

Think Sociology!

Thoughts from the Head

Social life is rich in puzzles. When addressing these the sociological eye looks everywhere – space travel, climate change, ancestry – to name three. The varied content of this newsletter displays that sociological diversity.

Our Department is not all-seeing, but the material herein shows the amazing range of our talented people. In this single issue we move from 'family in space' to 'new trends in genetics/ancestry testing' to 'human-induced climate change' to 'ethnography in China' to 'double standards in making judgements.'

In the first of these, Dr. Phyllis Johnson explores how to provide essential emotional support, via the family, for space explorers, especially those on long-haul missions (e.g., to Mars). For astronauts on earth the family is a central life interest, but supporting that emotional stability from family when in space, and under stress, is not simple.

As the scientific revolutions in microbiology continue unfolding, Dr. Wendy Roth is examining how our knowledge of genetics is influencing public understandings of ancestry and race. Her research focuses upon DNA tests, now something that we can buy on the market, asking how this new knowledge that people can acquire might complicate, or not, their personal understandings of race.

Robin Sydneysmith and Ralph Matthews highlight one of the greatest challenges of our time – climate change that is occurring as a consequence of our human activity. They focus on the adaptive capacity of individuals, organizations, and communities, recognizing in part that to alter our collective behavior institutional change must be

front and centre. But do institutions have the capacity to change quickly in the face of a threat that is so diffuse, both in its causes and consequences?

Understanding cultural change is among the core puzzles sociologists explore. Sophia Woodman, one of our PhD students, is just back from China where she is seeking to understand the process of cultural change related to human rights.

Finally, Dr. Martha Foschi continues her distinguished research career by introducing ever-more clever ways to uncover how we come to form expectations about other people based on their sex or perceived race. Her work continues to show that we make judgements about performance that lead us to expect more or less from people who occupy different social categories (e.g., women or men).

This diversity of research also means that sociology has multiple ways to inform us all about the social world. One of our aims in Sociology at UBC is to continue strengthening 'public sociology.' This occurs in various guises – including this newsletter, public policy input, public speaking engagements, expert witness testimony, and media interviews. ♦



Neil Guppy
Department Head

Creating a Home Away from Home in Outer Space

by **Phyllis J. Johnson**



Phyllis at the Cosmonaut Training Centre, Star City, Russia

This year marks the 40th anniversary of astronauts landing on the moon. Most of us remember the images, or have seen those images anew as they have been played in the media. This past July when both Robert Thirsk and Julie Payette were at the International Space Station (ISS) at the same time, we were reminded of the Canadian presence in space exploration. Thirsk is the first Canadian to launch from the Russian base and the first Canadian in a six- person crew scheduled to stay for six

months on the International ISS. Julie Payette was on a Shuttle mission which included several weeks of intensive work on the ISS.

Over the 50 year period of human space flight, we have observed the astronaut and his/her family in press conferences and mourned for the families when a space disaster occurred. As we look to the future, a return to the Moon and the exploration of Mars, we again think of what this might mean for the astronauts and their families. Some aspects that will set these missions apart from the past ones are: the current longest duration in space is a little over 1 year, but the mission to Mars will be 3 years; current residents of the International Space Station have e-mail, phone calls, and video contact with their families and can even watch their favorite sports event on a live feed from Earth, while the expected time lag in communication to Mars will be 40 minutes, with periods of time when communication with Earth will not be possible at all; Earth is what astronauts admire the most out of the Station's windows, and Earth will not be visible - thus, a physical view of where "home and family" are will not be possible. Under such circumstances, finding ways to create a home-

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like feeling in the spacecraft and Mars environments may help the space explorers to cope with this longest-duration mission.

In my research, I have been identifying the role of the astronauts, their families and the space agencies in creating a “home away from home” during long-duration missions (Skylab, Shuttle-Mir, and the International Space Station). My research approach is thematic analysis of a variety of sources: published memoirs of NASA astronauts and Russian cosmonauts, Johnson Space Center Oral History interviews with former astronauts, journals written by astronauts to share their experiences with the public about their lives on the International Space Station, and interviews with retired cosmonauts who have had the longest time in space.

During the long-duration missions so far, astronauts felt at home. Systematically identifying what made each of these environments “home” has implications for the well-being of astronauts on future long-duration missions such as exploration to Mars.

