

SOCIOLOGY ON THE ROCK

Sociology Department Newsletter

Memorial University of Newfoundland

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[I am] “a Jewish, Catholic, Palestinian, Hungarian, Czech, Slovak, French, British, Scottish, Francophone, English Quebecer-Canadian” – sociologist Jean-Philippe Warren (Canadian Sociologists in the First Person, 2021).



Volker Meja, Professor Emeritus, celebrated his 80th birthday in May. In 2005, he retired from teaching at MUN, but continues to live in St. John's. He is an authority on German sociology, especially the intellectual legacy of Karl Mannheim. The photograph, by Amalia Barboza, was taken during a visit to the Städel Museum in Frankfurt.

Sharing the Disciplines

By **Rainer Baehre**

At MUN's Grenfell campus, I am an historian in the Historical Studies program and cross-listed with Social/Cultural Studies. As my training is in history, tangible historical evidence remains integral to my work. Yet I have also relied on sociology and related social science disciplines to frame and address questions of interest in order to make sense of historical persons, groups, events, and developments. I apply these ideas to topics that resonate in the present, such as racism, social inequality, and marginality. How I got to where I am is a bit of a shaggy dog story.

My journey began as an undergraduate student at the University of Waterloo during the heady Counterculture days of the late-1960s and early 70s. Initially, I dabbled in philosophy and psychology, thinking that they would reveal the workings of the human brain and human consciousness. In my effort to acquire further insight into the turbulent and often contradictory world of the civil rights movement, political assassinations, the Vietnam War, the nuclear arms race, student protest, decolonization, and so on, I was also attracted to the writings of the New Left and neo-Marxist critiques of modern capitalist society. To make a long story short, I found studying psychology and philosophy, though often interesting, too limited and too narrowly defined for my liking in helping me to find better answers to the "big" questions that befuddled me, a somewhat disillusioned twenty-something.

During my senior years as an undergraduate, I began taking history courses. I had never considered this discipline as a field of study, even though "history" had heavily shaped my upbringing. My parents had grown up in Nazi Germany and my family on both sides had experienced the horrors of war. The heightening Cold War and the threat of World War III prompted my parents to leave Germany in 1952, when I was three-year old, and to settle in Kitchener-Waterloo. While I was raised as a "Canadian," I nevertheless always remained acutely aware of my origins, a self-conscious awareness and formative identity that follow me to this day, which give me a particular perspective as an outsider.

After finally finishing my undergraduate degree and before entering graduate school at the University of Waterloo, serendipity intervened. I was hired as a part-time research assistant, then course instructor, in an experimental Field Studies program headed by sociologist Dr. H. David Kirk at the University of Waterloo. (Professor Kirk passed away on December 14, 2019, at the age of 101.) I cannot understate how important David Kirk was, first, as a professor, then mentor and good friend. The Field Studies program he designed focused on participant and non-participant observation, and students were placed in settings such as a magistrate's court, churches, and hospitals. In such settings, students were expected to study what their sociology text had to say about "society" and compare the text with their own observations in order to develop a more critical and grounded understanding of the discipline and to move away from recipe knowledge, that is simply reading the assigned material and following the "menu" uncritically without further thought. I was hired primarily because of my previous work experience as a resource person at the long defunct Allen Street Free School in Waterloo and as a junior attendant in a psychiatric hospital, as well as my critical perspectives on the educational system, as it then existed, and on my personal and direct observations of institutionalization and decarceration.

Kirk taught me classical and modern sociological theory, as well as basic qualitative and quantitative methods. For the first time, I became acquainted with the works of Durkheim, Weber, Simmel, and Veblen as well as contemporary sociologists such as Hughes, Mead, Merton, Mills, Whyte, Goffman, Berger, Luckmann, and others. Rather than emphasizing biological and structural factors, Kirk's own research was heavily influenced by symbolic interactionism, that is, examining how social/cultural beliefs became internalized and how they shaped our lives and identities. This is demonstrated in his book *Shared Fate: A Theory of Adoption and Mental Health* (New York: Free Press, 1964; revised edition 1984 subtitled *A Theory and Method of Adoptive Relations*). He also believed in grounding theory in direct observation, in seeing if and how sociological models worked in the particular, or in other words, in an individual's everyday world.

