

# Think Sociology!

## Thoughts from the Head

We all lead busy lives it seems. Keeping pace with change is challenging. I was just getting used to speed dating as a concept and now we have on-line dating. Being busy is buzzing.

Durkheim once remarked "Plus ça change, plus c'est la même chose"; the more things change, the more they stay the same. On-line dating it seems has some of those qualities. Dr. Jacqueline Schoemaker Holmes, a recent PhD graduate in the Department, shows how technology allows some courting relations to alter, but in the process reproduces many old patterns.

But on other matters, Durkheim seems just dead wrong. Climate change is one of those. Here is a change that increasingly looks like it requires us to adapt. Our governments though seem to be following Durkheim. It is hard to find global leaders enacting significant change. David Tindall reflects on some

of those challenges.

And as always, the newsletter highlights numerous other issues – from residential schooling to alumni successes to new books. Carole Blackburn highlights a series of ongoing issues surrounding aboriginal peoples' loss of culture and language. She is one of several scholars in the Department examining issues of direct relevance to First Nations (others include Professors Matthews, Mawani, Tindall, and Wilkes).

Scholars in the Department have been particularly prolific in book publishing. Along the bottom of the inner pages we feature seven new books by colleagues – all available at good bookstores! So on your summer reading list, and when you slow down a little, consider adding a new challenge for your reading enjoyment. ♦



**Neil Guppy**  
Department Head

## 'Doing Love' Online: Performative Gender and the Urban Everyday by Jacqueline Schoemaker Holmes



In research for my just completed PhD, I investigated the everyday practices of online dating among urban professionals in Vancouver. In particular, I was interested in what role new media play in producing particular kinds of gendered selves through the pursuit of love online.

My research demonstrates the persistence of gendered inequality in patterns of heterosexual dating. My work also contributes to broadening feminist theoretical explorations of love by illustrating how gender is an organizing, and at times oppressive, force in online love pursuits. In more sociological parlance, I studied the pursuit of love online as a way of advancing sociological research and, in particular, feminist theoretical explorations of love as a theoretical concept and an en-

during, increasingly technologically-mediated social practice.

As a way of organizing my findings for readers, I will answer the most popular questions I am asked about my research:

*In your research, what sorts of trends did you find in online dating practices, if any?*

The main trends I found in the online dating practices of forty urban professionals in Vancouver had to do with gender. The study of the pursuit of love online lends itself well to understanding gendered patterns of dating whether online or off. What I found specifically was that conventionally gendered patterns of hetero-romantic dating (that is, heterosexual dating with the intent to find a love match, marriage, or a "soul mate") get transposed online and play themselves out very similarly in this technologically-mediated arena. For specific examples, there are the stereotypically gendered ideals of "quality" dates as beautiful and thin (in men's constructions of the perfect woman) and a man with integrity and employment (in women's constructions of Mr. Right). There were also gendered patterns of approach online – i.e., men constructing themselves as

### In this issue:

'Doing Love' Online: Performative Gender and the Urban Everyday by <b>Jacqueline Schoemaker Holmes</b>	1
Recent Book publications by Faculty - (Page 2 onwards)	2
Culture, Injury and the Law: Exploring Legal Remedies for Culture Loss in Residential School Litigation. by <b>Carole Blackburn</b>	3
Social Movements, Social Networks, and Climate Change by <b>David Tindall</b>	4
Alumni News: <b>Kalev Hunt</b>	6
Alumni News: <b>Diane Warriner</b>	7

"hunters" and women as "choosers." These realities lead me to develop the concept of "doing love" – that is, a contemporary way people perform their gendered identities that is tied to understandings of hetero-romantic love, as a natural, necessary, and inevitable part of people's adult lives.

#### *How popular have you found dating sites to be among professional singles?*

I began research in January 2007 and continued for eight months. The most popular online dating sites in Vancouver among my participants, who were between the ages of 21-57, were Lavalife, Plenty of Fish, and Craigslist – in that order. I focused on what it means to online date – that is, the practices, both mundane (answering emails, setting up coffee dates) to the more life-changing (meeting a partner, getting married) that go into what we call "online dating." Similarly, I was interested in the identity construction that goes on in online dating practices – that is, constructing yourself into a "quality date" online and how these practices were particularly bound up in power relations that are aligned with societally "appropriate" ideas of proper gendered, sexualized, racialized, aged, classed, and abled identities.