Astronauts have coped with isolation and a stressful environment in long-duration missions by creating a microcosm of home life, including the celebration of special events as is customary on Earth. Establishing and carrying out traditional activities, as well as celebrating holidays and personal landmarks, helped make the new environment seem more like home. Mission control and the astronauts cooperated in the planning and celebrating of some events (e.g., Christmas, 4th of July, or an astronaut’s birthday). In others, the crew prepared a special meal to recognize birthdays and personal space markers, such as a job well done, the midpoint of a mission, or a record for an astronaut’s time in space. After 50 years of human space-flight, it is not surprising that historic space anniversaries are commemorated. Space traditions have been established and their importance is recognized by the crews. In essence, a space culture has developed.

The astronauts found ways to make essential routines such as exercise enjoyable. For example, Suni Williams set up an exercise rou-

“My research has identified what is important to the astronauts in creating a home away from home. This information will alert the space agencies to ways to make the Mars mission less stressful.”

time equivalent to running the Boston marathon, and listened to “A Short History of Nearly Everything” while running it. The astronauts also recognized the importance of food, and that tastes may change during the mission. Experimentation with foods, even creating new menu items, was one way to make the existing food supply more interesting. Eating meals together provided a time for conversation and relaxing as they might do in their homes on Earth.

The most popular activity during free time was looking out the window, identifying various earthly sites, noting the location of their home or other personally relevant places on Earth, and taking photos of what they saw outside of the windows. This highly desired activity provided a visual and psychological connection with home.

Many of the astronauts brought along their personal choices for CDs, videos, DVDs, books, etc., rather than relying on what was already on the Station. In general, they used their leisure time in personally satisfying ways, e.g., writing in journals, writing to family and friends, doing sketches of freeze-framed video shots from a window, working crossword puzzles, listening to their CDs and watching DVDs/videos, and reading books. However, there was less time available for such activities on some missions that required extensive repairs to the station, or when the work was viewed by the astronauts as “overscheduled”. In the Mars missions, it is anticipated that there will be long periods of non-work time and personally satisfying leisure will be important. The amount of materials to take with them will be quite restricted, and identifying leisure items of personal interest will be critical as the entertainment value of looking out the window will not be the same - Earth will not be visible.

The ISS astronauts in particular highlighted ways that NASA made it possible for them to enjoy leisure activities they would likely be pursuing if they were on Earth (e.g., watching a football game in real time).

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Genetic Ancestry Testing and the Meaning of Race

by Wendy Roth



“For Sale: A DNA Test To Measure Racial Mix.” This 2002 headline in the *New York Times* marked the start of a booming new industry: direct-to-consumer genetic ancestry testing, also known as “recreational genomics” or “genetic genealogy”. For as little as \$100, an individual can send in a DNA sample on a cheek swab and receive back a chart saying what proportion of their ancestry is, for instance, Native American, European, East Asian or sub-Saharan African. Other tests allow them to trace their direct maternal or paternal lineage to identify

able ancestry groups or determine which African or Native American tribe their ancestors most likely came from. Today there are more than 30 companies making genetic ancestry tests available to the public and more than half a million people worldwide have been tested.

According to the popular media, these tests are used for a variety of reasons. Testing for genetic links to tribal groups in Africa has been particularly appealing to many Black North Americans as a way of filling gaps in family trees left by slavery. Perhaps the most famous example is Oprah, who participated in genetic ancestry testing as part of the public television program *African-American Lives*, created by Harvard professor Henry Louis Gates. On the program, she proclaimed to the world (mistakenly) that the tests showed she was Zulu. Genetic ancestry tests have been used to corroborate claims of descent, such as by African-Americans who suspected their families were descended from Thomas Jefferson and his slave, Sally Hemings. Others have turned to the tests to assert membership in an ethnic or racial group, such as those seeking inclusion in Native American tribal groups or offering evidence of minority heritage to claim affirmative action qualifications. One Christian even used the test to claim Jewish genetic ancestry and demand Israeli citizenship. Grass-roots ethnic movements have also relied on the technology to support claims of a distinctive ethnic identity; the Melungeons, a group with mixed ethnic heritage in Appalachia, conducted a genetic study to advance their identity claims, and encourage DNA testing as a way for individuals to determine if they can claim group membership.