We also shared some other important elements. Kirk was German-born and of Jewish background, raised in an upper-class secular household. He was sent to England by his parents at the beginning of the Nazi era and then went on to the United States, where his parents joined him in 1938 after Kristallnacht. A Quaker and conscientious objector during World War II, Kirk gradually returned to his Jewish roots and became preoccupied with the Holocaust – what had happened and why. Our common German backgrounds and common interest in historicism led to many conversations about stigma, ideology, racism, social movements, irrationality, totalitarianism, and total institutions. During those days, I read extensively about the Holocaust and joined him, as his research assistant, on trips to Vienna where we met the Nazi-hunter and Holocaust researcher Simon Wiesenthal, observed the war crimes trial of the architects of Auschwitz Fritz Ertl and Walter Dejaco, and interviewed camp survivors, and subsequently went to Israel. The personal impact of reading this literature, our attempts at analysis, and personal contact with living history cannot be understated. These readings and encounters left an indelible impression, both intellectually and emotionally, and still influence how I shape much of my research, especially in examining what I consider significant historical questions by using oral history, as well as traditional historical sources.

Subsequently, I became drawn ever more to historical research, as a way of understanding the present, and I completed an MA in European and Russian history, including writing a major cognate essay on Hitler and how he reflected Max Weber's concept of charisma. I also took a course on European intellectual history, which introduced me to the works of Michel Foucault and Paul Ricoeur, who have since influenced many disciplinary modes of thinking.

I decided then to take another graduate degree in Canadian instead of European history, though my previous influences carried over. In one course, I examined the ideological origins of the Kingston penitentiary and for my M.Phil. Thesis focused on the emergence of nineteenth-century Ontario psychiatry, influenced in my thinking by Marx, Weber, Goffman, and Foucault. During my subsequent doctoral studies at York University, I extended my work on the early history of Canadian psychiatry, its founders, and its institutions, shaped by Foucault's idea of "power/knowledge" – an approach which made some

members of my doctoral committee very unhappy, as inappropriately theoretical, and not historical. Although history, as a discipline had by then begun to shift gradually towards social and cultural perspectives, topics such as the state, social welfare, institutions, incarceration, stigmatization, and marginal peoples were still viewed by more traditional Canadian historians as belonging to sociology or social work, not to history.

After coming to the Grenfell campus in 1989, my research and teaching interests shifted yet again, now focusing more on topics related to Newfoundland and Labrador's social and cultural history. In *Outrageous Seas: Shipwreck and Survival in the Waters off Newfoundland, 1583-1893* (Montreal-Kingston: McGill-Queen's University Press, 1999), I attempted to use shipwreck narratives as a way of understanding maritime encounters with the sea, by means of historical narratives. I was interested in "fate" and the trauma of shipwreck, how survivors made sense of and gave meaning to their experiences in the face of "nature," and how their thoughts and beliefs reflected important aspects of Newfoundland's social and cultural identity. More recently, I have worked on aspects of the province's Indigenous history, such as addressing the role and pre-eugenics discourse of nineteenth-century medicine, anthropology, and ethnology in constructing the stereotype of "the Eskimo" of Labrador. I have also studied the former "jackatar" community of Crow Gulch and the relocation of former residents into Corner Brook's first assisted housing projects. It had never been written about by scholars, and I relied heavily on local interviews to collect information and make sense of its history. How this community was viewed during municipal urban renewal schemes of the 1960s illustrates passive forms of local racism and micro-aggressions against peoples of French and Mi'kmaq descent, how stereotypes rooted in history and social and economic inequality developed, and how the current identities of individuals linked intergenerationally to Crow Gulch now see themselves within that historical context.