#### *How successful were these dating sites?*

I do not have a comment on the "success" of online dating sites as this is not what I studied. If success is marked by the presence of hetero-romantic love matches, then the closer an online dater constructed themselves along properly gendered lines, for example, the more likely they were to find successful love matches.

#### *What do you think were the largest limitations placed upon the individuals as a result of online dating versus more conventional forms of dating?*

Online dating provides a window into how individual feel compelled to construct themselves along appropriately gendered lines of identi-

fication in order to be considered desirable in online dating scenarios. Because online daters rely so much on the information they are given on the profiles of potential dates, a lot of filtering happens. This filtering is not neutral and often unfairly targets women who get constructed by potential male "suitors" as inappropriate due to their weight or "inappropriate" sexuality (that is, posing in a sexy way for profile pictures). Fat phobia and the "slut discourse" then become ways that men align with strong modes of gendered power to construct women as inappropriate life partners. Fat phobia in particular emerged in my study as a significant mode of oppression in hetero-romantic online dating scenarios in Vancouver.

#### *Do you think these are avoidable?*

Studying online dating gives us an opportunity to study the ways gender organizes our lives in unequal ways. By understanding the persistence of gender as an enduring, organizing, and at times oppressive, force in our everyday lives we have the capacity to "do love" differently. In this way, I believe inequalities between men and women in dating scenarios – both online and off – can be different.

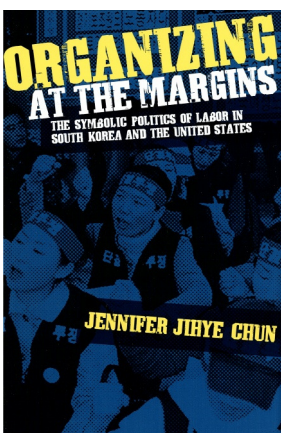
#### *What are your personal views of online dating?*

My personal opinions about online dating are related to my desire to understand the rapid transformation of a close family member from single woman to wife and mother in less than two years. This personal experience got me interested in online dating as a phenomenon that was changing people's lives in qualitatively significant ways; ways that I did not feel were being adequately addressed by the "horror story" and "happy ending" stories that circulate in popular culture and the news media. While I have stopped encouraging my single friends to online date (for fear they would stop talking to me!), I am quick to encourage people to try it out as long as they are willing to kiss a lot of frogs so to speak. Online dating isn't a quick and easy fix to finding love but I believe love is a valuable resource in Canadian society and, imagined differently, a way to address some central gendered, racialized, and sexualized inequalities in Canada. ♦



## Recent Books from our Faculty...

Jennifer Jihye Chun (2009) **Organizing at the Margins: The Symbolic Politics of Labor in South Korea and the United States**  
Ithaca, NY: Cornell University Press.



The realities of globalization have produced a surprising reversal in the focus and strategies of labor movements around the world. After years of neglect and exclusion, labor organizers are recognizing both the needs and the importance of immigrants and women employed in the growing ranks of low-paid and insecure service jobs. In *Organizing at the Margins*, Jennifer Jihye Chun focuses on this shift as it takes place in two countries: South Korea and the United States. Using comparative historical inquiry and in-depth case studies, she shows how labor movements in countries with different histories and structures of economic development, class formation, and cultural politics embark on similar trajectories of change.

Chun shows that as the base of worker power shifts from those who hold high-paying, industrial jobs to the formerly "unorganizable," labor movements in both countries are employing new strategies and vocabularies to challenge the assault of neoliberal globalization on workers' rights and livelihoods. Deftly combining theory and ethnography, she argues that by cultivating alternative sources of "symbolic leverage" that root workers' demands in the collective morality of broad-based communities, as opposed to the narrow confines of workplace disputes, workers in the lowest tiers are transforming the power relations that sustain downgraded forms of work. Her case studies of janitors and personal service workers in the United States and South Korea offer a surprising comparison between converging labor movements in two very different countries as they refashion their relation to historically disadvantaged sectors of the workforce and expand the moral and material boundaries of union membership in a globalizing world.



## Culture, Injury and the Law: Exploring Legal Remedies for Culture Loss in Residential School Litigation.

by Carole Blackburn



In June 2008 many of us watched as Prime Minister Stephen Harper made a televised apology on behalf of the Canadian government to former students of Indian Residential Schools. The federal government established these schools in the 19<sup>th</sup> century in the expectation that the children attending them would lose their aboriginal ways and assimilate into mainstream non-aboriginal Canadian society. The Prime Minister's apology addressed many of the things that are now known about conditions in the schools, including the presence of harsh punishments, abuse, inadequate nutrition and emotional neglect. Before Harper apologized these and other harms, including the loss of culture and language, were the subject of lawsuits brought by several thousand former students against Canada and the church organizations that helped the government run the residential schools for the better part of a century.

