

Engaging Culture and Worldview Inquiry Programme ECWIP

Prepared by Ian Dicks for Global Interaction

Introduction

The **Engaging Culture and Worldview Inquiry Programme (ECWIP)** was formed from the belief and understanding that cross-cultural workers are more able to undertake contextual work/service when they are:

- 1 Led by the Holy Spirit.
- 2 Have an advanced capacity in the host community's heart language.
- 3 Have good knowledge of the host community's culture and worldview. ECWIP is designed to assist cross-cultural workers to grow in the latter of these essentials for contextual work/service.

How do we gain cultural and worldview understanding?

Understanding another people's culture and worldview is not something that people come to a cross-cultural setting already having acquired. Such knowledge and understanding takes time, effort, patience and skill, as well as a method for inquiry. It is something that cross-cultural workers will grow in ability to do over several years and something that a team will grow in depth and breadth of understanding over a decade or more.

Cross-cultural inquiry is different to other forms of inquiry and reflection, which cross-cultural workers may be used to, as it requires further steps for understanding. This is due to cross-cultural workers and the actors (people from the host community), having largely different practices, beliefs and worldviews, which leads to different understandings and interpretations of events, situations and activities: insider versus outsider interpretations.

Purpose of ECWIP

The main purpose of ECWIP is to help cross-cultural workers "understand a people's actions and events and the meaning that *they* apply to them".¹ This is also known as gaining the emic or insider's perspective.

Unfortunately, observation alone of what people do is not adequate for gaining this understanding. People who live cross-culturally often misunderstand actions, events and situations and come to completely different conclusions about what is happening. The converse is also true. People from host communities often misunderstand the actions and activities of visitors and cross-cultural workers. This occurs because all people interpret actions, events and situations largely through their own grid of assumptions and

¹ Emphasis added. James P. Spradley, *Participant Observation*, Orlando: Harcourt, 1980, p. 5.

experiences.

An example of this can be seen in an incident recorded by a cross-cultural worker in Africa:

Several years ago, an expatriate colleague who was living and working in a cross-cultural setting rang to tell me that on his day-off he had taken his family for a picnic in a field on a farm owned by an expatriate farmer near where he lives. In the morning, he drove their car into the middle of the field and set out their picnic rug. After this, his wife rested with the children, while he went for a walk around the edge of the field looking at the colourful birds through his binoculars. After doing this for some time, he came back, took some lunch and then rested with his wife and children before going home.

The next morning, a friend from the host community came to visit me. While visiting, he told me that the previous day his friend had seen the expatriate *farmer* and his family go into his field and lay charms around the edge in order to ensure a good harvest in the coming season. "He paced slowly around the field, stopping every so often to lay the charms. Once he had finished, he went back to where the rest of his family were waiting and they prayed seeking God's help for the charms to work".²

It is not uncommon for members of two different ethnic communities to see the same event, but interpret it differently, as the previous story shows.³ This culture and worldview inquiry programme is meant to assist cross-cultural workers to get an insider's understanding of actions, events and situations through *observing, participating and inquiring* from the *actors* (people from the host community) about what they are doing.

ECWIP is designed to be a three-year programme with 30 topics for observation and inquiry. Each topic is to be carried out over the span of one month. The programme will help to involve cross-cultural workers in *observation, participation, inquiry, analysis and reflection*. It is not meant to cover every aspect of a people's culture and worldview, but to provide activities that will stimulate and even provoke cross-cultural workers to participate, observe, reflect and eventually inquire, with the end goal that they are better ECWIP-ed for cross-cultural work/service.

How will cross-cultural workers grow in their cultural and worldview knowledge and understanding?

Due to the initial barrier of language and a lack of relationships in the first year, it is not possible for cross-cultural workers at this stage to undertake cross-cultural inquiry to its full extent. It is expected, however, that people will grow in their ability to inquire over time. Therefore, it is suggested that during the first year cross-cultural workers will be involved mainly in *observation, recording and reflection*. In the second and third years, cross-cultural workers will return to some of their earlier inquiry topics (according to the programme) seeking the insider's perspective of the situation, activity or event, by adding the component of interviewing to their inquiry task. In the third year, cross-cultural workers will take their inquiry broader and deeper into more sensitive and less visible areas of culture and worldview.

² Local informant.

³ James P. Spradley, *Participant Observation*, Orlando: Harcourt, 1980, p. 7.

