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Principles of  
**Sociology**

Canadian Perspectives Third Edition



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Principles of

# Sociology

Canadian Perspectives

Third Edition

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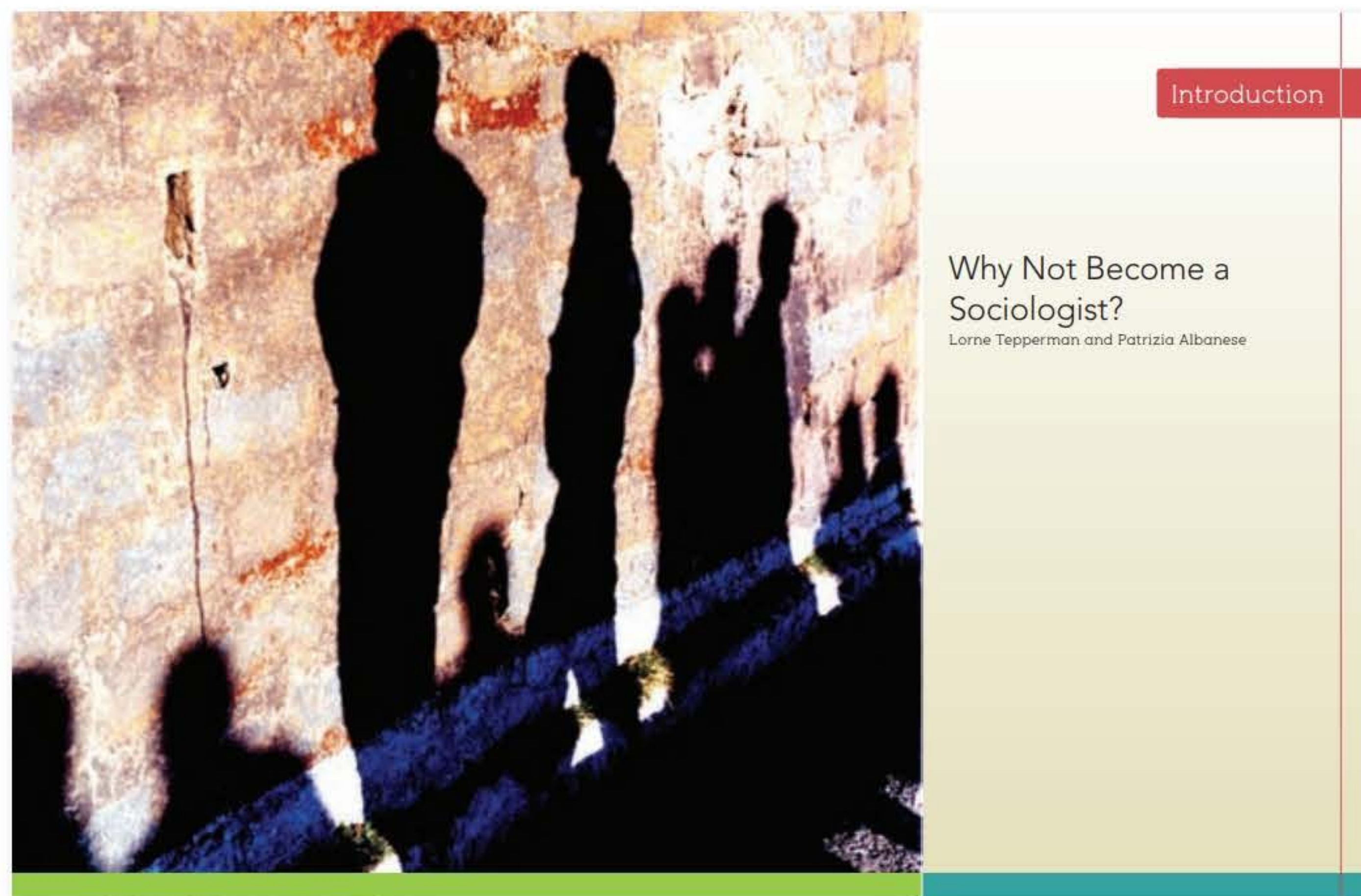
# preface

## From the Publisher

While preparing this third edition of *Principles of Sociology: Canadian Perspectives*, the general editors, contributing authors, and publisher kept in mind one paramount goal: to produce the most authoritative, accessible, and interesting introduction to sociology available for Canadian students.

The revision builds on the strengths of the well-received first and second editions and incorporates many new features designed to enhance the book's usefulness for students and instructors alike.

## Highlights of the Third Edition



### NEW INTRODUCTION

An introduction has been added to better acquaint students with the discipline of sociology and its origins, development, and significance.

### NEW CHAPTER ON THEORY AND RESEARCH METHODS

Tony Thomson joins Bruce Arai to craft a new chapter. Revamped for the third edition to provide better linkages between classical theory and contemporary ideas, this chapter uses clear and accessible language to break down complex theory and ensure that students are engaged and prepared for the chapters that follow.



## NEW CONTRIBUTING AUTHORS

For the third edition, we welcome several new contributing authors: Tony Thomson (sociological theory and research methods), Barbara Mitchell (being social), Dorothy Pawluch and William Shaffir (status, roles, and identities), Alicia D. Horton (deviance), Sara J. Cumming and Ann D. Duffy (class status and inequality), Janet Siltanen and Andrea Doucet (gender relations), Howard Ramos and Karen Stanbridge (politics and social movements), Liam Swiss (globalization and social change), and Cheryl Teelucksingh (population, urbanization, and the environment). These prominent sociologists join our seasoned team of contributors to produce a new edition of the highest quality.

## NEW “UNDER THE WIRE” THEME BOX

New “Under the Wire” boxes analyze the ways in which current media and new technologies influence social patterns and behaviours.

Teamed with four additional theme boxes, these features are spread throughout the text to keep students motivated and encourage them to think analytically about key concepts.

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### SOCIOLOGY in ACTION

#### Brownfields Redevelopment

Trendy lifestyle-oriented advertising beckons young professionals to come work, live, and play in the modern metropolis. Normally, gentrification is associated with upscaling existing lower-income, inner-city neighbourhoods. However, urban renewal in Toronto has currently been targeting underutilized and virtually abandoned industrial brownfields sites. In downtown Toronto, brownfields sites have become hot properties, especially if they are close to the downtown commercial and financial centre and the coveted Lake Ontario waterfront. This instant form of gentrification (Rose 2004, 7) involves the claiming of previously undesirable industrial spaces by the middle-class and upwardly mobile. Tension over scarce resources in downtown Toronto is positioning those on the side of capital (developers, real estate agents, and potential middle-class residents) against the subsistence needs of marginalized groups and marginalized land uses.

Cheryl Teelucksingh, an environmental sociologist in Toronto, used the issue of brownfields redevelopment to examine important environmental justice and citizenship questions, such as who has claims to space in the city and who belongs in the city. Teelucksingh's research considered how universal and egalitarian rights to the city are threatened when stakeholders with fewer resources become vulnerable to environmental inequalities.

The study involved an analysis of various stakeholders' perspectives (e.g., people living near brownfields, affluent residents, and public- and private-sector interests) on brownfields redevelopment in light of competing needs emerging from post-industrialization and shifts toward neo-liberal agendas in Toronto. Based on this analysis, the study found that brownfields gentrification is a unique form of gentrification that has the potential to isolate lower-income and ethno-racial groups into limited neighbourhoods in downtown Toronto, to minimize the focus on creating affordable housing for Toronto's growing population, and, ultimately, to tarnish Toronto's image as the ideal Canadian multicultural urban centre that includes mixed-income neighbourhoods in the downtown core. The development of brownfields in downtown Toronto is resulting in social and environmental inequalities as well as new forms of resistance, such as demonstrations in support of the rights of the homeless and those living in poor-quality housing.

Excerpts taken from C. Teelucksingh, 2009, "Social inequality and brownfields redevelopment in downtown Toronto," in Laurie Adkin, ed., *Environmental Conflict and Democracy in Canada*, 262-78 (Vancouver: University of British Columbia Press)

ing growth in residential housing and business expansion, account for Calgary's urban sprawl (Carter and Whitney 2008). It can be seen in large-scale, low-density development that poses serious threats to the natural environment, agricultural land, energy resources, and human health and quality of life. There is now greater awareness of the social and environmental costs associated with urban sprawl, which seems all the more ominous given that the demographic trend is toward smaller families and larger, predominately suburban houses.