Genetic ancestry testing also has implications for forensic science and medicine. In Kansas City, Missouri in 2005, police used DNA ancestry tests to identify and focus their search for the killer of a 3-year-old unidentified girl, nicknamed Precious Doe, who was found decapitated in the woods. Testing showed that the girl, who appeared Black, was of mixed ancestry—about 40% of her genetic makeup indicated Caucasian heritage, likely a White grandparent. This information led police to concentrate their investigation on a couple who turned out to be the girl's parents and later confessed to her murder. In 2004, the U.S. Food and Drug Administration approved the first “race-based medicine:” BiDil, a heart drug that disproportionately benefits Blacks. Some journalists speculated that it may benefit patients to learn about their genetic heritage to help their doctors determine the best course of health care.

For sociologists, the availability of these tests raises a number of questions about how new genetic technology will shape public conceptions of race. For so long, we have sought to illustrate that race is a social construction. Will these tests reinforce a view of race as something biological, hidden within our genes? In sociological terms, will they reinforce a primordialist view that sees races as fixed, fundamental and rooted in the circumstances of birth. This perspective is closely related to an essentialist view which locates race in innate biological traits. Today, testing companies and the press are careful not to use the word “race,” instead using scientific terms like “haplogroup” – a genetic population group associated with early human migrations. But since haplogroups are associated with geographic regions (i.e., Europe, Asia, Africa, etc.) that are often associated with racial groups, will users make these important distinctions?

It is also possible that genetic ancestry testing may reinforce an alternative perspective – a constructionist view of race. This approach sees races as groups created through social processes occurring in specific historical contexts. Racial identities are viewed as fluid, resulting from the interaction of how individuals and groups respond to specific circumstances and how they are classified by others. Someone who has always classified herself in a given racial group but receives evidence of a different heritage may question the meaning of racial categories. As some journalistic accounts attest, test results may serve to reinforce the knowledge that all humans have mixed racial origins and long-held identities are more a matter of lived experiences than what their genes tell them. In 2005, a sociology professor at Pennsylvania State University arranged for students to take genetic ancestry tests in order to challenge their static concepts of race and ethnicity and to push them toward a deeper discussion of human connectedness. The founding of Sorenson Genomics, one of the larger companies providing genetic ancestry testing, was partly motivated by the founder's belief that ancestry tests will show that all races are part of a common humanity and promote peaceful inter-group relations. Perhaps these tests will help people see race as more of a construction than they ever realized before.

What are the implications of these concepts of race for interracial attitudes and friendships? Some people who uncover unexpected ancestries through genetic testing do decide to embrace their newfound heritage or the new relatives and communities it connects them to. After using genetic testing to confirm her Jewish heritage, Bernadette Gonzalez, a Mexican-American Colorado native raised Roman Catholic, joined a synagogue and decided to convert to Judaism. DNA test results prompted Marion West, a White cattle rancher from Missouri, to contact and develop a friendship with his newfound African-American distant cousin in Harlem. He eventually visited her and attended her all-Black gospel church, something he would likely never have done otherwise. These accounts are only anecdotal media reports. But they sug-

gest that genetic genealogy might do as much to reduce racial and ethnic boundaries as to reinforce them.

Another concern of many observers is that by marketing these tests directly to the public, without having genetic counsellors or other professionals available to discuss the results, test-takers will be apt to misinterpret what the tests can and cannot say. For instance, the most common types of tests are the mitochondrial and Y-chromosome tests, which trace the direct maternal and paternal lines, respectively, but cannot speak to anyone off that direct line (a mother's father, or father's mother's mother, for instance). If such a test suggests Irish ancestry, a customer may not realize that this is only a small fraction of the many ancestries that contribute to her or his complex family portrait. Do people who take genetic ancestry tests give precedence to the ancestries that the tests can reveal in contrast to those that they cannot?