The programme has been designed so that the topics of inquiry move from more easily observable situations, activities, events, and aspects of material culture, that require little language capacity, to topics that require a greater capacity in language.

The lists of topics and questions for ECWIP have been adapted from several sources, which can be referenced for further information, including: *A Language and Culture Learning Program for Independent Learners*, Herbert Purnell⁴; *Notes and Queries on Anthropology*, the Royal Anthropological Institute of Great Britain and Ireland⁵; *Globe Trotting in Sandals*, Carol V. McKinney⁶; and *Cultural Anthropology: The Human Challenge*, W. Haviland, H. Prins, D. Walrath, B. McBride.⁷

The methods of participant observation and cultural inquiry are taken from *Participant Observation*, James Spradley⁸; *The Ethnographic Interview*, James Spradley⁹; *Ethnography: Step by Step*, David Fetterman¹⁰; and “Growing Participator Approach”, Greg Thomson.¹¹

Facilitation of ECWIP

ECWIP is to be undertaken by all new members of a cross-cultural team in the first three years of residency in a cross-cultural work/service setting. The facilitation of ECWIP is to be carried out by the Language and Culture (LAC) Facilitator in each work/service location, in consultation with the Team Leader, and under the direction of the Language and Culture Coordinator and the Director for Human Resources. Each set of monthly observations and reflections should be sent to the LAC Facilitator and the Team Leader. These reflections can also be used as the basis for wider team discussions on culture, worldview and the implications for contextual work/service.

Although ECWIP is a generic programme and suitable for most cross-cultural settings, it is envisaged that teams will adapt ECWIP specifically for their own work/service locations.¹²

The main activities for undertaking ECWIP are *Participant Observation* and the *Interview*, particularly the *informal interview*.

What is Participant Observation?

Participant observation is the activity of observing people in the host community undertaking activities and participating with them in these, and where possible inquiring about this, so that the cross-cultural worker can understand *what* they are doing and *why* they are doing it.

The usual method of discovery is through the activities of *observing*, *participating*, *recording* (what people are doing), *inquiring* (about what they are doing), *analysing* and *reflecting* (on what you saw and what they said they were doing). Through this process, simple ritualistic

⁴ Herbert C. Purnell, “A Language and Culture Learning Program for Independent Learners”: Preliminary Revised Version, *Lingualinks Library*, Dallas: SIL International, 1993.

⁵ *Notes and Queries on Anthropology*, Royal Anthropological Institute of Great Britain and Ireland, 6th edition, London: Routledge and Kegan Paul, 1951.

⁶ C.V. McKinney, *Globe Trotting in Sandals. A Field Guide to Cultural Research*, Dallas: SIL International, 2000.

⁷ Haviland, W., Prins, H., Walrath, D., McBride, B., *Cultural Anthropology: The Human Challenge*, 12th ed., Belmont: Thomson Wadsworth, 2008.

⁸ James P. Spradley, *Participant Observation*, Orlando: Harcourt, 1980.

⁹ James P. Spradley, *The Ethnographic Interview*, New York: Holt, Rinehart & Winston, 1979.

¹⁰ David M. Fetterman, *Ethnography: Step by Step*, 3rd edition, Los Angeles: SAGE, 2010.

¹¹ Greg Thomson, “Growing Participator Approach”, Phase 4, September, 2007.

¹² Any changes to ECWIP should be made by the LAC Facilitator in consultation with the Team Leader and the Director for Human Resources.

behaviours such as “going to the market or to the well for water” can teach “how people use their time and space and how they determine what is precious, sacred and profane”.¹³ Over an extended period, it is expected that the participant observer will comprehend “the basic beliefs, fears, hopes and expectations of the people” under study.¹⁴

Participant observation is a multidimensional form of inquiry. For example, if one wants to know more about how people use public transport in their host context, then they could start by *observing* the types of vehicles used for public transport, noting the *places* where people catch and drop off from public transport and studying the *actions* people use to get public transport to stop and pick them up. However, to understand other aspects of public transport, one would need to get closer and become a *participant* and catch public transport to learn, for example, how one gets off public transport and how and when people pay for their ride. To take it a step further and understand some of the more tacit notions the people have about public transport, one would also need to *talk* to some of the key *actors*, such as the conductor, the driver and the passengers. The goal is “to grasp the native’s point of view, his relation to life, to realise his vision of his world”.¹⁵

Growing abilities over time

In the first year, cross-cultural workers will mainly participate, observe, record and reflect due to language restrictions. Because of this, the topics for the first year may be navigated with little language, and with limited interaction with a nurturer.

