

**ICS 204 Team Dynamics  
Winter 2011**

**Course Description**

This course will examine team dynamics theories, including team formation process, decision making, conflict resolution, and creative aspects of team work. An important part of the course is applying theory to teams working cross-culturally. The students will use various diagnostics to assess their own preferred team role.

**Class Schedules**

Mondays 2:30 – 5:15 Classroom A2210

**Instructor Information**

Dr. Emma Emgård

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Email Address:    [eemgard@ambrose.edu](mailto:eemgard@ambrose.edu)

Office hours:      Tuesdays 9:30 – 11:00

**Textbooks**

Cornes, Alan.

2004      *Culture from the Inside Out: Travel—and Meet Yourself*. Yarmouth, ME:  
Intercultural Press.

There will be an additional 500 pages of required reading related to assignments.

**Attendance**

The students are required to attend class and be on time. More than one absence may lead to a full 5% deduction of final grade for the class—not just the individual. Attendance will be called at the beginning of every lecture.

**Course Outline**

We will cover issues like the Importance of Trust and Openness, Budget and Finances, How to Thrive in a New Culture, Conflict Resolution, Dealing with Cultural Stress, Raising Prayer and Financial Support, and language learning. We will have guest speakers; Ms Lois Bachmann and Dr. Kyle Jantzen. One of the first weekends in January we will have a two day retreat dealing with team building.

**Expected Learning Outcomes**

By the end of the course, the student should be able to

- understand the theoretical foundations for working in a team and be able to apply them
- understand the foundation for working in a cross-cultural team
- plan a mission trip, raise support and keep in contact with supporters
- define, understand, and apply the basics in cross-cultural communication
- define, understand, and cope with anxiety and uncertainty

- understand and be able to apply knowledge about confident living and ministering in a new culture
- demonstrate flexibility

### **Course Requirements**

There are many assignments in this class, but every single one of them is geared to prepare you for onSite.

All assignments must be submitted on moodle by 7:00 on the due day. You cannot for any reason submit an assignment any other way. In order to receive a passing grade in the class, everyone must complete all the assignments.

### **1. onSite Preparation**

- You will complete a Budget, Financial Reporting, Support Strategy, News Letter Critique, and onSite info. Further information will be given in class.
  - ◆ Budget, Financial reporting and Support Strategy
    - ◆ We will discuss how to make a budget and how to do monthly reports. You will have an assignment on this. The purpose of this is to help you develop your onSite budget and we will discuss a number of strategies for fundraising.
    - ◆ You will receive 1 point for each assignment if it is done exactly according to the guidelines. If the report is less than perfect you will receive 0.5 for each and if there are serious problems you will receive 0 points.
  - ◆ News Letter Critique
    - ◆ You will read 3 email updates and 3 different people's blogs (two entries for each one) from current onSitters. You will write a list of Do's and Don'ts relating to what you want to do for your own onSite communication. You will evaluate them based on whether or not the opening entry invited you to read on (or if it was boring!), grammar and spelling, appealing layout, length, amount of detail, etc. You need to be very specific in your evaluation. You must include the names of the different students you critiqued, and you must include the email/blog entry in an appendix. Obviously, this assignment will not be shared with current onSitters.
    - ◆ A well evaluated critique of the communication will give you 2 points. If some information is missing you will receive 0.5 penalty for each (e.g. if you did not insert the actual emails), if the analysis is not thoughtful but looks like it has been done very quickly you will only receive maximum 1 point.
- There will be a number of other papers you will need to fill out in preparation for onSite (insurance forms etc). More information will be given in class.
  - ◆ You will get the points if these papers are handed in on time.

### **2. Team Building**

- You will complete DiSC, Conflict Resolution, and Lingenfelter and Mayers cultural test. Each one will be discussed in class.
- You will also write a 2-4 page (double spaced) personal reflection about what you have learned about yourself and what you need to be aware of during onSite.
- You will be graded on flow of the paper, the depth of insight and English and grammar.