I am trying to answer these and other questions about the social impact of genetic ancestry tests in my research. Through qualitative interviews conducted by phone with people who have taken genetic ancestry tests, I am exploring how people who identified as White, Black, Asian, Native American, and Hispanic before taking these tests are reacting to them and changing their concepts and their behaviour. The research is still in its early stages, but some interviews suggest that many customers are extremely knowledgeable about the science behind genetic testing, as well as its limitations. While they

may, for instance, feel a stronger connection to an Irish ancestry if this is what their mitochondrial DNA test reveals, they realize that this is only a fraction of their ancestry. I would argue that this bears little difference from the types of filtering among identities that has occurred long before this technology appeared. People exercise different “ethnic options” by connecting more to some identities than others, whether because those identities are suggested by their surname, reinforced in their neighbourhood, or simply are associated with more enjoyable holidays, food, and customs. Genetic technology, like many forms of technology, seems to give people new sources of information without necessarily changing the patterns of what they do with it. However, the real measure of change will be if members of visible minorities are equally able to embrace new racial or ethnic identities revealed by the tests and have those new identities accepted by others. Earlier studies show that non-Whites have fewer “ethnic options” because racialized minority identities are imposed on them and tend to override other identities to which they may have equal claim. While it is still too early to tell, some preliminary interviews are suggesting that genetic ancestry testing may be one way that visible minorities can claim other ethnic and racial options, too. ♦

Wendy Roth has received a major infrastructure grant to support her work on the social impact of genetic ancestry testing. This summer, Wendy was awarded a Canada Foundation for Innovation Leadership Opportunities Fund Grant. These competitive grants are usually awarded to the natural sciences to pay for equipment, laboratories, and supplies. Wendy will use this grant to renovate space in the Anthropology and Sociology building in a research laboratory that will provide secure storage of the sensitive data related to genetic tests, work and meeting space for research assistants, and equipment for conducting and analyzing interviews.

Sociology in the Greenhouse: exploring social dimensions of climate change

by Robin Sydneysmith and Ralph Matthews

Sociology doesn't need climate change, but it is increasingly clear that climate change needs sociologists. Earth's climate is fundamentally a biophysical system, driven by the energy of the sun and perpetuated by the interactions of water, air and living organisms. It is endlessly dynamic, rolling along in cycles that range from the seasonal to the millennial. Lately it has been discovered that since the dawn of the industrial era human activity has contributed substances to the atmosphere that are altering the dynamics of the climate system anew. Science explains anthropogenic climate change or "global warming" as the result of the build up of heat trapping gases in our atmosphere leading to a general warming of the climate system and gradually to a host of bio-physical changes in both terrestrial and aquatic ecosystems. However, understanding the bio-physical causes and consequences of climate change is only the tip of the (melting) iceberg. Beneath the surface climate change is very much a social phenomenon, driven by human action and resulting in complex social impacts and reactions. Comprehending the dynamism and diversity of social processes that lie behind the causes of climate change and those which govern how we respond is as vital to our survival as identifying climate tipping points and dangerous biophysical thresholds.

The social dimensions of climate change range from the challenges of slowing or halting anthropogenic forcing (mitigation) to the demands of trying to manage or merely cope with the climate change and related impacts to which we are already committed (adaptation). For most communities and individuals, the 'causes' of climate change are largely beyond their own or local control. Organizations and residents of communities may, with good conscience, reduce their greenhouse gas emissions, but their actions will likely not significantly reduce local climate change impacts as the primary causes of climate change are likely to be found elsewhere. Given this, communities must primarily *adapt* to the impacts of climate change, at least for the foreseeable future. Thus, assessment of the *adaptive capacity* of local individuals, organizations and communities is important if we are to seek effective respite from the impacts of climate change. The Third Assessment Report of the Intergovernmental Panel on Change¹ emphasizes not only the need for assessment of adaptive capacity but also the necessity of developing ways and means to *build* adaptive capacity at multiple levels of society. While adaptation takes place principally at a local scale where impacts manifest, the capacity to adapt is an inter-scale issue which involves local resources and abilities and external inputs, principally from higher levels of government. Again, complex and dynamic social processes lie at the heart of understanding and action. Ecologists, Geographers and Economists have perhaps done the most to advance theoretical understanding of adaptive capacity and feature prominently in the development of a variety of methods that attempt to define and measure adaptive capacity. Until quite recently sociologists have been largely absent from such discussions and yet sociology is uniquely positioned to make positive contributions to the conceptualization and analysis of adaptive capacity, towards answering such

questions as; how do communities prepare and respond effectively to climate change? What is the nature of adaptive capacity? What organizational processes and policies are necessary to meet the multiple challenges of climate change? What are the social impediments and/or facilitators that influence the capacity to respond?