In closing, I am very comfortable in describing my scholarly place as "historical studies." I no longer see historians engaged in an entirely "objective," top-down, empirical enterprise – which is what I was first taught. I am equally comfortable in looking to sociology and anthropology for theoretical and methodological insights and information as well as to

oral history for hearing and giving voice to previously voiceless individuals. I also have always attempted to ground my work within an empirically based historical context as opposed to fitting it into a theoretical framework. Nevertheless, I also continue to pay heed to current social theorists, sociologists, and anthropologists who write about post-modernism, intersectional theory, post-colonial theory, identity

theory, disability theory, and gender theory. And I remain convinced that one cannot understand the present without placing our social and cultural worlds into an historical context. To that end, historians need to examine the theoretical and the particular, the interrelationships between the macro and the micro, and what other disciplines have to say about the past.

Illegitimate Pain

By **Scott Kenney**

My work is about pain, but not the kind of suffering that most people ordinarily think of when they hear the word. For many, at least, the word pain simply conjures up images of suffering and hurt an individual experiences as a result of injury or illness. Such pain may be physical or mental, the result of misfortune or misadventure. Often the broad assumption is that it is something to be concerned about, indeed something deserving of sympathy, care, and treatment. For many people, pain is unreflectively thought of in this relatively straightforward manner. Yet, the experience of pain is rarely so simple.

Imagine that you are experiencing something that troubles you deeply. It eats up far more of your time and energy than it should. You also know that, no matter what you do, all of this remains a struggle with no clear solution in sight. Imagine, as well, that you cannot share what you are regularly experiencing with others. Social support remains elusive at best, and you are largely left to ruminate on your own. It may be that your experience is not something commonly considered, or seen as important, by those close to you: your peers, social group or various structural power groupings in society. Your pain may also be widely misunderstood. Even sympathetic others do not know how to respond supportively. Indeed, potential social response may go beyond neglect, misunderstanding, and indifference, becoming in some cases the subject of “compassion fatigue,” socially and emotionally structured stigmatization, even persecution. If any of this sounds too familiar, then you are experiencing *illegitimate pain* – the subject of my current edited book project.

A number of things must be noted here. First, pain is not merely experienced by the individual: suffering exists in a social context. Others around us, the groups to which we belong, the institutions in which we operate, the various ideologies which guide our lives,

and the structures of society itself all play key roles in how both sufferers and those around them perceive, understand, evaluate, and react to pain. These facets not only have an impact on how individuals understand and experience pain in the first place, but also on the range of ways that others around them respond to it.

More importantly, not only is pain far from equal socially, neither is one’s experience of pain morally neutral. While the better angels among us might hope that suffering typically receives concern and care from others, down deep we all know that this is often far from the case. Many can point to examples in which an individual or group suffering pain through no fault of their own has received great concern and assistance from others. The many diverse protest movements for civil rights since the 1960s bear this out. There are also many instances in which individuals find themselves suffering in silence with pain as their dark companion. In such cases, there is something about social groups, institutions, ideologies, and structures surrounding the sufferers that renders their pain if not socially invisible at least socially marginalized. It is to these sufferers of *illegitimate pain* that my book will be dedicated, and the operation of these multifaceted social dynamics that facilitate such outcomes are what it seeks to investigate.

I first became interested in this issue during my research on victims of crime during the 1990s and early 2000s. Thus, while working on a broader study on the experiences of those who had suffered the murder of a loved one, it came to light that those that had suffered such a horrific tragedy hardly experienced the level of sympathy and concern from others that many might expect. Instead, aside from a small minority that experienced the help and support from others, which they felt they needed, many more received short-term, limited, confused, sometimes even stigmatizing reactions from others around them

– which were often exacerbated by the responses of the criminal justice system and the various helping institutions they encountered. As a result, I published a paper on how this illustrates a labelling process for victims which parallels that traditionally understood to apply to offenders (“Victims of Crime and Labeling Theory: A Parallel Process?” *Deviant Behavior* 23(3), May-June 2002).

