Chapter Four: Social Structure and Social Interaction

Learning Objectives

- Differentiate between macrosociology and microsciology. Explain why both are required to understand social life.
- Describe how social structure guides our behavior. Understand the concepts of culture, social class, and social status.
- Explore the importance of roles, groups, and social institutions.
- Summarize the characteristics of the different kinds of societies that have developed over the years.
- Analyze the factors that hold societies together despite their having antagonistic groups.
- Identify the relevance of factors that affect our interactions with one another. Clarify how personal space in used during interactions.
- Elucidate the concept of dramaturgy.
- Understand the difference between role strain and role conflict.
- Describe the concept of ethnomethodology.
- Illustrate how the situation is an essential part of social interaction.

Chapter Summary

People are influenced by the norms and beliefs of their cultures and society. This influence can take a more personal and intimate level or a more general and widespread level that affects large numbers of people. Sociologists who study the effect of social life on society use two approaches, macrosociology (focusing on broad features of society) and microsociology (concentrating on small-scale, face-to-face social interactions). Functionalists and conflict theorists tend to use the macrosociological approach, while symbolic interactionists are more likely to use the microsociological approach. Although most sociologists specialize in one approach or the other, both approaches are necessary for a complete understanding of social life.

Using the macrosociological approach, functionalists and conflict theorists examine the more expansive aspects of social structure. It refers to a society's framework, consisting of the various relationships between people and groups that direct and set limits on human behavior.

The major components of social structure include culture, social class, social status, roles, groups, and social institutions. Social structure guides people's behaviors. A person's location in the social structure (his or her social class, social status, the roles he or she plays, and the culture, groups, and social institutions to which he or she belongs) underlies his or her perceptions, attitudes, and behaviors. People develop these perceptions, attitudes, and behaviors from their place in the social structure, and they act accordingly. All of these components of social structure work together to maintain social order by limiting, guiding, and organizing human behavior.

Social structure is not static. It responds to changes in culture, technology, economic conditions, group relationships, and societal needs and priorities. The structure of societies has changed greatly throughout the centuries. This becomes clear when we consider the fundamental

differences between hunting and gathering, pastoral and horticultural, agricultural, industrial, postindustrial (information), and biotech societies. Structural changes can, sometimes, fundamentally and permanently alter the way a society organizes itself. Emile Durkheim demonstrated this with the concepts of mechanical and organic solidarity; Ferdinand Tönnies used the constructs of *Gemeinschaft* and *Gesellschaft*.

While functionalist and conflict theorists tend to explore broad features of social structure from a macrosociological perspective, symbolic interactionists are more inclined to examine small-scale, face-to-face social interactions from a microsociological perspective. Symbolic interactionists are especially interested in the symbols that people use to define their worlds and how these definitions, in turn, influence human behavior. For symbolic interactionists, this may include studying stereotyping, personal space, eye contact, smiling, and body language.

Stereotypes are assumptions that people make about other people based on previous associations with them or people with similar visible characteristics. Stereotypes may also be based on what they have been "told" about "such people." These assumptions may be accurate, semi-accurate, or completely inaccurate. Stereotypes affect how people define and treat other people. They influence how these "other people" define themselves and adjust their behaviors accordingly. Stereotypes based on gender, race-ethnicity, ability, and intelligence are particularly widespread and profoundly consequential in today's society.

According to symbolic interactionists, people surround themselves with a "personal bubble" that they carefully protect by controlling space, touching, and eye contact. Anthropologist Edward Hall studied how human groups have different perceptions of personal space and how much physical distance they use to keep physically apart from people in specific situations. Frequency of touching also differs across cultures. Furthermore, the meaning of touching differs not only across cultures, but also within cultures. People also protect their "personal bubble" by controlling eye contact. This includes the length of contact and whether it is direct or indirect.

Erving Goffman developed dramaturgy, an analytical approach that analyzes social life in terms of the stage. According to Goffman, everyday life consists of social actors playing assigned roles. At the core of Goffman's approach is impression management, or how people try to control other people's impressions of them through teamwork and face-saving behavior.

Ethnomethodology is the study of how people use background assumptions (deeply embedded common understandings concerning people's views of the world and how they ought to act) to make sense out of life. Symbolic interactionists contend that reality is subjectively created by people's perceptions of "what is real." People define their own realities and then live within those definitions. The social construction of reality refers to how people construct their views of the world.