Our initial inquiry in to some of these questions focused on six communities along the BC coast (three First Nations and three 'settler' communities).² The study was an individual scale analysis of perceptions and understandings of change and local capacity to respond. We learned that whether or not climate change is observable it remains for many an abstract phenomenon. Responding to climate

change is viewed primarily in terms of mitigation; the responsibility for which lies outside the community, usually with higher levels of government and those in higher-emitting urban centres. Adaptation on the other hand is simply a fact of life in coastal BC. Adaptation to climate change is a reactive process that is likely to be undertaken only as a byproduct of choices and actions taken in response to other stimuli (e.g. in response to a natural hazard, a change in a natural resource stock or an economic impact such as a loss of employment or a market change). In order to get at what adaptive capacity at the community scale actually means we need to understand and assess the context in which adaptive decisions, planning and action take

place. What social processes and conditions facilitate or enable adaptive responses to climate change? That is what are the key social mechanisms that are most relevant to actualizing adaptive capacity – however that might be defined?

The answer it seems has to do with institutions and the central role they play in guiding and enabling societies to respond effectively to environmental change. In speaking to the mechanisms and changes required in pursuit of sustainable development the Brundtland Commission argued in the 1980's in *Our Common Future* that the, "... real world of interlocked economic and ecological systems will not change; the policies and institutions concerned must" (Brundtland, 1987:9). More recently others have called for a comprehensive evaluation of institutional causality, performance and design³ and for greater emphasis on the various roles of institutions in facilitating local adaptations.⁴ Notwithstanding the recognition that governance institutions somehow are a (if not 'the') key to understanding and building adaptive capacity, there is still much work to be done to operationalize the analysis of institutional processes and how they work.

New institutional analysis (hereafter NIA) offers insight and, we think, a potent approach for investigating the mechanisms and processes of institutional change and how institutional capacity might be understood, assessed and ultimately built. NIA has (overlapping) intellectual roots in history, economics and sociology in which institutions are defined variously as including collections of norms, rights, practices, and decision making procedures. As such, institutions help to (re) produce specific social roles and practices and guide the interactions between occupants of social roles. Echoing the fictional character



Forest fires are expected to be on the increase with climate change. This is an area freshly burned in 2006, the grass is coming back and people are still mountain bike riding in the 'forest' a year later.... one of the many faces of 'adaptation'.

Captain Barbosa, institutions are like the Pirate's Code, "...more what you'd call *guidelines* than actual rules," they structure and channel behaviour but are open to interpretation and reinterpretation over time. Our application of NIA focuses on the dynamic processes of social behaviour that go on within institutional contexts and how these create or inhibit adaptive capacity. Institutions shape 'capacity' in various ways, for example, by enabling or inhibiting regulatory processes to operate effectively in response to the challenges of seen and unforeseen risks and changes, including those related to climate change. Similarly, in what ways do local actors, operating within institutional frameworks, have the flexibility to create new roles when faced with unique or changing situations.

In a series of studies with a common theme of trying to get at adaptive capacity at a community and/or regional level we are attempting to operationalize ways to go beyond the idea of institutions as the culture of organizational life, go beyond the idea that institutions are 'social glue' that hold things together and guide community life. We are after those specific elements of institutions that shape or frame behaviours such as decision making, program development, policy implementation, inter-agency cooperation and shared learning. How do institutions affect organizational capacity to deal with change? We think that in large part this happens around decision making and action. For example, what potential is there to respond creatively within the organization and to make links to other governance units to solve problems? Do institutional practices foster cooperation or is there a 'silo' effect that leads to duplication of effort and lost opportunity to share resources, knowledge and capacity? The guiding framework for this work is built around the concepts of 'fit' between institutional arrangements and the biophysical environment, the 'interplay' between various levels of governance, and issues of 'scale' with respect to the transfer of knowledge and capacity that can – and if we are being effective, ought – to occur between multiple levels of governance.⁵

Our first application of these ideas is through an ongoing study funded by the International Polar Year 2007/08 in which we are partnered with the City of Whitehorse, Yukon Territory. The study is part of the CAVIAR project (Community Adaptation and Vulnerability in Arctic Regions) an international effort comprised of 26+ community cases across eight circumpolar countries. In other work we are continuing to refine our institutional framework to examine issues of vulnerability and adaptive capacity in First Nations communities partnered with the Centre of Indigenous Environmental Resources based in Winnipeg. The \$300K project, "An Assessment of Climate Change and Adaptive Capacity in Aboriginal Communities South of Sixty" is in its second of three years funded by Indian and Northern Affairs Canada. Matthews has also partnered with the community of Gibsons, BC providing an institutional analysis of this west coast community as part of \$2m international CURA (Community University Research Alliance) "*Managing Adaptation to Coastal Environmental Change – Canada and the Caribbean*", led by Dan Lane of the University of Ottawa.