In several other victimology projects, I noted that institutions such as victim service programs prioritize certain aspects of client concerns related to their context and mission focus while marginalizing, diverting, or ignoring others. For that matter, I conducted studies of a victim advocacy group and restorative justice sessions where the degree, even the reality of one’s victim status – and hence the importance of one’s suffering – became contested matters. In the advocacy group, this led to an institutionalized hierarchy of victims where some obtained more status and authority than others (*Canadian Victims of Crime: Critical Insights*. Toronto: CSPI/Womens’ Press, 2009). In the restorative justice sessions, relative skill at rhetorically employing victim rhetoric and marginalizing the victim status of others affected the outcome desired by participants (“Using the Victim Role as Both Sword and Shield: The Interactional Dynamics of Restorative Justice Sessions.” *Journal of Contemporary Ethnography* 38(3), 2009). Implicit in this was the relative legitimacy or illegitimacy of others’ suffering.

My first sustained sociological treatment of this issue occurred in 2007 when I and Ailsa Craig wrote a paper introducing the concept of illegitimate pain for the Qualitative Analysis Conference at St. Thomas University. In our initial paper, drawing upon my background in symbolic interactionist theory; sociologies of deviance, emotion, and victimology, we laid out the theoretical basis of illegitimate pain. We then fleshed it out drawing upon literature about the “pains of the closet” experienced by LGBTQ+ individuals who had not yet come out. Our initial paper was subsequently expanded into a book chapter in a volume that emerged from the 2010 “Emotions Matter” conference at Carleton University (“Illegitimate Pain: Introducing a Concept and a Research Agenda.” In *Emotions Matter*, University of Toronto Press, 2012).

Meanwhile, I had been working on further developing this concept in a joint paper with my old friend Jacqueline Slowey of the Upper Canada District School Board. In this paper, we empirically examined the institutional aspects of illegitimate pain as they operated in a controversial religious boarding school.

Drawing upon extensive online blogs already in the public domain, we noted how a hegemonic, institutionalized religious orthodoxy served to marginalize and privatize suffering through a variety of strict social control practices. In the process, we developed an analytical typology for understanding the institutional experience of illegitimate physical and emotional suffering that revolved around relative control over social space – whether understood in its geographic, physical, or even cyber varieties (“Illegitimate Pain: Dimensions, Dynamics, and Implications.” *Deviant Behavior* 31(6), 2010). Our paper suggested a number of implications for the sociologies of deviance, critical approaches to victimization, and the construction of social problems – to name a few – along with a variety of potential social contexts in which fruitful research might be pursued.

I had long felt that these two papers left many unanswered questions and needed to be followed up with a more sustained treatment of the theoretical implications of this concept in a more diverse set of social contexts. Hence the current edited book project.

In what I have completed thus far, after a chapter introducing the theory of illegitimate pain in its most basic form, a series of chapters followed devoted to theoretical and empirical elaborations of its basic concepts. Since the issue of where legitimacy/illegitimacy comes from is key – and everything else is downstream from this, theoretical elaboration begins with a key chapter devoted to elaborating the highly contested, *ideological* foundations that define the issue of legitimacy/illegitimacy in the first place. As such, the highly contentious politics of legitimacy in this highly divisive time take centre stage.

Following this, I consider illegitimate pain in a variety of key social contexts. In addition to an updated version of the aforementioned treatment of illegitimate pain as it has evolved in the LGBTQ+ community since our initial paper, I and the other contributors to this volume look at various strategic social settings. This includes the experiences of so-called “deplorables”: atheists, and agnostics in traditional religious cultures, those “caught in the middle” in interpersonal disputes, inmates, offenders’ families, mental health consumers, “Covidiot” and other groups that remain very unpopular in specific contexts. I feel that their experiences on the margins of legitimate emotionality can tell us much about our unexamined assumptions about pain and suffering in the social world today.

Finally, in the concluding chapter I attempt to pull together and synthesize the various insights, implications, empirical and theoretical contributions herein, along with suggestions for future research, all in the service of expanding and rendering more comprehensive the concept of illegitimate pain as a

useful tool in the sociological toolbox of the early 21st century. The study of illegitimate pain is currently a very narrow path through a dark, seemingly impenetrable forest. I strongly feel that it is the job of sociologists to make it a highway.