### 3. Cultural Experiences

- You will do four of the following experiences (spaced out over the semester)
  - ◆ In connection to each experience, you will read one academic article. The aim is to learn about the culture, and to observe and learn about your own reactions through this analysis. You will do two experiences in groups, the other experiences you will do individually. Two experiences are prescribed and you will choose two more from a list below. You cannot choose an option if you have had a previous experience of a similar situation.
- Write-up:
  - ◆ Analyze each experience in light of the article and report about all your insights in a one-to-two page paper, single spaced, for each experience. End with a short paragraph where you explain how you think this knowledge will help you adapt to living in your onSite nation. Include the article you read and reference.
  - ◆ You will be graded on flow of the paper, the depth of insight and English and grammar.
- Two experiences everyone must do – done two-by-two. You will report on this assignment during class and in your papers. Between the groups you must cover all these religious sites.
  - ◆ Attend a Catholic and two significantly different Eastern European Orthodox churches. See appendix for issues to reflect on.
  - ◆ Attend a service at a Sikh, a Hindu and a Buddhist temple. See appendix for questions to answer. Note, you are not to actually participate what they do, only observe.
- Individual experiences, you will choose two assignments from this list.
  - ◆ Attend a church service in a language you do not know. If appropriate, before the service, tell the pastor or greeter that you are doing a cultural experience, so that they do not feel they need to translate for you.
  - ◆ View a cultural movie (at first without English subtitles, then a second time with subtitles).
  - ◆ Listen first to some traditional and then some modern music from the culture.
  - ◆ Attend a cultural event (you will research local organizations here in Calgary and ask for permission to attend).
  - ◆ Visit a museum or art exhibition.
  - ◆ Visit the home of a person from the culture.
- ◆ **Cultural Portfolio**
  - During your time on onSite you will collect cultural information. This assignment is designed to begin that process. During the semester you will set up a system for how to collect and organize the data.
    - ◆ You will collect
      - ◆ one short children's story,
      - ◆ five proverbs or sayings (literally translated into English and explained),
      - ◆ learn some dinner etiquette,
      - ◆ learn how to greet someone,
      - ◆ and something in five other different categories.More information will be given in class.

- The information you gather must be from the onSite culture in which you are going to live during your onSite. By the time you return from onSite you will have a large amount of cultural data. If your onSite culture is very similar to your own Canadian culture you must find things that are significantly different.
  - You will have at least ten different sources for this assignment. You must include information gathered from your mentor, from a person born in that nation, at least three books, and the rest can be online information.
  - You will be graded on clarity of information and sources and on whether or not you followed the instructions.
- ◆ **Life Story: everyone must do an individual life story**
- Each person in the class will make friends with one person from a different nation—preferably one similar to your onSite culture. You cannot use a person you already know, but you can introduce them to someone else in the class. You will meet with this person at three different times, each time between 15 and 20 minutes. You will need to ask for this time commitment before the first meeting begins. You will complement the information with other research about the culture. See the appendix 3 for questions to ask. You will write a 5 page life story.
  - You will be graded on flow of the paper, the depth of insight, English and grammar and on the quality of interaction with additional sources as well as on the quality of the sources.
- ◆ **Language learning**
- You will begin to learn how to learn a language. You will not speak but only listen. More information will be given in class. You will be tested on your learning.
- ◆ **Update the onSite Handbook / mentor/mentoree forms**
- As a team you will update the handbook and the forms for mentoring. In order to do this you must of course first thoroughly read the content. You will then ponder what additional information you would like to have before you go and during your time on onSite. Then, but first then, each one of you will contact one of the current onSitters and ask them questions about what they wish they had known before they went. You will be given the name of the onSitters in class. Please note that you will do the work, not the current onSiter thus you cannot simply write and ask them. You will thoroughly think thought possibilities before you write.
  - I expect you to develop approximately 25 changes and either, one completely new chapter or, 5 major new sections.
  - As a team you will then complete the new handbook using “Review” and “Track Changes.” In an appendix you will provide all the emails—without names.
  - Obviously, Emma will determine what actually goes into the new handbook.
  - For the assignment I will grade you on English and grammar, the depth of thought and analysis that has gone into editing the handbook.
- ◆ **Final Exam**
- The exam will deal with the theoretical aspects of the class. It will cover the lectures, text books, and all other readings. It will be an open book exam, thus you all must purchase the book since you cannot share books during the exam.
  - It is your own responsibility to check with the registrar for any changes to this date and time. If you have three exams in one 24-hour period or two exams at the same time