Larger housing lots and ease of commuting to the central city often draw residents to suburban communities. However, not only are suburbanites less likely to know and interact with their neighbours, but many suburban communities are class-segregated because of the way new housing developments are designed. Social segregation in low-density communities means less diverse neighbourhoods, which does not foster racial tolerance. As part of urban sprawl, decentralization of economic activity results in the dispersal of workplaces and makes it difficult for those living in the central city to get to work. As people spend more time commuting, their social isolation increases.

One of the most significant environmental consequences of urban sprawl is its threat to farmland. To lessen the threat, some cities, like Portland, Oregon, in 1979, have established a **greenbelt** to contain the sprawl (Carter-Whitney 2008). Suburbanization and urban sprawl also requires construction of more highways. Greater reliance on cars translates into increased fuel consumption and pollution. In many suburban neighbourhoods, public transit options are few, because extensive sprawl makes it difficult to establish and maintain cost-effective transit systems. This disadvan-

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women's groups. At the same time, however, debate over the use of assisted reproductive technologies was growing. These technologies include cloning, surrogacy, assisted insemination, in vitro fertilization, embryo research, and prenatal diagnosis techniques. During a first round of consultations about these technologies with the federal government (1989-1993), NAC adopted a position that dissatisfied many of its members. Leaders of the women's organization argued that reproductive technologies were being developed not to meet the needs of ordinary women but to further the interests of the scientific community and the biotechnology industry. These technologies, claimed NAC, "represent the values and priorities of an economically stratified, male-dominated, technocratic science" (NAC 1990, quoted in Montpetit, Scala, and Fortier 2004, 145). Many within NAC disagreed with this position, which was seen as too simple and out of touch with concerns at the grassroots. Those offended included lesbians and infertile women who wished to bear children.

Between 1993 and 1997, therefore, NAC adopted a more open approach to the question. Discussions within the women's organization allowed ample room for the expression of diverse views. NAC now argued that assisted reproductive technologies are acceptable when they reduce inequalities between women.

The Canadian women's movement has organized around many issues. The diversity of its concerns and perspectives not only reflects the many faces of gender inequality but also promotes a diffusion of the movement's ideas and its survival in the face of changing social conditions. Internal arguments may exhaust activists, however. Although factions permit the coexistence of different constituencies, they draw attention and energy away from common interests that unify. When the time for action comes, a movement may lose effectiveness if its factions do not set aside their differences. As with all social movements, the success of the women's movement depends on balancing the trade-offs between diversity and unity (Briskin 1992).

#### TIME to REFLECT

In what ways, if any, do you believe the women's movement has altered your life and your attitudes about gender? Has the environmental movement had a greater or lesser effect on you than the women's movement?

### UNDER the WIRE

#### G20 Protests in Toronto

In June 2010, world officials met in Toronto to discuss the global economy and to negotiate financial plans. Ever since the 1999 protests in Seattle, security has been strong at these economic summits, and Toronto police and private security firms had planned for months on how to deal with both peaceful and potentially riotous protests. Canadian and worldwide activists came to Toronto for a week of organized activity to help publicize their issues and grievances: worldwide poverty and growing inequality, the expansion of corporate power, colonialism and indigenous rights, women's undervalued global labour, environmental degradation, food security, financial deregulation, and so on. How did so many people get involved in protesting this (and other) financial summits? Why has protest activity now become expected by activists and police forces alike?

The answer is simple: the Internet and the ease of worldwide communication. Now that protest is fully "wired," activists can maintain a strong sense of collective identity and collective efficacy by staying in contact with one another, by reliving their triumphs and/or sorrows on YouTube, by recruiting and staying in touch through Facebook, by organizing and participating in online activist forums, or simply by adding their email addresses to a listserve, electronic newsletter, blog, or Twitter.

With more than 900 arrests in Toronto, activists have used online communication technologies to help raise money for legal fees and to publicize what some take to be police brutality or government repression. Toronto police are utilizing modern technologies too as they comb through footage of rioters and use advanced face-recognition software to identify those culpable for damages to property and for endangering public safety.

- “Sociology in Action” boxes show how sociological research can help us to better understand the everyday world.

- **“Open for Discussion”** boxes use contemporary social issues and debates to focus understanding of core sociological concepts.

### OPEN for DISCUSSION

#### Max Weber and *Verstehen*

In many of the chapters in this text, you will come across the ideas of Max Weber. One of his most enduring contributions to research methods in sociology is his elaboration of a concept he called *verstehen* (German for “to understand”). His idea is that in order to properly study the cultures of other peoples, a researcher needs to develop more than knowledge but an “empathetic understanding” of their lives as well in order to see the world as that group sees it.

*Verstehen* became a cornerstone of qualitative sociology as researchers tried to understand the lives of others “from the inside.” In Weber’s view, developing *verstehen* was a bit of an art, but in theory anyone who was good at it could understand the world view of any other group. In other words, the views of any group could be understood regardless of the personal characteristics of the researcher.

But this view has been criticized as too simplistic. That is, some researchers have argued that there are limits to *verstehen*, because the personal characteristics of the researcher will affect how the group reacts to her or him. And this will limit the depth of *verstehen* or understanding that a researcher can achieve.

For instance, Margaret Mead’s classic anthropological study in Samoa has been criticized because the Samoans later claimed that they were not completely honest with her. Similarly, men are able to reach only a certain limited level of understanding with women. And because of this, it may not even be appropriate for men to study women, or vice versa. If we relate this to Killingsworth’s (2006) study of mom and tot groups discussed later in this chapter, it might be the case that as a male, he might not have had the same access to the ongoing discussions around motherhood and child care. So, are there factors that would limit the level of *verstehen* that a researcher can achieve? And if so, what are those factors, and how do we identify them? At one extreme, this would mean that a researcher would have to match up with her or his participants on everything from gender, to education level, to hair colour, to fashion sense. So neither extreme position is particularly convincing, but exactly where we draw this line remains “open for discussion.”

then the experiment is allowed to run, while in quasi-experiments observations of “naturally occurring” phenomena are made and an attempt is made to remove the effects of confounding variables during the analysis stage.

#### SURVEYS

Surveys are the most widely used technique in social scientific research. Sociologists, economists, political scientists, psychologists, and others use them regularly (Gray and Guppy 2008). They are an excellent way to gather data on large populations that cannot be studied effectively in a face-to-face manner. The goals of almost all social scientific surveys are to produce detailed data that will allow researchers to describe the characteristics of the group under study, to test theories about that group, and to generalize results beyond the people who responded to the survey.

At first glance, it might seem that designing good questions for a survey would be easy. The reality is that it is quite difficult—sociologists can spend months trying to figure out what

questions they will ask, how they will word them, and the order in which they will ask them. One of the reasons it is so difficult is that each question must be unambiguous for both the respondent and the researcher. A question with several different interpretations is not useful, because respondents may answer it from a perspective different from that intended by the researcher. Similarly, questions that are too complicated for respondents to answer, or that presume a level of knowledge that respondents do not have, will not produce useful data. There are many, many issues to consider in designing good questions and the order they appear on the questionnaire, and unless sufficient attention is paid to these issues before the survey is administered, the results will affect the legitimacy of the whole research project.

#### Random Sampling, Sample Size, and Response Rates

In virtually all social science research, it is impossible to include each member of the whole population in a study. For instance,

### GLOBAL ISSUES

#### Glocalization and the Maharaja Mac

What is glocalization, and how does it function? We might think that seeing the effects of the mixing of global and local might be a difficult thing to do, but we do not have to look much further than the McDonald’s restaurants that have so often been a major referent of the **Americanization** of the world associated with globalization.

