pedagogy, transdisciplinary

Introduction

Boundary crossing provides new opportunities for entrepreneurship pedagogies. Pedagogical boundaries include the walls of a classroom and the structures of higher education. Increasingly, those working in the discipline of entrepreneurship are noting how recognizing the situated nature of opportunity, and entrepreneurial practices invite change (Welter, 2011; Lans, Lubberink, Ploum, Ammann & Godwe, 2021; Woods, Dell & Carroll, 2022). The offering of entrepreneurship education outside the academic structures of higher education has multiple benefits. Access to learning is enhanced, and real-world concerns are amplified. Theory is enlivened, and educative relationships of power are redrawn in informal learning environments.

The pedagogical boundaries of higher education include disciplinary silos. Gulikers and Oonk (2019) call for transdisciplinary education, arguing that one way to gain collaboration across disciplinary and institutional boundaries is for participants to work on real-world wicked problems. However, because transdisciplinary education has been relatively rare in higher education, there is a lack of pedagogical concepts and methodologies (Yarime & Tanake 2012). Akkerman and Bakker (2011) argue that a profitable way to engage in boundary-crossing is by drawing on boundary objects. Such objects can bridge intersecting practices by being "plastic enough to adapt" to the needs of each discipline, yet "robust enough" to maintain their link to the original discipline (Star & Griesemer, 1989, p. 393). These possibilities invite research and development of pedagogical frameworks and tools.

This paper analyses the Lighthouse as a transdisciplinary learning innovation. Faculty from a national theological College were challenged by a funder to seek transdisciplinary partnerships. This resonated with recent shifts in theology that encouraged boundary-crossing

(Stephen Bevans, 2018; Fiddes, 2013) and resulted in interdisciplinary conversation with an academic in entrepreneurship and social innovation at the University of Auckland. Together we sought to engage a real world 'wicked problem' (Turner & Gianiodis, 2018) of church decline and disengagement by exploring how collaborative spirals of learning might weave together religious resources with entrepreneurial processes. The aim was to move outside the normative structures of higher education, by offering learning experiences to grassroots practitioners with an already expressed commitment to crossing boundaries between church and community.

This paper describes two boundary-crossing artifacts, outlining their implementation and assessing their impact on the Lighthouse weekend and ourselves as educators. We engage two entrepreneurship theories, those of boundary-crossing and collaborative spirals of learning. We conclude that while entrepreneurship and theology are unlikely partners, boundary-crossing objects and collaborative spirals of learning can provide creative solutions to real-world challenges.

The contested nature of boundary crossing in entrepreneurship and theology

Entrepreneurial competencies can be developed by boundary-crossing pedagogies (Lans et al., 2021, p. 528). Akkerman and Bakker (2011) and Gulikers and Oonk (2019) suggest that such pedagogies have four mechanisms:

- **identification**, defined as gaining insights into context, stakeholders, expertise, and their interrelatedness
- **coordination**, defined as approaching, involving, and working alongside the other

- **perspective making**, defined as starting to change perspectives, learn from each other, and connecting perspectives[1]
- **transformation**, jointly developing new knowledge and practices

These provide a frame by which entrepreneurship processes like the Lighthouse might be developed.

Boundary-crossing is consistent with a Schumpeterian understanding of entrepreneurship as the introduction of new combinations that can be described as innovations (Woods & Taylor, 2021). In the now famous *The Theory of Economic Development*, five types of innovation are described and include new organisations as well as new economic combinations including raw materials, methods of production, goods, services and markets (Schumpeter, 1911, 66). A definition of entrepreneurship as new combinations aligns with the seminal work by Venkataraman and Shane (Shane & Venkataraman, 2000) which has a strong Schumpeterian influence (Shepherd & Woods, 2014; 67-96). The combining and recombining of resources that leads to innovative combinations applies to not-for-profit and social spheres (Becker et al., 2011; Endres & Woods, 2010; Newth & Woods, 2014; Swedberg, 2006). Hence, the development of boundary-crossing objects can involve combining and recombining resources, including those from religion, in the creation of learning artifacts.

Boundary crossing is important in Christian theology. The Apostle Paul defined himself as a boundary crosser (Romans 11:13; Galatians 1:16), catalyzing new Christian communities that challenged the social fabric of society (DeYoung, 1991, p. 2). Paul presents a cluster of six metaphors in 1 Corinthians 3 and 4 to describe his motives and intentions, using words of

[1] While Akkerman & Bakker, 2011 used reflection, we follow Gulikers & Oonk, 2019 who use perspective-making. First, utilizing perspective-making is coherent with the Lighthouse pitch "Go the edge, Gain perspective." Second, some Christian understandings of reflection suggest an internal and passive activity. Third, it is coherent with trends in the academic discipline of missiology to value the other in conversion.

serving, gardening, building, resourcing, risking and parenting (Taylor, 2016). The Lighthouse provided an opportunity to assess the potential of these six metaphors to resource contemporary boundary-crossing activities.