My current research focuses on a lawsuit that former students of a residential school in Port Alberni brought against Canada and the United Church. I am concerned with how the legal determination of

injury in this and other cases obscures the structural inequalities of race and colonization, and under what conditions aboriginal people are acknowledged as having actually been harmed. The courts are an important place to demand some accountability for residential school abuses, but courts also require aboriginal people to translate broader injuries and relationships of inequality into a narrow legal language that decontextualizes facts. This is particularly evident in the attempt to seek a legal remedy for loss of culture and language. Former students say that the loss of their cultures and languages is important and want it recognized as an injury. This hasn't happened yet, in part because tort law requires a direct cause and effect relationship between an action and an injury in order for liability to be proven, and because there is no tort 'peg' upon which to hang loss of culture.

The harms that are recognizable are physical and sexual abuse and the lifelong negative emotional effects that are a consequence of assaults of this nature. Thus, while former students tried to articulate their experiences of loss and struggled with the law's inability to deal

with loss of culture, they were required to prove that what they have, or had, was Post-Traumatic Stress Disorder. The presence of PTSD and other psychological disorders authenticated their injuries for the court in a way that confirms that trauma, perhaps more than anything else, is a morally unassailable category in our contemporary moment.

Recognition is gained in the act of presenting an injured self,

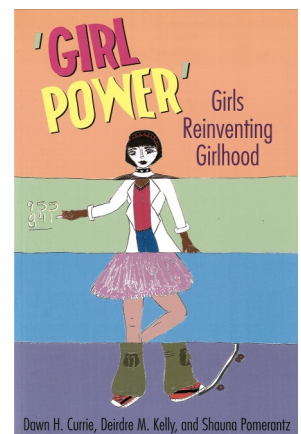
rather than an intact one, and I suggest that in this process aboriginal plaintiffs are claiming a form of traumatic citizenship. The emphasis on PTSD or other psychological disorders does not broaden the scope of injury as aboriginal plaintiffs would like, however, but rather transforms the effects of colonization and unequal social relations into individualized pathologies. ♦



**Alberni Indian Residential School, Port Alberni, BC, from the website of the Assembly of First Nations. (<http://www.afn.ca/residentialschools/history.html>)**

**Dawn H Currie, Deirdre M. Kelly, and Shauna Pomerantz (2009) *"Girl power": Girls Reinventing Girlhood* New York: Peter Lang.**

*Girl Power: Girls Reinventing Girlhood* examines the identity practices of girls who have grown up in the context of girl power culture. The book asks whether and which girls have benefited from this feminist-inspired movement. Can girls truly become anything they want, as suggested by those who claim that the traditional mandate of femininity as compliance to male interests is a thing of the past? To address such questions, the authors distinguish between girlhood as a cultural ideal, and girls as the embodied agents through which girlhood becomes a social accomplishment. The book identifies significant issues for parents and teachers of girls, and offers suggestions for critical social literacy as a classroom practice that recognizes the ways popular culture mediates young people's understanding of gender. *Girl Power* will be of interest to researchers of contemporary gender identities, as well as educational professionals and adult girl advocates. It is relevant for students in gender studies and teacher-education courses, as well as graduate student researchers.



## Sociology in the Greenhouse... Part II

# Social Movements, Social Networks, and Climate Change

by David Tindall



*This article examines further aspects of the social dimensions of climate change, highlighted in the Fall 2009 issue by Robin Sydneysmith and Ralph Matthews.*

Climate change and its consequences are potentially amongst the biggest challenges facing humankind. There is a high degree of scientific consensus that climate change is occurring, and that it is primarily a consequence of human actions – namely the production of green house gases (GHGs). Average global temperatures are believed to be rising as a result of greenhouse gases and the resultant greenhouse effect. The Kyoto Protocol and related policy instruments can be thought of as systematic approaches for dealing with climate change. Systematic approaches, as such are very important. However, a substantial amount of good can also be done through individual level approaches (such as energy conservation, changes in behaviour). And indeed, these two levels of solutions are not entirely disconnected. Systematic policy initiatives can be undertaken to try to influence individual behaviours (e.g. incentives), and individual level behaviours (e.g. such as voting) can influence systematic solutions.

