

ty; rather, it is viewed in the context of a changing society.

The volume is divided into four sections. The first section situates the theories and research in both historical and social settings, as well as laying out many broad points that will be elaborated on in later chapters. The second deals with studies of internal structures of firms, examining several different industries and looking at the way that different firms have tried to adapt to the changing economic climate. The third section is dedicated to trust systems between firms when multiple firms must collaborate with each other. The final section looks at the difficulties of shifting both structure and corporate culture to a more collaborative model.

This is a forward-looking book; it shuns both conservative calls for the revival of traditional community and libertarian ideals of unfettered individualism. This is not a rejection of hierarchy; one theme that runs throughout the volume is the need for both flexible collaboration and hierarchical structure. In particular, the authors point to the use of hierarchy as a conduit through which collaboration can flow.

The volume's greatest strength is its emphasis on case studies and real-world application. The authors hail from both the academic and business world, and do an excellent job of blending nuanced theory with empirical evidence. Rather than simply state that a particular process must be reexamined, specific examples are given of the step-by-step application of that process. By examining specific industries, the authors are able to get into details of how a particular process may be useful in one firm but not in another. These comparisons highlight the flexibility of the collaborative community and strengthen the book's arguments. In addition to comparative analysis, the authors also do a very good job at extending their theoretical assumptions to different levels of society. The theory is extended up to the level of government, as well as down to the level of the family. This helps to illustrate the point that the firm cannot be seen as an isolated social element, but is in fact indicative of changes in society at large.

With the exception of Alder's chapter on software engineers, and to a lesser extent Quan-Haase and Wellman's chapter on computer mediated communication, what is

largely absent from this volume is the voice of the workers in these firms. While this may be outside of the scope of this volume, an examination of the perceptions of employees would have provided a better buffer against conservative critics and improved the reader's understanding of the experience of this new form of community.

This critique notwithstanding, this volume is an excellent examination of how the workplace is evolving and adapting to this new form of economy. Because of its heavy focus on macro-level issues, it may not be as useful to readers interested in worker experiences. However, the volume makes a significant contribution to ongoing debates on the nature of trust and economic success, and as such should be recommended to readers interested in those discussions.

COGNITIONS, EMOTIONS, AND IDENTITIES

Social Isolation in Modern Society, by **Roelof Hortulanus, Anja Machielse, and Ludwien Meeuwesen**. New York, NY: Routledge, 2005. 288 pp. \$165.00 cloth. ISBN: 0415367689.

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When first learning theory construction in graduate school, I was urged by my professor to keep it simple, even for the most complex ideas. However, I thought that a theory concerning the concept of social structure would require an amalgamation of its very diverse portrayals—an enterprise that would result in a theory that was equally complicated. The trick to creating such a theory, I was told, would be to recognize the simplicity of the social structural process that was the nexus for all of the intricate theoretical propositions from many sources. I must admit that at the time I did not fully understand this analysis of intersecting theories and research programs, but was intrigued.

For a truly outstanding demonstration of this idea, I urge you to read Hortulanus, Machielse, and Meeuwesen's tome on the subject of social isolation. These authors spin an elegant theoretical web that captures the social structural phenomenon of social isolation. They manage to locate a meeting point of social capital theory, modernity theories, network analyses, social structure and personality theories, and psychological theories, which examine the cognitive and emotional aspects of loneliness. In so doing, the authors depict the objective portion of the social structure of isolation as well as the subjective, constructed meanings of isolation.

The enormously innovative feature of this book's study, which represents a connective point of variegated research programs, is the social contacts typology. The duality of social structure is represented by its four categories, which are a cross of levels of informal network size and feelings of loneliness. The categories of the social contacts typology are as follows: (1) the socially competent (large network and no loneliness); (2) the socially inhibited (small networks and no loneliness); (3) the lonely (large networks but still lonely); and (4) the socially isolated (small networks and are indeed lonely). With this typology, the authors demonstrate that it is not only the extent of one's network, but also the experience with and interpretation of one's network that truly connotes social isolation. It is the very simple, but not simplistic, way to begin theorizing about the antecedents of, and consequences for, degrees of social isolation.

After developing their social contacts typology, the authors spend much of the rest of the book giving it a thorough statistical workout. They use a cross-sectional sample of Dutch respondents (so refreshing to see something other than a sample of Americans!) to explore the number of persons who fall into each category. Then, they seek answers to other important questions: Who are the people that make up these categories? What are the potential causes for falling into each category? What are the associations between this typology and health and mental health outcomes? How does social environment, life events, personal competencies and societal participation factor into this story of social isolation?