The role of Christian resources in entrepreneurship is contested. For many Christian communities entrepreneurship is dismissed as a manifestation of secular and neo-liberal anthropologies (Long, 2000, p. 3). However, discussion on spirituality in entrepreneurship is an emergent area of research (Balog, Baker, & Walker, 2014). Yet for secular people, the use of religious texts can be considered an ideological imposition. However, Pauline texts can be a significant resource for those without faith (Agamben, 2005). There is also a small, but growing body of literature on entrepreneurship research among other religions, including Islam (Ramadani et al., 2017;) and Buddhism (Liu et al. 2019).

The notion of boundary-crossing was evident in the Lighthouse advertising as being *For Presbyterians embedded in a local context, with a heart for their community*. They would *Go the edge, Gain perspective* in order to clarify a *next step in mission*. The language of *edge* and *perspective* made sense of the geographic location of the program, beside the sea and close to cliffs on the outskirts of Auckland. The language also addressed the realities facing the contemporary church. “How can the transforming Christ be known in contexts and amongst those our current churches no longer engage?” was a defining question and invited participants to explore their wicked challenges, including decline, marginalisation and perceptions of irrelevance. Language of *edge* and *perspective* also resonated with the value of crossing boundaries. Could going to the edge, both geographically and in real life, provide perspective on how the church could cross boundaries and bring change? The Lighthouse invited transformations for participants, the church, and the wider community.

Pedagogies of boundary crossing applied to the Lighthouse

We drew on two pedagogical theories: boundary crossing and collaborative spirals of learning. The use of boundary-crossing pedagogical theories in the specific context of the Lighthouse allowed a facing of real-world problems through transdisciplinary accessibility, attending to inherited patterns of influence, and valuing context.

First, offering entrepreneurship education outside the classroom provides increased accessibility. For Akkerman and Bakker (2011,134), "Entrepreneurship education has to go beyond simply channeling students through a western entrepreneurship funnel, paying little attention to the diversity". Offering entrepreneurship education outside the classroom is increasingly being employed outside business schools to engage with the challenge of real-world wicked problems (Turner & Gianiodis, 2018). For Christianity, real-world wicked problems include numerical decline. In recent decades, mainstream Christian churches in Western cultures have reduced in number and aged in demographic profile (de Groot, 2018; Taylor, 2007). While the United States is often touted as an exception, recent research points to a similar decline (Voas & Chaves, 2016; Voas & Chaves, 2018; Schnabel & Bock, 2017). In the context of Aotearoa New Zealand, there is a growing disengagement between churches and their local communities. Amid growing disengagement and decline, clergy vocation and local leadership roles are often directed toward reinforcing the inner life of churches and wrestling with stabilized and now conservative organizations resistant to change. Theological and ministry formation has concentrated education on skills and postures pre-occupied with fixing or solving the problems from within the existing patterns of practice. This leads to a buffering from the complex sources of its real-world problems, a lack of immersive experience for leaders beyond church boundaries, and decreased capacity to innovate

(Johnston, 2015). To follow Gulikers and Oonk (2019) and embrace transdisciplinary learning in contexts of religious decline requires facing these real-world wicked problems.

Second, there is a need to face inherited patterns of influence. Entrepreneurship education has been criticized for courses that typically "lionize(s) the lone hero entrepreneur" who is "tacitly assumed to be male and white and dis-embedded of the social context" (Fotaki & Prasad, 2015, p. 565). Similarly, the *habitus* of traditional clergy structures has been critiqued. The sacramental and preaching vocation of clergy within the traditional ordering of church ministry has also been situated in the culturally male and colonial history of the Presbyterian church in Aotearoa New Zealand, where religious power rests with professional clergy. The ordination of women since 1969, along with a growing diversity of cultures in the clergy, has challenged some aspects of the social location of religious power and practice in religious communities. However, the historical ordering of ministry within traditional communities, combined with recent more autonomous patterns of pastoral leadership in churches, reinforce the identity of a singular pastoral professional leader. The result is a concentration of expertise and skilled function in the clergy and the disabling of participation and confidence from members. Clergy are seen to have expert knowledge, which can diminish innovative capacity in religious communities. Hence we needed to pay attention to the role of ministers within a process-facilitation structure. The writings of Paul became a helpful resource, as they affirm the need for collaboration and partnership (1 Corinthians 3:9). Hence ministers were welcome to participate in the process-facilitation structure we developed, but could only be one voice in a team of three.