In India, for instance, the Big Mac has been replaced on the McDonald’s menu by the “Maharaja Mac.” Originally based on goat or lamb meat, all McDonald’s “burgers” in India are now chicken-based. Why would we see a change to such an American staple? Not surprisingly, the double beef patties of the original Big Mac would not go over too well in a country where the majority of the population follows the Hindu faith, revere the cow as sacred, and do not eat

beef. Moreover, some customers might mistake mutton for beef. Thus, the Maharaja Mac was born out of a process of glocalization that still enables Indian customers to partake of the McDonald’s experience but in a way that caters to local tastes. Other glocalized items on the McDonald’s menu in India include items such as the “McSpicy Paneer” (a battered, deep-fried patty composed of the Indian curdled milk cheese, paneer) or the “McAloo Tikki” (a potato- and pea-based patty in a burger bun with typical burger trimmings, representing a McDonald’s version of the traditional “Aloo Tikki” snack common throughout north India). These examples demonstrate the concept of glocalization but provide clear evidence of the mixing of cultures at work in the globalization of fast food.

the way that relationship is conventionally interpreted as fixed and static (Pieterse 1994). This notion of globalization as at once converging and diverging is an important counterpoint to views of globalization that would argue for uniformity as a chief outcome of globalization.

Though less cohesive than either the world system or world society perspectives, the space/time perspective grapples with an equally important aspect of how society is changing in the era of globalization. Through examination of how time and space are reshaped by technological advances and increasing global awareness, this perspective offers a number of convincing models of why we see altogether different forms of social relations emerging in the realms of economics, politics, and culture. This move away from conventional relationships to time and space can be seen in the increased flows of ideas, communication, capital, and people throughout the increasingly compressed global community. At once connecting peoples and societies, removing national boundaries and barriers, and at the same time encouraging hybrid forms of glocal cultural interpretation to emerge, this perspective can simultaneously support arguments for both convergence and divergence—a contradiction we will examine in the following sections.



Ronald McDonald welcomes visitors with a traditional greeting at a McDonald’s restaurant in Bangkok, Thailand. The success of McDonald’s in foreign markets like Thailand relies on the food chain’s adaptability to local customs and environment.

- **“Global Issues”** boxes draw on examples from around the world to illustrate the effects of globalization and show what sociologists have to say about key international topics.

- **“Human Diversity”** boxes recognize the overwhelming and unavoidable fact of human diversity and seek to introduce students to the ways of life and world views of different cultures and social groups.

### THEORETICAL BALANCE

The very mention of the term “theory” seems to make first-year undergraduates uneasy, but the overriding goal in *Principles of Sociology: Canadian Perspectives* has been not just to make the theories that underpin the discipline comprehensible but to show how they inform an understanding of the data that sociologists gather—and how the choice of which theoretical perspective to employ can yield new and surprising insights. Throughout the text, emerging paradigms are also discussed when they shed new light on long-standing questions.

#### HUMAN DIVERSITY

##### The “Veil Issue”

Many Muslim women choose to cover parts of their face with veils. It is part of their religious tradition, just as many southern European Christian women in mourning choose to wear long black dresses and cover their heads. In the post 9/11 world, xenophobia and Islamophobia are on the rise worldwide. The “veil issue” has sparked heated debates in the UK, Belgium, France, and elsewhere. Canada is no exception. In September 2007, three federal by-elections took place in Quebec. Marc Mayrand, Canada’s chief electoral officer, was under pressure from politicians, the media, and “concerned citizens” to take a stand against allowing veiled Muslim women to vote unless they first showed their faces. Should women wearing veils be allowed to vote? How could their identity be verified? Mayrand argued that veiled Muslim women have the same rights as everyone else. There is nothing in the current

electoral law to prevent veiled people from voting. The law allows citizens—for religious reasons—to vote with their face covered provided they show two pieces of valid ID and swear an oath. After all, in the previous federal election, 80,000 people cast votes by mail.

How would you feel if you were a Canadian Muslim woman and were not allowed to vote because you wear a veil? Do you think that veiled women want to hide their identities? Canada is considered a tolerant society and has an official policy of multiculturalism. Freedom of religion is protected by the Charter of Rights and Freedoms. Should we allow veiled citizens to cast ballots? Before you grapple with this last question, you should know that both the Canadian Islamic Congress and the Canadian Council of Muslim Women agreed that veiled women should show their faces before voting.

and Aboriginals. In Quebec, multiculturalism was seen as an attempt by the federal government to undermine the legitimate Quebec aspirations for “nationhood.” By severing culture from language, multiculturalism rejected the “two founding nations” metaphor of Canada’s historical development and reduced the status of French Canadians from that of “founding people” to just another ethnic group (Abu-Laban and Stasiulis 1992, 367). Multiculturalism also became a mechanism to “buy” allophone votes. Assimilationist language policies in Quebec, directed toward allophones, can be understood in this context. Successive Quebec governments have pursued a policy of **interculturalism** instead of multiculturalism. According to Kymlicka (1998), interculturalism is based on three important principles: (1) it recognizes French as the language of public life; (2) it respects liberal-democratic values (political rights, equality of opportunity); and (3) it respects pluralism (openness to and tolerance of differences). These principles constitute a “moral contract” between the province of Quebec and immigrant groups. Interculturalism may sound a lot like the federal policy of multiculturalism, but there are some nuanced differences. For

example, it promotes linguistic assimilation. The “centre of convergence” for different cultural groups in Quebec is the “collective good” of the French language, which is seen as an indispensable condition for the creation of the *culture publique commune* (common public culture) and the cohesion of Quebec society.

Some researchers have argued that interculturalism is the most advanced form of pluralism today (Karmis 2004, 79), since it combines multiculturalism and multinationalism and is more inclusive than either. It does not apply only to ethnic groups or nations but also to “lifestyle” cultures and world views associated with new social movements, including cultural, gay, punk, environmental, feminist, and other non-ethnic-based identities. In principle, no cultural community is excluded from québécois identity.

#### TIME to REFLECT

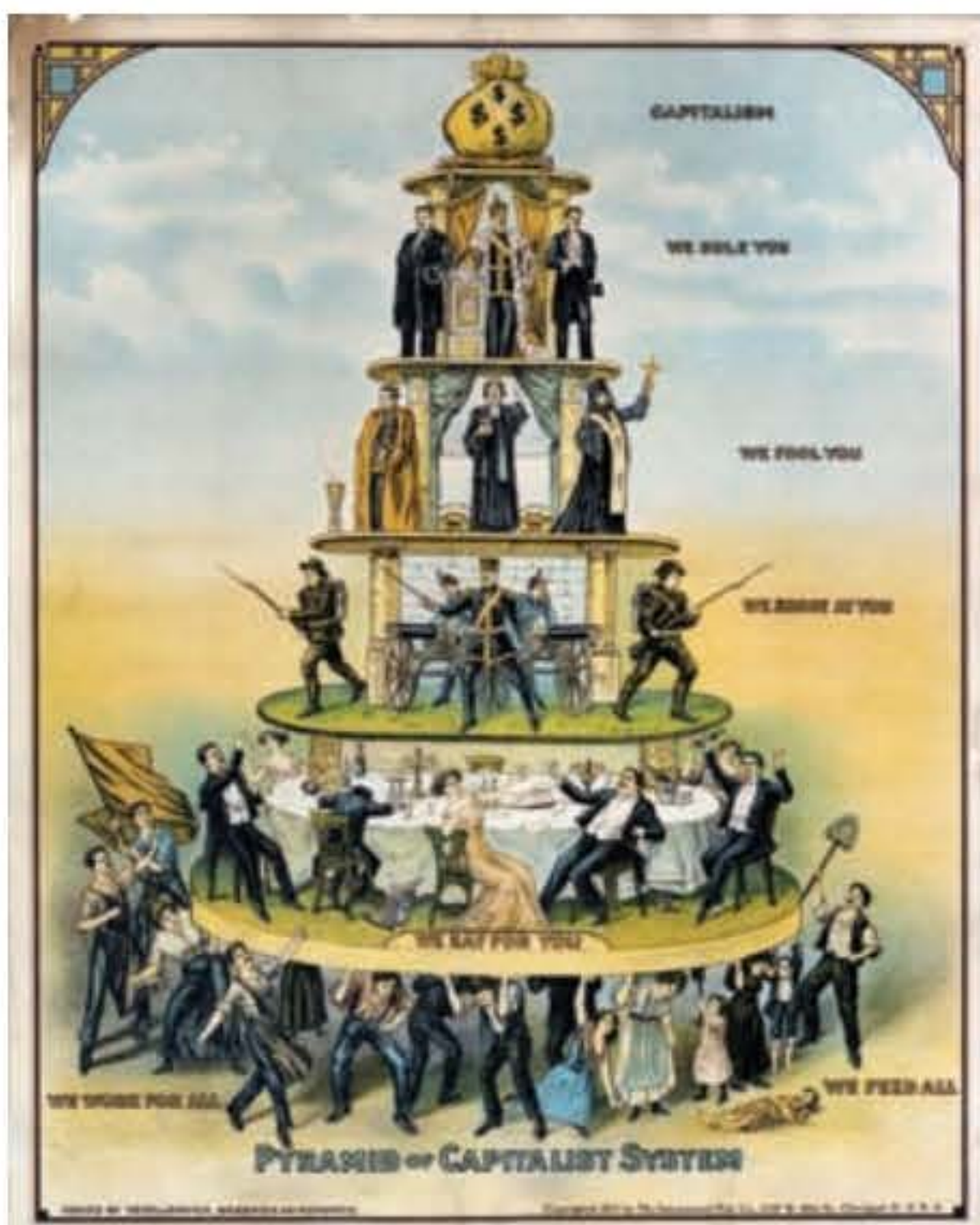
Would you prefer to live in a country without official multiculturalism and/or interculturalism? Would you rather live in the US, France, or Germany? Why?