Together with my research colleagues<sup>1</sup> I have been examining a number of different ways in which social processes are related to understandings of, and responses to climate change. In particular, we have been interested in how social movements (such as the environmental movement), social networks, social capital, and understandings of social justice issues are related to climate change. In one of our studies we conducted a Canada-wide survey of the general public, and a parallel Canada-wide survey of members of environmental organizations.

### **Theoretical contexts: why social networks might play an important role in influencing concerns and plans about climate change**

One set of arguments appears in the social capital literature. Putnam defines social capital as "features of social organization such as networks, norms, and

trust that facilitate coordination and cooperation for mutual benefit." In our study social network ties from environmental organization members to non-members serve as a conduit for the flow of information, values, and social influence.

Social movements (the environmental movement being one example) are collectivities of people working together to create or resist social change. The study of social movements is a core area in sociology. Never the less, while it has been assumed that things like information campaigns, protests, and so on had effects by influencing government policies (etc.), until relatively recently social movement scholars tended to focus almost exclusively on mobilization – that is rise of organizations, and channelling of various resources. In other words, scholars neglected the systematic study of social movement outcomes.

### **Our findings...**

Our research team has examined the impacts that having a tie to a member of the environmental movement has on whether or not one has a personal plan to deal with climate change. We argue bridging social network ties from environmental organization members to non-environmental organization members serve as a conduit for social influence concerning attitudes and behaviours about climate change.

The environmental movement has been criticized recently for being largely made up of "passive members" of formal environmental organizations. This is said to have a number of negative consequences for grass-roots organizing. (It is in this context that we examine our research question.) Findings from our survey research with environmental organization members suggests otherwise. Our survey research shows that 86.1% of environmental organization members (self-report that they) encourage others to protect the environment. This provides substantial evidence that environmentalists are not just quietly trying to protect the environment on their own. Further, over 70% of environmentalists talk with someone about conservation and environmental issues at least once a week (this includes those who talk every day). Thus, these findings show environmentalists are talking very frequently about environmental issues with others, and thus have many opportunities to influence others. In terms of encouragement of others to participate in ENGO (environmental non-governmental organization) activities, about 35% of environmentalists encourage someone to participate in ENGO activities (or contribute in some other way) several times a year or more often.

We have established that there is a considerable amount of communication, and social pressure (in terms of encouragement to act) directed from environmentalists to others to protect the environment, and participate in pro-environmental behaviours. The question remains, "so what?" What if any



### **THE DIVIDENDS OF DISSSENT**

How Conflict and Culture  
Work in Lesbian and Gay  
Marches on Washington

AMIN GHAZIANI



### **Amin Ghaziani (2008) The Dividends of Dissent: How Conflict and Culture Work in Lesbian and Gay Marches on Washington Chicago: University of Chicago Press.**

Marching on Washington is a hallowed tradition of American political protest, and demonstrations led by the women's rights, civil rights, and antiwar movements all endure in popular memory. Between 1979 and 2000 four major lesbian and gay demonstrations took place there, and while these marches were some of the largest of their time, they have been sorely overlooked-until now. Drawing on extensive archival research, historical data, original photographs, interviews with key activists, and more than a thousand news articles, *The Dividends of Dissent* offers a thorough analysis-descriptive, historical, and sociological-of these marches and their organization.

Amin Ghaziani ably puts these demonstrations into their cultural context, chronicling gay and lesbian life at the time and the political currents that prompted the protests. He then turns to each march in detail, focusing on the role that internal dissent played in its organization. Ultimately, Ghaziani concludes that infighting can contribute positively to the development of social movements, and that the debates over the marches helped define what it means to be gay in the United States.



effect does this have? In order to address the “so-what” question, we switch from our survey of ENGO members to our survey of the general public, and we utilize multivariate logistic regression to explain whether or not one has a personal plan to deal with climate change. **Table 1** provides a summary of this analysis. A “+” sign means that the explanatory variable increased the likelihood of a member of the general public having a personal plan to deal with climate change. “NS” means that the explanatory variable was not significantly related to whether or not respondents had a plan to deal with climate change.

In particular, this table examines the central question of whether there is a relationship between the number of ties a respondent had to ENGO members and whether or not the respondent had a plan to deal with climate change, controlling for variety of other measures. Looking at the socio-demographic-economic variables we find that those with higher levels of education were more likely to have a plan to deal with climate change. But, none of the other socio-demographic-economic variables had a significant effect on the likelihood that respondents had a plan.