Two proposals currently under review include: (a) a Tri-Council funded Networks of Centres of Excellence proposal, *Water Security and Community Solutions Network (WCSNet)*, led by Andrew Weaver of University of Victoria and (b) a proposal to the Future Forest Ecosystem Science Council of the BC Ministry of Forests and Range, led by Dirk Brinkman of Brinkman and Associates on behalf of the First Nations owned and operated Coast Tsimshian Resources Ltd. These are exciting initiatives in which we are teamed with multi-disciplinary groups of natural and social scientists, technical experts, community leaders, First Nations and practitioners from both industry and government to improve capacity to plan and adapt to climate and other challenges in a potentially rapidly changing future. We continue to

refine the methodology and research design in an effort to break new ground for sociology and contribute to the adaptive capacity of the communities in which we work. In so doing we hope to encourage the expansion of sociological interest and effort in meeting the climate challenge.

¹McCarthy, J.J., Canziani, O.F., Leary, N.A., Dokken, D.J., White, K.S. (Eds.), 2001. *Climate Change 2001: Impacts, Adaptation and Vulnerability*. Cambridge University Press, Cambridge.

²This project, entitled "The Co-management of climate change in coastal communities of British Columbia: social capital, trust and adaptive capacity" involved UBC colleagues IRES Associate Professor Terre Satterfield and Dept. of Sociology PhD candidate Nathan Young (now Assistant Professor at University of Ottawa), Matthews and Sydneysmith.

³Young OR, King L, Schroeder H. (Eds.) 2008. *Institutions and Environmental Change: Principal Findings, Applications, and Research Frontiers*. MIT Press. Cambridge, Massachusetts.

⁴Agrawal, A. 2008. *The Role of Local Institutions in Adaptation to Climate Change*. IFRI Working Paper #W08I-3. International Forestry Resources and Institutions Program. School of Natural Resources and Environment, University of Michigan.

⁵Young et al. (Eds.) 2008. ♦

Being Nosy in China - by Sophia Woodman

Before I embarked on my fieldwork in Tianjin, China, on a Fulbright U.S. Student Scholarship in autumn 2008, some people I consulted were skeptical about whether I could do ethnographic research or observe anything "real." You are a foreigner, they said, you will be shown model institutions and people will not tell you what they really think.

Within 10 days of arriving in Tianjin, I was already starting in my first field site, one of four I eventually worked in over the course of my 10 months in China. This neighborhood committee was certainly a model in its area, as all the award plaques on the walls of its activity room attested. I was there almost every work day for more than two months, and while there were certainly things people avoided talking about in front of me, keeping up a show for my benefit wasn't really feasible.

In fact, ethnography seemed easier in China than it might be in North America: people there look closely at what others are doing all the time, being nosy is the social norm. In my experience, there was never any sense that a case or an issue was a person's "private" business, everyone felt free to join in any conversation, read what was on another person's desk, or offer their advice or experience. Although my being *that* nosy might not have been welcome, I came home with a wealth of observational data that I am now starting to write up. There is so much that I wonder where to begin!



Sophia Woodman, PhD student, centred in photo

Status, Performances, and Double Standards for Competence

by Martha Foschi

I am glad to have this opportunity to share some news about my recent research. Many of you have taken courses from me, and you may remember that I often talked about expectation states theory and the experiments I was conducting.

For several years, I have been investigating issues concerning status based-expectations, actual performances, and the inference of competence. Assume a situation in which two or more persons who differ on a factor perceived to have status value in their larger society (e.g., gender, skin colour) have achieved equal levels of objectively evaluated performances on a non-trivial task. A central question is: are these performance levels sufficient to cancel status effects, so that the two persons are considered to be equally competent (or incompetent) at the task at hand? I have proposed that status effects remain, and that the use of competence double-standards (stricter for those performers defined as of lower-status) is a key social mechanism that allows for the maintenance of the existing status hierarchy. This mechanism is often either a secretive or a taken-for-granted practice that devalues some performers with-

out explicitly defining their outcomes as of low quality, but simply judging them as "not meeting the standard." Several studies, both experimental and non-experimental, by myself as well as others, confirmed this hypothesis. The large majority of these studies have involved gender as the status factor.