My Career Trajectory

By **Adrienne Peters**

Quite early in life, I recognized a clear interest in understanding why people act in different ways and why certain behaviour is viewed as more or less deviant. It never felt constructive to judge others. Thus, I tried (sometimes imperfectly) to see everyone as equal and to imagine that people were not “bad” but instead were labeled for doing “bad” things. I was also curious about the obedience of human beings and how social control – formal and informal – could be such a powerful tool.

I was no rebel, but I was neither obedient nor controlled, and this raised my suspicion and further curiosity. I wanted to better understand the motivations for and explanations of behaviour, combining sociological, psychological, as well as biological and legal approaches. This resulted in my selection of criminology as an undergraduate major and a sociologically-oriented undergraduate experience. My graduate training, at both the master’s and doctorate levels, was much more multidisciplinary.

Graduate school brought me to Vancouver in August 2006. I completed my master’s degree in the School of Criminology at Simon Fraser University (under Simon Verdun-Jones’ supervision) with a focus on the criminal justice system’s responses to often criminalized mental illnesses, particularly what has been labeled attention-deficit/hyperactivity disorder (ADHD). My legal case analysis and interview findings revealed that, despite the prevalence of ADHD and the challenging behaviours associated with this diagnosis, the youth justice system did not demonstrate sufficient attention to this diagnosis in court decision-making. Critical points of intervention were often overlooked. Instead, the system appeared to rank and prioritize mental health needs in ways that were shaped by social hierarchies and structural

inequalities. These results have been shared with legal and educational professionals in British Columbia and Newfoundland.

After unexpectedly taking two years away from my scholarly pursuits to explore love in Germany, I returned to British Columbia to complete my PhD at Simon Fraser University. I conducted my doctoral research under the supervision of Raymond Corrado, who is a leading scholar in Canadian youth justice theory, research, and policy. My doctoral study involved collecting secondary case file data on approximately 200 youth sentenced to probation in order to determine whether specialized probation models were effective for youth with severe mental illness and those involved in very serious criminal activities often through associations with criminal organizations and gangs. The findings provided significant but marginal support for high-intensity supervision models. Evidently, involvement in the youth justice system was more complex than the models imposed by formal, colonial case management.

During my PhD, I also worked as a research associate at the University of the Fraser Valley with the RCMP Senior Research Chair in BC conducting research on existing policing models, and the organization and structure of police departments and agencies (including the use of specialized “crime reduction” units). The results of these studies have been published in a variety of formats as reports, scholarly articles, book chapters, and as presentations to government and at scholarly conferences.

My work with the Senior Research Chair for the RCMP in British Columbia led me in 2015 to apply for a three-year teaching contract in Police Studies at Memorial. Following a relatively successful hiring process, my partner and I found ourselves driving

from British Columbia to Newfoundland. We packed our sweaters and rubbers, and were off.

While the position's focus was teaching, I was not interested in relinquishing my research. After applying for and being awarded a SSHRC Insight Development Grant, I continued my longitudinal youth probation study in BC following the same young people as in my PhD dissertation as they entered early adulthood and also examining the case management practices used for youth convicted of a sexual offence. This follow-up research has revealed important supplementary results to my doctoral findings that can guide understandings of issues associated with the criminalization of youth in Canada. Three reports, which have policy implications, have already been submitted to various government bodies in British Columbia. Further data are still being analyzed.

Since commencing at MUN, I have also been successful in receiving a Seed Fund grant to conduct policing research with the Royal Newfoundland Constabulary (RNC) on officers' perceptions of their training and job-preparedness. Obtaining the necessary RNC approvals was a lengthy endeavor and data collection has unfortunately been further interrupted due to COVID-19 public-health measures. I designated my start-up funding to commence a local study of young people involved in the justice system in Newfoundland and Labrador. This has been a long and tedious journey, and one that has also been further delayed due to the pandemic.