Examining the other explanatory variables we find that respondents’ level of concern about climate change increases the likelihood they had a plan, and respondents who were more biocentric in their value orientation (had higher scores on the NEP scale) were more likely to have a plan. Finally, those with a greater number of ENGO ties were more likely to have a plan to deal with climate change (net of the effects of other variables).

In terms of the theoretical issues we are focussed upon, the major finding of this study is that among non-ENGO members of the general public, the number of ENGO members that one has social network ties to increases the likelihood that one has a plan to deal with climate change. We argue that this is a “social influence” effect, whereby environmental organization members disseminate information and moral suasion.

In recent years there has been a debate about “the death of environmentalism”. In particular, it has been argued that as environmental organizations have become increasing formalized and reliant on foundations for funding, grassroots involvement in them has declined. Further, to the extent that “rank and file” individuals are still members of environmental organizations, they primarily serve the function of donors. The current research findings suggest that individual level activism is extremely important, and should be fostered by environmental organizations. While it is

**Table 1.**  
Summary of Logistic Regression Model Explaining Whether or Not Respondent Had a Personal Plan to Deal with Climate Change for Non-ENGO Members of the General Public in Canada.

Education	+
Income	NS
Gender	NS
Age	NS
Youth	NS
Concern about Climate Change	+
NEP Scale [New Ecological Paradigm]	+
Ties to ENGOs	+
N = 633	

surely the case that environmental organizations should continue to be involved at the policy level, and continue to work on pressuring governments for change – they should, or at least some organizations should, continue to foster the involvement and activism of individual members. In particular, events and activities that involve grass roots members and provide an interface with the general public should be encouraged.

<sup>1</sup> Dr. Rima Wilkes, and Ph.D. Candidate Joanna Robinson from the Department of Sociology, and Dr. Mark Stoddart, and Dr. Todd Malinick - graduates of our Ph.D. program; other members of our team included Dr David Gartrell - a UBC Alumnus, Dr. Jeremy Wilson from U.Vic, Dr. Mario Diani from the University of Trento, and Dr. Jeffrey Cormier formerly from King's College UWO

## Reference

Putnam, Robert. 1993. *Making Democracy Work: Civic Traditions in Modern Italy*. Princeton, NJ: Princeton University Press.

## Other Projects

Dr. Tindall is involved in a SSHRC funded project on “climate justice” – a collaborative project between UBC and the Canadian Centre for Policy Alternatives (the PIs for the project are Marc Lee at CCPA, and Penny Gurstien/Michael Byers at UBC). Climate justice refers to the notion that some people benefit more than others from the activities that release greenhouse gases, and that some people will be effected more than others by the consequences of climate change, and by our responses to it. Thus policies about mitigation and adaptation to climate change need to consider distributive justice amongst different social groups.

As part of a sub-project, Dr. Tindall (along with Shannon Daub from the CCPA) will be conducting a survey of British Columbians on their perceptions about climate justice. Dr. Tindall is also involved in a sub-project led Penny Gurstien on developing indicators for understanding resiliency in communities in their responses to climate change. More information about the larger Climate Justice Project can be obtained at:

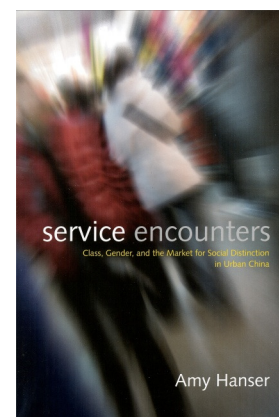
<http://www.policyalternatives.ca/projects/climate-justice-project>

Dr. Tindall is also examining another avenue of the relationship between social networks and responses to climate change – that of the role of social networks in policy formation. Dr. Tindall is part of an international research project led by Dr. Jeffrey Broadbent at the University of Minnesota. This project – nicknamed COMPON – will provide a comparative international analysis of social networks and climate change policy formation. At present there are over 16 countries (on five continents) involved in the project. The project was recently described in the journal *Nature*: <http://www.nature.com/climate/2009/0908/full/climate.2009.73.html>

This project is funded by the NSF in the U.S., and well as a number of other agencies in the participating countries. For more information about the COMPON project see: [www.compon.org](http://www.compon.org) ♦

## Amy Hanser (2008) *Service Encounters: Class, Gender, and the Market for Social Distinction in Urban China* Stanford: Stanford University Press.