#### TIME to REFLECT

How would Durkheim respond to the figure depicting the capitalist system?

The working class in global capitalism was not only oppressed, Marx reasoned, but also “alienated.” In simple terms, alienation means to be separated from something. Generally, for Marx, the original alienation (separation) of

humanity from nature in the earliest stage of social evolution was a good thing, and it was necessary for all the progress that followed—potentially, for a world of shared wealth and high living standards for all. But power over nature has now proved to be a double-edged sword. In our current environmental crisis, which is one of the consequences of constant-growth capitalism, it is clear that our power over and alienation from nature have had some disastrous consequences.



Social stratification has been a central concern since the founding of sociology. Even non-sociologists have long understood that their lives are shaped by class structure.

#### UNDER the WIRE

##### What Difference Do the Differences Make?

In contemporary times—at least in the Western world—new technology, international travel, and the Internet have modified the way we experience our world. The implications of our new and different lifestyle will have for us and future generations are issues of vital public interest.

Sociologists are not just interested in what the differences are—they want to know what *difference the differences make*. Does modern communication technology enable us to be better informed about socially significant events or only about everyday trivia? Do the new media provide platforms for the greater realization of democratic decision-making, or are they tools of Big Brother? Do they create more communities of interest and sharing, or do they more thoroughly individualize us? Do they deepen our actual engagement with the world or merely make even the most horrendous event seem like a spectacle, to be gazed at but not acted upon?

Every new communication technology creates new possibilities for control, but also for resistance.

Protesters in Egypt and Tunisia in 2011, who (perhaps temporarily) drove their dictatorial leaders from power, frequently communicated via social networking. Blurred Vision, a Toronto-based rock group fronted by two Iranian brothers, covered Pink Floyd’s transgressive anthem “Another Brick in the Wall.” Posted on YouTube in 2010, the song created an underground sensation among disaffected Iranian youth.

One of the most controversial theorists in contemporary times, Jean Baudrillard, challenged our view of “the real.” For Baudrillard (1998), we perceive society through the veil of mass media so that “reality” has been overtaken by simulations, such as Disney World, that impose upon us images of what we take to be real. No wonder the Hollywood “culture industry” is full of questions about what is “real” versus virtual (*The Matrix*, *Tron*) or sanity versus madness (*Shutter Island*, *Black Swan*) and what is only a dream (*Dark City*, *Inception*).

### Theory and Research

For most sociologists, it is important that their research be closely connected with a theory or set of theories. Briefly, *theories* are abstract ideas about the world. Most sociological research is designed to evaluate a theory, either by testing it or by exploring the applicability of a theory to different situations. As can be seen throughout the many chapters in this text, sociologists investigate substantive problems and try to use their theories to help them understand these problems better. For instance, sociologists may be interested in understanding crime, the family, the environment, or education, and they will almost always use their theories to provide a deeper appreciation of these issues.

Sociologists use theories as models or conceptual maps of how the world works, and they use research methods to gather data that are relevant to these theories. Thus, theories and methods are always intertwined in the research process. There are hundreds of different theories in sociology, but most of them can be grouped into the four main theoretical

perspectives that can be found throughout this text: structural functionalism, conflict theory, symbolic interactionism, and feminism. Theories cannot be tested directly, because they are only abstract ideas. Theories must be translated into observable ideas before they can be tested. This process of translation is called **operationalization**.

#### OPERATIONALIZATION

Operationalization is the process of translating theories and concepts into hypotheses and variables. Theories are abstract ideas, composed of concepts. **Concepts** are single ideas. Usually, theories explain how two or more concepts are related to each other. For instance, Karl Marx used concepts such as “alienation,” “exploitation,” and “class” to construct an abstract explanation (theory) of capitalism.

Once we have a theory, we need some way to test it. We need an observable equivalent of a theory or at least a set of observable statements that are consistent with our theory. These are called hypotheses. In the same way that theories express relationships between concepts,



## GLOBAL PERSPECTIVE

Although this book was written by and for Canadians, the editors and authors never forget that Canada is but one small part of a vast, diverse, and endlessly fascinating social world. Along with Canadian data, examples, and illustrations, a wealth of information about how humans live and interact around the world is presented in every chapter.