Because social structure and social interaction influence human behavior, both macrosociology and microsociology are essential to understanding social life.

Chapter Outline

I. **Levels of Sociological Analysis**
   A. Macrosociology places the focus on large-scale features of social structure. It investigates large-scale social forces and the effects they have on entire societies and the groups within them. It is utilized by functionalist and conflict theorists.
   B. Microsociology places the emphasis on social interaction, or what people do when they come together. Symbolic interactionism uses this level of analysis.
   C. Each yields distinctive perspectives, and both are needed to gain a more complete understanding of social life.

II. **The Macrosociological Perspective: Social Structure**
   A. Social structure is defined as the patterned relationships between people that persist over time. Behaviors and attitudes are determined by our location in the social structure. Components of social structure are culture, social class, social status, roles, groups, and institutions.
   B. Culture refers to a group's language, beliefs, values, behaviors, and gestures. It includes the material objects used by a group. It determines what kind of people we will become.
   C. Social class is based on income, education, and occupational prestige. Large numbers of people who have similar amounts of income and education and who work at jobs that are roughly comparable in prestige make up a social class.
   D. Social status refers to the positions that an individual occupies. A status may carry a great deal of prestige (judge or astronaut) or very little (gas station attendant or cook in a fast-food restaurant).
      1. Status set refers to all the statuses or positions that an individual occupies.
      2. Ascribed statuses are positions an individual either inherits at birth or receives involuntarily later in life. Examples include your race-ethnicity, sex, and the social class of parents.
      3. Achieved statuses are positions that are earned, accomplished, or involve at least some effort or activity on the individual's part. Examples include becoming a college president or a bank robber.
      4. Status symbols are signs that people use who want others to recognize that they occupy a certain status. For example, wearing wedding rings, fancy cars, living in expensive homes, etc.
      5. A master status cuts across the other statuses that an individual occupies. Some master statuses are ascribed (being male or female) and some are achieved. A disability can become a master status for some. This condition can override other statuses and determines others' perception of this person.
      6. A status inconsistency is a contradiction or mismatch between statuses.
   E. Roles are the behaviors, obligations, and privileges attached to a status. The individual occupies a status, but plays a role. Roles are an essential component of culture because they lay out what is expected of people, and as individuals perform their roles, those roles mesh together to form the society.

    F.   A group consists of people who regularly and consciously interact with one another and typically share similar values, norms, and expectations. When we belong to a group we give up to others at least some control over our lives.

    G.   Social institutions are society's standard ways of meeting its basic needs.

        1.   Social institutions include: the family, religion, education, the economy, medicine, politics, law, science, the military, and the mass media.

III. Societies—and Their Transformation

    A.   A society consists of people who share a culture and a territory.

    B.   Hunting and gathering societies have few social divisions and little inequality.

    C.   Pastoral societies are based on the pasturing of animals and horticultural societies are based on the cultivation of plants by the use of hand tools. These types of societies resulted in division of labor, which led to social inequalities.

    D.   In agricultural societies, people developed cities and "culture" (i.e. philosophy, art, music, literature and architecture). Inequality was a fundamental feature of life in society.

    E.   As a result of the Industrial Revolution in 18th century Great Britain, the new industrial society was greater than anything that preceded it, and led to more social inequality. The industrial society is based on turning raw materials into products. As industrialization continued, bringing an abundance of goods, the pattern of growing inequality was reversed.

    F.   Postindustrial (or information) societies transmit or apply information to provide services that others are willing to pay for.

    G.   Biotech societies are emerging societies that will center on applying and altering genetic structures—both plant and animal—to produce food, medicine and materials.

    H.   Sociologist Emile Durkheim was interested in how societies manage to create social integration.

        1.   Durkheim found that societies are held together by mechanical solidarity. That is to say, people who perform similar tasks develop a shared consciousness.

        2.   As societies grow larger, they develop a specialized division of labor.

        3.   Organic solidarity refers to a form of social interdependence in which groups of people depend on one another for the specific work that each person can contribute to the entire group.

    I.   Ferdinand Tönnies analyzed the shift in social relationships. The term *Gemeinschaft* refers to one's "intimate community." The term *Gesellschaft* refers to "impersonal associations," meaning that our lives no longer center on our immediate friends and family.

    J.   The terms *Gemeinschaft, Gesellschaft,* mechanical solidarity and organic solidarity are still relevant terms for sociologists today, because as societies change, so do people's orientations to life.