This lively study explores how social and economic changes to Chinese society create new cultural values and forms of inequality. Amy Hanser examines changes to a particular set of jobs—service work, in this case salesclerk work—and the nature of the social interactions involved. It argues that a new “structure of entitlement,” which makes elite groups feel more entitled to public forms of respect and social esteem, is constructed in settings like new, luxury department stores. The book not only shows how this change involves increasingly unequal relations between clerks and customers, but also demonstrates how marketplaces have become sites where social differences—and inequalities—are recognized and justified. The study’s importance lies in its attention to ethnographic detail, its application of cultural theories of inequality to China, and its contribution to our understanding of contemporary China. Unlike other studies of inequality in urban China, this book takes a unique setting—the marketplace and the interactions between customers and salespeople—and a unique approach—the author herself worked as a salesclerk in three settings.



## Alumni - where are they now?...

### Kalev Hunt, BA 2009

The single step they say begins all journeys was, in my case, the 30 minutes that UBC Professor Dawn Currie carved out of her busy schedule to talk to a total stranger in early 2005. At that point, I was a faceless UBC alumni with a Bachelor of Science in Computer Science who for some reason was interested in doing graduate work in Sociology. To Dr. Currie's credit, she did not laugh me out of her office. (I like to think my Minor in English helped convince her I could maybe handle the paper-writing Sociology was sure to require.) Instead, she graciously made encouraging and practical suggestions as to what courses I should look into taking to develop a sufficient background in Sociology before applying to graduate programs.

The spirit in which Dr. Currie treated my initial queries about the Sociology program at UBC was present throughout my studies there. Along with her guidance, I was lucky enough to have the chance to learn from feminist powerhouse Dr. Becki Ross, whose high expectations helped me exceed my own expectations for my work. Other notable influences on my academic development were social movements scholar Dr. Catherine Corrigan-Brown, online dating expert Jackie Schoemaker Holmes, consumers and consumption guru Dr. Amy Hanser, and urban sociologist Dr. Dan Zuberi. All of these brilliant academics were not only excellent teachers but generously and tirelessly provided me guidance and priceless feedback every step of my way to being accepted to a graduate program.

As a result of the nurturance provided by these and other scholars, I was able to turn a term paper for my Canadian Society course with Dr. Debra Pentecost into a peer-reviewed journal article entitled "'Saving the Children': (Queer) Youth Sexuality and the Age of Consent in Canada," published September 2009 in *Sexuality Research and Social Policy* 6(3). I also had another article, "Durkheimian Deficit: The Study of Queer Youth Suicidality," published in the inaugural issue of *Sojourners: Undergraduate Journal of Sociology*. As any serious student can tell you, these are all invaluable opportunities, opportunities I was only able to seize because I had the privilege of being sup-

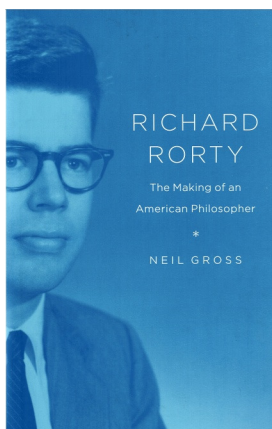
ported by excellent mentors. It is this generosity that I think elevates UBC Sociology from being a good undergraduate program to being a great undergraduate program. While the strength of instruction at UBC Sociology is undeniably strong, the enthusiasm everyone from graduate students and TAs to senior professors showed for my work was definitely a gift that I had not foreseen.

I was also lucky enough to be a part of the Sociology Students Association in the final year of my BA. That stellar group of individuals helped me truly connect to the UBC Sociology community and I consider myself lucky to have had the opportunity to make friends with many of its engaged and inspiring members.

It is fitting that my experience with UBC Sociology is so characterized by the importance of community. My experiences at UBC make it clear to me that when people succeed in the sometimes-crazy world of academia, it is not simply because they are sharp, perceptive people who can channel their curiosity in productive and imaginative ways; it is because they are all that *and* they have been supported every step of their way by people who believe in their potential. Whatever I do after I complete my MA later this year, whether I choose to pursue a Ph.D. or focus more intently on teaching, I will never underestimate the power of mentorship to change our lives--and I will never forget that when it would have been easy to dismiss my dream, a stranger instead sat down with me and shared her knowledge and wisdom without hesitation. That generosity, to me, is the soul of scholarship. ♦



### Neil Gross (2008) Richard Rorty: The Making of an American Philosopher Chicago: University of Chicago Press.



On his death in 2007, Richard Rorty was heralded by the *New York Times* as "one of the world's most influential contemporary thinkers." Controversial on the left and the right for his critiques of objectivity and political radicalism, Rorty experienced a renown denied to all but a handful of living philosophers. In this masterly biography, Neil Gross explores the path of Rorty's thought over the decades in order to trace the intellectual and professional journey that led him to that prominence.