In addition to my primary research activities, I have become engaged with local organizations in Newfoundland based on my research interests. I coordinate and facilitate a prisoner peer-support program (7th Step Society NL) at Her Majesty's Penitentiary (HMP) and in the community for former prisoners. I am also the board chair of the association Fetal Alcohol Spectrum Disorder NL (fasdNL). In my work with the former, I have recruited several of my graduate students as volunteers to gain relevant experience with this organization; I have also begun a small assessment of the support needs of prisoners and their experiences in the criminal justice system generally, and specifically at HMP and the 7th Step program. A former graduate student and I are applying for a Mitacs grant to conduct a Newfoundland and Labrador-focused FASD needs assessment starting in the fall of 2020 to determine the diagnostic, service, and support needs of families,

caregivers, and professionals who are impacted by fetal alcohol spectrum disorder.

Throughout all of this, in 2017 I was hired for the first full-time, tenure-stream faculty position for Police Studies in Memorial's Department of Sociology. This surpassed my ambitions of moving home to conduct local research and community engagement. It has been an uphill battle full of numerous obstacles. Yet I feel I have made progress. By mid-2019, I had received momentum from the necessary bodies to conduct my proposed research projects – i.e., the Department of Justice and Public Safety, the Office of the Advocate for Children and Youth, and the Royal Newfoundland Constabulary. By the start of 2020, with the first minor blip known colloquially as Snowmageddon, and the soon to follow much larger blip of the COVID-19 pandemic, I have had to redefine the meaning of progress (just as we often have to redefine our conceptualizations of success).

The COVID-19 pandemic has been an unanticipated barrier for much of my research. However, the pandemic, along with Black Lives Matter, has presented new incentives to conduct my research on police training models with the RNC. As well, I have recently applied for a Multidisciplinary Fund grant to conduct a study with the Canadian Mental Health Association, Newfoundland and Labrador. It is now moving forward and will include new opportunities to focus on the challenges of delivering services to vulnerable populations amid a pandemic.

My research agenda is varied but tightly interwoven. My interest in focusing my research studies on Newfoundland was motivated by several factors. One has been my experience teaching RNC cadets. As the Liaison for the Majors in Police Studies and Co-coordinator for the Diploma, I really enjoy this work, as well as working closely with my colleagues in the MUN Department of Sociology. The ambition to conduct a Newfoundland youth justice study was motivated by the lack of local data, outside of official statistics collected from and provided by the police, courts, and corrections. My research, community service, public engagement, and teaching are now – and I hope forever – inextricably linked.

The research I conduct is informed by the developmental/life course criminological perspective, while recognizing not only important life-stage experiences and events and relationships but also

more importantly the institutions that shape these pivotal experiences at each life stage (families, schools, employment, relationships, and the criminal justice system). Since joining the Department of Sociology, I have grown substantially and become even more dedicated to examining the systems and institutions that many members of society have accepted and often blindly follow.

My academic journey has been a test in perseverance and patience (and sometimes pity). While I have always possessed skills attached to the former, I am trying to adopt positive Newfoundland values and welcome the continued support from MUN to practice more gracefully the second.

The COVID-19 pandemic and physical distancing health measures really encouraged moments of self-reflection, and equally important, to think about the larger social-political structures and conditions. This has forced further reflection on my research, public engagement activities, teaching, and service. Although

I feel overwhelmed or unsure at times, I am pursuing issues that I feel truly passionate about.

I did not have early ambitions to be an academic. Nor did I anticipate the fortune of being appointed at MUN so early in my career. What the future holds is unknown. Yet I am hopeful I will be able to continue to do work that is meaningful personally and to the local community. As much as possible, I welcome opportunities to integrate my students into my outreach work and volunteering with 7th Step and hiring student research assistants for fasdNL.