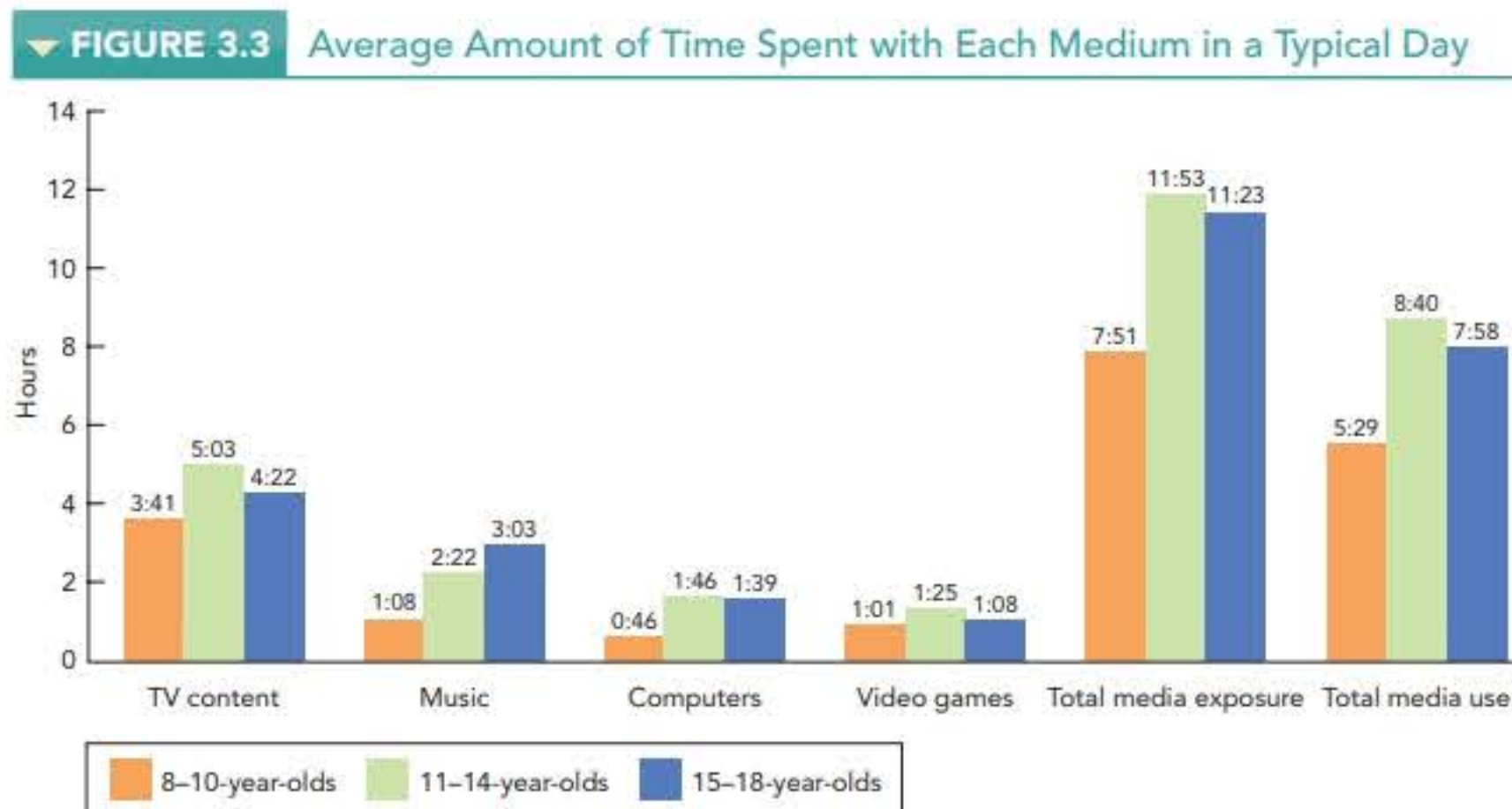


Polygyny is legal in Pakistan and permitted Azhar Haidri to marry both the woman he loves and the woman his family arranged for him to marry when he was a child.

## AIDS TO STUDENT LEARNING

Numerous features designed to enhance usefulness and interest for students and instructors alike are incorporated throughout the book and encourage a mastery of sociological concepts. They include:

- **Learning Objectives** at the start of each chapter provide a concise overview of the key concepts that will be covered.
- **Graphs and Tables.** Colourful and informative graphs and charts are featured throughout the text and allow students to accurately analyze quantitative data.



Source: Victoria J. Rideout, Ulla G. Foehr, and Donald F. Roberts, *Generation M<sup>2</sup>: Media in the Lives of 8- to 18-Year-Olds* (Menlo Park, CA: Kaiser Family Foundation, 2010) [www.kff.org/entmedia/upload/8010.pdf](http://www.kff.org/entmedia/upload/8010.pdf)

and over. Further, Canadian adults aged 55+ are more likely to watch television every week compared to those aged 18 to 34, and those with a university education watch significantly less television per week than those with less education (Ipsos Reid 2010).

Social scientists observe that media and technology influences have always been controversial. On the positive side, the media can be educational, informative, and entertaining and can provide new avenues for social interaction. Parents who are physically distant from their children can interact and “visit” their children via Internet software programs or “keep tabs” on their whereabouts and safety through cellphones and text messaging. Friendships and social support groups can also be formed and maintained via social network sites on the Internet.

However, there is concern that these technologies exert too much control over our daily lives and that they contribute to unhealthy behaviours. By way of illustration, a popular video game series called *Grand Theft Auto* encourages the player to take on the role of a criminal in a big city and engage in numerous illegal activities, such as killing police. Women are typically depicted as prostitutes and men as violent thugs, stereotypes that appear in other media venues (Dill and Thill 2007). Other critics link media exposure to the significant rise in

childhood obesity and (at the opposite end of the spectrum) to eating-related disorders such as anorexia nervosa and bulimia. It is argued that unhealthy images influence behaviour through advertising (e.g., foods with little nutritive value) and because of celebrity role-modelling (e.g., stick-thin actresses and models).

**TABLE 3.2** Content Analysis of Video Game Magazine Character Stereotypes<sup>1</sup>

Characterization	Male (%)	Female (%)
Aggressive	82.6	62.1
Sexualized	0.8	59.9
Scantily clad	8.1	38.7
Sex role stereotype*	33.1	62.6
Portrayal of aggression		
Military	4.1	0.0
Fighting	33.2	16.2
Glamorized violence**	31.6	30.6
Wearing armour	41.9	35.6

<sup>1</sup>Video game magazines analyzed were those ranked by Amazon.com as their six top sellers (on sale January 2006).

\*Sex role stereotype refers here to the beauty stereotype for the female characters and to the hypermasculine stereotype (i.e., exaggeration of “macho” characteristics) for the male characters.

\*\*Refers to posing with a weapon.

SOURCE: Data drawn from Karen E. Dill and Kathryn P. Thill, 2007, “Video game characters and the socialization of gender roles: Young people’s perceptions mirror sexist media depictions,” *Sex Roles* 57: 851–64 (Table 1, p.858)

- **New Cross-Chapter References** highlight the interconnectedness of content across chapters to ensure a comprehensive study of the material.
- **Time to Reflect** questions placed throughout the text prompt students to analyze the material both in and out of the classroom.

CHAPTER 3: Being Social 67

with other kids in “real time.” Consequently, it is deemed that children are increasingly being socialized to become self-indulgent life-long consumers as well as to form imaginary “para-social” (one-sided) relationships (Chung, Debuys, and Nam 2007).

Finally, socialization also takes place in other institutionalized settings, such as in religious contexts and in the workplace, the latter of which will be discussed in the next section. With respect to religious institutions, Statistics Canada documents that attendance at formal religious services has fallen dramatically over the past several decades, particularly among younger age groups (Lindsay 2008a), a trend that has many implications. Religious norms influence many facets of family life, such as gender roles, parent-child relations, attitudes toward moral issues (e.g., abortion), and how families celebrate rituals and holidays. At the same time, the number of adherents to religions such as Islam, Hinduism, Sikhism, and Buddhism has increased substantially in Canada as the result of changing sources of immigration (Statistics Canada 2001).

time is called **anticipatory socialization**, a term used to refer to how individuals acquire the values and orientations they will likely take up in the future. In childhood, this might include doing household chores, a childhood job, sports, dance lessons, and dating, experiences that give youngsters an opportunity to rehearse for the kinds of roles that await them in adulthood (Newman 2006).

As we age, many other kinds of experiences also give us the opportunity to rehearse for the kinds of adult roles that we might eventually adopt. In particular, many educational or training settings prepare us for our future work roles. A recent ethnographic study by Chappell and Lanza-Kaduce (2010) on police academy socialization explores the socialization that takes place during training to serve on the police force. The researchers found that despite the philosophical emphasis on “community policing” and its powerful themes of decentralization and flexibility, the most important lessons learned in police training are those that reinforce the paramilitary structure and culture.

Socialization to many new roles continues as we age and face new transitions and responsibilities. Older adults, for example, may have to “reverse” and learn new family roles as they care for frail and dependent **aging** parents. Moreover, adjustment to grandparenthood, retirement, and the death of friends and family members, as well as acceptance of the inevitability of one’s own death, are part of socialization for aging adults.

**The religious landscape in Canada is constantly evolving. See Chapter 13, “Religion in Profile,” p.???, to better understand what religion looks like in Canada.**

**TIME to REFLECT**

How have your family and religious/spiritual background influenced your current opinions or attitudes with respect to some controversial social issues (e.g., abortion, same-sex marriage, assisted suicide, the death penalty)?

**TIME to REFLECT**

Think back to your first paid work experience. What kinds of skills and “lessons” did you learn? How did your interactions with others on the job (e.g., bosses, co-workers, customers) influence your experience and what you learned?

**The Life Course, Aging, and Socialization**

Throughout this chapter, it has been emphasized that socialization occurs throughout the life course, although the basic, formative instruction occurs fairly early in life. Some of the socialization that takes place during this

**Socialization Processes: Pawns, Puppets, or Free Agents?**

In summary, we have learned that socialization is lifelong and shapes the individual and

CHAPTER 8: Ethnic and Race Relations 169

**questions for critical thought**

1. What criteria would you use to differentiate human populations, and why? What makes you a member (or not) of an ethnic and/or racial group? Should Ontarians be considered an ethnic group? Quebecers? Why? Apply the criteria listed in the first part of this chapter to answer these questions.
2. Can the policy of multiculturalism alone provide solutions to the problems of racism and the attendant issues of immigrant and minority group integration into Canadian political, social, and economic institutions? What should policy-makers do to address the issues of racism and immigrant integration into Canadian society? Explain.
3. What is reasonable accommodation? Who decides what is reasonable? Explain the rise of post-9/11 xenophobia and Islamophobia in the US, Canada, and elsewhere. Choose a particular issue (e.g., the veil), and survey the opinions of your friends and family. What do you conclude?
4. What account better for the economic inequalities among different ethnic/racial groups—cultural or structural differences? Assume that all members of ethnic/racial groups share the same cultural and behavioural characteristics. If culturalist explanations account for the economic inequalities among ethnic/racial groups, what would explain the significant economic inequalities within ethnic/racial groups?