Below we explore how entrepreneurship education and beliefs in a transforming Christ can be offered in ways that work within existing power structures while also offering ways for lay and clergy to work together on challenging problems.

Third, context needs to be valued. There are increasing calls for the situated nature of opportunity and entrepreneurial practices to be recognized (Welter, 2011; Lans et al., 202; Woods et. al., 2022). This requires valuing local and Indigenous knowledge, values, and experiences. We suggest that local resources, like Christian scriptures and religious practices, can be a resource when offering entrepreneurship learning among Christian participants. Taylor (2016) and Taylor & Woods (2021) have established significant connections between entrepreneurship and Christianity, locating 1 Corinthians 3 and 4 in dialogue with Jesus, specific narratives in the book of Acts and creation theologies in Wisdom literature of First Testament.These offered teaching resources that resonated with pedagogical concepts of boundary crossing and of collaborative spirals of learning.

Collaborative spirals of learning applied to the Lighthouse

The use of a second pedagogical theories, of collaborative spirals of learning, drew from a framework of Acknowledge, Adapt and Advance (Woods, 2011).

The first step, of *acknowledge*, values student and the teachers or facilitators. For the Lighthouse program, the participants were typically not from a business background and were not familiar with the notion of entrepreneurship, social enterprise or social innovation. Indeed, they were somewhat skeptical of a business approach to theology. They were also from different cultural backgrounds. All were actively engaged in their church community and wanted to see growth in church participation. Contextual engagement was intensified by

asking each team to prepare to talk about a challenge or opportunity they were facing. This took the form of a Petcha Kucha – twenty slides with twenty seconds to talk to each slide. This served as a means to introduce themselves and their mission project.

A second step is to *adapt* the learning environment, process, and content of the program to engage with the specific context. Two ministers from the Presbyterian Church and one entrepreneurship academic formed the facilitation team of the Lighthouse. Both ministers worked with Knox Centre for Leadership and Management in church education and had explored innovation within the church. The academic was engaged in her church community and taught entrepreneurship at a leading University. She also had extensive experience working with social and Indigenous innovation, entrepreneurial family businesses, and small and medium-sized enterprises. For the Lighthouse, we created two boundary-crossing artifacts: The Idea to Mission Opportunity canvas (Canvas) and The Next Steps Framework (Next Steps).

The Idea to Mission Opportunity Canvas was adapted from the Business Model Canvas (BMC) developed by Osterwalder and colleagues (2010). While the BMC employs a process-facilitation approach to exploring potential opportunities, the Idea to Mission Opportunity Canvas responds to concern raised by students about a lack of 'space' in the BMC for people and an entrepreneurial team and the need for a structured approach to evaluate entrepreneurial ideas. Hence, the adaptation involved developing a canvas that took participants through the idea to opportunity evaluation process in a sequential ten-step process where people are literally and metaphorically central to the inquiry (Appendix One).

The Next Steps for Our Opportunity Framework (Appendix Two) was based on the six images from 1 Corinthians 3, 4; those of serving, gardening, building, resourcing, risking and parenting. This framework was presented as a sequential diagram that prompted participants to take one of the opportunities developed in the Idea to Opportunity canvas and consider the steps to be taken once the weekend was over. In the final session of the program, each team presents the outcome of the *Next Steps for Our Opportunity* session to the rest of the participants beginning with a short pitch, then outlining goals for 30 and 60 days and three monthly intervals thereafter.

A third step aims to *advance* the understanding and action of the students. The Lighthouse's purpose was to engage with participants to clarify the next step in mission. This required engaging in new ways of thinking that included entrepreneurial processes. The result was new perspectives on the direction a project in their church could take. Follow-up sessions were offered with each team connecting with staff at KCML at regular intervals for the year following the weekend.

Attending to advance involved paying attention to context as a significant resource to energize participant engagement beyond the weekend experience. Engaging with Christian narratives would enhance transferability in local contexts. Participants needed to be able to use the conceptual frameworks and tools after the event in the contexts in which they would be innovating. "Creative Commons" approaches included providing the Idea to Opportunity canvas and Next Steps as handouts. They also included using approaches in the weekend consistent with Christian contexts, for example, practices of *lectio divina*, devotional talks, and worship services. Hence awareness of context was an important factor in ongoing

learning. This begins to point us toward the need for a fifth boundary crossing learning mechanism, that of life-long learning.