IV. The Microsociological Perspective: Social Interaction in Everyday Life

    A.   The microsociological approach places emphasis on face-to-face social interaction, or what people do when they are in the presence of one another.

B. Symbolic interactionists are interested in the symbols that people use to define their worlds, how people look at things, and how that affects their behavior and orientations to life. Included within this perspective are studies of stereotypes, personal space, eye contact, smiling, body language, and applied body language.
   1. Stereotypes are used in everyday life. First impressions are shaped by the assumptions one person makes about another person's sex, race-ethnicity, age, and clothing. Such assumptions affect one's ideas about the person and how one acts toward that person. Stereotypes tend to be self-fulfilling—that is, they bring out the very kinds of behavior that fit the stereotype. They even have an impact on what we accomplish. People can also resist stereotypes and change outcomes.
   2. Personal space refers to the physical space that surrounds us and that we claim as our own. The amount of personal space varies from one culture to another. Anthropologist Edward Hall found that Americans use four different distance zones:
      a. Intimate distance (about 18 inches from the body) for lovemaking, comforting, and protecting
      b. Personal distance (from 18 inches to 4 feet) for friends, acquaintances, and ordinary conversations
      c. Social distance (from 4 feet to 12 feet) for impersonal or formal relationships such as job interviews
      d. Public distance (beyond 12 feet) for even more formal relationships such as separating dignitaries and public speakers from the general public
   3. We protect our personal space by controlling eye contact.
   4. Different cultures interpret smiling in different ways.
   5. Body language is the ways in which people use their bodies to give messages to others. The use of body language is essential for getting through everyday life.
   6. Interpreting body language is a useful skill in the effort to fight terrorism and is being used by airport personnel and interrogators.
C. Dramaturgy is an analysis of how we present ourselves in everyday life.
   1. Dramaturgy is the name given to an approach pioneered by Erving Goffman. Social life is analyzed in terms of drama or the stage.
   2. According to Goffman, socialization prepares people for learning to perform on the stage of everyday life. *Front stage* is where performances are given (wherever lines are delivered). *Back stage* is where people rest from their performances, discuss their presentations, and plan future performances.
   3. *Role performance* is the particular emphasis or interpretation that an individual gives a role, the person's "style." *Role conflict* occurs when the expectations attached to one role are incompatible with the expectations of another role—in other words, conflict between roles. *Role strain* refers to conflicts that someone feels within a role.
   4. Teamwork, which occurs when two or more players work together to make sure a performance goes off as planned, shows that we are adept players. When a performance doesn't come off, we engage in face-saving behavior.

            a.   A face-saving technique that might be used is *studied nonobservance*, in which a behavior might be completely ignored so that neither person will face embarrassment.

       5. Impression management is the person's efforts to manage the impressions that others receive of her or him. Success in the work world depends on your ability to give the impression that you know what you should know.

  D.   Ethnomethodology involves the discovery of rules concerning our views of the world and how people ought to act.

       1. Ethnomethodologists try to undercover people's background assumptions, which form the basic core of one's reality, and provide basic rules concerning our view of the world and of how people ought to act.

       2. Harold Garfinkel founded the ethnomethodological approach. He conducted experiments asking subjects to pretend that they did not understand the basic rules of social life in order to uncover others' reactions and break background assumptions.

  E.   The social construction of reality refers to what people define as real because of their background assumptions and life experiences.

       1. The Thomas theorem (by sociologist W. I. Thomas and Dorothy S. Thomas) states, "If people define situations as real, they are real in their consequences."

       2. Symbolic interactionists believe that people define their own reality and then live within those definitions.

       3. Therefore, our behavior does not depend on the objective existence of something, but on our subjective interpretation or our definition of reality.

       4. James Henslin and Mae Biggs conducted research to show that when physicians are performing gynecological exams, they will socially construct reality so that the vaginal exams become nonsexual.

V. The Need for Both Macrosociology and Microsociology

  A. To understand human behavior, it is necessary to grasp both social structure (macrosociology) and social interaction (microsociology).