**recommended readings**

**Grace-Edward Galabuzi. 2006. *Canada's Economic Apartheid: The Social Exclusion of Racialized Groups in the New Century*. Toronto: Canadian Scholars Press.**  
In this controversial argument that supports the view of Canada as characterized by a new colour-coded vertical mosaic, Galabuzi presents evidence of persistent income inequalities between racialized and non-racialized Canadians.

**Frances Henry and Carol Tator. 2005. *The Colour of Democracy: Racism in Canadian Society*. 3rd edn. Toronto: Thomson Nelson.**  
This thorough and caustic critique of racism in Canadian policies and institutions points to the contradictions of multiculturalism and democratic racism in Canadian society.

**Peter Li. 2003. *Destination Canada: Immigration Debates and Issues*. Toronto: Oxford University Press.**  
This is an excellent and up-to-date review of the major debates about the social and economic consequences of immigration to Canada.

**Vic Satzewich and Nikolaos Liodakis. 2010. “Race” and Ethnicity in Canada: A Critical Introduction. 2nd edn. Toronto: Oxford University Press.**  
This work summarizes theoretical approaches to the study of race and ethnicity, Canadian immigration policies, Aboriginal–non-Aboriginal relations, economic inequalities among and within ethnic groups, multiculturalism, racism, and transnationalism.

**recommended websites**

**Assembly of First Nations**  
[www.afn.ca](http://www.afn.ca)  
This excellent website of the national organization for status Indians, established in 1982 out of the earlier National Indian Brotherhood, includes press releases, publications, news, policy areas, information on past and future annual assemblies, and links to provincial and territorial organizations. You might also want to check out the fine websites of the other two national Aboriginal organizations in Canada: Inuit Tapiriit

Kanatami, at [www.itk.ca](http://www.itk.ca), and the Métis National Council, at [www.metisnation.ca](http://www.metisnation.ca).

**Canadian Heritage: Multiculturalism**  
[www.canadianheritage.gc.ca/progs/multi/index\\_e.cfm](http://www.canadianheritage.gc.ca/progs/multi/index_e.cfm)  
This federal department site includes information on multicultural programs, definitions of multiculturalism and diversity, news releases, publications, and links to numerous Canadian and international organizations.

- **Questions for Critical Thought, Recommended Readings, Recommended Websites** at the end of each chapter encourage readers to think deeply and point students toward useful sources for further research.

## Supplements

*Principles of Sociology: Canadian Perspectives* is supported by an outstanding array of ancillary materials for both students and instructors.

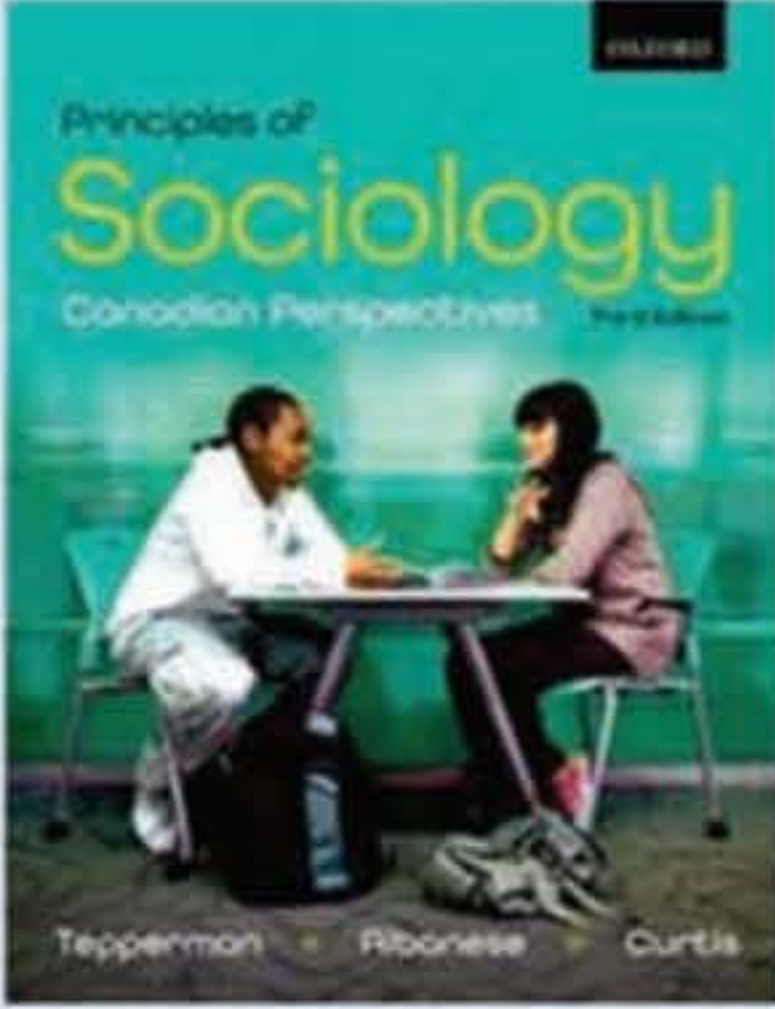
### FOR INSTRUCTORS

- **Online Instructor's Manual** This fully revised online resource includes comprehensive outlines of the text's various parts and chapters, additional questions for encouraging class discussion, suggestions on how to use videos to enhance class learning, and extra resource material for use in lectures.
- **Online Test Generator** A comprehensive test generator allows instructors to sort, edit, import, and distribute hundreds of questions in multiple-choice, short-answer, and true/false formats.
- **PowerPoint® Slides** Hundreds of slides for classroom presentation—rewritten for this edition—incorporate graphics and tables from the text, summarize key points from each chapter, and can be edited to suit individual instructors' needs.
- **Online Video Library** Carefully chosen video clips, matched to relevant chapters and streamed from our companion website, provide case studies, documentary footage, and conversations that enhance students' experiences of critical concepts and issues discussed in the textbook.

Details on instructor's supplements are available from your Oxford University Press sales representative or at our website: [www.oupcanada.com/principles3e](http://www.oupcanada.com/principles3e).

### FOR STUDENTS

- **Companion Website** A comprehensive online study guide site provides automatically graded study questions, chapter summaries, annotated links to other useful Web resources, additional review questions, and applied exercises. To access the companion website, visit [www.oupcanada.com/Principles3e](http://www.oupcanada.com/Principles3e).

<p><b>COMPANION WEBSITE</b></p>	<p>Lorne Tepperman, Patrizia Albanese and The late Jim Curtis  <i>Principles of Sociology</i>, third edition            ISBN 13: 9780195446661</p>	
 <p><a href="#">Inspection copy request</a></p> <p><a href="#">Ordering information</a></p> <p><a href="#">Contact &amp; Comments</a></p>	<p><b>About the Book</b></p> <p>Written by an impressive team of Canadian sociologists, <i>Principles of Sociology</i> introduces students to the key concepts and theories of the discipline. In addition to explaining the fundamental principles of sociology, the text explores how these principles may be used to yield new and surprising insights into Canadian society and Canada's place in the world.</p> <p><b>Sample Material</b></p> <p>Get Adobe PDF reader [ <a href="#">US</a>   <a href="#">UK</a> ]</p>	<p><b>Instructor Resources</b></p> <p>You need a password to access these resources. Please contact your local <a href="#">Sales and Editorial Representative</a> for more information.</p> <p><b>Student Resources</b></p>

## From the General Editors

So much has changed since the first edition of this book. Canada has been jolted (again) by events originating in our neighbour-state, the USA. The economy has melted down, leading to global fears of an economic depression nearly equalling that of the 1930s when so many Canadians were thrown out of work and lost their homes and savings. As well, the Americans have elected a new president—their first African-American president ever—leading to hopes that global power will be exercised in a new, more peaceful and collegial way than in the recent past.