Learning outcomes

The initial outcome pitched to the funder was to pilot a national innovation education weekend incubator utilizing best practice and industry resources. The program would take participants from ten Presbyterian congregations across Aotearoa New Zealand (maximum 30 people in teams of three) through entrepreneurial processes. We used a snow ball method of recruitment, seeking word of mouth recommendations of people who were already boundary crossers by definition of being *embedded in a local context, with a heart for their community*. The makeup of each team was left to local Presbyterian congregations. Hence we were working with coalitions of the committed. Working with the funder, we identified some Key Performance Indicators:

- accessible training, in a format outside the classroom, both in time (weekend) and in location (beyond College walls)
- representation from across the denomination and the country
- participants already engaged in their communities in ways that are transformative, respectful, and authentic
- each team generate one rigorous workshopped opportunity
- some 80% of the teams seek further support in actioning their idea
- the resources and stories that develop could be disseminated nationally.

As the project developed other outcomes became clear. These included the opportunity to connect with other like-minded individuals and to connect initiatives with deeply held worldviews.

How did it work?

The four boundary crossing mechanisms (**identification**, **coordination, perspective making** and **transformation**) can be usefully applied to the Lighthouse in analyzing participant feedback (and will result in our suggestion of a fifth boundary-learning mechanism: **life-long learning**). In Table 1, the first column (Timetable) outlines the shape of the weekend from Friday evening through to Sunday afternoon.[2] This timetable, which remained unchanged over the three years, is detailed in the second and third columns of Learning Activities and Description of learning activity. The fourth column, Dominant boundary crossing learning mechanism, analyses the learning activity in light of the four boundary crossing learning mechanisms.

INSERT TABLE ONE

The dominant mechanism was **perspective-making**, present seven times during the program. This was primarily through the six images from 1 Corinthians 3 and 4. Woven through the program, they speak to the context of participants, providing spiritual resources as participants work through their ideas in a team. They provided a shared understanding of purpose, the opportunity, the value being created, resources required, why the opportunity might fail, and why it will succeed. **Coordination** and **transformation** were each present three times. Learning activities during the Canvas sessions did not lionize the lone hero entrepreneur but rather created processes shared with other participants. Perspective-making was supported by drawing attention to the multiple participants present in 1 Corinthians

[2] While formal and informal feedback was discussed after each Lighthouse, the overall timetable remained relatively unchanged over the three years.

(Taylor, 2016, p. 119–121). This diversity affirmed the value of working alongside others. **Transformation** was invited through The Next Steps Framework. Each group pitched their opportunity, demonstrating what had been clarified through their experience of "going-to-the-edge" to gain perspective. The reality of transformation can only be tested in the return to context. Hence, we suggest the value of a fifth boundary crossing learning mechanism, that of life-long learning. **Identification** was present in the Pecha Kucha. While this was listed once, in preparation, the weekend's reality was of a more integrated experience. Each group presented their Pecha Kucha, often before a short break. Our observation was that this generated new connections, as people gathered informally to share context and expertise.

The boundary-learning mechanisms of **identification**, **coordination**, **perspective making**, and **transformation,** clarify the learning activities of the Lighthouse: each have similar value when engaging with participant feedback, which we consider in the Impact section below.

Impact

During the program we used iterative feedback mechanisms. At each Lighthouse program we invited an independent industry person with experience in entrepreneurship as an observer, and they led the final feedback session. In a similar format to the learning activity of Ritual Dissent, we as facilitators turned our backs on participants and took notes of feedback under categories of Start, Stop, Keep. The four boundary-learning mechanisms become a helpful way of analysing this feedback.

As an illustrative example, we consider the feedback from the Lighthouse 2018 evaluation.[3] Participants affirmed the artifacts (*training groups with tools*, *workshop frameworks* and *facilitation workshops)* and the learning activities as adding rigor (*processes of evaluation that we used*) and inviting imagination (*using the processes to aid thinking beyond the square*). Our interdisciplinary partnership resulted in new perspectives (*Church=business=innovation should not be exclusive*; *having two distinct styles of facilitators is brilliant and works well*; *the six images … in [1 Corinthians] was awesome*). There were affirmations of the relational coordination (*the mingle time*; *integrating teams and people, making us work together*). The Pecha Kucha was valued. The feedback indicated an experience of mutuality and support in which innovators were enlivened as they found like-minded risk-takers (a *wider forum/space for story sharing (national) encouragement*). The four boundary crossing learning mechanisms provide a way to reflect on participant feedback (Table 2).