However, come the second and third years, it is expected that interviewing will become a growing part of the inquiry method.

When to participate and when to just observe?

Different situations and activities allow for different degrees of participation by cross-cultural workers. For example, if one wants to know the tacit rules for catching public transport, they can easily *participate*, by standing by the road, sitting at a bus stop, climbing aboard a bus, minibus or train, paying the fare, and getting off the bus. However, it might be more difficult for cross-cultural workers in a host community to participate in activities such as giving birth at home, or undertaking a rite of passage. In these situations, the cross-cultural worker will at best be able to *observe*, but much data will depend on interviews with key actors.¹⁶

There are endless opportunities in which cross-cultural workers can participate and learn from their host communities. In ECWIP, however, we have chosen 30 topics that we believe will help cross-cultural workers enter the world of their hosts. This does not mean that participant observation will no longer be used after these 30 observations and reflections, as it is a useful tool for increasing understanding about most social settings and activities. It will also be used extensively in phase 4 of the ‘Growing Participator Approach’ programme and therefore is a skill worth honing early.

¹³ David M. Fetterman, *Ethnography: Step by Step*, 3rd edition, Los Angeles: SAGE, 2010, p. 37.

¹⁴ *Ibid.*, p. 37.

¹⁵ Bronislaw Malinowski, *The Argonauts of the Western Pacific*, London: Taylor and Francis e-Library, 2005, p. 19.

¹⁶ James P. Spradley, *Participant Observation*, Orlando: Harcourt, 1980, p. 51.

What are the steps for Participant Observation?

Activities of Participant Observation (Topics 1-10)

- 1 Read through the explanation of the topic and the questions that you are asked to answer.
- 2 Plan how you will participate and observe the social situation or activity.
- 3 Participate and observe the situation or activity as best you can.
- 4 While doing so, make mental notes, recordings (with a voice recorder) or short written notes if appropriate.
- 5 Soon after the event, write a 'thick description' of what you saw and experienced. Include as much detail as you can remember.¹⁷
- 6 Discuss this with someone in the host culture, preferably your nurturer.
- 7 Analyse and reflect on their comments in light of your thick description.
- 8 Write your summary reflection, trying to answer the questions of the topic.
- 9 Send your reflection to your LAC Facilitator and Team Leader.

Additional Activities of Participant Observation (Topics 11-30)

- 6 Conduct interviews with some of the key actors in the event, situation or activity to find out their perspective about what was occurring at the time. This process is often called triangulation.
- 7 Analyse and reflect on your thick description of the situation or event in light of these interviews.
- 8 Write your summary reflection, trying to answer the questions of the topic.
- 9 Send your reflection to your LAC Facilitator and Team Leader.

How do I get more information? – Interviews

Interviews are the cross-cultural worker's most important data-gathering technique.¹⁸ They explain and put into context what has been seen and experienced and add to the observations an insider's (emic) perspective.¹⁹

What sort of questions should I ask?

The most common interview for cultural inquiry is the *informal interview*. This form of interview is useful for discovering what people think and how they perceive situations differently.²⁰ The *informal interview* is easiest to conduct because it doesn't require a particular order of questioning and because it progresses more like a conversation.²¹ The

¹⁷ The role of the inquirer in writing a "thick description" is first to observe and write about what someone is simply doing; this is the "thin description". This could be a mundane action, such as winking or blinking. Then through listening, questioning, thinking, reflecting, analysing, interpreting and writing about the action, it becomes a "thick description", by which time one is able to know whether it was a 'twitch' or 'a communication method' and whether the wink was done 'conspiratorially' or in 'jest'. This has also been described as an emic (insider) versus etic (outsider) perspective. Clifford Geertz, "Thick Description: Toward an Interpretive Theory", *The Interpretation of Cultures*, New York: Basic Books, 1973, pp. 6, 7.

¹⁸ David M. Fetterman, *Ethnography: Step by Step*, 3rd edition, Los Angeles: SAGE, 2010, p. 40.

¹⁹ *Ibid.*, p. 40.

²⁰ *Ibid.*, p. 40.