But the mere change of personnel, even of presidents, is not likely to change the institutional structure and fundamental interests of the world's power-brokers, as you will see through various chapters in this book and in a new chapter by Cheryl Teelucksingh. A separate but related enduring reality, represented by another chapter in this edition, is that religion will continue to exercise a dominant ideological force in the world. For reasons made clear in Lori G. Beaman's chapter in this book, religion continues to shape the thoughts, hopes, and actions of people around the world—especially in the war-torn Middle East. Religion still inspires people to noble deeds, as well as to violent, foolhardy ones.

Some things haven't changed much in recent years. Here in Canada, we are still governed by a Conservative government; the country is still fractured by regional differences; and we are still a minor player in the world's political and military dramas. Our everyday lives are still mainly focused on friends and family, school and work, cyberspace and popular culture. As Canadians, we still live in a society widely—and correctly—viewed as moderate, civilized, tolerant, and healthy. Therefore, many people around the world want to immigrate here, and many do, giving us one of the highest rates of immigration in the world. With this comes continuing concern about immigrant assimilation—economically, culturally, and socially.

For all that, Canadian society is still relatively safe and peaceful, although many continue to express fears and concerns about crime, especially violent crime. Even though sociologists have shown repeatedly that violent crime is not increasing, the media continue to fan the fears of older people, small-town people, and people who stay indoors and watch a lot of television. Some of this fear, particularly about handguns and gang violence, has been imported from the United States. Some is an indirect result of anxiety about immigration and the problems of assimilating new immigrants. Some is justifiable, given the high rates of school dropout, especially by young men, who are the prime candidates for committing violent crime. Regrettably, the federal government has encouraged this unwarranted anxiety about crime with plans to fill new mega-prisons with (yet to be identified) violent criminals.

Canada, then, continues to be a complicated society: peaceful and violent, calm and fearful, cooperative and conflictual, stable and tempestuous. This new version of *Principles* tries to capture, describe, and explain Canadian society today, and we think you will like it. We think you will find it even more interesting, provocative, and readable than the last edition. And our mission is no less important than it was the last time: namely, to educate Canadians about the society in which they live. We have a duty to study and understand this country and to make it serve our collective needs.

The publisher, Oxford University Press Canada, has continued to help our contributors provide the clearest possible portrait of Canadian society. Developmental editor Meagan Carlsson has done a masterful job of keeping us on track, smoothing chapters and otherwise taking care of the backstage, practical matters at Oxford—making sure that all the pieces come together when and where they should. We also want to thank Dorothy Turnbull for performing a very thorough read-through of the manuscript. And thanks go to those talented people who selected the photos that appear in this great-looking book.

We would also like to acknowledge the following reviewers, along with the reviewers who chose to remain anonymous, whose insightful comments have helped to shape the new edition of *Principles of Sociology: Canadian Perspectives*:

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We extend our most profound thanks to the authors of the chapters in the most recent version of *Sociology: A Canadian Perspective*, whose work formed the main basis of this streamlined version. Without their contribution, this book would not exist. They put up with our (seemingly endless) demands, and somehow everything was done on time and as needed. It has been a great privilege working with this distinguished group of Canadian scholars from all over the country. Thank you, authors.

In closing, we dedicate this book to our students, who face many challenging decisions. Never in recent times has the world economy been so troubled or the future so murky. It will take great courage, dedication, and maturity to forge ahead, to make plans, and to keep them alive. We wish you well; you are the next generation of our country and our best chance. We hope sociological analysis will prove a useful guide in your lives.

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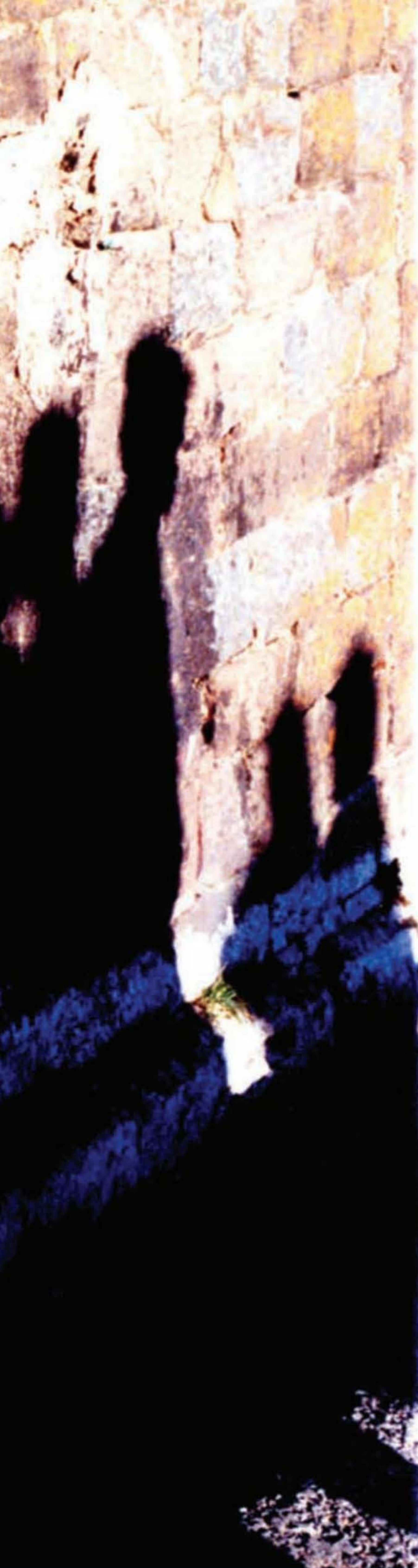
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# Why Not Become a Sociologist?

Lorne Tepperman and Patrizia Albanese





## Introduction

Why do people become sociologists? There are many answers to this question, and it is likely that everyone at one point or other has been on the brink of becoming a sociologist. This is because at some point or other, all people experience odd facts of social life that affect their opportunities, and they try to understand them. This is where sociology begins for most people. When people continue from here, there is even more motivation to actually study sociology. What can be more fascinating, more empowering, and more personal than to begin to understand the society that shapes our lives? For these reasons, sociology is an inherently attractive area of study, and many people do study it.

Maybe as a child you noticed the following:

- Parents sometimes treat their sons differently from their daughters.
- Teachers often treat pretty little girls better than plain-looking ones.
- Salespeople treat well-dressed youth better than poorly dressed youth.
- Movies typically portray people with “accents” as strange or ridiculous.

If you noticed these things, you may have wondered why they happen. They may even have affected you, as a daughter or son, a plain-looking or attractive person, a poorly dressed or well-dressed person, or a person with or without an “accent.” You may have felt ashamed, angry, or pleased, depending on whether you identified with the favourably treated or the unfavourably treated category of people.

If you noticed or experienced these things, you may have wanted to understand them better. These are the kinds of circumstances in which sociological curiosity begins. All sociologists got hooked on trying to better understand their own lives and the lives of people around them. They came to understand that common sense gave them incomplete or inaccurate explanations about people’s behaviour and the society in which they live. They were not satisfied with the explanations they received and wanted to know more.

For much of what we do, common-sense understanding is just fine. But for anyone who wants to understand how society works, it is not good enough. You may already realize

there are many questions common sense cannot answer adequately, such as the following:

- Why do seemingly similar people lead such different lives?
- Why do we often treat “different” people much worse than others?
- What do people do to escape from being treated badly?
- What can citizens do to make Canadian society a more equitable place?
- Can we bring about social change by changing the laws of the country?

Sociologists want to understand how societies change and how people’s lives change with them. Social changes, inequalities, and conflicts captivate sociologists because such issues—war and peace, wealth and poverty, environmental destruction and technological innovation, for example—are important for people’s lives. Sociologists know that “personal problems” are similar across many individuals. They also know that many of our personal problems are the private side of public issues. American sociologist C. Wright Mills called this knowledge or ability “the sociological imagination.” With this ability or approach, we know we need to deal with personal problems collectively and, often, politically—with full awareness that we share these problems and their solution with others.