INSERT TABLE TWO

In relation to things to Start, participants requested more opportunities to network. This included the pre-work prior to the Friday night start of the program and with other participants and facilitators during the weekend. Another request was for a case study (*have someone talk through birthing idea right through to the realization of idea*). This feedback resulted in some changes. First, to increase facilitator engagement, the follow-up processes were adjusted, from bi-monthly, to 30 and 60 days, followed by three monthly intervals. Second, the Pecha Kuchas were grouped earlier in the program to enhance the **identification** of expertise among participants. Several Start suggestions were considered but not

[3] Participant comments are presented in italics in this section

implemented. These included requests for stories of prior innovation (*have someone talk through birthing idea right through to realisation of idea*). While there is certainly value in learning from experience, our *Going to the edge* approach invited a future orientation.

Similarly, some Stop feedback was discussed but rejected. These included comments about the program's intensity (*stop slightly earlier in evening*). It was essential to structure time for **coordination** on Friday evening. The Saturday evening program included an episode of *Artefact,* in which archaeologists and historians explored Indigenous innovation. This provided a significant opportunity to learn from others and showcased numerous historical and contemporary boundary-crossing examples.[4] In a residential setting, shown in the evening, with the final day of "Next steps" programmed for the following morning, this television documentary significantly contributed to **perspective-making**.

Implications for entrepreneurship education

The Lighthouse has implications for entrepreneurship education as it expands boundary-crossing mechanisms, diversifies artifacts used in process- facilitation approaches, underlines the value for facilitators of participating in boundary-crossing pedagogies and collaborative spirals of learning.

First, participant feedback suggests a fifth boundary-learning mechanism: **life-long learning**. Several participants expressed the desire for further training (*offer deeper courses and entry courses*; *post-graduate Lighthouse*). These reflect positive evaluations of the Lighthouse approaches in encouraging entrepreneurship and invite further thinking about life-long

[4] Six episodes hosted by Dame Anne Salmond, one of Aotearoa New Zealand's most distinguished historians, www.greenstonetv.com/our-programmes/artefact/. The information in this paragraph is from "Tangata Whenua", *Artefact*, kindly supplied for research and teaching purposes by Greenstone Productions, Auckland, New Zealand, www.greenstonetv.com/ [viewed 10 April 2019].

learning. While Akkerman and Bakker (2011) and Gulikers and Oonk (2019) outline four mechanisms, we suggest attention to how transformations gained in a bounded pedagogical event are structured into process-facilitation beyond the educational event. This fifth mechanism, of life-long learning, resonates with the sixth image from 1 Corinthians 3 and 4, of the parent who provides relational formation. Relationships between children and their parents change over time. How might facilitators engage with participants beyond the weekend as a way of contributing to ongoing learning and enhancing the possibility of long-term transformation?

Second, the Lighthouse through field testing the Idea to Mission Opportunity Canvas, affirmed the value of adapting the Business Model Canvas (BMC). In a process-facilitation approach there are times in entrepreneurship education when structures are needed that separate out the promise of an idea from the actual idea. Our use of the Idea to Opportunity Canvas provides a systematic and shared process by which to consider financial viability, competition and critical success factors.

Third, the value for collaborators of boundary-crossing pedagogies. From a theological perspective, my (AUTHOR ONE) experience was that the six images from 1 Corinthians 3 and 4 were influential in animating learners. The weaving of the six images into the Next Steps offered a distinctly Christian integration of entrepreneurship into real-world contexts. Biblical language was a significant resource in creating acceptance and enhancing communication of ideas during the weekend and as participants returned to their community.

From a theological educators' perspective, my (AUTHOR TWO) experience was how the

six Biblical images helped participants do theologically reflective work. They were a significant addition to entrepreneurial reflection that grounded innovative processes in the situated context of the participants, particularly the faith convictions and social practices that motivated their desire to innovate. What resulted was not simply a combination of resources, but a way of mobilizing and re-positioning responses to real-world problems via story-shaped convictions and social practices. Methodologies of theological reflection were activated along with entrepreneurial capacities.

From a career based in a University Business School engaged in entrepreneurship research and practice, my (AUTHOR THREE) experience included an awareness of some people's scepticism toward business. My credibility had to be established on two fronts: first, that I too was engaged in a journey of Christian faith, and second, that business logic would be a servant to, rather than a master of, the mission opportunity. The first was relatively straightforward as I was raised and continue to worship in the Presbyterian Church. The second relied on the skilful integration of the entrepreneurial process and the six Biblical images. Initial discussions regarding the program built each facilitator's boundary-crossing knowledge, which generated collaborative trust in the interweaving of the Christian entrepreneurship journey. Our underlying premise was that entrepreneurship would be woven into the Christian story rather than adding Christian as a prefix to entrepreneurship.