²¹ *Ibid.*, p. 40.

informal interview can use several types of questions, but the two most common types are the *grand tour question* and the *specific question*.

The 'grand tour', 'specific' and 'attribute' questions

The *grand tour* question is a good way to start an interview with an *actor*, as it is meant to elicit a broad overview response.²² The grand tour question is similar to the common experience of having someone show you around their new house, school, village or farm.²³ The grand tour question leads to an explanation that gives the main features of something without getting bogged down in minor details. For example, asking a friend from the host community to explain the process of travelling to work each day on public transport is a grand tour question.

Grand tour questions can often lead to *specific questions* – questions that inquire further into the meaning of an event or action.²⁴ An example of a specific question might be asking a conductor about what happens when someone doesn't have the correct money for the fare.

Another useful type of question is the *attribute question*, especially for inquiring about the characteristics of a role, or a structural element in an event.²⁵ For example, an attribute question might be asked to elicit more information about the differences between an official bus stop on a bus route and places where informal taxis pick up and set down passengers.

Protocols for interviewing

When conducting an interview, it is important to have in mind the following:

- Respect the host culture.²⁶
- Respect the person you are interviewing. Remember that it is not an interrogation or an opportunity to criticise, but an opportunity to learn.²⁷
- Spend more time listening than talking.²⁸
- Remember to respect people's time.²⁹ Learn the host culture's signals that indicate when the interview time is over.³⁰
- Be yourself when interviewing- being natural is more convincing than any performance or strategy.³¹

How do I analyse and reflect on what I have participated in, observed and heard?

After participating, observing, writing a thick description and interviewing it is important to draw some conclusions; to make an analysis. This will involve *thinking* about what you have seen and heard. Since you may have a lot of information, this will require sorting and

²² James P. Spradley, *Participant Observation*, Orlando: Harcourt, 1980, p. 76.

²³ *Ibid.*, p. 77.

²⁴ David M. Fetterman, *Ethnography: Step by Step*, 3rd edition, Los Angeles: SAGE, 2010, p. 44.

²⁵ *Ibid.*, p. 46.

²⁶ *Ibid.*, p. 46.

²⁷ *Ibid.*, p. 47.

²⁸ *Ibid.*, p. 47.

²⁹ *Ibid.*, p. 47.

³⁰ *Ibid.*, p. 47.

³¹ *Ibid.*, p. 47.

separating information, by focusing on the *relevant, essential* and *manageable* data for the subject at hand.³²

Triangulation is a useful way of testing the reliability of the information you have collected.³³ Triangulation involves getting information about something from several sources rather than relying on one perspective or informant. For example, if you want to know the average price of public transport from point A to point B, it would be important to ask and compare testimonies from several different sources, such as the minibus conductor, the minibus driver, and some of the passengers rather than relying solely on one of them for this information.

Patterns can also be another source of help when analysing your notes and records. Looking for common ideas, thoughts and behaviours is more important than recording isolated, unique and obscure activities. For example, a deeper understanding of the *way people are hospitable* or their *religious activities* comes from observing people's daily patterns, rather than recording single isolated events.³⁴

Key events in the lives of people from the host community can tell the cross-cultural worker a lot about the host culture and what is important to people in that context. Key events range from life cycle rituals, to their formal and informal religious activities, to the actions and activities that they undertake in crisis situations.

Lastly, you need to draw some conclusions and write down what you have seen, participated in and heard, as well as your own reflections on the situation or activity. This is part of the process of good cultural inquiry. Good cultural inquiry requires both the insiders' and outsiders' perspectives.³⁵ Depending on the topic and your level of interest, a page or two summary reflection should be sufficient for each topic.

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³² *Ibid.*, p. 93.

³³ *Ibid.*, p. 94.

³⁴ *Ibid.*, p. 98.

³⁵ *Ibid.*, p. 22.

1st Year: 10 Monthly Participation, Observation and Reflection Topics

1 — How Do People Greet And Take Leave From Each Other?

Observe how people greet friends/relatives/children/opposite gender/strangers. When do they greet each other? How do people take leave from each other appropriately? Do people greet groups of people differently to individuals? Do opposite genders greet each other differently? If so, how? Are gestures a part of greeting and leave taking? If so, what are some of these gestures? Do people greet while standing or sitting? If standing, are they always stationary or can they be moving? Who initiates the greetings, the person arriving or the person who is being visited? Is it different in different situations? How do people show respect and honour to each other when greeting and leave taking? What titles do people use for different people such as elders (man and woman), peers (man and woman), younger man and woman, children? How does the way people greet in your new context differ from the way you greet and take leave in your home/passport culture?