  B. Both are necessary to understand social life fully because each adds to our knowledge of human experience.

KEY TERMS
After studying the chapter, review the definition for each of the following terms.

achieved status: a position that is earned, accomplished, or involves at least some effort or activity on the individual's part (p. 97)

agricultural society: ushered in by the invention of the plow, this society accumulated vast food surpluses and allowed people to develop cities and what is popularly known as "culture" (p. 102)

ascribed status: a position an individual either inherits at birth or receives involuntarily later in life (p. 97)

back stage: places where people rest from their performances, discuss their presentations, and plan future performances (p. 113)

background assumptions: one's ideas about the way life is and the way things ought to work (p. 116)

biotech society: where the economy centers on applying and altering genetic structures—both plant and animal— to produce food, medicine, and materials (p. 104)

body language: the ways in which people use their bodies to give messages to others (p. 112)

division of labor: the splitting of a group's or society's tasks into specialties (p. 105)

dramaturgy: an approach, pioneered by Erving Goffman, in which social life is analyzed in terms of drama or the stage; also called *dramaturgical analysis* (p. 113)

ethnomethodology: the study of how people use commonsense understandings to make sense of life (p. 116)

face-saving behavior: techniques used to salvage a performance (interaction) that is going sour (p. 113)

front stage: places where we give performances (p. 113)

Gemeinschaft: a type of society in which life is intimate; a community in which everyone knows everyone else and people share a sense of togetherness (p. 105)

Gesellschaft: a type of society dominated by impersonal relationships, individual accomplishments, and self-interest (p. 105)

group: people who have something in common and who believe that what they have in common is significant (p. 99)

horticultural society: a society based on the cultivation of plants by the use of hand tools (p. 101)

hunting and gathering societies: societies that depend on hunting animals and gathering plants for survival (p. 99)

impression management: people's efforts to control the impressions that others receive of them (p. 113)

Industrial Revolution: the third social revolution ushered in by the use of the steam engine to power machinery (p. 102)

industrial society: an efficient society with greater surplus and inequality (p. 102)

macrosociology: analysis of social life that focuses on broad features of society, such as social class and the relationships of groups to one another; usually used by functionalist and conflict theorists (p. 94)

master status: a status that cuts across the other statuses that an individual occupies (p. 97)

mechanical solidarity: Durkheim's term for the unity (a shared consciousness) that people feel as a result of performing the same or similar tasks (p. 104)

microsociology: analysis of social life focusing on social interaction; typically used by symbolic interactionists (p. 94)

organic solidarity: Durkheim's term for the interdependence that results from the division of labor; people depending on others to fulfill their jobs (p. 105)

pastoral society: a society based on the pasturing of animals (p. 101)

postindustrial (or information) society: a new type of society based on information, services, and the latest technology rather than on raw materials and manufacturing (p. 102)

roles: the behaviors, obligations, and privileges attached to a status (p. 98)

role conflict: conflict that someone feels *between* roles because the expectations attached to one role are incompatible with the expectations of another role (p. 113)

role performance: the ways in which someone performs a role within the limits that the role provides; showing a particular "style" or "personality" (p. 113)

role strain: conflicts that someone feels *within* a role (p. 113)

shaman: an individual thought to be able to influence spiritual forces (p. 99)

social class: large numbers of people who have similar amounts of income and education and who work at jobs that are roughly comparable in prestige (p. 96)

social construction of reality: the use of background assumptions and life experiences to define what is real (p. 117)

social institutions: the organized, usual, or standard ways by which society meets its basic needs (p. 99)

social integration: the degree to which members of a group or a society feel united by shared values and other social bonds (p. 104)

social interaction: what people do when they are in one another's presence (p. 94)

social structure: the framework (or typical patterns) that surrounds us, consisting of the relationships of people and groups to one another that give direction to and set limits on behavior (p. 94)

socialization: the degree to which one follows the guidelines for what is "appropriate" for one's role (p. 98)

society: people who share a culture and a territory (p. 99)

status: the position that someone occupies (p. 96)

status inconsistency: ranking high on some dimensions of social class and low on others; also called *status discrepancy* (p. 98)

status set: all the statuses or positions that an individual occupies (p. 97)

status symbols: signs that identify a status (p. 97)

stereotype: assumptions of what people are like, whether true or false (p. 111)

teamwork: two or more people working together to help a performance come off as planned (p. 113)

Thomas theorem: William I. and Dorothy S. Thomas' classic formulation of the definition of the situation: "If people define situations as real, they are real in their consequences." (p. 117)

KEY PEOPLE
Review the major theoretical contributions or findings of these people.