you may contact the Registrar's office to request a revised schedule. The final day to do so is Monday, April 4. If you do not have your request in by this date, all exams within a 24-hour period will have to be written as scheduled. If you have two exams at the same time, you will be given four hours to write both exams.

- The final exam is on Tuesday April 19, at 13:00.

Graded final examinations will be available for supervised review at the request of the student. Please contact your instructor.

**Course Grade and Due Dates. Assignments are due in the middle at 7:00 pm.**

*Please note that the due dates do not always coincide with class times.*

	% of grade	Due Date
Budget & Financial Reporting, Support Strategy	3	February 14
News Letter Critique	2	February 14
onSite info (required information returned to the office)	2	Ongoing
Team Building	5	Ongoing
Cultural Experiences (the two religious sites gives 5 each, the others three each)	16	January 24 January 31 February 14 March 6
Cultural Portfolio	9	April 4
Life Story	9	April 4
Language Learning	9	Ongoing
Updating Handbook / Forms	25	April 4
Final Exam	20	April 19
Total	100	

The grade for this course is a team grade—the whole class will receive the same grade, except for the Final Exam, where you write as individuals and thus will have individual grades.

- ◆ For each assignment you will be designated the average grade between the highest and the lowest points of the individual submissions. A team grade means that you can, and should, help each other out on any assignment except the final exam.
- ◆ A significant part of learning a new culture is to know your own and to know your own strengths and weaknesses. An important aspect of preparing for onSite is to learn to budget your time and to check-up on of your fellow onSitters well-being, in this case make sure they are on time with their assignments. Canada is a punctual culture and thus there will be no extensions on any assignment.
- ◆ Late assignments will receive a 10% penalty the first day, 10% the second and 10% the third day. After the third day you will receive 0 points for the assignments, but it must still be submitted.
- ◆ **In order to get a passing grade everyone in the class must complete all the assignments.**

**Grading:** The available letters for course grades are as follows:

<u>Letter Grade</u>	<u>Description</u>	<u>Percentage</u>
A+		95-100
A	Excellent	90-94.5
A-		85-89.5

B+		80-84.5
B	Good	76-79.5
B-		72-75.5
C+		68-71.5
C	Satisfactory	64-67.5
C-		60-63.5
D+		56-59.5
D	Minimal Pass	50-55.5
F	Failure	below 50

Please note that final grades will be available on your student portal. Printed grade sheets are no longer mailed out.

An appeal for change of grade on any course work must be made to the course instructor within one week of receiving notification of the grade. An appeal for change of final grade must be submitted to the Office of the Registrar in writing within 30 days of receiving notification of the final grade, providing the basis for appeal. A review fee of \$50.00 must accompany the appeal to review final grades. If the appeal is sustained, the fee will be refunded.

#### **Important Notes/Dates:**

The last day to enter a course without permission and /or voluntary withdrawal from a course without financial penalty – Friday, January 21, 2011. These courses will not appear on the student’s transcript.

Students may change the designation of any class from credit to audit, or drop out of the “audit” up to the “drop” date indicated above. After that date, the original status remains and the student is responsible for related fees. Please note that this is a **new policy**, beginning in the 2010-2011 academic year.

Withdrawal from courses after the Registration Revision period will not be eligible for tuition refund. The last day to voluntarily withdraw from a course without academic penalty (**withdraw**) –Friday, March 18, 2011. A grade of “W” will appear on the student’s transcript.