2 — What Clothing Do People Wear?

Observe what women/men/children typically wear each day in your context. Are some articles of clothing only worn by people of a certain age/status/religious affiliation/marital condition/ethnicity/occupation, or something else?³⁶ Do men and women wear head coverings? Are some clothing articles gender specific? Do people have several sets of clothing? What clothing do people wear on religious days/other occasions? Which parts of the body are covered during religious activities? Are these parts of the body covered at other times such as at home/market/work/social occasions/exercising?³⁷ Discuss why this might happen. Which people/groups do not cover up these parts of the body? Do those who cover up and those who don't relate to each other/treat each other differently? Describe any ornaments or amulets that are visible. On which part of the body are they worn? How do you think you should dress in your context and why? What do you want your clothing to say about you? What ornaments do you wear and how do you think these are interpreted by the people with whom you live? Does this challenge your identity/individuality? Reflect on what the Bible says about wearing clothing in different contexts, your rights, personal freedom and the conscience of others.

3 — What Do People Do All Day?

Try to arrange with your language and culture nurturer to observe and participate in their life for a day or several days to observe a typical day of activities. In order to do this, you may need to arrive early and leave late or even stay overnight! Participate in their day and work with the family as much as possible in what they normally do. Also observe and note the typical daily activities of other people around where you live. Note the times that people wakeup/eat their first meal/lunch/evening meal/rest/sleep.³⁸ Note also when people go to work/break from work/participate in religious activities/go to school/sport/spend time as a family/other. How is this different for women/men/children? Are there certain tasks that are only for men or women, i.e. do you observe only men/women carrying certain

³⁶ *Notes and Queries on Anthropology*, Royal Anthropological Institute of Great Britain and Ireland, 6th edition, London: Routledge and Kegan Paul, 1951, p. 235.

³⁷ Several ideas for questions in this topic are taken from, Herbert C. Purnell, "A Language and Culture Learning Program for Independent Learners": Preliminary Revised Version, *Lingualinks Library*, Dallas: SIL International, 1993.

³⁸ Several ideas for questions in this topic are taken from, "Daily life patterns", *Ibid.*

things/doing food preparation/going to pray/tending to livestock? How does your day differ from your nurturer/neighbours? When would be the best time to visit/spend time with your neighbours? Do you need to make any adjustments to your daily routine in order to do this?³⁹

4 — What Do People Eat And How Do They Get Their Food?

Observe which foods people eat and do not eat. Observe where people get their food. Describe their shopping environment. What food do people grow themselves? What food do they buy? Where do they grow their food? If people eat meat, where do they get it from? Are there places where people from your host community don't buy meat? If so, why not? How much are these choices based on socio-economic status or religious conviction? When do people eat their largest meal, morning, afternoon or night? Eat a traditional meal with people. Observe who eats with whom. Do men, women and children eat together? What do people eat with, hands/utensils/mixture?⁴⁰ If with hands, are there particular rules that apply? Describe them. How are people called to come to a meal?⁴¹ Does conversation occur while people are eating or is there silence? What other sounds accompany eating apart from talking? (burping, lip smacking, grunting?).⁴² Do people drink while they are eating or only after they have finished?⁴³ How does your diet compare with that of your neighbours? Are there certain foods that you normally eat which could offend your neighbours if you served it to them? What are they? Do you need to make any adjustments to what you eat and when you eat? If so, why would you make adjustments to your diet and eating times?

5 — How Do People Communicate With Their Bodies?

Observe how people behave when they talk with one another. How far apart do people stand and sit from each other when talking?⁴⁴ Is it different for different genders? What are people's body positions, gestures, facial expressions and sounds when communicating? What parts of the body are used to make physical contact? With whom do they make physical contact? Is there a difference between the right and left hands? What actions are offensive/inappropriate? Are there more acceptable ways to sit? Does this vary based on gender/age/situation? Where do people look while someone is talking to them? Do they look at the person/or somewhere else? Is it different on different occasions? Do they raise their eyebrows/frown/smile/grunt/expel air/move their head when listening?⁴⁵ Where does the person who is speaking look when they are talking to someone? Is it different in different situations? How does a person beckon another person? How do people greet or acknowledge each other at a distance? How does a person indicate agreement or disagreement, anger or joy, grief or shame vocally and with their body language? How does a person indicate that they are listening?⁴⁶ How do people express anger, frustration—verbally/non-verbally? How does a person point to something near or at a distance?⁴⁷ What adjustments would be helpful for you to make in the way you communicate with your body?