In many work settings, double (and sometimes even multiple) standards persist because there are no clearly formulated, universal standards for competence. My most recent work investigates whether providing such standards to both male and female participants blocks the activation of biasing mechanisms.¹ The results both (1) confirm that double standards are a factor when no single standards are provided, and (2) show that universal standards can block that practice. Findings also indicate that the participants' perceptions of the sex-linkage of the experimental task and their own levels of performance moderated the intensity of the double standard they used.

I am looking forward to the next projects. My plans include extending ideas from double-standards theory to the evaluation of candidates in a variety of work settings, particularly competitions such as those for jobs, contracts, promotions, grants, and fellowships. I am also interested in studying other status factors such as ethnicity and nationality, as well as a range of performance levels from excellent to very poor. Another worthwhile extension would be to explore standards based on feelings of either like or dislike towards the performers. A central interest in this work is to continue to identify conditions under which it is possible to block the use of double standards - and thus create achievement contexts that result in a fairer distribution of rewards.

Throughout, I have been truly fortunate to have the help of very competent and enthusiastic research assistants, the majority of whom are now graduates from this Department. Some of you also became my co-authors in published work: Shari Buchan, Sandra Enns, Margaret Foddy, Sabrina Freeman, William M. Hales, Stephen D. Hart, Larissa Lai, Vanessa L. Lapointe, Marie Lembesis, Kirsten Siger-son, Junko Takagi, Jerilee Valenzuela and G. Keith Warriner. My warm thanks to you all - the work would not have been possible without your help.



Professor Yunshik Chang: Retired(?)

Professor Yunshik Chang is retired. What this effectively seems to mean is that he still comes to work six days a week, he continues to conduct research, and he is perhaps a more prolific writer now than ever in the past. Although he does no direct, in the classroom teaching, he still educates through his writing and research output. Most recently he has edited (with Steven Hugh Lee), a collection of papers titled *Transformation in Twentieth Century Korea* (London: Routledge 2006) and a second collection (with Hyun-Ho Seok and Donald L. Baker) *Korea Confronts Globalization* (London: Routledge 2009). He has also just completed a first draft of a book manuscript under the title, *The Personalist Ethic and New Korea*. Currently he is working on a newer project, "Democracy in South Korea." He is doing, in retirement, the scholarship that he has always loved to disseminate.



¹ Foschi, M. 2009. "Gender, Performance Level, and Competence Standards in Task Groups." *Social Science Research* 38: 447-457. ♦

Alumni - where are they now?...

Kelly Campbell, MA 2003

As an undergraduate, I decided to major in Family Studies because my mother advised me to follow my passion. Throughout my undergraduate studies at UBC, I took advantage of many great opportunities including research, serving on the Family Studies student council, and participating in a study abroad at UCLA. Upon graduation, I enrolled in upper division FMST classes while I contemplated my future career. I soon realized that a Masters degree in FMST would be the best option for me.

My graduate studies at UBC were incredibly rewarding. Not only was I able to learn from some of the most prominent scholars in the Family Studies field, but I got to know my professors on a more personal level. I served on search committees, gained Teaching Assistant experience, and attended professional conferences.

After graduating, I again took time off school to evaluate my plans. I began researching Ph.D. programs in the United States and after careful deliberation, decided to attend the University of Georgia to work with Dr. David Wright.

My academic interests have always focused on two areas: couple relationships and ethnic minority families. During my studies at UGA, I pursued both interests in the areas of teaching and research. I taught two classes (Development of Interpersonal Relationships and Diversity in Human Development and Family Systems) and presented and published my research at professional conferences and in peer-reviewed journals. I conducted a study abroad at the University of Crete, where I fostered a collaborative relationship with Dr. Kosta Kafetsios. Dr. Kafetsios and I published a manuscript about couple relationships written entirely in Greek and have continued to work

together on several projects. In my final year at UGA, I interviewed with a number of universities and happily accepted my current position as an Assistant Professor of Psychology at California State University, San Bernardino.

