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Satzewich, Vic, with Nikolaos Liodakis. *“Race” and Ethnicity in Canada: A Critical Introduction*. 5th edition. Don Mills, ON: Oxford University Press Canada, 2021. Pp. 338 + 8 ill., 14 tables, 1 map. ISBN 978-0-1990-3595-3 (paperback) \$69.95.

This tome is part of the Oxford Themes in Canadian Sociology that deals with research on contemporary social issues. Now in its 5th edition, the book introduces new and important empirical as well as theoretical perspectives on the issue of “race” and ethnic relations. The chapters cover topics such as concepts and theories of “race” and ethnicity, the dynamics of nation building, immigration, understanding social inequality, diversity and multiculturalism (and Quebec interculturalism), racism, Indigenous relations, and transnationalism and diasporas. Each chapter ends with a summary, questions for critical thought, debate questions, a short annotated list of additional readings, and related websites (all of which were working when I linked into them). However, most importantly, the authors provide strong, in-depth discussions of leading theories of “race” and ethnic relations in Canada.

The book focuses on three basic arguments. First that different minorities face qualitatively different types of subordination by the dominant group. For example, nativism and “foreignness” are not paramount views of Indigenous people. These differences further compound an explanation of racial marginalization. A second issue is that today’s ethnic conflicts not only focus on White-Black, Asian, Indigenous, and immigrant conflicts but also look at minority-minority conflicts. Third, immigrants are now major players in Canadian “race” and ethnic relations. As such, these demographic shifts have entirely recast the “race” and ethnic-relations” environment in modern Canadian society. Multiculturalism is no longer controversial (although Quebec still clings to its claims of interculturalism), although the authors share the various phases of when multiculturalism merged with the political and social environment. Nevertheless, they examine the political and social debates around the concept and experience of multiculturalism.

In providing an explanation of “race” and ethnic relations, the authors use notions of capital (e.g., human, cultural, and social) as organizing concepts to understand the mechanisms that impact the life chances of individuals and the well-being of communities. The authors focus on the inequality among social groups and conclude that inequality in different types of capital contribute to social and economic inequality in Canadian society. In the process of discussing these ideas, they conduct a thorough review of the

literature that confirms that “capital” resources impact action outcomes such as job searches, promotions, and earnings. They present their case that the effects of different types of capital have a major impact on socio-economic attainment of individuals and their communities. They then proceed to examine why inequality exists across social groups. Sociologists have traditionally preferred structural over cultural explanations and this book is no exception. While the authors discuss cultural identity, solidarity, and attributions based on race, gender, and ethnicity, their focus is solely on the structural conditions of Canadian society and how they have in the past, and contemporarily, invoked inequality and subordination. At the same time, the authors support the aspirations of minorities to political, economic, and social equality and argue that their distinctive cultures are worth nurturing and preserving.

This book is a treasure because it provides insight into the significant social and economic structures that marginalize minorities in Canada. I was delighted to see the authors discuss critical race theory and the central concepts of that theory. In other sections of the book, the authors take on the issue of intersectionality that shows how inequalities are contingent, connected, and conflictual. They argue that intersectionality is not just a form of inquiry or critical analysis but also a necessary form of praxis that challenges old interpretations of “race” and ethnic relations and social inequality. The authors move forward and look at racism, nationalism, post-colonialism, neo-liberalism, populism as well as capitalism and how these structural components impact “race” and ethnic relations. In the end, the authors do a masterful job of integrating micro and macro structures and agency that lead to a better understanding of “race” and ethnic relations and social inequality in Canada.

The last two chapters, “Indigenous and Settler Relations” and “Transnationalism or Diasporas,” seem out of place in this book, however. This is not to suggest that the material is unrelated to the issue of “race” and ethnic relations but rather unrelated to the earlier chapters in the book. Certainly, these are bona fide issues in Canadian society, but they go well beyond the central focus of the book. For example, a transnational perspective means shifting the unit of analysis from the individual state to a global system, but it also includes economic, socio-cultural, and political transnationalism (see William I. Robinson, *A Theory of Global Capitalism: Production, Class and State in a Transnational World*. Baltimore, MD: Johns Hopkins University Press, 2004). Each of these concepts is worthy of analysis in any discussion of transnationalism and how it connects ties between individuals, communities,

and societies across existing political borders as well as the changes it makes in the social-scape of countries. For example, Steven Vertovec's seminal work "Transnationalism and Identity" (*Journal of Ethnic and Migration Studies* 27.4 [2001]: 573–582) points out the failures of policy-makers to consider the multinational impact of their policies more carefully. Certainly, transnationalism allows for an understanding of global social, economic, and political processes but unfortunately the chapter does not provide the in-depth analysis required to fully scope out this perspective. Similarly, the issue of Indigenous and settler relations has been well captured by numerous books, and the material could have been integrated into the other chapters.

The real benefit of this book stems from its analytical qualities, enabling students to fully understand how the institutional and social structures of Canadian society are formed and maintained, and how they change over time. The authors advance our understanding of "historicizing" structural sociology and our understanding of social analysis as a multilayered phenomenon. They go on to suggest how other concepts (e.g., performance circuit) interact with the concept of situational stratification and how they can be used to analyze other systems of social stratification. In the end, they uncover how social immobility remains entrenched in Canada and how the forces that maintain that continuity are kept in place.

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