The child of a pair of leftist writers who worried that their precocious son "wasn't rebellious enough," Rorty enrolled at the University of Chicago at the age of fifteen. There he came under the tutelage of polymath Richard McKeon, whose catholic approach to philosophical systems would profoundly influence Rorty's own thought. Doctoral work at Yale led to Rorty's landing a job at Princeton, where his colleagues were primarily analytic philosophers. With a series of publications in the 1960s, Rorty quickly established himself as a strong thinker in that tradition—but by the late 1970s Rorty had eschewed the idea of objective truth altogether, urging philosophers to take a "relaxed attitude" toward the question of logical rigor. Drawing on the pragmatism of John Dewey, he argued that philosophers should instead open themselves up to multiple methods of thought and sources of knowledge—an approach that would culminate in the publication of *Philosophy and the Mirror of Nature*, one of the most seminal and controversial philosophical works of our time.

In clear and compelling fashion, Gross sets that surprising shift in Rorty's thought in the context of his life and social experiences, revealing the many disparate influences that contribute to the making of knowledge. As much a book about the growth of ideas as it is a biography of a philosopher, *Richard Rorty* will provide readers with a fresh understanding of both the man and the course of twentieth-century thought.

## Diane Warriner B.A. M.A. (ED)

Diane received her formal education in Northern Ireland and her undergraduate (sociology), Teacher and Adult Education degrees at the University of British Columbia and Central Michigan.

She spent the first ten years of her working life in municipal and regional government before entering university and becoming an educator. For the last twenty five years she has been joyfully teaching adults.

As the owner of her own company, *Trainers To Go Inc.*, (1995) Diane teaches courses at the local college, school boards and non-profit organizations. She has combined her frontline teaching experience in small business start-ups, personal performance management and group facilitation, to produce employee development and "Train the Trainer" workshops and seminars. She is particularly interested in devising innovative ways to prepare individuals to meet the challenges of the current depressed manufacturing sector in the Cambridge, Ontario region.

Known for her high energy "Laugh and Learn" presentations, Diane believes in active participation in her workshops. She lives in Waterloo, Ontario, Canada with her husband, Dr. Keith Warriner who received both his B.A. and Ph.D. from UBC and who is a Sociology professor at the University of Waterloo.

For the last 11 years Diane has been an active member of Zonta, an organization with chapters in 68 countries whose mandate is to raise the status of women worldwide through service and advocacy. Locally, Zonta has contributed almost a half a million dollars towards their goal.

In her spare time she is involved in public speaking engagements, painting, photography, writing, aqua-aerobics and Life Long Learning courses. ♦



**Are you interested in appearing in our "Alumni - where are they now?" feature? If so please email us a short bio, [socihead@interchange.ubc.ca](mailto:socihead@interchange.ubc.ca)**

## Spring 2010 Seminar Series

January 12, **Sandra Smith** (University of California, Berkeley)  
*A Test of Sincerity: How Black and Latino Service Workers Make Decisions about Making Referrals*

March 2, **Bruce Link** (Columbia University)  
*The Social Shaping of Population Health*

March 11, **Howard E. Aldrich** (University of North Carolina)  
*Beam Me Up, Scott(ie)! Institutional Theorists' Struggles with the Emergent Nature of Entrepreneurship*

Tuesday March 23, **Ananya Roy** (University of California, Berkeley)  
*Poverty Capital: Microfinance and the Making of Development*

April 8, **David Ley** (UBC Department of Geography)  
*HKG-YVR-HKG-YVR...: Millionaire Migrants, Transnational Circulation,*



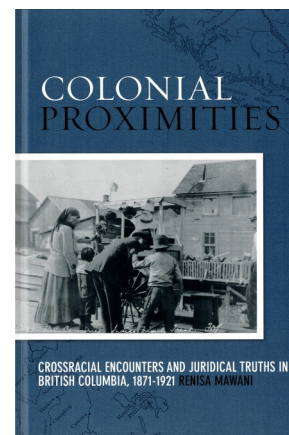
Phillip Zimbardo speaking on "A Journey from Evil to Heroism", as part of our Fall Seminar Series, November 20th 2009 (A Dal Grauer Memorial Lecture, hosted by the Departments of Psychology and Sociology)

## Renisa Mawani (2009) Colonial Proximities: Crossracial Encounters and Juridical Truths in British Columbia, 1871-1921 Vancouver: UBC Press.