Students wishing to withdraw from a course, but who fail to do so by the applicable date, will receive the grade earned in accordance with the course syllabus. A student obliged to withdraw from a course after the Withdrawal Deadline because of health or other reasons may apply to the Registrar for special consideration.

#### **Electronic Etiquette**

You are expected to treat your instructor, guest speakers, and fellow students with respect. It is disruptive to the learning goals of a course or seminar and disrespectful to fellow students and the instructor to engage in electronically-enabled activities unrelated to the class during a class session. Please turn off all cell phones and other electronic devices during class. Laptops should be used for class-related purposes only. Please do not use iPods, MP3 players, or headphones. Do not text, read or send personal emails, go on Facebook or other social networks, search the internet, or play computer games during class. The professor has the right to disallow the student to use a laptop in future lectures and/or to ask a student to withdraw from the session if s/he does not comply with this policy. Repeat offenders will be directed to the Dean. If you are expecting communication due to an emergency, please speak with the professor before the class begins.

### **Academic Policies**

It is the responsibility of all students to become familiar with and adhere to academic policies as stated in the Student Handbook and Academic Calendar. Personal information, that is information about an individual that may be used to identify that individual, may be collected as a requirement as part of taking this class. Any information collected will only be used and disclosed for the purpose for which the collection was intended. For further information contact the Privacy Compliance Officer at [privacy@ambrose.edu](mailto:privacy@ambrose.edu).

### **Extensions**

Although extensions to coursework in the semester are at the discretion of the instructor, students may not turn in coursework for evaluation after the last day of the scheduled final examination period unless they have received permission for a "Course Extension" from the Registrar's Office. Requests for course extensions or alternative examination time must be submitted to the Registrar's Office by the appropriate deadline (as listed in the Academic Calendar <http://www.ambrose.edu/publications/academiccalendar>). Course extensions are only granted for serious issues that arise "due to circumstances beyond the student's control."

### **Academic Integrity**

We are committed to fostering personal integrity and will not overlook breaches of integrity such as plagiarism and cheating. Academic dishonesty is taken seriously at Ambrose University College as it undermines our academic standards and affects the integrity of each member of our learning community. Any attempt to obtain credit for academic work through fraudulent, deceptive, or dishonest means is academic dishonesty. **Plagiarism involves presenting someone else's ideas, words, or work as one's own.** Plagiarism is fraud and theft, but plagiarism can **also occur by accident** when a student fails or forgets to give credit to another person's ideas or words. Plagiarism and cheating may result in a failing grade for an assignment, for the course, or immediate dismissal from the university college. Students are expected to be familiar with the policies in the current Academic Calendar and the Student Handbook that deal with plagiarism, cheating, and the penalties and procedures for dealing with these matters. All cases of academic dishonesty are reported to the Academic Dean and become part of the student's permanent record.

Students are advised to retain this syllabus for their records.

## **Appendix 1 to Team Dynamics Syllabus**

### **Visiting a Place for Christian Worship**

The following is taken verbatim from Richard Slimbach, *Transcultural Journeys: Anthropology for Everyday Life*.

I have excluded some information and added one section.

Attend a Catholic or some Eastern European Orthodox church.

#### **1. Personal expectations**

1.1. Before traveling to the setting, ask yourself: what do I already know about the setting before arriving? What are some of my expectations? What is the time, location and type of religious service?

#### **2. Arriving at the site**

- 2.1. As you arrive at the setting, what first catches your attention? Are outside monuments, gargoyles, minarets, altars, water basins, bells or statues visible? Before entering the building, pause on the opposite side of the street and take along and careful look at the building that houses "your" congregation. What does the building say about this group of peoples? Then take a few minutes to walk the streets surrounding the building. Describe the immediate neighbourhood in terms of housing type, racial/ethnic mix, and evidence of problems (e.g., bars on windows, graffiti, etc.)
- 2.2. Respectfully enter the building. Are you greeted? By whom? How? Are there particular things that congregational members do when they enter? Are strangers expected to anticipate, and if so, how do you know? *How do you feel when you enter?* What is available for a person prior to the service (e.g., books, order of service, bulletin, pamphlets)? Collect whatever flyers or pamphlets for perusal later on.