William Chambliss: Chambliss used macro and microsociology to study high school gangs and found that social structure and interaction explained the patterns of behavior in these groups. (p. 119)

Emile Durkheim: Durkheim identified mechanical and organic solidarity as the keys to social cohesion. As societies get larger, they divide up work and this division of labor makes people depend on one another. (p. 105)

Harold Garfinkel: Garfinkel is the founder of ethnomethodology; he conducted experiments in order to uncover people's background assumptions. (p. 116)

Erving Goffman: Goffman developed dramaturgy, the perspective within symbolic interactionism that views social life as a drama on the stage. (p. 113)

Edward Hall: This anthropologist found that personal space varied from one culture to another and that North Americans use four different "distance zones." (pp. 110, 112)

James Henslin and Mae Biggs: The author of your text, along with gynecological nurse Biggs, researched how doctors and patients constructed the social reality of vaginal examinations in order to define these exams as nonsexual. (pp. 117-118)

Elliot Liebow: This sociologist, along with sociologists Mitchell Duneier and Elijah Anderson, studied streetcorner men and found that their lives are not disorganized, but influenced by the same norms and beliefs of the larger society. (p. 94)

Mark Snyder: Snyder carried out research in order to test whether stereotypes are self-fulfilling; he found that subjects were influenced to behave in a particular way based on their stereotypes. (p. 111)

W. I. Thomas and Dorothy S. Thomas: These sociologists said that "If people define situations as real, they are real in their consequences." (p. 117)

Ferdinand Tönnies: Tönnies analyzed different types of societies that existed before and after industrialization. He used the terms *Gemeinschaft* and *Gesellschaft* to describe the two types of societies. (pp. 105-106)

Discussion Topics to Encourage Student Participation

- Have your students look around the class for status symbols their classmates may be wearing or displaying. Did they find designer labels and expensive jewelry on students, even though those students are not in higher social classes, being worn in an attempt to control impressions? Expanding the discussion on status symbols, ask your students why some cultures tend to use status symbols more than others. Do some groups tend to use status symbols more than other groups? If so, which groups? Finally, would American society be better off if its members were less obsessed with status symbols?

- Have your students identify their locations in the social structure in terms of culture, social class, social status, roles, groups, and social institutions. Then, looking at each of these components, ask them to provide at least one example of how these components have influenced their current perceptions, attitudes, and/or behaviors. Also, have them discuss which of these components has had the most impact on their current perceptions, attitudes, and behaviors. How?

- Have your students draw up a list of all the statuses they currently occupy and then address the following questions: How many of the statuses on your list are ascribed? How many of them are achieved? What statuses on your list, if any, would not have made your list a year ago? Five years ago? Which of the statuses on your list is most prestigious? Least prestigious? Can you identify and describe any status inconsistencies on your list? Finally, of all the statuses on your list, which one would you identify as your master status? Why?

- Have students describe their front and back stages. Then discuss who, what, where, when, and how they use impression management. How has the use of impression management changed over their life course so far? How might it change in the future stages of their life course? Why do we use impression management? Should we use it?

- Looking at the nine major social institutions in industrial societies, ask your students to choose the two that they think are most influential. How so? Then ask them to choose the two they think are least influential. Again, how so? Continuing to think about social institutions, have your students address the following questions: Can American society continue to function without some of the nine major social institutions, especially since there has been a decline in the traditional family, which some would argue is the foundation of society? If so, which one or ones? At this point in your life, which two social institutions are the most important and/or influential to *your* day-to-day existence? Which are the least important and/or influential? Twenty years from now, which two will be the most and least important in your lives?

Classroom Activities and Student Projects

- Ask your students to spend a week keeping a journal of *all* the roles they play that week, the role performances they use, and the role conflicts and/or role strains they encounter. Tell

them to critically assess the different roles at the end of each day, spending at least twenty minutes writing about which of that day's roles they most or least enjoyed, identified with, were influenced by, and/or attempted to resist. At the end of the week, have the students meet in groups to share highlights from their journal with each other and discuss what they learned from their critical analyses. Afterward, ask them to turn in their journals for credit or a grade.