In my first year at CSUSB, I was awarded three internal grants to begin working on my emergent program of research that focuses on interpersonal chemistry in friendships and romantic relationships. I additionally established a research lab where I supervise undergraduate and graduate students on various projects related to interpersonal relationships. My research was recently recognized with the 2008 Outstanding Research Article Award from the *Family and Consumer Sciences Research Journal* for a coauthored paper on premarital education. In addition to research, I teach several classes including Parenting and Family Relations, Personality Psychology, and Race and Racism. My interest in ethnic relations has helped me secure an elected position on the Ethnic Minority Board for the National Council on Family Relations, which has proven to be an incredibly rewarding position.

I am excited about my career as a professor in the field of Family Studies and am grateful for the solid foundation provided by the FMST program and faculty at UBC. ♦



Clare Hacksel, BA 2006

You only need to visit UBC once to see how large and imposing a place it can be. To a first year student arriving from Ontario and moving into the dorms the campus can seem that much more overwhelming. At least it was for me. Feeling lost and having no idea what degree I wanted to pursue I enrolled in what my friends would call the buffet program, taking courses from across the various departments and faculties. It was not until I found myself in Dr. Andre Smith's Sociology of Health course that I realized I wanted to pursue Sociology. Dr. Smith encouraged me to enroll in the honours program and under the guidance of Dr. Amy Hanser I produced my thesis exploring the social implications of disease mongering by pharmaceutical companies. I was also fortunate enough to be enrolled in Dr. Vinay Kamat's graduate course on Medical Anthropology that critically informed my understanding of the social determinants of health. In my final term at UBC I took Dr. Dan Zuberi's course Urban Sociology which first introduced me to urban social issues. Dr. Zuberi brought Dr. Dan Small from the PHS Community Services Society into our class to speak about housing inaffordability in Vancouver, this lecture lead me to write my final paper on the subject.

Upon graduating I spent two years working with Big Brothers of Greater Vancouver. Having stayed close with Dr. Zuberi he encouraged me to apply for graduate school. I was fortunate to complete my MSc in Comparative Social Policy with an emphasis on Health Care Policy at the University of Oxford this past spring. Upon graduation I returned to Vancouver to work with Dr. Small at the PHS where my research topics are related to urban poverty, homelessness and health in the Downtown East Side. Few people are fortunate enough to find work in exactly the field they are interested in, I feel privileged that my experiences with UBC Sociology lead me to one such career. While I look forward to continuing my education and developing my skills as a public policy researcher I am eternally grateful to this department for helping me shape my trajectory thus far. ♦



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Think Sociology!

(Creating a Home Away From Home in Outer Space... continued from page 2)

This is an example of how technological advances have made it possible to transport Earth life to Space, which was not as available with the earlier long-duration missions - and may again become less possible on a Mars mission.

While in space, the astronauts talked about the station as "home". Michael Foale described his arrival at Mir: "Going into the Mir living area, I was pleasantly surprised at the cheerfulness of the atmosphere there. It was kind of a warm, welcoming, cozy place, in spite of the masses of cables and equipment and wires that are on the walls. Nonetheless, it looked like a home." Suni Williams contrasted how she felt when she arrived with how she felt after being on the Station for a while: "I almost can't remember how unnatural and difficult it was to live in space when we first got here...space is now my home and very comfortable."

Astronauts took along personal mementos and photos to remind them of their families and home, and family members provided them with care packages of favourite foods, gifts, photos and letters, all of which were delivered during the mission. These tangible reminders of home and family brought reminders of life on Earth to their home in Space.

The other main contribution of family members was engaging in sufficient two-way communication to keep the astronaut connected with what was happening in the lives of their families back home. As evidenced by the comments of the astronauts, NASA's role in facilitating communication with family has improved over time. Another key point is that in spite of all of the high tech communication, having a chance to read letters and get care packages is highly important in the lives of astronauts in space. While communication channels will be possible for the Mars mission, it is unlikely that care packages, the physical reminders of home, will be available.

Creating a homelike experience in space may have helped the astronauts deal better with the time away from home and family. As such, the space station became a home that they grew fond of and were ambivalent about leaving. Creating a homelike environment that mirrors life on Earth was very important and is likely to be important on future lengthy space exploration missions, such as Mars. My research has identified what is important to the astronauts in creating a home away from home. This information will alert the space agencies to ways to make the Mars mission less stressful. ♦

Attention Sociology Alumni!

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Think Sociology is issued semiannually. Editors: Kristin Sopotniuk and Neil Guppy.

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