However, solving problems entails clear thinking and careful research. So social theorists and social science researchers have developed concepts, theories, and research methods that help them to study the social world more effectively. Our goal as sociologists is to be able to explain social life, critique social inequities, and work toward effecting social change. In this book, you will learn how sociologists go about these tasks and some of what sociologists have found out about the social world.

Our starting point is a formal definition of *sociology*, comparisons of sociology with other related fields of study, and a discussion of sociology’s most basic subject matter.

## A Definition of *Sociology*

Scholars have defined sociology in many ways, but most practising sociologists think of their discipline as the systematic study of



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Sociologists are particularly interested in social change. What do you think a sociologist would say about the LGBT movement in Canada?

social behaviour in human societies. Humans are intensely social beings and spend most of their time interacting with others. That is why sociologists study the social units people create when they join with others. As we will see in the following chapters, these units range from small groups—comprising as few as two people—to large corporations and even whole societies (see, for example, Chapter 4, on social organization). Sociologists are interested in learning about how group membership affects individual behaviour. They are also interested in learning how individuals change the groups of which they are members.

However, it is impossible for any sociologist to study all social issues or to become an expert in all the sub-disciplines of sociology. As a result, most sociologists specialize in either macrosociology or microsociology—two related but distinct approaches to studying the social world—and choose problems for study from within these realms.

**Macrosociology** is the study of large social **organizations** (for example, the Roman

Catholic church, universities, corporations, or government bureaucracies) and large social categories (for example, ethnic minorities, seniors, or university students). Sociologists who specialize in the macrosociological approach to the social world focus on the complex social patterns that people form over long periods.

On the other hand, **microsociology** focuses on the typical processes and patterns of face-to-face interaction in small groups. A microsociologist might study a marriage, a clique, a business meeting, an argument between friends, or a first date. A macrosociologist would study the common, everyday interactions and negotiations that together produce lasting, secure patterns. You can see many examples of this in Chapter 3 on being social.

Combining macro and micro approaches improves our understanding of the social world. Consider a common social phenomenon: the domestic division of labour—who does what chores around the home. From the micro perspective, who does what is constantly open to negotiation. It is influenced by personal characteristics, the history of the couple, and many other unique factors. Yet viewed from a macro perspective, different households have similar divisions of labour despite different personal histories. This suggests the answer lies in a society's history, culture, and economy. It is far from accidental that across millions of households, men enjoy the advantage of a better salary and more social power both in a great many workplaces and at home.

While these approaches are different, they are also connected. They have to be: after all, both macro- and microsociologists are studying the same people in the same society. All of us are leading unique lives within a common social context, faced by common problems. The question is, how can sociologists bring these elements together? As noted above, C. Wright Mills (1959) gave the answer when he introduced the notion of the sociological imagination as something that enables us to relate personal biographies—the lives of millions of ordinary people like ourselves—to the broad sweep of human history. The sociological imagination is what we need to use to understand how societies control and change their members and, at the same time, are constantly changed by the actions of their members.



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Even though they are utilized by sociologists simultaneously, micro- and macrosociology are two distinct approaches. For example, a macrosociology approach would examine rates of homelessness in Canada, whereas a microsociology approach would investigate how the homeless in downtown Vancouver choose to construct their identity.

## How Sociology Differs from Other Academic Fields

Sociology is just one of several fields of study designed to help describe and explain human behaviour; others include journalism, history, philosophy, and psychology. How does sociology differ from these other endeavours? Canadian sociologist Kenneth Westhues (1982) has compared sociology's approach with those of the other fields. He stresses that journalism and history describe real events, as does sociology. However, journalism and history only sometimes base their descriptions on a theory or interpretation, and then it is often an implicit or hidden theory.

Sociology strives to make its theories clear, to be able to test them. Telling a story is important for sociologists but less so than the explanation on which the story is based. Besides,

stories often make the news because they are unusual; sociologists instead are drawn to issues because they are common events or are recurring patterns.

Sociology also differs from philosophy. Both are *analytical*—that is, concerned with testing and refining theory. However, sociology is firmly *empirical*, or concerned with gathering evidence and doing studies, while philosophy is not. Philosophy has greater concern with the internal logic of its arguments. Sociological theories must stand up logically, but they must also stand up to evidence in a way philosophical theories need not. Sociologists, no matter how logical the theory may be, will not accept a sociological theory whose predictions are not supported by evidence gathered in a sound way.

Finally, sociology differs from psychology, which is also analytical, empirical, and interpretive. The difference here lies in the subject matter. Psychologists study the behaviour of

individual humans or, sometimes, animals. Generally, they do so under experimental conditions. Sociology's subject matter is **social relationships** or groups viewed in society. As you will see, sociologists study the family, schools, workplaces, the media—even the total society. Sociology and psychology come close together in a field called *social psychology*, but this field is defined differently by sociologists and by psychologists. Studies by sociologists are more likely to focus on the effects of group living on people's views and behaviours. By contrast, psychologists are more likely to focus on particular individuals and how they respond under certain experimental conditions.

Another way of characterizing sociology and what makes it unique has been put forward by Earl Babbie (1988). He states that sociologists hold some basic or fundamental ideas that set them apart from those in other fields:

1. Society has an existence of its own.
2. Society can be studied scientifically.

3. Society creates itself.
4. Cultures vary over time and place.
5. Individual identity is a product of society.
6. Social structure must satisfy survival requirements.
7. Institutions are inherently conservative.
8. Societies constrain and transform.
9. Multiple paradigms or fundamental models of reality are needed.

As we will see in the chapters that follow, these are many of the most basic ideas or assumptions of sociology. Chapter 1 introduces the theoretical underpinnings and methodologies of sociology. This is followed by chapters on culture (Chapter 2), being social (Chapter 3), social organization (Chapter 4), and deviance (Chapter 5). The next three chapters present different forms of inequality people experience: class and status (Chapter 6), sexuality and gender relations (Chapter 7), and ethnic and race relations (Chapter 8). Reading the next part of the book, you will learn about different



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Sociology is one of the fields of study designed to help describe and explain human behaviour. Unlike psychologists, who focus on the individual, sociologists prefer to study social relationships and groups.

social institutions that shape and constrain our lives, including families (Chapter 9), education (Chapter 10), work and the economy (Chapter 11), health (Chapter 12), religion (Chapter 13), and politics and social movements (Chapter 14). Increasingly, understanding Canadian society means also understanding global issues (Chapter 15), population, urbanization, and the environment (Chapter 16), and the mass media and communication (Chapter 17).

People who major or specialize in sociology gain valuable skills in critical thinking and research methods. This prepares them for a variety of second-entry college and university programs, including law, social work, teaching, industrial relations, human resources, opinion polling, public health, and public administration as well as other fields. People who go on to get an MA or PhD in sociology often end up teaching in colleges or universities or holding positions as researchers, consultants, or policy planners.

## Conclusion

Sociology is a broad field of study. This is obvious in the broad theoretical perspectives used to guide most sociological research. Sociology highlights both micro- and macro-level analyses and the complex relationships between the two, as noted in Mills's idea of the sociological imagination. Sociology also covers a broad subject matter—consider the subject

matter of the following chapters, ranging across deviance, family, education, religion, politics, the economy, health, and beyond.

Sociology allows people to move beyond a purely common-sense approach to a better understanding of social life. It gives people more powerful tools to explore the connections between social institutions and processes. As they do so, they recognize that much common-sense knowledge is faulty. Sociology will help you to see that things are not always what they seem.

Sociology stresses the relationships among individuals, social structure, and culture. As you will see, social structure and culture constrain the behaviour of individuals. However, they are both essential for social life. As well, social structure and culture are both created by humans in social interaction. Therefore, they are both subject to future changes in the same way. In short, sociology “demystifies” social life, showing that social arrangements are in our own hands. That said, powerful interest groups play a disproportionate role in controlling the kinds of social and cultural change that take place.

Sociology has obvious personal relevance, since it addresses everyday life issues. And, finally, sociology has an important goal overall: to contribute positively to the future of humanity. Our sincere hope is that this text will set you on your way to developing your own sociological imagination.

# PART I

## Theory and Methodology