▪ To illustrate the concept of stereotyping, show your class five mug shots of ordinary people (or, better yet, very accomplished people) while telling your students that you got the mug shots from the "Wanted" section of the Sunday paper. Ask them to carefully examine each of the photos and then, using facial features or any other helpful cues they can find, try to match as best they can each of the photos with the particular crimes for which these people are "wanted": murder, rape, drug possession, embezzlement, and forgery. After your students match the photos with the crimes, have them discuss what particular cues they looked for and how those suggested, one way or another, which particular person may have committed which particular crime. Afterwards, reveal to your students the "catch"—how, as it turns out, none of the photos are of people wanted for crimes. Point out how your students—believing the "worst"—created evidence (i.e., seeing criminal features and/or cues where none existed) that turned ordinary people's faces into "criminal faces." Follow this up with a discussion of the uses and misuses of stereotyping and profiling. (Note: Getting really "bad" mug shots helps with this exercise. Even so, a few of your students may catch on, realizing that the photos are not really pictures of "wanted criminals." If some of your students catch on and/or refuse to participate in an exercise that asks them to try to associate facial appearances with criminal behaviors, compliment them for resisting the urge to stereotype and use their resistance as a "teachable moment.")

▪ To illustrate the "distance zones" of personal space, have each student pair up with someone else in the room (preferably someone they do not know well). One pair at a time, have your students come up to the front of the room and, standing ten feet apart, casually talk to one another. As they continue to talk, ask them to move closer to one another in the following increments: five feet apart, one foot apart, six inches apart, and two inches apart. As their "distance zone" collapses, have them express how it feels; in what ways it is affecting their abilities to continue their conversation and, equally important, affecting their comfort level. (Most likely, once the students close to within a foot or so of one another, they will break out laughing and be unable to continue the exercise; it will be interesting to see just how many of the students will be willing or able to continue talking to each other from six inches and, even less likely, two inches apart!) Afterward, discuss how perceptions of personal space vary from culture to culture and how people of all cultures, in different ways, try to protect their personal bubble.

▪ Ask your students to come up with an ethnomethodological exercise that breaks background assumptions (with the caveat that it is not against the law and it does not harm anybody), carry it out, and then report other people's reactions to the "violation." For example, they can have a pizza delivered to them in class and see what happens; walk into a movie theater wearing deep-sea diving flippers instead of shoes; bring a Taco Bell meal into a McDonalds, then sit down, and start eating. Encourage them to be as creative as possible. While

conducting the exercise, they should not only note other people's reactions to this breaking of the background assumptions, but also their own feelings of comfort or discomfort in "violating" the unwritten rules of social life. As part of their report to the class, they should be able to critically convey what these reactions and feelings say about the deeply embedded, common understandings that lie at the root of social life.

Service Learning Projects and Field Trips

- Explore the geographic area within a reasonable distance of the university for a community that Durkheim would classify as an example of mechanical solidarity and Tönnies would classify as an example of *Gemeinschaft*. The Amish would serve as a good example. There are other groups that also qualify. Ask the students to visit one of these areas, make observations, and report back to the class on their findings.

- Have students visit the local mall or a similar place—one where large numbers of people congregate for a variety of reasons. Have them make a chart that lists Hall's "distance zones." Instruct the students to wander about the mall for an hour or so to observe human interaction. List the interactions observed under the proper distance zones. Then summarize the findings and report to the class. Which distance zones were most represented? Which were the least represented? Why?

- Encourage your students to attend a social gathering such as a university sponsored dance or a party, or to spend a few hours in a coffee house or club where they can observe people coming and going. Have them apply the principles of dramaturgy to their observations and to emphasize how stereotypes influenced the individuals observed.

- Instruct students to think of a group with which they have had no personal contact, but about which they have had personal opinions or about which they have the opinions of others. The student should write a page or two on this group including a profile of its perceived membership, what the group does, and why they have not been a part of it. Then have the student informally participate in a service, meeting, or program that the selected group may be sponsoring and that is open to the public. For example, a white student could attend a meeting of the NAACP or the campus equivalent of a meeting by the Black Student Union. A heterosexual student may attend a meeting of the campus equivalent of the Gay and Lesbian Student Union. A Catholic, Methodist, or Presbyterian may attend a service by the Jehovah's Witnesses. After the meeting, have the student critique the initial paper they wrote before attending the program or service, noting how accurate their earlier perceptions were.

Suggested Films

Community by Design. Insight Media. 2002, 30 min. (DVD).
	This video examines the social and political effects of neighborhood and city design.

The America of the Amish. Films Media Group. 2006, 54 min. (DVD).
> Interviews with Amish men and women, some born into the religion and some converts, reveal a range of opinions about the group's traditional stance on technology, education and worship. Shows ways that an American subculture adapts to mainstream society.