#### **3. The physical environment**

- 3.1. As you situate yourself, quietly examine the interior. Oftentimes one can absorb the central elements of the fit from aesthetic environment. Is the space divided into different sections (e.g., alcoves and main sanctuary in Catholic churches)? What space is dedicated to what purpose(s)? Is there a focal point of vision? Are there symbolic objects (e.g., statues, paintings or relics) in those spaces? What kinds and colors of materials are used? Do any of the objects create positive emotions in you? Negative ones? How do these spaces tell you that this is a place of worship? Look also for wall hangings, bulletin boards, stairs, etc. Where are they placed? Then ask yourself: *what message do these features in the physical environment convey?*
- 3.2. What is the overall atmosphere of "feel" of the place? Give specific detail, perhaps comparing it with other services you are familiar with.



3.3. Sacred objects. As the service progresses, consider the use of particular objects. Are there any that are regarded by the people as *sacred*, as specially endowed with or in-dwelt by some supernatural power? An almost incredible variety of objects can be rendered sacred by ceremony: sweet potatoes stroked and caressed (New Caledonians), soaring condors and albino animals (Quechuas) rabbits' feet and St. Christopher's medallions (N. Americans), prayer sticks and *katchina* dolls (Hopi), the transformation of the bread and wine into the body and blood of Jesus Christ (certain Christian groups) . . . .

#### 4. The people

- 4.1. How many people are in attendance? What are the relative numbers of men, women, adults, children, ethnic groups etc.
- 4.2. *Sacred persons*. Are there pastors, priests, or other sacred-looking people in the setting? If so, what clues are given to them being "set-apart" from the rest? How many are present during your observation? What are their characteristics in terms of age, gender and ethnicity? Do these persons wear special clothing or ornaments? What are your initial impressions of them?
- 4.3. Now, notice the "regulars" (laypersons). How many are present during your observation? What sets them apart from the sacred or priestly persons? Are their characteristics (age, sex, ethnicity, dress style) different?

#### 5. Activities and interactions

- 5.1. *Sacred rituals*. Rituals are used to express the core values and beliefs of a group. What order or structure does the service follow? Is there a set schedule of activities or sacred rituals? (Look for ways of greeting, prayer, singing, chanting, meditation, confession, and offering.) what kinds of religious music are produced? Who does what, when, with what, and with/to whom?
- 5.2. *Sacred rites*. Does the service provide you the opportunity to witness special "rites of passage" that occur around significant moments of human transition, such as birth, coming of age, marriage, and death? (Look for the equivalent of familiar rites like baptism, circumcision, confirmation, bar and bat mitzvahs, weddings, reception of new members, funerals or memorial services, and ordination of clergy)
- 5.3. *Sacred texts*. What kinds of oral or written narratives are important to congregational members? Is a "holy book" or other writings visible? What literary forms do the writings take (e.g., stories, parables, chants)? Are the texts read, recited, chanted, or sung? How are they used in the service (e.g., to guide worship, to recite as prayers, to exhort members)"? what part do the recounted myths seem to play in the cultural identity of the people.
- 5.4. *Sacred words*. Words specially used to address the supernatural are generally regarded as an indispensable part of a religious service. How are words used? Are *prayer or religious formulae* spontaneous or formal, spoken in a natural voice or with unnatural enunciation? What is the content of the *songs and chants*? Are the words used—during prayers, scripture recitations, chanting,

formal messages, or another part of the ritual—purposely obscure (as in the case when Muslims memorize prayers in classical Arabic or Roman catholic priests recite the mass in Latin)?