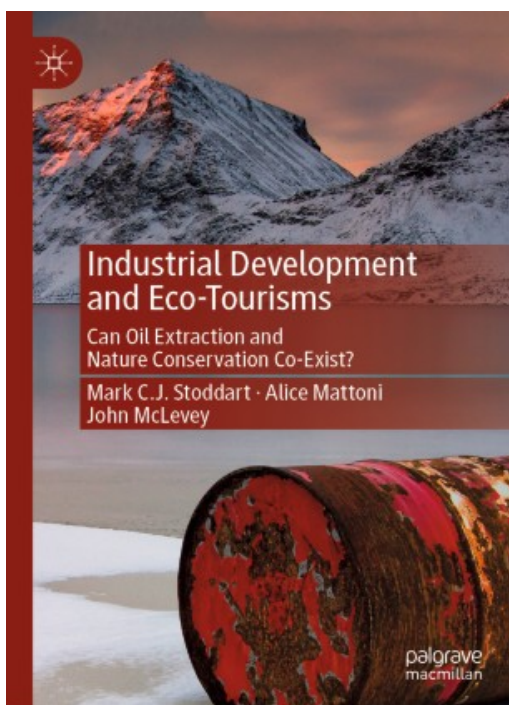
A career in academia certainly requires dedication and strategizing. My dedication is still being tested. However, I am regularly reminding myself to be and go gently. To quote a John Lennon song, "Life is what happens to you while you're busy making other plans." Now is the perfect time to commit sociology in Newfoundland and Labrador.

The Clipboard

By Stephen Harold Riggins

Publications

Books and Dissertations



Forthcoming late 2020

Elahe Nezhadhossein defended her PhD dissertation on September 18, "Canadian and US Mass Media Representation of Iranian Women and their Activities in Social Movements."

Articles

Harriet A. Amoah, Eric Y. Tenkorang, and Patricia Dold, "Experiences of Intimate Partner Violence against Women who Married as Child Brides in Ghana," *Journal of Family Violence*, June 2020.

John-Michael Davis, Spencer Hewson, and Liam Swiss, "In INGOs we trust? How Individual Determinants and the Framing of INGOs influences Public Trust in NGOs," *Development in Practice*, September 2020.

John-Michael Davis and Liam Swiss, "Need, Merit, Self-interest or Convenience? Exploring Aid Allocation Motives of Grassroots International NGOs," *Journal of International Development*, July 2020.

Andrew Dawson and Liam Swiss, "Foreign Aid and the Role of Law: Institutional Diffusion versus Legal Reach," *The British Journal of Sociology*, April 2020.

Navjotpal Kaur and Rose Ricciardelli, "Negotiating Risk and Choice in Multifetal Pregnancies," *Social Science & Medicine*, Vol. 252, May 2020.

Sam E. Morton, Judyannet W. Muchiri, and Liam Swiss, "Which Feminism(s)? For Whom? Intersectionality in Canada's Feminist International Assistance Policy," *International Journal: Canada's Journal of Global Policy Analysis*, September 2020.

Anton Oleinik, "The Politics behind how Governments Control Coronavirus Data," *The Conversation*, June 4, 2020. [The conversation.com/ca](https://www.theconversation.com/ca)

Rose Ricciardelli et al., "Sleep Quality and Mental Disorder Symptoms among Canadian Public Safety Personnel," *International Journal of Environmental Research and Public Health*, April 2020.

Rose Ricciardelli et al., "The Association between Different Forms of Organizational Trust and Correctional Staff Job Stress," *Journal of Crime and Justice*, March 2020.

Rose Ricciardelli, Keltie Pratt, and Maia Idzikowski, "Care, Custody, Control, and the Preservation of Life: The Complexity of Correctional Officer Work," *Journal of Crime and Justice*, May 2020.

Rose Ricciardelli et al. "Provincial Correctional Service Workers: The Prevalence of Mental Disorders," *International Journal of Environmental Research and Public Health*, March 2020.

Rosemary Ricciardelli and Sandra Bucerius published an Op Ed in Canada's national newspaper, *The Globe and Mail*, on June 23, 2000: "Canadian Prisons in the Time of Covid-19: Recommendations for the Pandemic and Beyond."

Mark C.J. Stoddart and B. Quinn Burt, "Energy Justice and offshore Oil: Weighing Environmental Risk and Privilege in the North Atlantic," *Environmental Sociology*, June 2020.