Contemporary discussions of multiculturalism and pluralism remain politically charged in former settler societies. *Colonial Proximities* historicizes these contestations by illustrating how crossracial encounters in one colonial contact zone -- late-nineteenth- and early-twentieth-century British Columbia -- inspired juridical racial truths and forms of governance that continue to inform contemporary politics, albeit in different ways.

Drawing from a wide range of legal cases, archival materials, and commissions of inquiry, this book charts the racial encounters between aboriginal peoples, European colonists, Chinese migrants, and mixed-race populations. By exploring the real and imagined anxieties that informed contact in salmon canneries, the illicit liquor trade, and the (white) slavery scare, this book reveals the legal and spatial strategies of rule deployed by Indian agents, missionaries, and legal authorities who, in the interests of racial purity and European resettlement, aspired to restrict, and ultimately prevent, crossracial interactions. Linking histories of aboriginal-European contact and Chinese migration, this book demonstrates that the dispossession of aboriginal peoples and Chinese exclusion were never distinct projects, but part of the same colonial processes of racialization that underwrote the formation of the settler regime.

*Colonial Proximities* shows us that British Columbia's contact zone was marked by a racial heterogeneity that not only produced anxieties about crossracial contacts but also distinct modes of exclusion including the territorial dispossession of aboriginal peoples and legal restrictions on Chinese immigration. It is essential reading for students and scholars of history, anthropology, sociology, colonial/ postcolonial studies, and critical race and legal studies.





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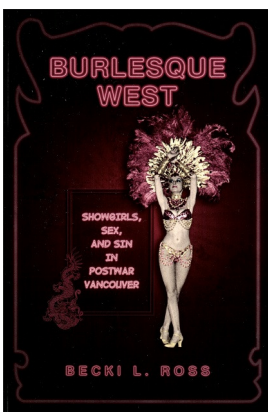


# Think Sociology!

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**Park Bench Fund for Prof. Ken Stoddart (1944-2006) - Donations are still needed** (large or small, check or credit card; tax receipts issued): Vancouver Board of Parks and Recreation, c/o Fundraising and Development, 2099 Beach Avenue Vancouver BC V6G 1Z4 or phone 604-257-8513

**Becki Ross (2009) Burlesque West: Showgirls, Sex, and Sin in Postwar Vancouver Toronto: University of Toronto Press.**



After the Second World War, Vancouver emerged as a hotbed of striptease talent. In *Burlesque West*, the first critical history of this notorious striptease scene, Becki Ross delves into the erotic entertainment industry at the northern end of the dancers' west coast tour - the North-South route from Los Angeles to Vancouver that provided rotating work for dancers and variety for club clientele. Drawing on extensive archival materials and fifty first-person accounts of former dancers, strip-club owners, booking agents, choreographers, and musicians, Ross reveals stories that are deeply flavoured with an era before "striptease fell from grace because the world stopped dreaming," in the words of ex-dancer Lindalee Tracey. Though jobs in this particular industry are often perceived as having little in common with other sorts of work, retired dancers' accounts resonate surprisingly with those of contemporary service workers, including perceptions of unionization and workplace benefits and hazards. Ross also traces the sanitization and subsequent integration of striptease style and neo-burlesque trends into mass culture, examining continuity and change to ultimately demonstrate that Vancouver's glitzy nightclub scene, often condemned as a quasi-legal strain of urban blight, in fact greased the economic engine of the post-war city. Provocative and challenging, *Burlesque West* combines the economic, the social, the sexual, and the personal, and is sure to intellectually tantalize.

*All of the faculty publications highlighted in this issue are available at Chapters, Indigo and many other booksellers.*

## Attention Sociology Alumni!

● Would you rather have this sent to you electronically? ● Would you like to receive notices about departmental events such as the Sociology Seminar Series? ● Do you have an address change/correction? Reply to us at socihead@interchange.ubc.ca

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