- 5.5. *Folk practices*. Behind the respectability of historical cathedrals, holy books, and “official” symbols and rituals one often encounters popular or “folk” varieties of belief and practice, many of them unsanctioned by the established religious authorities. The *santeria* of Cuba, for example, outwardly uses Christian symbols, but the real objects of worship are stones—representing saints—which are said to have the powers to reproduce themselves as they are treated with the warm blood of animal sacrifice and herbs mixed with water. What evidence of folk beliefs do you find? What special *places* (e.g., mountains, shrines), *objects* (e.g., amulets, garlands) and *practices* (e.g., pilgrimages, offerings) are associated with those beliefs?
- 5.6. *Congregational etiquette*. Note the types of behaviour that are reinforced and those that are rebuked in various informal settings before [during] or after the service.
- 5.7. *Community ceremonial life*. Private religious services often equip members for participation in the larger public arena. What local community ceremonies—like street processions or festivals, special public services, educational forums—are identified with or sponsored by members of your congregation? What is the structure of religious presence in those ceremonies? In what other ways does the congregation exert social influence in the local context?

## 6. Interacting with members

- 6.1. At the close of the regular service, there may be a reception in which light appetizer-type food and beverages are served. This is an ideal time to informally interact with members. Relax and be yourself. If a member doesn’t approach you to talk, take initiative in introducing yourself to others. They will likely want to know *why* you are visiting the congregation. Take this opportunity to inquire about anything you didn’t understand in the service, or about the religious centre itself. The goal here is to try to “see” from another’s point of view, to dismantle stereotypes, and to identify the good, the strong and the beautiful resident in their faith.
- 6.2. Start by asking them *how* and *why* they became members of the congregation. How often do they participate? Do they typically participate with family, friends, or alone?
- 6.3. Move next to *objects*. What things did you observe (or note absent) in the service that can be explained by someone? Perhaps it was wall hangings (or the absence of such), statues, unique dress styles, a particular “holy book,” or special paraphernalia (e.g., beads or amulets). What specific significance do they have for your informant? Do congregants regard them as having supernatural power?
- 6.4. Next, probe the *practices* (from the logged activities) of the religious community. Did you observe special rituals that involved pre-service cleansing, the recitation of stories, the repetition of holy words, the singing of hymns, the

weighing or “baptizing” of babies, or the offering of money, food, and the like? How does your informant label and describe these activities? What is their intended purpose?

- 6.5. Finally, ask your informant to explain what *meanings* their faith holds for them. What does “being Christian” mean to them? What do they appreciate most about their faith? What truths, ideals or values are they proud of? What one or two things would they wish outsiders understand or appreciate about their faith?

## **7. Personal reflection**

- 7.1. Sit alone for 10 or 15 minutes, preferably in the building itself. Think about your time in the service, relating it to experiences in your own religious background. What do they share in common? How are they different? What understanding, insights or qualities of community life are you inspired to integrate into your own faith experience? What 2-3 unresolved issues has the experience raised for you?
- 7.2. How did you feel worshipping God this way? Was there something that you felt touched you? Could you worship God in this setting? Why or why not?

## **Appendix 2 to Team Dynamics Syllabus**

### **Visit to a Place of Non-Christian Worship**

The following is taken verbatim from Richard Slimbach, *Transcultural Journeys: Anthropology for Everyday Life*. I have excluded some information but not added any.

Attend a service at a Sikh, a Hindu or a Buddhist temple. Note, you are not to actually do what they do, but observe.

#### **1 Personal expectations**

1.1. Before traveling to the setting, ask yourself: what do I already know about the setting before arriving? What are some of my expectations? What is the time, location and type of religious service?

#### **2. Arriving at the site**

- 2.1. As you arrive at the setting, what first catches your attention? Are outside monuments, gargoyles, minarets, altars, water basins, bells or statues visible? Before entering the building, pause on the opposite side of the street and take along and careful look at the building that houses "your" congregation. What does the building say about this group of peoples? Then take a few minutes to walk the streets surrounding the building. Describe the immediate neighbourhood in terms of housing type, racial/ethnic mix, and evidence of problems (e.g., bars on windows, graffiti, etc.)
- 2.2. Respectfully enter the building. Are you greeted? By whom? How? Are there particular things that congregational members do when they enter? Are strangers expected to anticipate, and if so, how do you know? *How do you feel when you enter?* What is available for a person prior to the service (e.g., books, order of service, bulletin, pamphlets)? Collect whatever flyers or pamphlets for perusal later on.