Some of the findings of the study are not unexpected. The usual suspects are significant, negative predictors for the likelihood of being classified as socially isolated: marriage and/or partnership, education, and income. However, some interesting new predictors are found. For instance, those with adverse memories of a bad childhood are more likely to be found amongst the socially isolated than within the other categories. Those who perceive that they give more to people in general than they receive in return are more likely to be socially competent; those who perceive that they receive much more than they give are likely to be among the socially isolated. And, positive life events are not associated with social contacts; rather, the higher the number of negative life events, the more likely one will be classified within the socially isolated category.

In a very interesting conclusion to their study, Hortulanus, Machielse, and Meeuwesen posit that this social contact classification system represents a newly emergent, general axis of inequality in modern society. Much like how race/ethnicity correlates with other social inequalities, so too does this construct. However, those who are socially competent do reap real social advantages that those from the other three social categories do not. This is a very interesting claim, but one that definitely needs further research to verify—in the past, social psychologists who study social inequalities have also tried to equate network characteristics to social advantages and disadvantages with mixed results. However, these assertions could lead to a fruitful line of research.

In fact, probably the greatest thing about this book's study is the list of questions it raises: Could we do cross-cultural work to verify the usefulness of the social contacts typology? Could we study populations longitudinally to explore if actors fall into and out of different categories and why? And what are the practical, policy implications of it all?

This well-written, well-analyzed study of social isolation should be on the shelf of anyone interested in social structure and its effects on the individual. Moreover, I also admire this piece for the authors' elegant construction of a completely new theoretical construct. One can create something new from the eclectic theories of disparate fields. This provides both positive confirmation for

my professor's assertions and inspiration for us all to do the same.

Stripped: Inside the Lives of Exotic Dancers, by **Bernadette Barton**. New York, NY: New York University Press, 2006. 212 pp. \$20.00 paper. ISBN: 0814799337.

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Given this book's fascinating observations, it was rather predictable that I would be stared at when reading *Stripped: The Lives of Exotic Dancers* on my way to work on the New York City subway system. As Erving Goffman suggested, contagion effects can touch those who, as scholars or even just readers, are associated with subjects deemed "deviant." Add sex into the equation—a topic that remains at once taboo and titillating—and prurient interest is likely to be stirred. In this case, it may also be disappointing since this book is, above all, a work of good sociology.

Stripped reflects close to ten years of research during which Bernadette Barton did extensive interviewing at a variety of strip clubs in San Francisco, Honolulu, and a Southeastern U.S. city she calls "Silverton." The result is a multi-faceted and nuanced account that deserves to be read in sociology classes from "Intro" through social problems (i.e., including but not limited to its obvious relevance in sex and gender courses). Barton writes in a way that is at once academically informed and readable, demonstrating sensitive concern for and connection with the women whom she focused on. But I also admired Barton's book for how she pointed beyond the "sex debates" that have antagonized feminists over the last several decades. These debates have tended to divide, in an either/or fashion, feminist emphases on women's achievement of sexual freedom and pleasure (i.e., agency) from feminist concerns about institutionalized patriarchal discriminations (i.e., structures).

Empirical evidence from the women she interviewed, though, leads Barton to argue that both structures and agency, pleasures and pains, characterize the experiences of exotic dancers—albeit at different times. Barton highlights the role of temporality in this

particular social milieu. On one level, like most scholars of sex-based labor, Barton finds that structure—class—affects women from the outset. Virtually no one she interviewed would have turned to stripping were it not for the relatively quick and greater economic benefits it offers female workers due to age-old subordinations. But, for many women who strip, there were also, especially at the outset, liberating moments and special enjoyments: the sense of power from knowing one is attractive and desirable enough to be looked at obsessively, and that men pay for this privilege; for some, just the artfulness, the musicality, of dancing; and/or, for others, the thrill, the very distinctiveness, of dancing in public semi-nude or altogether naked.

On the other hand, and there is another hand, Barton observes that for most women, such pleasures are short-lived. She posits that, virtually as a rule, the longer someone dances in strip clubs or peep shows, the more what Barton refers to as a "toll" starts to be exacted. These pains, too, are of myriad kinds. One, linking these women's experiences with that of other subjects of sociologists' interests—e.g., men whose labor, in the context of sports, likewise depends on their ability to live off bodily capital—involves age. As lap dancers move into, say, their 40s, will they feel obsolesced when seeing attentions once aimed at themselves turning toward younger female bodies? Then too, as Barton carefully documents, the sheer likelihood of encountering men who are abusive in some way—yelling sexist epithets, grabbing at women's breasts or butts even in establishments where doing so is off limits—increases over time. Consequently, some women find the novelty wearing off and feelings of alienation about this job's physical and emotional requirements developing. (As Barton notes, Hochschild's concept of emotional labor pertains.) One may tire of dancing in spiked heels and sometimes climbing in them (!), a kind of bodily exertion that the non-sociologist strip-club patron may never even think about.

Perhaps even more germane is that many strippers know, at some level, that their work is not viewed positively in the larger society. Thus while a young college student may not experience negative reactions—finding, instead, that people think her stripping inter-