³⁹ Several ideas for questions in this topic are taken from, "Carrying", *Ibid.*

⁴⁰ "Food and eating", *Ibid.*

⁴¹ "Food and eating", *Ibid.*

⁴² "Food and eating", *Ibid.*

⁴³ "Food and eating", *Ibid.*

⁴⁴ "Gestures and personal distance", *Ibid.*

⁴⁵ "Gestures and personal distance", *Ibid.*

⁴⁶ *Ibid.*

⁴⁷ *Notes and Queries on Anthropology*, Royal Anthropological Institute of Great Britain and Ireland, 6th edition, London: Routledge and Kegan Paul, 1951, p. 208.

6 — Where Do People Live?

Draw a map of the area where you live. Include all of the roads, paths, public areas, institutions, religious sites, and amenities.⁴⁸ Observe how people get to these places. Do people use their own car/public transport/bicycle/feet (walk)? Use the typical local transport to get to a few of these places. Measure how much time it takes to get there and back, including the waiting time for transport to arrive and depart. Compare this to the time it takes in your usual form of transport. In your opinion what sort of effort is required to visit these places travelling as they would?

Describe the typical form of housing where you live. Is there a typical house plan? What are people's houses typically made from? In the house, where do people cook/eat/sleep/chat/bathe? Where is food stored and livestock kept? Draw a floor plan of where each of these places are in a person's house. How are the houses in the community spaced and set apart? Do houses have fences? How do people decorate their houses? Do they have ornaments or pictures in their houses? If pictures what type are they? Do people live the whole year in one location? Do they have a temporary residence? If so, where are these temporary residences and what part of year do they stay there? Who lives in the same house? In which part of the house are visitors received and entertained? If there are several doors to the house, which door should guests use? Are there parts of the house that are out-of-bounds to visitors?⁴⁹ Where do adults sleep? Where do children sleep? How can you arrange your house so that it is comfortable for you and yet naturally welcoming and inoffensive for visitors from your host culture?⁵⁰

7 — What Are People's Rituals, Ceremonies and Religious Activities

Which religious group do people mostly identify themselves with in your host culture? Observe different rituals, ceremonies and religious activities in the area where you live. Record where and when they occur. Describe what occurs during these rituals, ceremonies and religious activities. Does this group have a regular place and pattern of worship? Observe how often people where you live attend worship at these centres. Is it different for men, women and children? What do people wear when they undertake religious activities? Do the people where you live also practice other rituals, ceremonies and religious practices? Try and observe one of these rituals or ceremonies. Ask your nurturer to tell you why it is being conducted (i.e. for worship/healing/blessing/fertility/dedication/initiation, other?).⁵¹ How do people participate? Where are these rituals and ceremonies conducted? Do they occur in the main religious centre or are they conducted at other places/house/religious building/graveyard/field/forest? What do the people involved in the activities call them? Ask the participants in the activities if these are regular or irregular activities? Are they conducted daily/weekly/monthly/yearly/according to the moon phase or for some other reason?⁵² Did people from your host community seem pleased that you were present at these rituals? How did you feel as a Participant Observer in these rituals?

8 — How Is Hospitality Shown?

Observe how people visit each other where you live on normal occasions. When do people usually visit each other, morning/noon/night/weekends/anytime? Which people visit each

⁴⁸ "Ecological setting; map of the village", Herbert C. Purnell, "A Language and Culture Learning Program for Independent Learners": Preliminary Revised Version, *Lingualinks Library*, Dallas: SIL International, 1993.