#### **3. The physical environment**

- 3.1. As you situate yourself, quietly examine the interior. Oftentimes one can absorb the central elements of the fit from aesthetic environment. Is the space divided into different sections (e.g., alcoves and main sanctuary in Catholic churches)? What space is dedicated to what purpose(s)? Is there a focal point of vision? Are there symbolic objects (e.g., statues, paintings or relics) in those spaces? What kinds and colors of materials are used? Do any of the objects create positive emotions in you? Negative ones? How do these spaces tell you that this is a place of worship? Look also for wall hangings, bulletin boards, stairs, etc. Where are they placed? Then ask yourself: *what message do these features in the physical environment convey?*
- 3.2. What is the overall atmosphere of "feel" of the place? Give specific detail, perhaps comparing it with other services you are familiar with.

3.3. *Sacred objects*. As the service progresses, consider the use of particular objects. Are there any that are regarded by the people as *sacred*, as specially endowed with or in-dwelt by some supernatural power? An almost incredible variety of objects can be rendered sacred by ceremony: sweet potatoes stroked and caressed (New Caledonians), soaring condors and albino animals (Quechuas) rabbits' feet and St. Christopher's medallions (N. Americans), prayer sticks and *katchina* dolls (Hopi), the transformation of the bread and wine into the body and blood of Jesus Christ (certain Christian groups) . . . .

#### 4. The people

- 4.1. How many people are in attendance? What are the relative numbers of men, women, adults, children, ethnic groups etc.
- 4.2. *Sacred persons*. Are there pastors, priests, or other sacred-looking people in the setting? If so, what clues are given to them being "set-apart" from the rest? How many are present during your observation? What are their characteristics in terms of age, gender and ethnicity? Do these persons wear special clothing or ornaments? What are your initial impressions of them?
- 4.3. Now, notice the "regulars" (laypersons). How many are present during your observation? What sets them apart from the sacred or priestly persons? Are their characteristics (age, sex, ethnicity, dress style) different?

#### 5. Activities and interactions

- 5.1. *Sacred rituals*. Rituals are used to express the core values and beliefs of a group. What order or structure does the service follow? Is there a set schedule of activities or sacred rituals? (Look for ways of greeting, prayer, singing, chanting, meditation, confession, and offering.) What kinds of religious music are produced? Who does what, when, with what, and with/to whom?
- 5.2. *Sacred rites*. Does the service provide you the opportunity to witness special "rites of passage" that occur around significant moments of human transition, such as birth, coming of age, marriage, and death? (Look for the equivalent of familiar rites like baptism, circumcision, confirmation, bar and bat mitzvahs, weddings, reception of new members, funerals or memorial services, and ordination of clergy)
- 5.3. *Sacred texts*. What kinds of oral or written narratives are important to congregational members? Is a "holy book" or other writings visible? What literary forms do the writings take (e.g., stories, parables, chants)? Are the texts read, recited, chanted, or sung? How are they used in the service (e.g., to guide worship, to recite as prayers, to exhort members)? What part do the recounted myths seem to play in the cultural identity of the people.
- 5.4. *Sacred words*. Words specially used to address the supernatural are generally regarded as an indispensable part of a religious service. How are words used? Are *prayer or religious formulae* spontaneous or formal, spoken in a natural voice or with unnatural enunciation? What is the content of the *songs and chants*? Are the words used—during prayers, scripture recitations, chanting,

formal messages, or another part of the ritual—purposely obscure (as in the case when Muslims memorize prayers in classical Arabic or Roman catholic priests recite the mass in Latin)?