Fourth, the vitality of collaborative spirals of learning. With trust in place, the delivery of the program itself was an entrepreneurial endeavor. All of us were engaged in a risk-taking activity as we moved to the edge of our disciplines to engage each other and the participants. We acknowledged to the participants that we were learning along with them. Our learning engagement was not student-centered but rather a collaborative partnership with everyone

advancing their knowledge through the weekend. Facilitators created space for each voice to weave together a program that enabled the participants to take their own walk at the boundary edge.

Application in other contexts

The interdisciplinary and pedagogical boundary-crossing resulting from the Lighthouse had broader application in other religious contexts. Material developed at the Lighthouse has been used in other Presbyterian contexts, based on the recommendations of people who had attended the Lighthouse program. The next steps framework has been adapted in other contexts. The Canvas is available in Te Reo Māori, the language of Indigenous Māori, one of three official languages of A-NZ. Three other versions are available, one for exploring for-profit ideas, one for social ventures and one for children (aged 10-17). We believe that the six images could have wider application, framed metaphorically as images of serving, planting, building, resourcing, risking and coaching. The value of metaphor and analogy in entrepreneurship literature has been argued by Clarke & Holt (2017) Dodd, 2002; Read et al., 2016).

Conclusion

The Lighthouse demonstrates the value of boundary-crossing and collaborative spirals of learning in transdisciplinary entrepreneurial education. The intention was to encourage entrepreneurship in religious communities. This required an interdisciplinary approach, drawing on educational resources in entrepreneurship and thinking theologically about Paul as an innovator. An Acknowledge, Adapt and Advance learning approach created cross-boundary artifacts. The Idea to Mission Opportunity framework and the Next Steps template helped participants work through potential ideas to find viable opportunities to take forward .

These boundary-crossing artifacts were available for participants to take back to their congregations and communities.

The Schumpeterian commitment to combining and recombining worked particularly well in religious contexts. It simultaneously affirms safety (there are combinations worth keeping) and risk (there are recombinations worth pursuing). The idea generation activity on Friday night included affirmations of existing combinations; for example an existing youth group, an underutilized land and old hall, an established community ministry. The Idea to Mission Opportunity Canvas created safe and adventurous processes, as existing ideas were recombined as opportunities. The Next Steps template enabled participants to move forward with tangible actions. The two artifacts enabled participants to become aware of their reality, face limits, and find solutions. There were no ‘angel’ investors as ‘fairies’ to suddenly solve resource problems. Instead our transdisciplinary boundary-crossing learning innovation offered generative agency and a collaborative learning opportunity that was as enlivening for participants as it was for us as educators.

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Timetable	Learning activities	Description of learning activity	Dominant boundary crossing learning mechanism and artifact
Preparation	Amplify local context	Developing Pecha Kucha[5] preparation as a team prior in order to present at the weekend	Identification of context
Friday evening	Getting to know each other and introduction to "idea to opportunity" thinking *Paul metaphor 1*	Idea generation activity – in mixed up groups, use "What if ?" design thinking on 6 generic mission challenges-opportunities[6] *Servant*	Coordination by working alongside each other *Perspective-making – serving the community*
Saturday morning Learning Canvas experience round one	*Paul metaphor 2* Canvassing an Idea *Paul metaphor 3*	*Gardening* Working in prior teams through Canvas process Initiating dialogical conversations with their context *Builder*	*Perspective-making – transforming value of small, creative actions* Coordination by working alongside each other *Perspective-making –* contextual awareness and scriptural resources *Perspective-making – ethics and values in innovation*
Saturday afternoon Learning Canvas experience round two	*Paul metaphor 4* Canvassing an Idea Ritual of dissent	*Resource manager* Working in prior teams through a second idea to opportunity Working again in dialogical conversations with context	*Perspective-making – Biblical examples of innovation in mission.* Coordination by working alongside each other. *Perspective-making –* contextual awareness and scriptural resources

[5] Pecha Kucha invited participants to bring twenty slides with twenty seconds to share about their project. These were shared at various times through Saturday to create connections.

[6] Idea generation activity included 1. Young people and social risks (drugs, suicide, family dysfunction, bullying etc.) in town community, and church trying to rebuild its youth group. 2. Declining urban church community with a large plot of underutilized land and old hall and no relationships to a multi-cultural community. 3. An established community ministry struggling to engage parents of toddlers beyond the organized activity. 4. A run-down neighborhood in which residents felt unsafe in their homes. 5. A suburb socially divided between wealthy residents on the hill and a marginalized community below. 6. Effluent from a diary factory leaking into a local stream.