Eric Y. Tenkorang, Joshua Amo-Adjei, Akwas Kumi-Kyereme, "Assessing Components of Ghana's Comprehensive Sexuality Education on the Timing of Sexual Debut among In-school Youth," *Youth & Society*, June 2020.

Eric Y. Tenkorang, "Inconsistent Reports of Sexual Intercourse by Adolescents in Edo State, Nigeria," *Sexuality Research and Social Policy: Journal of NSRC*.

David B. Tindall, Mark C.J. Stoddart, and Adam C. Howe, "Social Networks and Climate Change Policy Preferences: Structural Location and Policy Actor Support for Fossil Fuel," *Society & Natural Resources*, July 2020.

Qian Wei and Liam Swiss, "Filling Empty Promises? Foreign Aid and Human Rights Decoupling," *The Sociological Quarterly*, forthcoming.

Newsworthy

When I was department head (2005-2008), I created a scholarship for undergraduate sociology majors at Memorial University. Sociology majors and the Undergraduate Sociology Society should try to revive this languishing award. To my knowledge, it has NEVER BEEN AWARDED. It will not be available for all of eternity. If the money is not used as planned, the university administration will eventually allocate it to other purposes. In previous years, the Undergraduate Sociology Society raised money for the award. It would be wonderful, if someone undertook this selfless work again.

The Canada Council for the Arts awarded Cecilia M. Benoit the 2020 Killam Prize in Social Sciences. Her research over the years has been about midwives, street youth, and sex workers. Dr. Benoit is a native of Stephenville and has BA and MA degrees in sociology from Memorial University and a PhD from the University of Toronto. Normally, *The Clipboard* refrains from mentioning money but this is a \$100,000 award. She also received a Governor General's award in 2016. She is the author of *Midwives in Passage: The Modernisation of Maternal Care*, and *Women's Work and Social Rights: Canada in Historical and Comparative Perspective*. Dr. Benoit is a co-editor of *Valuing Care Work: Comparative Perspectives* as well as *Reconceiving Midwifery*. An interview with Dr. Benoit appeared recently in *The Telegram's* 20-question column:

<https://www.thetelegram.com/lifestyles/local-lifestyles/20-questions-with-stephenvilles-cecilia-benoit-461995/>

Eric Tenkorang was inducted into the Royal Society of Canada's College of New Scholars, Artists and Scientists. The following news story is from the MUN Gazette:

<https://gazette.mun.ca/research/class-of-2020/>

In September, Stephen Harold Riggins and Neil McLaughlin signed a publication contract with McGill-

Queen's University Press for their co-edited volume *Canadian Sociologists in the First Person*. The pioneer volume of autobiographies by Canadian sociologists, it is expected to appear in the spring of 2021. The volume includes contributions by 20 Canadian sociologists. Contributors associated with Memorial include Robert Brym and Ralph Matthews (who began their teaching careers in our department), Will C. van den Hoonaard (who completed an MA degree at MUN), as well as faculty members Stephen Riggins and Mark Stoddart.

Allyson Stokes and Rosemary Ricciardelli have been awarded SSHRC Insight Development Grants. Allyson Stokes for the project "From Worst Kept Secrets to Me Too: A Study of Sexual Harassment in Creative Industries." Rosemary Ricciardelli for the project "Correctional Staff in Canada: Understanding the Armed Forces to Civilian Transition within three Prison Spaces in Canadian Provinces."

Ifeoma Ineh, MA Research Paper Presentation, "Women's Parliamentary and Substantive Representation: Why not Nigeria," August 26.

Lori Ann Baron, MA Research Paper Presentation. "Reclaiming, Revitalizing, and Preserving: Indigenous Language as a Mechanism of Self-determination and Reconciliation in Formal Education," July 27.

Tina Saleh, MA Candidate, Thesis Presentation. "Restorative Justice Education and Social Dynamics in the Classroom," July 7.

Daniel Kudla, "Homelessness: Here's how the Pedestrian Mall in St. John's could be a Catalyst for Real Change." CBC NL, June 21.

Princess C. Ilonze, MA Thesis Presentation. "Missing Links in Gender and Development Policies and Practices," June 8.