- 5.5. *Folk practices*. Behind the respectability of historical cathedrals, holy books, and “official” symbols and rituals one often encounters popular or “folk” varieties of belief and practice, many of them unsanctioned by the established religious authorities. The *santeria* of Cuba, for example, outwardly uses Christian symbols, but the real objects of worship are stones—representing saints—which are said to have the powers to reproduce themselves as they are treated with the warm blood of animal sacrifice and herbs mixed with water. What evidence of folk beliefs do you find? What special *places* (e.g., mountains, shrines), *objects* (e.g., amulets, garlands) and *practices* (e.g., pilgrimages, offerings) are associated with those beliefs?
- 5.6. *Congregational etiquette*. Note the types of behaviour that are reinforced and those that are rebuked in various informal settings before [during] or after the service.
- 5.7. *Community ceremonial life*. Private religious services often equip members for participation in the larger public arena. What local community ceremonies—like street processions or festivals, special public services, educational forums—are identified with or sponsored by members of your congregation? What is the structure of religious presence in those ceremonies? In what other ways does the congregation exert social influence in the local context?

## 6. Interacting with members

- 6.1. At the close of the regular service, there may be a reception in which light appetizer-type food and beverages are served. This is an ideal time to informally interact with members. Relax and be yourself. If a member doesn’t approach you to talk, take initiative in introducing yourself to others. They will likely want to know *why* you are visiting the congregation. Take this opportunity to inquire about anything you didn’t understand in the service, or about the religious centre itself. The goal here is to try to “see” from another’s point of view, to dismantle stereotypes, and to identify the good, the strong and the beautiful resident in their faith.
  - 6.1.1. Start by asking them *how* and *why* they became members of the congregation. How often do they participate? Do they typically participate with family, friends, or alone?
  - 6.1.2. Move next to *objects*. What things did you observe (or note absent) in the service that can be explained by someone? Perhaps it was wall hangings (or the absence of such), statues, unique dress styles, a particular “holy book,” or special paraphernalia (e.g., beads or amulets). What specific significance do they have for your informant? Do congregants regard them as having supernatural power?
  - 6.1.3. Next, probe the *practices* (from the logged activities) of the religious community. Did you observe special rituals that involved pre-service

cleansing, the recitation of stories, the repetition of holy words, the singing of hymns, the weighing or “baptizing” of babies, or the offering of money, food, and the like? How does your informant label and describe these activities? What is their intended purpose?

6.1.4. Finally, ask your informant to explain what *meanings* their faith holds for them. What does “being Muslim” [or Buddhist, Hindu] mean to them? What do they appreciate most about their faith? What truths, ideals or values are they proud of? What one or two things would they wish outsiders understand or appreciate about their faith?

## 7. Personal reflection

7.1.1. Sit alone for 10 or 15 minutes, preferably in the building itself. Think about your time in the service, relating it to experiences in your own religious background. What do they share in common? How are they different? What understanding, insights or qualities of community life are you inspired to integrate into your own faith experience? What 2-3 unresolved issues has the experience raised for you?

## Appendix 2 to Team Dynamics Syllabus

### Life Story

Ask questions about the person's culture regarding

1. *Pre-birth*. What do that culture believe about the stage of a person before they are born
2. *Childhood*. Ask them to tell you about games they played, who was the most important person for them and why? What were some important yearly events and some occasional events (e.g., an unusual event or a trip)?
3. *Adulthood*. When does a person become an adult? Are there any "rites of passages" that initiates a person into adulthood?
4. *Marriage*. How does courtship/dating happen, do people get "engaged" when does that happen and how, what are the main wedding preparations and what does a typical wedding look like, who pays, who are involved, who gets invited? How do they view people who stay single? Do people live together without being married and how does the society look at that?
5. *Old age*. How do people feel about getting older? What is the age when someone gets old? Are there any "rites of passage"? What do old people do?
6. *Death*. What happens when a person dies? What are the religious beliefs? What are the practical things that happens to the body? Explain a funeral and what is expected of the different relatives and friends. Where do they burry their dead?
7. *Manners*. Ask about three things that their mother taught them were "good manners" and three things that were "bad manners."