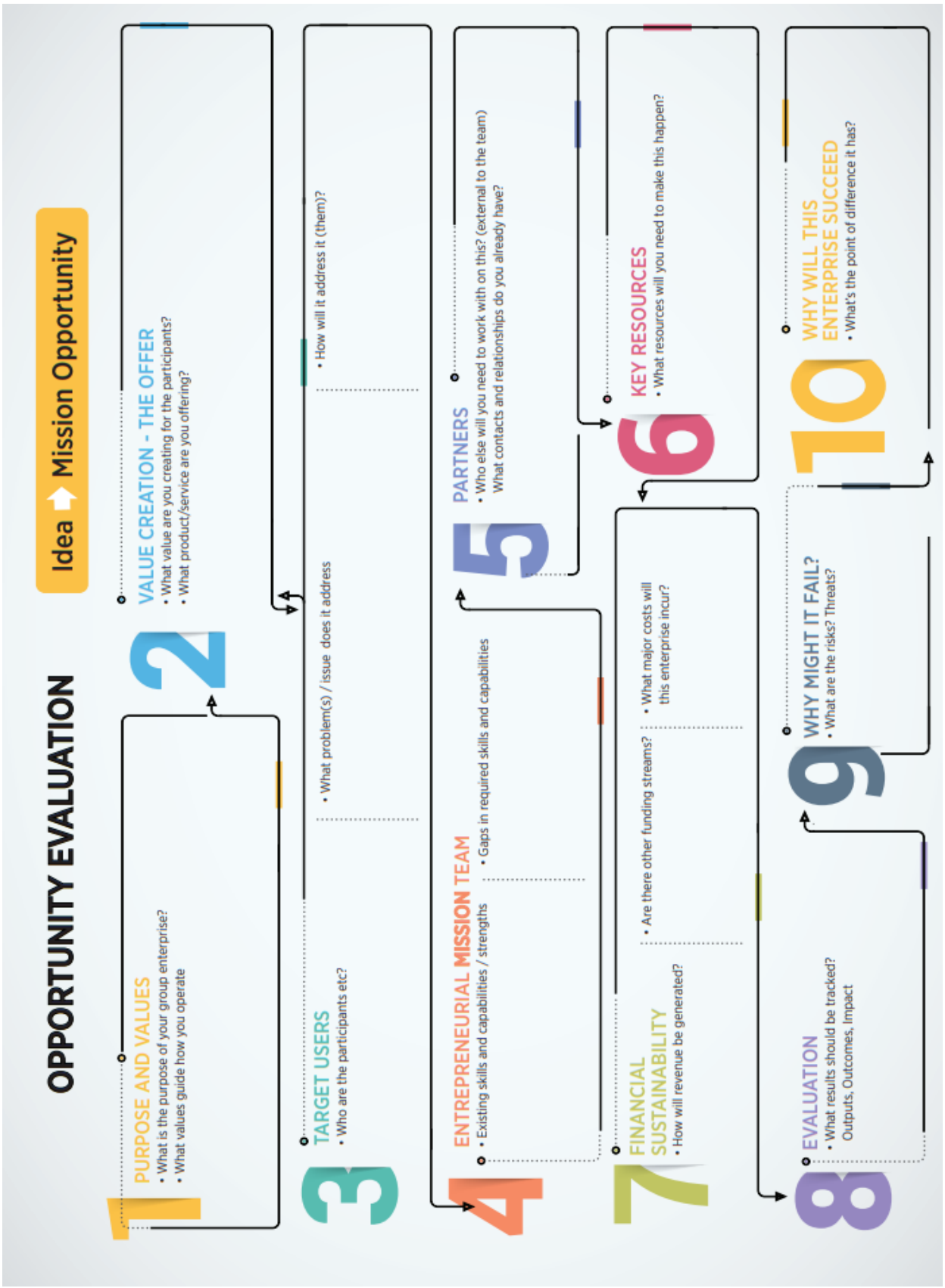
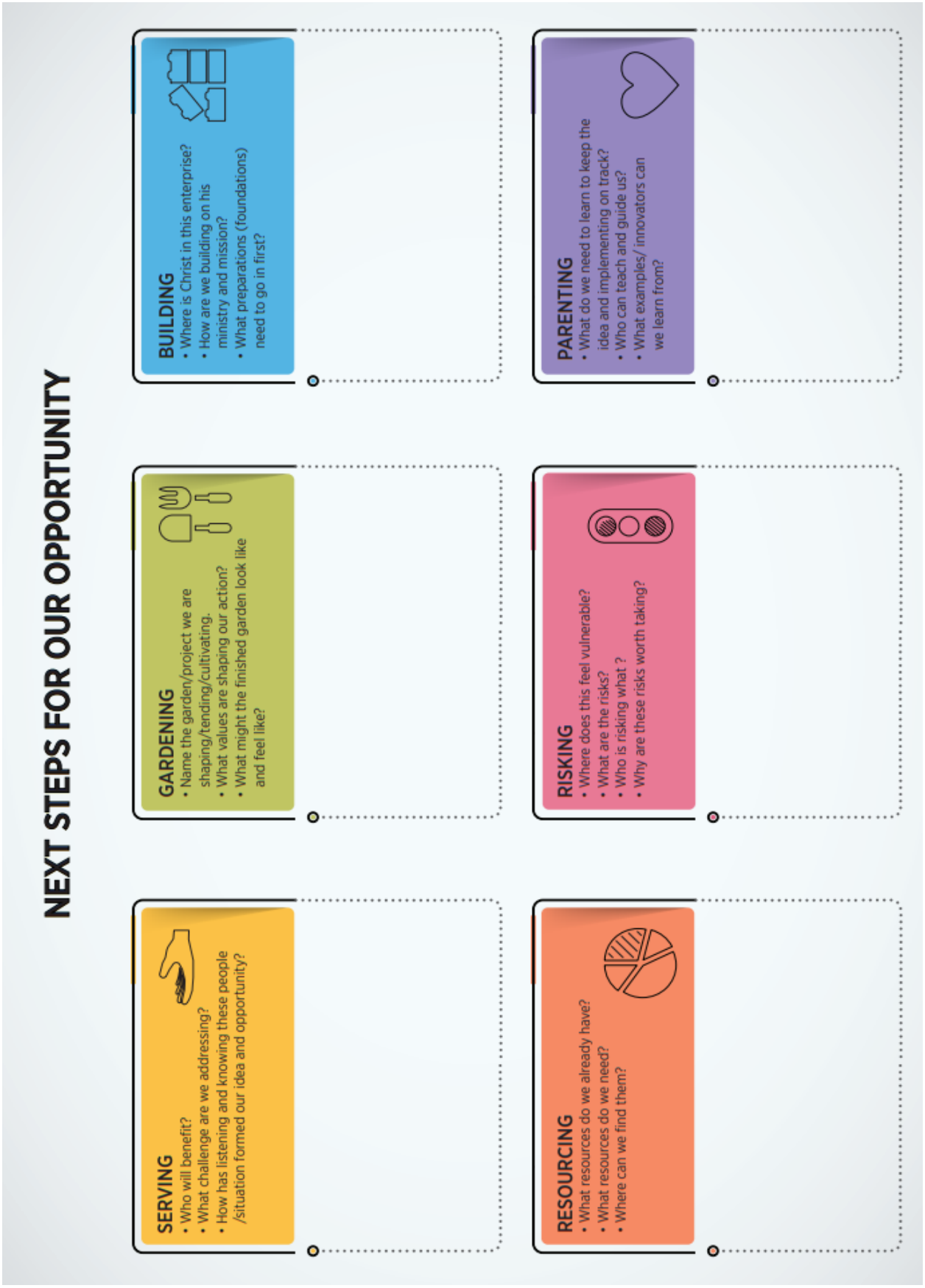
		Introducing processes to pitch and gain feedback	Transformation through challenges of ritual dissent in the developing of a new opportunity
Saturday evening	Movie	Artefact, Episode 2. Used with permission	Perspective-making – immersion in stories of indigenous innovation
Next steps	*Paul metaphor 5* What's next canvas *Paul metaphor 6*	*Fool* Choosing one idea, working with 6 images to pitch an opportunity *Parent*	*Perspective-making – affirming playfulness and risk-taking* Transformation through verbal actualizing of a new opportunity. Commit to a regular day timetable. *Perspective-making – action-learning as resource*

Table 1: Boundary crossing learning mechanisms present in the Lighthouse

	Identification	Coordination	Perspective making	Transformation	Life-long learning
Start	"a wider forum/space for story sharing (national) encouragement"	"more pre-work to get a commonality of approval" "opportunity to process"	"facilitators mingled more freely" "have someone talk through birthing idea right through to realization of idea"	"change conservative approach to change when facing failure"	"offer deeper courses and entry courses" and a "post-graduate Lighthouse"
Stop			"stop slightly earlier in evening"		
Keep	"Keep the pechakucha"	"two distinct styles of facilitators" "Integrating teams and people, making us work together"	"very thought provoking" "Church=business=innovation should not be exclusive" "the six images ... was awesome"	"Processes of evaluation that we used" "thinking beyond the square"	

Table 2: Boundary crossing learning mechanisms present in participant feedback

Appendix One : Idea to Mission Opportunity Canvas



Appendix Two : Next Steps for Our Opportunity