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social welfare history, explains the elements of social welfare policy education, and describes the impact of executive, legislative, and judicial initiatives on the delivery of social services. With this edition, the authors cover all the required content areas for the social welfare policy and service sequence as specified in the Educational Policy and Accreditation Standards of the Council on Social Work Education's Commission on Accreditation.

A complete set of tools for analyzing any social problem.

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communities and inspires them to become part of the solution. The Fourth Edition of this popular book goes beyond the typical presentation of contemporary social problems and their consequences by emphasizing the importance and effectiveness of community involvement to achieve real solutions. With an overarching focus on social inequalities and policy, this proven text provides a platform for discussion that encourages critical thinking and inspires hope.

Learning about social problems can be a highly rewarding experience. Although we live

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in challenging times, a course on social problems provides an excellent avenue for developing critical thinking skills and for learning how to use sociological concepts and perspectives to analyze specific social concerns ranging from war and terrorism, media concentration, drug addiction, and violence to the inequalities of racism, sexism, classism, ageism, homophobia, and ableism. The fourth Canadian edition of *Social Problems in a Diverse Society* focuses on the significance of racialization and ethnicity, age, sexual orientation, class, ability, and gender in understanding social

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problems in Canada and around the globe. Throughout the text, people - especially those from marginalized groups--are shown not merely as "victims" of social problems, but also as individual actors with agency who resist discrimination and inequality and seek to bring about change in families, schools, workplaces, and the larger society.

We commonly think of society as made of and by humans, but with the proliferation of machine learning and AI technologies, this is clearly no longer the case. Billions of automated systems tacitly contribute to the

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social construction of reality by drawing algorithmic distinctions between the visible and the invisible, the relevant and the irrelevant, the likely and the unlikely - on and beyond platforms. Drawing on the work of Pierre Bourdieu, this book develops an original sociology of algorithms as social agents, actively participating in social life. Through a wide range of examples, Massimo Airoidi shows how society shapes algorithmic code, and how this culture in the code guides the practical behaviour of the code in the culture, shaping society in turn. The 'machine habitus' is the generative

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mechanism at work throughout myriads of feedback loops linking humans with artificial social agents, in the context of digital infrastructures and pre-digital social structures. *Machine Habitus* will be of great interest to students and scholars in sociology, media and cultural studies, science and technology studies and information technology, and to anyone interested in the growing role of algorithms and AI in our social and cultural life.

The authors are proud sponsors of the 2020 SAGE Keith Roberts Teaching Innovations

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Award-enabling graduate students and early career faculty to attend the annual ASA pre-conference teaching and learning workshop. *Essentials of Social Statistics for a Diverse Society, Third Edition*, is a more streamlined, less expensive version of the successful *Social Statistics for a Diverse Society*. As in the parent text, the *Essentials* version does more than introduce students to the statistical techniques used by social scientists. It is distinct for the use of real data from contemporary social issues, illustrating the interplay between social concerns and methods of inquiry, and

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If the truth be known, I am only a partially reformed idealist. In the secret depths of my soul, I still wish to make the world a better place and sometimes fantasize about heroically eradicating its faults. When I encounter its limitations, it is consequently with deep regret and continued surprise. How, I ask myself, is it possible that that which seems so fight can be a chimera? And why, I

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wonder, aren't people as courageous, smart, or nice as I would like? The pain of realizing these things is sometimes so intense that I want to close my eyes and lose myself in the kinds of daydreams that comforted me as a youngster. One thing is clear, my need to come to grips with my idealism had its origin in a lifetime of naiveté. From the beginning, I wanted to be a "good" person. Often when life was most treacherous, I retreated into a corner from whence I escaped into reveries of moral glory. When I was very young, my faith was in religion. In Hebrew school, I took my lessons

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seriously and tried to apply them at home. By my teen years, this had been replaced by an allegiance to socialism. In the Brooklyn where I grew up, my teachers and relatives made this seem the natural course. When I reached my twenties, however, and was obliged to confront a series of personal deficiencies, psychotherapy shouldered its way to the fore.

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