⁴⁹ "Dwellings and out-buildings, *Ibid.*

⁵⁰ Several ideas for questions in this topic are taken from, "Dwellings and out-buildings, *Ibid.*

⁵¹ "Religious ceremonies", *Ibid.*

⁵² *Ibid.*

other the most often, friends/neighbours/relatives/people of the same ethnic group?⁵³ What does someone do if they're home alone and the visitor is someone of the opposite gender? How long do people usually stay when they visit? Do they bring anything with them when they visit? Do the visitors receive gifts when they leave? If so, do all people always receive a gift when they leave? What hospitality is shown to visitors? Is food and drink always given to visitors? If so, how much? What type? How do visitors accept/receive food, drinks, gifts? What words of welcome are used when visitors come? Who initiates the welcome greetings when a visitor arrives? "What are the first topics talked about with visitors?"⁵⁴ How does a host indicate to a visitor that he/she is not welcome at this time? Can a host show that it is time for a visitor to leave?⁵⁵ If so, how is this done politely? How do visitors indicate that they want to leave? Who do they tell that they are leaving? How do people invite others to visit them?⁵⁶ Invite people to your home and show hospitality in the culturally appropriate manner as you have learned during this exercise.

9 — Relationships & Relationship Terms

Ask your language nurturer to tell you about his/her family and extended family. Draw a diagram of these relationships. Use the regular anthropological terms and symbols for diagramming kinship relationships.⁵⁷ Make the point of reference in the diagram your language nurturer. Your nurturer will be termed EGO in your diagram. There may be different terms depending on whether EGO is a man or woman (Check your kinship terms with a colleague of a different gender). A kinship term is found when your nurturer identifies people saying, "That person is my ____."⁵⁸ This inquiry is to understand the kinship names of EGO's relatives and the significance of each relationship to EGO. Begin by asking the name of EGO's birth mother and birth father and how he/she addresses them. Ask how their mother and father address EGO. Ask your nurturer if these two people had other children besides EGO. What are their names, gender? How does EGO address them? And reciprocally how do they address EGO? Other relationships can be found using the same method including the terms for half-siblings/mother's sisters/mother's brothers/father's sisters/father's brothers and their children and so forth.⁵⁹

10 — Art, Music And Craft

Which types of art forms and crafts do people practice where you live; pottery, mat-weaving, cloth weaving, carving, stone work, painting, puppetry, verbal arts (narrative, poetry, riddles...), song, dance, other...? Who does these arts and crafts in your community? Are there specialist people who do such crafts and perform the arts and music? Are there set times when people make crafts and perform their arts? Are any of these art forms and crafts associated with rituals, ceremonies and religious events? If so, which ones? Do people make money from their art and crafts? If so, who buys their products or pays for the performance? How much money do people earn from their craft or art? What decorative (as opposed to

⁵³ "Visitors and hospitality shown to them", *Ibid.*

⁵⁴ *Ibid.*

⁵⁵ *Ibid.*

⁵⁶ Several ideas for questions in this topic are taken from, "Visitors and hospitality shown to them", *Ibid.*

⁵⁷ See Cameron Smith, "Guess Who Is Coming to Dinner? Identity, Family, Kinship, and Gender", *Anthropology for Dummies*, Hoboken: Wiley Publishing, 2008, pp. 261-263. See also chapter 14, C.V. McKinney, *Globe Trotting in Sandals. A Field Guide to Cultural Research*, Dallas: SIL International, 2000, to learn how to make simple kinship diagrams.

⁵⁸ "Kinship terms", Herbert C. Purnell, "A Language and Culture Learning Program for Independent Learners": Preliminary Revised Version, *Lingualinks Library*, Dallas: SIL International, 1993.

⁵⁹ *Notes and Queries on Anthropology*, Royal Anthropological Institute of Great Britain and Ireland, 6th edition, London: Routledge and Kegan Paul, 1951, pp. 54, 55.

utilitarian) features are used in arts and crafts to make them more attractive?⁶⁰ Ask your nurturer and other people to tell you what makes certain arts, crafts, songs more beautiful than others. Identify some of the visual arts that you see in public (on people's houses and other public and private property) where you live. Ask your nurturer and the people whose property is decorated what the significance of these designs are for them?

Observe and participate with someone or a group involved in practicing their art form or craft (preferably one associated with a ritual). Write a description of the creation, production and or performance of this art or craft. Inquire of the meaning of this art or performance from your nurturer and from others who participate in the event.

Topics 11-30 to be completed.

⁶⁰ Several ideas for questions in this topic are taken from, "Arts and Crafts", Herbert C. Purnell, "A Language and Culture Learning Program for Independent Learners": Preliminary Revised Version, *Lingualinks Library*, Dallas: SIL International, 1993.